

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My P

— John Wesley

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

VOL. LXVI

LITTLE ROCK, ARKANSAS, MAY 29, 1947

NO. 22

## Potatoes Dumped While Millions Cry For Food

LAST week, in Alabama, we had the sorry spectacle of an agency of government ordering the destruction of fifty tons of potatoes on the theory that such a course was necessary in order to avoid a "glutted market" and also to support the price of potatoes at a certain level artificially fixed by government.

President Truman declares that prices generally must come down; for this he appeals and he almost demands it. While the head of our government declares that prices must drop, a branch of the government dumps fifty tons of potatoes on the ground and wastes good kerosene by pouring it on them in order to make them unusable; all of this to keep prices up. A wise man once said, "A house divided against itself cannot stand."

The public appeal the President made over radio for price reduction might be effectively used in a cabinet session with the heads of the various departments of government. The President will not get far in his effort to reduce prices so long as departmental heads of government go to such ridiculous extremes in order to keep prices from being reduced.

As a result of the potato-dumping escapade, supporting the "doctrine of scarcity," there has been a bill introduced in the House of Representatives and in the Senate to prohibit the destruction of edible food. It sounds utterly ridiculous, in a world filled with hungry starving people, for it to be necessary for any nation to pass laws prohibiting the destruction of edible food. Absurd as such a law would appear, if it is necessary in order to prevent a repetition of the destruction of good food, it should be passed.

It might even be possible for Congress to remedy the situation by repealing some laws it has formerly passed which have made such a waste possible.

Anyone buying potatoes today would not suspicion that the market is "glutted." Local merchants who attempted to buy potatoes in Alabama just a few days before the mass dumping of some wonderful looking potatoes, declare that they were told that there was a shortage of potatoes there.

Good tax money paid for those kerosene-soaked potatoes and also for the kerosene used to destroy them. Such a willful waste of food in such a world as ours is inexcusable.

## Prevailing Winds

IT was our privilege recently to drive quite a distance along the Atlantic seacoast. In many places along the coast we saw trees and their branches leaning as if they were under the pressure of high winds. In some places, where this was true, the wind was not strong at the time.

This permanent bend of tree and branch is the result of "prevailing winds." The constant winds from the ocean had caused the trees in growing to take odd shapes that attracted the attention of an inlander.

What these ocean winds have done for trees, "prevailing winds" of life can do for character. Constant currents in the life of a child, whether they be good or bad, will cause a bend and trend in character that will become permanent with the passing of the years. Parents should be tremendously concerned about these character-forming currents of life.

## Distinctive Teachings Of Jesus

AKIN to the doctrine of the Fatherhood of God and the brotherhood of man, in the teachings of Jesus, is the fact that He taught that the CHRISTIAN RELIGION IS A UNIVERSAL RELIGION.

Until Jesus came no religion had been founded whose followers felt that it had a mission and a message for all men everywhere. When Jesus gave his followers The Great Commission, that command was something new and quite distinctive in religion. It was the first time that the followers of any religion had come to feel that they were under the direct command of their God to "Go . . . and teach all nations."

Until Jesus taught, the religions of the world were provincial, tribal, racial. No particular group or tribe of people cared to bring a neighboring group into the good graces of its god. Rather they

Go ye therefore and teach all nations . . . and lo I am with you always, even unto the end of the world.—Matt. 28:19-20.

would want their god to lead them in the conquest of groups about them in order that they might have slaves to do their work. The highest form of religion of the day was the Jewish religion. However, there was no attempt and little or no thought among the Jews of converting the people about them to the Jewish faith. They taught Jehovah was interested primarily in His "chosen people."

The truth of the Christian religion, as given us by Christ, is applicable to all men everywhere. Also it has been found acceptable to some people in every race and nation of earth. The teachings of Christ embody the best to be found in all other religions of earth and also they contain many truths, essential to character development, that are not found in other religions.

The God who made us knows better than we could possibly know the importance of a universal religion; a religion which can bind all men together in a unity of faith and action and in a universal worship of the same God. There is absolutely no religion that has the slightest chance of becoming a universal religion except the Christian religion. Unless the world is conquered by the Christian religion it will never be voluntarily joined in unity in any religion.

The avowed purpose of Christ, through His followers, is to bring all men everywhere to a voluntary acceptance of His teachings as a way of life and to accept His Spirit as the Lord of life. That should be the purpose of the Christian church and the desire of every follower of Christ. Only as the nations of the world come to worship one God can we hope to have a common standard of life and character so essential to good will and peace throughout the world.

## The Minister's Use Of Humor

ONE trait of character common to mankind everywhere is the ability to laugh. Laughter is much the same in any language. Only the human race has the power to express emotions with laughter.

Laughter is normal and, under proper conditions, can be healthy for body and soul. It is our feeling that clean, wholesome humor discreetly used, can be an effective aid to a minister in the pulpit and in private conversation.

It would not be necessary to exhort a Methodist minister to use only clean humor, if humor is to be used, in the pulpit. Anything else would be unthinkable and unpardonable. Let it be said, also, that it is a disillusioning, sickening experience to hear any minister, Methodist or otherwise, in private conversation or in a group, resort to smutty, smelly stories in an effort to cause a laugh. Vulgarity, indecency and profanity are no more permissible in telling a story than they are in common conversation, or in preaching a sermon.

There is such a limitless fund of clean humor that it is never necessary for one to resort to gutter talk to get a laugh. It is not only unnecessary, it is disastrous for a minister to follow such a course. Stories have a way of just sticking in the minds of people. In the mind of the person who hears it, it is doubtful whether a minister ever gets away from the effect created by telling a questionable story.

A husband, who was dressing, showed his wife a collar he was uncertain about wearing and asked her if it was dirty. Her reply was, "If it is doubtful, it is dirty." The wife was going on the assumption that no question would have been raised if the collar had been clean. Only some dirt would have created the doubt in the husband's mind. This standard might well be applied to humorous stories we would tell. If there is a doubt about their propriety in a mixed audience, that doubt should apply in any audience. A story that is unfit to tell in a mixed group is unfit to tell anywhere.

## One Weakness Of A Democracy

EVERY true American feels that ours is the greatest nation on earth and that our form of government is the best man has been able to conceive. Here rulers govern "with the consent of the governed."

One real weakness of a democracy, for which there does not seem to be a remedy, is the fact that its "rulers" are elected officers who want to be re-elected. Knowing that re-election usually depends on the support of professional politicians and "leading figures" in certain localities, the elected officer, in offices great and small, often is so sensitive to the advice of political leaders that the general good of the people who elected him is often overlooked.

We cannot have our form of democracy without free elections and free elections offer opportunity for the professional politician to wield such an influence that the results at times are anything but the real desire of the people. This seems to be an inherent weakness of democracy for which there is no general cure. The one real specific is to elect statesmen to office instead of politicians. The catch in this "specific" is that, in the early stages, it is difficult to tell which is which.

# The Mood Of Today

(The following sermon was preached by Bishop A. Frank Smith of Houston, Texas, on the Methodist Hour on March 2. The broadcast originated in Highland Park Methodist Church, Dallas, Texas.)

*And Jesus came and spake unto them; saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."*

**A** RELIGIOUS awakening is always accompanied by certain phenomena. There is first a crisis, out of which comes a sense of need, even of desperation; then follows a mood, an attitude upon the part of the people. The Church senses that mood, times its message accordingly, adapts its methods, and God moves in saving power.

Against this background are we justified in believing that we are even now upon the verge, if not in the midst of a mighty spiritual movement? Undoubtedly the evidence points to such. The crisis is here. It was produced by the coming to maturity of the machine-age. The splitting of the atom and the accompanying consequences compel man to make his choice. Either he must use these hitherto undreamed of powers for the welfare of humanity, or he will use them for the destruction of civilization. The issue is drawn; the atomic age must be spiritualized, or it will destroy itself. One remembers the observation of an eminent leader of his day as he commented upon the splitting of the atom, and deplored the fact that man was not morally and spiritually fitted to deal with the problems arising therefrom. "It is a terrible thing," he said, "to know what God knows, and not to act like God acts."

This is the crisis of today. We are not capable of using properly the powers we hold. Every civilized person is aware of this fact. And out of this crisis has come a renewed realization of man's need of God. The prevailing mood today is one of penitence and humanity. Gone is the cynicism that debunked all things holy and sacred; gone is the self-sufficiency that dethroned God and enthroned man. Despite the secularity and confusion of these post-war days, one is aware of the heart-hunger of the people, and of their eagerness for spiritual guidance. Herbert Hoover voiced the yearning of this generation when he said: "We have been talking much about the common man. It isn't the common man we need to talk about; it is the uncommon man, who believes in the power of God, and who dedicates his life to the doing of God's will."

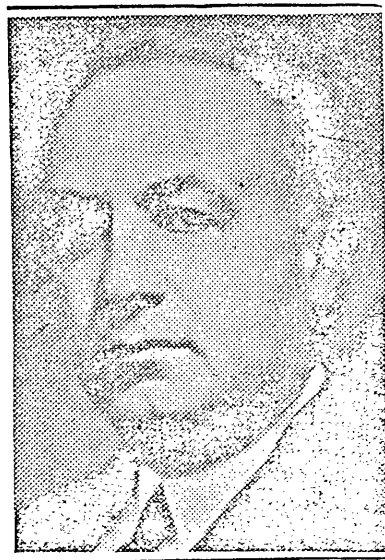
As the world cries out today for moral and spiritual guidance, the Church must seize its opportunity before this mood passes. If this be done, there is every reason to believe that a religious awakening will result, which will provide the moral bases necessary to sustain the civilization of the atomic age. Well—granted that the accompaniments of a spiritual awakening are all present, the crisis, the sense of need, the penitent mood—how shall the Church proceed? What must we do?

In the first place, we are not to become hysterical because a world crisis is upon us. Christianity was born in a world crisis; it is at its best in a crisis. Panic in the Church at any time is treason to our Lord, and doubly so in a time of crisis.

In the next place, the Church must make it plain to all that its fundamental doctrine is that of regeneration. The world is conscious of man's helplessness in the face of the needs of today. Now is the time for the Christian gospel of the "renewed man," who "can do all things through Christ" to be proclaimed with assurance and power; now is the time to demonstrate the fact that one may become literally a "new creature in Christ Jesus," with insights, attitudes, and powers not available to man in his own strength. This is the man the world is looking for today, and this the man the world will follow.

Always God has moved in upon a confused world through the steady influence of transformed men and women, whose solid faith, radiant lives, and intrepid courage have brought order out of confusion, and who have made possible a new and a better day. Moses, Isaiah, St. Paul, Augustine, Martin Luther, John Wesley—all were men possessed of a transforming spiritual experience, and all were used of God in times of grave crisis to awaken the people to a sense of their own spiritual possibilities, and of their ability, with God's help, to bring in the new day.

God will use His Church in similar fashion, and to the same end today. But, we who call ourselves Christian cannot tell a needy world of the power of God in human life, unless and until we stand forth as Exhibit A in proof of that power. Here the Church begins, and here it stands or falls.



BISHOP A. FRANK SMITH

The committed life comes first, but we cannot stop with that. We must be prepared to give a "reason for the faith within us." We must teach our people. The world is being wooed today by pagan philosophies antagonistic to the teachings of Jesus, and to the values he emphasized. These philosophies have become religions to their devotees, who proclaim them with fanatical zeal and devotion. Economic, political and social patterns have been evolved, and the followers of these philosophies know exactly what they propose to do, and why. They know exactly what they want, and how to get it. Over against this aggressive certainty the Christian is too often uninformed, confused, and vacillating. He has the will and the desire, but he has no clear-cut thought-pattern. The Protestant is particularly liable to attack at this point. The strength of the Protestant is his right to individual choice and private judgment. He believes in the priesthood of every believer, and he finds final authority in an awakened conscience and a free intellect. This very strength, however, becomes weakness in the absence of positive teaching. Without instruction the right of choice becomes a liability, and private judgment becomes forlorn individualism, without balance, and devoid of power.

During the War I kept in touch with the Chaplains from my Episcopal Area. These more than ninety men were in every branch of the Service. Over and over again I received letters from these men, containing this phrase: "The boys come to me, especially upon the eve of action, and ask, 'Chaplain, what does religion mean? What am I supposed to believe?'" Many of these boys come from our Church families. They had been subjected to the average influence of the average Church and Christian home. Then, facing the supreme crisis of their lives, and feeling the need of religious certainty, these boys were suddenly conscious of the fact that they were without spiritual conviction of intellectual foundation. Their difficulty was not a doubt of what they had been

taught to believe; their plight was the absence of any positive belief, either to be accepted or rejected. Instinctively they believed in God, but apart from that, they had nothing.

What a commentary is this upon our failure to "feed the sheep"! I am not unaware of that host of well-informed, eager, and highly-trained men and women, boys and girls, who constitute the strength and the hope of the Christian Church. Never was there a more loyal or effective leadership in pulpit and pew than we have today. But this group is a scant minority of that vast multitude for whom the Church is responsible, and who look to the Church for spiritual guidance.

This lack of spiritual instruction cannot be laid at the door of any one agency of the Church. The passing of the family altar in the home, the secularizing of the public schools, the inadequacy of thirty minutes of instruction once a week in the Sunday School, and the generally demoralizing effect of a materialistic machine age; all these are factors in the question.

What must be done to provide instruction for our Christian people is not for me to say. However, I definitely do not believe the answer is to be found in the parochial school. Our form of democracy cannot survive if our citizens grow to maturity, shut off and trained in separate compartments. There is no more pressing problem facing the Church today than this obligation to make intelligent and effective Christians of its members. It calls for cooperation in home, day school, Sunday School, pulpit, and college. Certain it is that ignorant and befuddled Christians can never compete on equal terms with the keen, aggressive protagonists of the gospel of force, in the days that are upon us.

The tremendous numbers who have come into Church membership during recent months testify to the spiritual eagerness of the people, and emphasize anew the imperative obligation resting upon the Church to give such training to its recruits as will make of them informed, alert and responsive Christians, in the Church and in the social order.

Another emphasis of the Church today must be in the realm of morals, and of ethical attitudes and conduct. Spirituality and morality cannot be separated. The one reveals itself in the other. After all has been said about the confusion and letdown resulting from the War, the fact remains that the divorce rate, the juvenile delinquency record, the liquor and gambling statistics, the breakdown of conventions, and the defiance of authority indicate a moral recession far beyond the effects of the War. And too big a percentage of this moral defection is among professed Christians!

The one thing that distinguished the first century Christians was a superior type of life. This was what separated them from the world about them; this was what attracted the attention, and then the persecution of Rome. This superiority of thought and character among the Christians was what finally conquered Rome. And only a superiority of thought and character will afford this generation the confidence and balance it must have if it is to solve the problems and bear the burdens that are ours.

In industrial, racial, international and personal areas let it be said of the Christians of today, as it was in the day of Nero: "The Christians love their fellowman; they are virtuous; they are happy; they prefer death to dishonor."

Finally, the Church today must realize and make this generation realize that "This is one world," and that all the peoples upon the earth are God's children, and neighbors one to the other. Isolationism today, in thought or deed, is a sin.

Today we can, for the first time in the history of the Church, take literally Jesus' command to "Go ye into all the world." From this time forward, men will be going into all parts of the earth, bearing their ideas, exerting their influence for weal or for woe. It is for the Church also to "go into all nations," "teaching them to observe all things whatsoever I have command-

(Continued on Page 4)

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## A PRAYER FOR THIS CHURCH

Almighty Father, we pray that this church may be always a fit place for Thy presence. Here may there be a welcome for all souls. Here may little children learn the kindness of the Good Shepherd. Here may young men and maidens come to be prepared for the struggle of life. Here may both youth and age face aright the problems of our day. Here may there be light for life's eventide.

Here may the strong become aware of their need of Thy power. Here may the weak obtain courage. Here may the poor and desolate find friends and help.

Here may those who sorrow for their dead have assurance of the life immortal. Here may doubts be dispelled as mists before the rising sun. Here may those beset by temptation find deliverance. Here may wanderers from God find joy in return. Here may the ministry be magnified and young men imbued with zeal to enter this sacred work.

Here may souls be baptized into holy faith and bring forth fruits meet for repentance. Here may the sacrament of bread and wine give mystic communion with Christ and fellowship in His sufferings. Here may there be joined, by true marriage, hearts steadfast in love.

Here may there be preached words of comfort, admonition, and divine truth. Here may the spirit that makes for peace be cherished and the spirit that makes for war be abhorrent.

Here may Thy children abide in concord and explore together the joys of the life of the spirit. Here may faith be certified by good works and just stewardship. Here may sacrificial giving send the gospel to the ends of the earth.

Here may all uncharitable perish. Here may Christ be exalted and selfish desires be put to naught. And so may this church, through its manifold ministry, be a means of grace and blessing to the families within it and pour out its spirit into this whole neighborhood. And when any of its members change their place of abode, may the influence of this church go with them, be exercised through them, and thus abound elsewhere.

All this we ask in the name of Christ, that His Kingdom may come, and the will of God be done, here and everywhere. Amen.—Thomas A. Stafford in The Pastor's Journal.

## JOHN WESLEY'S RULE

Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.

If one could learn early in life that money is of less value than his mind, he would be in possession of a priceless asset. Try filling your mind with valuable thoughts; give it an overdose of some worthwhile subject, digest it and then being on another subject. A rich mind is of far greater value than a large bank account.—Cincinnati Inquirer.

## THY PEACE

God of all gentleness and grace;  
God of all peace and repose,  
We walk into Thy holy place  
Amid life's weariness and woes,

And lift our prayer, this storm-tossed day:  
That Thou wilt give to us release  
From all our tensions and dismay,  
And bring unto our souls—Thy peace!

—Amen

—William L. Stidger in War Cry

## THE CURE OF A TROUBLED HEART

The world is full of trouble. There is an old saying to the effect that man is born to trouble as the sparks fly upward. Many remedies have been set forth as a cure for trouble. One remedy would have us steel ourselves against it. The Stoics tell us to subdue all passions and emotions whether of joy or grief and take life calmly. It will be noted that this remedy does not alleviate trouble in the least. It does, however, lead its votaries to bear the adverse circumstances of life calmly and there is something to be said in its favor from that standpoint.

Then there is another would-be remedy which would have us deny the existence of trouble. The contention here is that after all trouble is only a thing of mind and when the mind is set right the trouble is gone. There is some truth in this theory. Many of our troubles do come from wrong thinking and wrong attitudes and as far as our malady is of this nature right thinking and the assumption of right attitudes will set us straight. But where the trouble is vital and organic this remedy will not do the job.

Still another group turn to Epicurus for their solace. They feel that the way to overcome trouble is to go so deep into the pleasures of life that these adverse things are forgotten. The teaching of this philosopher has some good in it. It is true he taught that pleasure is the only good in life and the end of all morality. But he emphasized the fact that the genuine life of pleasure must be one of prudence, honor, and justice. Many who claim to follow this theory forget the latter part of it. They become so pleasure mad that they toss prudence, honor, and justice to the winds and go wild in their excesses. They operate on the theory—"Let us eat, drink, and be merry for tomorrow we die." In the place of this proving a cure it leads one deeper into the troubles of life.

In the midst of all other remedies to cure trouble, Jesus comes on the scene with a doctrine that really works. Some one has said, "Truth is what works." This can be said of the remedy for trouble Jesus offers. His disciples were in deep trouble the night before his crucifixion. He was anxious to console them. In doing so he spoke some words that have kept thousands of people in every generation of the world, since that time, on their feet. He said, "Let not your hearts be troubled," and then he went on to tell them how to overcome trouble,

"believe in God, believe also in me."

Jesus would cure our troubled hearts by pointing us to One who is bigger than all of our difficulties. He would have us believe in the power of the Father and the Son. When he was about to give the great commission he reminded his disciples that "All power is given unto me in heaven and in earth." He is too powerful to be overcome by any enemies of those who trust him. He also has unlimited power to strengthen those who would serve. Paul said, "I can do all things through Christ who strengthens me."

He would have us find solace in the wisdom of God. The power of his mind is unlimited and no finite intellect can fathom the depths of his thoughts. As far as heaven is above the earth so are God's thoughts above our thoughts and his ways above our ways. All the evil that comes to us is not in keeping with his will. Much of it comes through the misuse, on the part of people, of free moral agency. But still God is big enough and wise enough to keep these evils from permanently hurting those who love and trust him. Surely, we can find a cure for much of our trouble in the wisdom and power of God.

Then Jesus would lead us to find a cure for our trouble through faith in the goodness of God. He would say to us "Let not your hearts be troubled, believe in the goodness of God." We know that God is good for he has built a universe and finally rewards good and punishes evil. Sin carries with it the elements of its own punishment; and righteousness carries with it the elements of its own reward. One does not have to avenge himself of the wrongs he suffers. The good God has built a universe equipped with laws that will take care of that. We are not surprised to read, "It is written, Vengeance is mine, I will repay, saith the Lord."

Again, we find a cure through the presence of God. This is also a matter of faith. The person who seeks to do God's will and believes that God is in his heart will find himself divinely indwelt. He will realize that there is within his life "a power not himself that makes for righteousness." So long as he is conscious of the Father's presence. Then with a cry that would rend heaven he said, "My God! My God! why hast thou forsaken me?"

Last of all Jesus would cure our troubled hearts by having us believe in God's love. God has many great attributes but chief of all is

## BUT AT MIDNIGHT

Jesus once told about a wedding party which was delayed. Many people gave up and went to sleep. But at midnight the bridegroom arrived! Wonderful, unexpected things often happen at midnight, when there is no sun and the world is wrapped in gloom, when there is loneliness, fear, or sorrow. During the midnight of despair Elijah felt the challenging but also comforting presence of God as never before. During the midnight of loneliness Hosea discovered the absolute loveliness of God. It was during the midnight of defeat and betrayal that Peter saw his real self and began his climb to greatness. Inspiring hymns have been written during life's midnights. Few people expect wonderful events when it is dark, but at midnight they do happen.—Virgil A. Kraft in the Christian Advocate.

## THE ART OF GETTING ALONG

Sooner or later a man, if he is wise, discovers that business life is a mixture of dull days and bad, victory and defeat, give and take.

He learns that it does not pay to be too sensitive—that he should let some things go over his head like water off a duck's back.

He learns that he who loses his temper usually loses out entirely.

He learns that carrying a chip on his shoulder is the easiest way to get into a fight.

He learns that the quickest way to become unpopular is to carry tales about others.

He learns that it does not matter so much who gets the credit so long as the business shows a profit.

He learns that buck-passing always turns out to be a boomerang, and that it never pays.—War Cry.

While not making in any case too much of moods and feelings and emotions, overhaul yourself a little, and try to arrange—by more of prayer, reflection, faith and charity in action—for a more comfortable assurance that you are right with God, and that He is right here with you, in the very heart of your life, and nerving your arm to serve more and more frequently as a helping hand. Try to gain the feeling of prospering, Causis-like, in soul, as well as in body.—Zion's Herald.

Living example is far more important than what you teach by words.—G. S. Dobbins.

his love. His power, his wisdom, his goodness, and his presence would be of little help to us were it not for his great love. John 3:16 tells of that love and by common consent it is said to be the greatest passage in the Bible. It is wonderful to know that whether we are saint or sinner, God loves us. When we do good he loves us with a love that makes him glad, but when we do evil he still loves us though it is with a love that makes him sad. All of us have our trouble. We all need a remedy for this evil. May we take the remedy from Christ—"Believe in God, believe also in me."—H. O. B.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A KIND DEED

While I was still a very young preacher, I went as a visitor to the General Conference which met that year in Dallas, Texas. The room I occupied was some distance from the auditorium where the Conference met. I went to and fro on the street car.

Many very important things were done by that Conference, some of which I can never forget, but the incident of which I speak happened on a street car. It was full of passengers and was moving rapidly toward the suburbs. As we crossed a street, we saw a feeble, old man hurrying to catch the car. He was waving his arms and indicating his desire to be taken aboard. As we were under considerable headway, the car ran some distance beyond the intersection before the motorman was able to stop it. However, he took in the situation and deliberately stopped, backed up, and waited while the conducted helped the old man to get aboard.

I was interested to see the reaction of the passengers. Most of them were in a hurry and I thought might be out of patience with the conductor for delaying their journey, just to take care of an old man. But, to my surprise and gratification, they loudly and all but universally cheered.

I didn't think much about it then, but as I grow older, the scene comes back to me again and again. It is a mark of good breeding and innate manhood and womanhood to be courteous to the old and others who are infirm. People, as a whole, appreciate consideration for the weak.

The story of the Good Samaritan is as modern as an airplane or an atomic bomb. Because he took time to help the helpless, he has become immortal.

All of us in various ways may be Good Samaritans and in some degree share his immortality. It pays to be kind!

To spread false rumors, to sow seeds of distrust and discord at a time when unity of purpose and effort are necessary in the building of a peaceful, prosperous world, is to be guilty of a kind of social leprosy which corrupts the moral fiber of all who are seized by that contagious disease.—Rabbi Bernard Cohen, Los Angeles, Calif., in address at the Wilshire-La Brea Synagogue Center, in Quote.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

THE morning services of the Grand Avenue Church, Hot Springs, will be broadcast over KTHS each Sunday in June. Rev. Stanley T. Baugh is pastor.

REV. AND MRS. MARK F. VAUGHT, Mena, announce the birth of a son, John Mark Vaught, May 16. Mother and son are doing nicely. Brother Vaught is pastor at Mena.

MRS. W. F. BATES, Conference Director of Children's Work, Little Rock Conference, has received the first report in the Little Rock Conference on Vacation Schools. Glenwood reports a school with 66 enrolled.

BISHOP PAUL N. GARBER, recently returned to Europe from a speaking tour in the United States, expects to arrive in Poland on June 5, and to convene the Poland Annual Conference on June 12.

REV. J. M. HAMILTON, our pastor at Benton, submitted to an operation at St. Vincent's Hospital, Little Rock, on Saturday morning, May 24. He is getting along nicely.

MARRIED at the home of the bride's parents, Mr. and Mrs. J. L. Loyd, Morrilton, on Tuesday, May 20, Miss Anita Loyd and Rev. Carl Whillock of Clinton. Rev. Lester Weaver, pastor of South Fort Smith Methodist Church, performed the ceremony. Both bride and groom taught the past year in the State Vocational High School at Clinton. The groom has also been pastor on the Van Buren County Charge. He plans to enter Emory University this fall.

DR. A. STANLEY TRICKETT, associate secretary of the Division of Foreign Missions of the Board of Missions and Church Extension, has resigned his post and accepted appointment as administrative secretary of the Department of Reconstruction and Interchurch Aid of the World Council of Churches. His office will be in Geneva, Switzerland. Dr. Trickett was one of the speakers at Hendrix College during Religious Emphasis Week, February 23-27.

FOR the second successive year, the Joint Religious Radio Committee, representing the Congregational Christians, the Methodists, and the United Church of Canada, will sponsor a month-long radio workshop for ministers and religious broadcasters. The workshop will meet from August 4 through August 31 under the combined auspices of the committee and the Federated Theological Faculty of the University of Chicago. Ministers, religious educators, radio chairmen for state and city federations of churches, and denominational leaders will share in training for better religious programming and broadcasting. The workshop will be entirely non-sectarian and non-denominational in character.

### MISSIONS SPEAKER FOR YOUNG PEOPLE'S ASSEMBLY ANNOUNCED

The Rev. Benjamin I. Guansing, one of the young pastors of the Methodist Church in the Philippine Islands, and one of the evangelical heroes of the days of Japanese occupation, will be the guest speaker at the Young People's Assembly of the North Arkansas Conference, to be held at Hendrix College June 2-6. Mr. Guansing is on a year's leave of absence from the Philippines, studying at Union Theological Seminary on a scholarship provided by the "Crusade for Christ" movement of the Methodist Church.

Born in the Philippines and educated in evangelical schools on Luzon Island and at the University of the Philippines, Mr. Guansing came to the United States and was graduated at Union Theological Seminary, New York City, the class of 1941. Immediately after graduation he returned to the islands and was on Luzon when the Japanese made their attack upon Pearl Harbor and captured Manila.

On his arrival in the Philippines, Mr. Guansing was made pastor of the large Central Student Church in Manila—the "Cathedral of

Methodism" adjacent to the campus of the University of the Philippines. The church ministered largely to the students and faculty of the university. During the war years, and under Japanese occupancy, Mr. Guansing continued to hold services and work among the students, often at the risk of his own life. When Manila was bombed Central Student Church was totally destroyed, but Mr. Guansing moved his congregation to the Knox Methodist Church, in another part of the city and undamaged by bombs, carried on from that center.

Upon completion of graduate studies in Union, Mr. Guansing expects to resume his special ministry to the student groups of Manila.—Pryor R. Cruce Jr.

### MEETING OF BOARD OF MISSIONS AND CHURCH EXTENSION OF NORTH ARKANSAS CONFERENCE

The Board of Missions and Church Extension of the North Arkansas Conference will meet at Hendrix College Thursday, June 12, at 2:00 p. m. Anyone who has interests to be presented to this board will please do so at this time.—Jefferson Sherman, Chairman.

### THE MOOD OF TODAY

(Continued from Page 2)

ed you," thus completing Jesus' mandate.

This generation has within its possession all the knowledge and all the power necessary to abolish the ills of the world. It needs only the will to do, and proper instruction. We Christians believe that this will, and this instruction can be supplied only through the grace of God, as manifested in redeemed men and women. We believe further that the knowledge and power possessed by this generation will be used for the destruction of civilization and the enthronement of force, unless an enlightened generation uses them for the welfare of humanity.

This is a day of judgment for the Church. The obligation is plain to see; the divine resources necessary to the discharge of this obligation are at hand. We who pray: "Our Father, may thy will be done on earth as it is done in Heaven" must to a man be in our places during these crucial days. For "it is a terrible thing to know what God knows, and not to act like God acts," but it is a glorious thing to know what God knows, and to act like God acts.

This is the Church's day. The soil is prepared; the seed are ready to sow. "The crown awaits the conquest. Lead on, O God of Might!"

### LEONARD LIBRARY NEEDS BOOKS

Leonard Theological College, Methodism's highest ranking school for the training of the Indian ministry, and in which all instruction is in the English tongue, would like to secure a number of religious resource books for the library. Among books desired are the following—and others of like quality:

International Critical Commentary  
New Century Bible  
Max Mueller, Sacred Books of the East Series  
Cambridge Bible  
Abingdon Bible Commentary  
Peake's Commentary  
Westminster New Testament and Commentaries  
Moffatt's New Testament Commentaries  
Hasting's Bible Dictionary  
Hasting's Dictionary of Christ and the Gospels

W. Walker, History of the Christian Church

If you have any of these books and are willing to give them, or sell them at low price, to Leonard Theological College, please communicate with the Rev. James K. Mathews, 150 Fifth Avenue, New York; or Dr. James K. McEl-downey, Librarian, Leonard Theological College, Jubbulpore, Central Provinces, India.

# ❖ The Methodist Student Fund Goes To Work ❖

By PAUL E. JOHNSON

## CAST OF CHARACTERS

The Dean  
The Secretary  
Student from Auburn  
Student from Winona  
Student from Chaske

## PROPERTIES

A Dean's desk  
Three chairs  
Stenographer's notebook  
Telephone.

## SCENE

Office of the Dean of the College. A lapse of three months follows the first scene.

### Scene I

Dean of the College: (Looks over

ing great things of you at college and in the years beyond. Yours sincerely.

Secretary: My, he is a lucky boy. Will he be thrilled to get that letter! The Methodist Church does a lot for her young people.

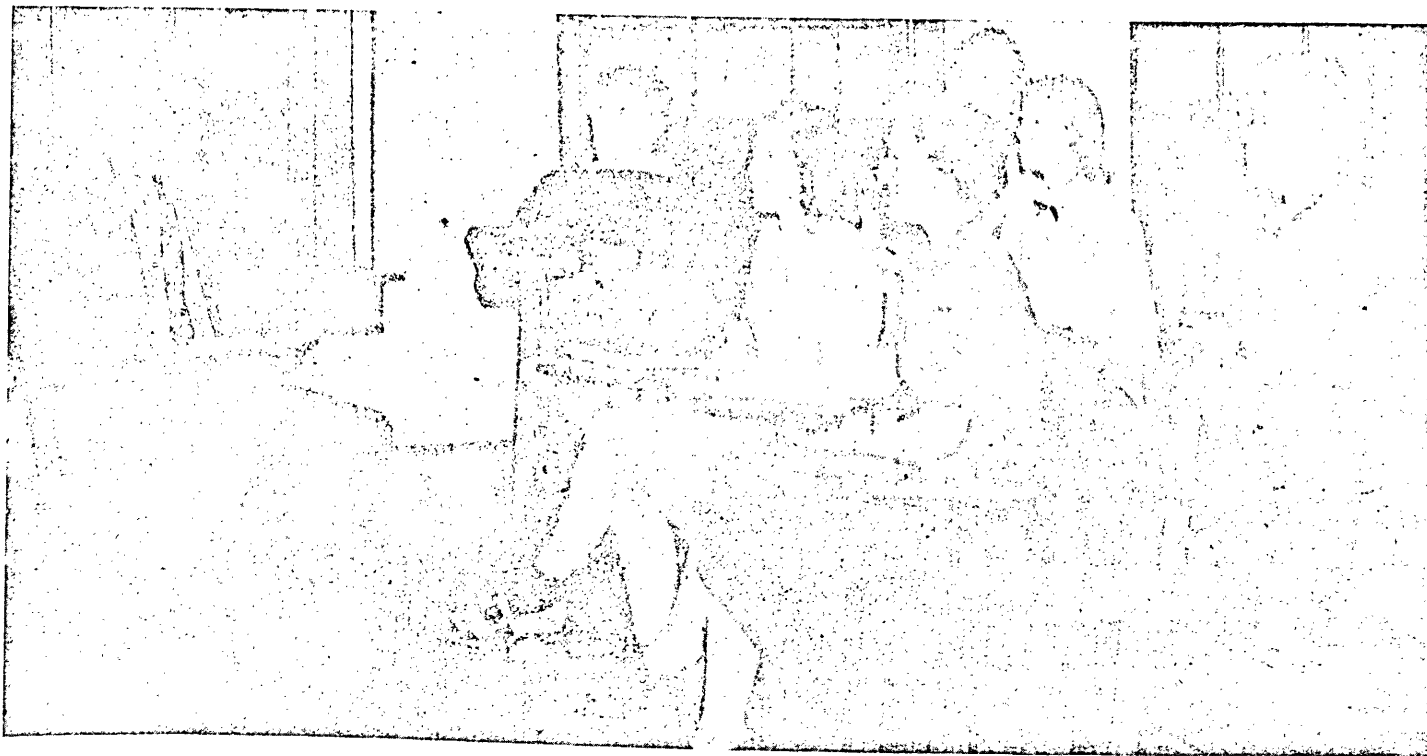
Dean: Yes, it surely does. Now a letter to Miss Dorothy Jean Pierce, Winona, Minnesota. Dear Miss Pierce. I commend your desire to go to college and continue preparation to be a high school teacher of music. As a teacher who lives with young people your opportunity for Christian leadership will be very great. When you enter the Conservatory of Music you will take in psychology, history of civilization, music theory and practice teaching.

very good. There will be great developments in chemical research in the years ahead, and by faithful work you will count for much as a scientist with a Christian background devoting new discoveries not to destroying but saving life. (Telephone rings.) Yes, President .....? You have a letter from the Methodist Board of Education? What's that? Scholarship and loan funds drastically reduced? Sharp decline in Methodist Student Day offerings necessitate a cut in allotments for the coming year. 30% decrease? That is serious. Tragic, in fact, with so many young people wanting to attend college. Well, nothing to do but turn them away. We will have a committee meeting this afternoon

work and husky I see. How does it look to you?

Mr. Wyman: It looks good, and I am ready, willing and able. One of the boys met me on the campus and helped me locate my room. Had a good breakfast too, so its Sunnyside up with me.

Dean: No wonder. Things are going your way with a National Methodist Scholarship, and starting the first day at ..... College. Incidentally, you are one of more than 500 persons enjoying National Methodist Scholarships for the school year 1947-1948. You will be a leader in the freshman class, I see at first glance. You start in today with a welcome to college chapel with 250 other freshmen,



mail and arranges letters in order for answering. Rings for secretary.) It is a crime so many worthy young people are denied a college education for lack of money. The world needs better educated leaders for the new age before us.

Secretary enters (notebook in hand): Did you ring Dean Booth?

Dean: Yes, Miss Johnson. These letters need to be answered. Can you take them now?

Secretary: Surely. (Sits across desk and prepares to take dictation.)

Dean: This letter is to David Wyman, Auburn, Massachusetts. Dear Mr. Wyman, I am glad to notify you that you have been awarded the National Methodist Scholarship for outstanding achievement in high school, Christian character and promise of distinctive service in the future. This Scholarship will pay full tuition at ..... College for one year up to \$400. The Scholarship comes from the Methodist Student Day offerings. It may be renewed the following years upon application and deserving attainment. Your admission papers are now complete and you have been assigned Room 222 in the men's dormitory. You should arrive at the college by 9:00 a.m., Monday, September 16, for the opening of New Student Days. Please write at your early convenience confirming these arrangements. You well deserve this national honor, and we are expect-

You will want to try out for the college choir and take part in sports and dramatics for all round development. We have been studying your budget and note that you will need \$100 to balance your budget the first year. As you are a Methodist, 17 years of age, of good character and health, earning part of your way, maintaining a good level of scholarship and showing promise of future usefulness to the church and society, you will be eligible in the second semester to a loan of \$100 from the Methodist Student Loan Fund. The rate of interest is only 2% while you are in school and you may divide the payments over six years after leaving college. Please fill in the loan application and secure the endorsement of your parent. With this payment on your tuition the college education you so much desire will be possible. I know you will find college a thrilling adventure as well as a preparation for unselfish service. Yours sincerely,

Secretary: I'd like to know Dorothy Pierce. She seems like a grand girl. I will look after her when she arrives and see that she makes a good start right off.

Dean: Good idea. She will appreciate your friendly interest. Now another letter to Richard Sawyer, Chaske, California. Dear Mr. Sawyer. Your plans for a college education majoring in chemistry sound

to reduce and curtail our plans for new students. Three o'clock? All right. Goodbye. (Turns to stenographer.) Sorry, but I will have to change that letter to Mr. Sawyer, from where we left off. I regret to inform you that no more loan funds are available for this year. We have already exceeded the funds allotted to us. You will probably need to work a year and save money before starting to college. Let us keep in touch with each other until the way opens a year later. Yours sincerely. That is all this morning, Miss Johnson. Thank you.

Secretary: It just seems a shame these young people cannot go to college. If the people in the churches only knew they would raise the needed money, I am sure.

### Scene II

The opening day at ..... College, September 16, in the office of the Dean. He is seated at desk reading the morning mail.

Secretary enters: Dean Booth, David Wyman has arrived from Auburn, Massachusetts and would like to see you.

Dean: Show him in, Miss Johnson. I'll be glad to see him. (Mr. Wyman enters, escorted by Secretary.)

Secretary: Dean Booth, this is David Wyman.

Dean: Hello, Mr. Wyman, welcome to ..... College. Ready for

then entrance tests the rest of the day.

Mr. Wyman: O. K. Those tests don't bother me. And I am waiting to be welcomed. Where do I get my green cap? If the upperclassmen try to push me around they have another think coming. The class of 1950 will show them atomic energy.

Dean: That's the spirit, David. Where there's union there's strength. After you freshmen get organized the upper classmen will have a wholesome respect for you. They aren't easy to bluff, but if you are diplomatic green statesmen they will probably take you into the United Nations as the Republic of Ireland. I'll see you later. Goodbye.

Secretary: (at door) Dorothy Pierce is here from Winona, Minnesota. Can you see her now?

Dean: Yes, I will see her at once. (Introductions) So you are the musical genius we have been waiting for. Did you have a good trip and are you settled?

Miss Pierce: Yes, it was a very pleasant trip and the train was right on time. I met a campus guide who showed me the way to the Women's Residence Halls. First, I want to thank you and the Methodist Loan Fund for making it possible for me to come to college. It means so much to me.

Dean: You are fortunate to have

(Continued on Page 13)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE PRIZE PICTURE

He was just a little boy who kept things to himself. His parents were poor, hard-working folk and never even had time to think that their son sometimes needed kind words and happy smiles more than bread and meat. He loved beautiful things and liked to wander in the woods with a sheet of paper and a pencil and draw a bush or tree—it was the only way he had of satisfying the desire of his hungry soul.

One day in school the teacher showed the boys and girls a lovely book with colored pictures called "Out of Doors With Jesus".

"I will give this book as a prize," she said, "to the pupil who brings me the best picture of an outdoor scene."

In order that all might have a fair chance it was decided the pupils would go on a picnic Saturday and take their water colors with them to the hills.

It seemed to Si (his friends had nick-named him Si because he was usually so silent), that he just must have that wonderful book. The rest of the week his thoughts kept wandering to the hills where God just left beautiful pictures lying around for all His children to enjoy.

Friday night he half-heartedly asked his mother about going on the picnic and could hardly believe it when she said quietly, "No, I must finish some sewing tomorrow and you must stay and look after the baby."

His heart sank. He felt he simply could not give up that longed-for trip. Even if it was babyish to cry, a few bitter tears wet his pillow that night. But next morning he was the same quiet boy who ducked around the corner of the house so he need not see all that bunch of merry children going to the hills without him. All day as he helped his mother his thoughts were making pictures of the things he was missing—a big oak tree with maybe a lively squirrel running up its grim trunk or perhaps a dainty wild rose bush at the edge of a meadow.

The next week was hard to bear, for the children at school talked of little else but the good time they had and the pictures they had painted. But on Friday he was delighted to hear the teacher say that she would wait until Monday to give the prize, and that all who had not yet handed in pictures would still have a chance.

Half afraid, he asked his mother that evening if he could go alone to the hills the next morning; and this time she said "Yes". Joyfully he got together his precious paints and placed them in a convenient place, so he need not lose any time next morning in getting off. He dreamed happily of big green trees and lively running brooks.

But early in the morning he awoke with a start. Something was wrong. Oh, it was thunder—and a deluge of rain! In dismay he rushed to the window. How could God let it rain and spoil his one beautiful

day? All day long it poured down in torrents. Everywhere he looked was drab ugliness. It stopped raining just before supper, and his mother sent him to the garden for tomatoes. As he came back he happened to look up—and there was a perfect rainbow in the sky!

It seemed to cry out to him, "Paint me quickly, for I shall soon be gone."

He fairly flew into the house and to his room, where he found his paints. Down on his knees at the window he worked feverishly. It was easier than he had thought it would be. The rainbow "began" in the big elm tree at the end of the street—and he had tried that many times—and it "ended" in those hills towards which his disappointed gaze had turned so many times that day. He knew just which colors to mix to get that peculiar haze on the hillsides. How glad he was that the teacher had taught them just how to make the rainbow colors!

On Monday morning, when all the pictures had been carefully examined, the teacher announced that Si had won the prize. She inscribed his name in the beautiful book of colored pictures and underneath she wrote:

"The cloud and sun together make a year,  
Without some storms no rainbow  
would appear."

—Christian Index.



## VACATION DAYS

*Summer days are just ahead  
With their vacation joys;  
Fun on the farm is mixed with work  
For busy girls and boys.*

*Gentle rains and God's sunshine  
Give aid to growing things  
And all around the lovely earth  
A wealth of beauty brings.*

—A. E. W.

## JUST FOR FUN

Billy, six, was exasperated with the almost continuous squalling of his baby brother.

"I bet I know why he came from heaven," Billy mused. "They put him out."

\* \* \*

Book Store Clerk: "This book will do half of your work for you."

Student: "Great! I'll take two."

\* \* \*

Boss: "You are twenty minutes late again. Don't you know what time we start work at this factory?"

New Employee: "No sir; they're always at it when I get here."

\* \* \*

During a downpour, a Detroit taxi driver passing a hotel saw a girl acquaintance standing desolately under the marquee, holding a big oblong box. "Want a lift?" he shouted. "I'm going your way."

The girl climbed in beside him. "I'm soaked," she said, "just soaked."

"Where have you been?" asked the driver.

"Shopping," she said.

"What you got in the big box?" he asked.

"My new raincoat."

\* \* \*

A gofer had lost his ball, and was inclined to be annoyed with his caddy. "Why didn't you watch where it went?"

"Well, sir," said the boy, "it don't

## IN THE WORLD OF BOYS AND GIRLS

### DOG THAT MADE GOOD HIS MISTAKE

One of Robert Louis Stevenson's favorite stories was about a Scotch farmer who once thought he had made a mistake in buying a collie to watch over his sheep.

One day the owner went to Edinburgh and there he bought more animals to add to his flock. He had brought along his collie with him, for he expected the dog to look out for the animals and to see that none were lost on the way home.

Possibly the noise and stir of a big place like Edinburgh were too much for the dog. At any rate two of the sheep managed to get away.

After several days the farmer learned that another countryman near Braid had found a pair of sheep.

He went there immediately with his collie, but was unable to identify them.

"If that's the case," said the farmer, "I guess I'm entitled to keep them."

But the owner saw that the farmer was really honest at heart.

"It's a fact that I cannot tell the sheep," he spoke up, "but if my dog can, will ye let me have them?"

The farmer agreed, though it was plain he did not expect to have to part with any of his sheep.

All the sheep on the farm were turned into one large park.

Then the collie was turned loose among them.

The dog's memory never failed him. He had been present when the two sheep were purchased, and he still remembered them distinctly, marks or no marks.

Without pause or any blunder he singled out, first one animal, then the other.

The farmer looked on in amazement. He saw at once that he had been outwitted by sure canine intelligence.

Before the other man went away with the sheep, he drew him to one side.

"Would ye be willing to part with the collie?" he asked. "Mind, I'll give ye forty pounds for him."

The owner shook his head. In a little while he was once more heading homeward with the two sheep and his faithful dog for company. —Our Dumb Animals.

usually go anywhere, and so it took me unprepared."

\* \* \*

An irate gentleman called a newspaper editor on the telephone, stating his name. "Did you put that notice of my death in the paper?" he shouted. "Yes, I did," the editor admitted, "er—by the way—where are you calling from?"

\* \* \*

The farmer had watched the motorist working on his car for an hour.

"What are you looking at?" asked the motorist. "Is this the first automobile you ever saw?"

"No," was the dry reply, "but it's very much like it."



FRONT ENTRANCE, HENDRIX COLLEGE

## Hendrix College Faces A New Day

**T**HOUSANDS of students have gone through this entrance to the Hendrix College that is and has been. It is the general feeling in the hearts of those familiar with the situation that Hendrix College now faces a new and better day.

Culture, refinement and scholarship have been linked traditionally with the

work of Hendrix College. With crowded rooms and limited facilities, the officers and instructors in Hendrix have done a type of work for its students second to none in its field.

With the successful completion of the campaign to raise a million dollars for Hendrix College, it will be possible for the college to have some buildings that have been long needed. The good will

which made possible the success of the campaign and the good will engendered through the work of the campaign hold high promises for a greater Hendrix.

The crowded condition just now is due, in part, to the GI program which has made it possible for service men to attend college. With the present outlook, however, it is not likely that Hendrix College will ever lack for a student body.

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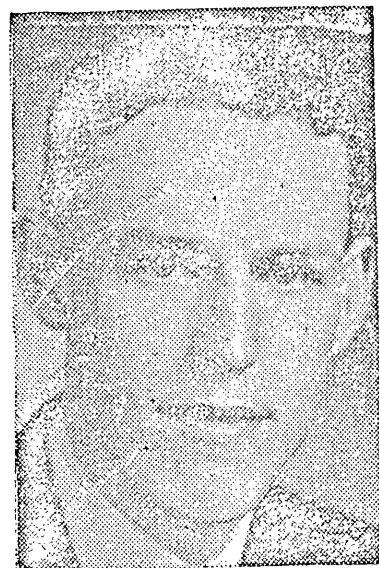
# SUMMER PROGRAMS

*Pastors' School June 9-20 --- Hendrix*



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Dr. J. V. Thompson



# T HENDRIX COLLEGE

## Summer Session June 3 - August 9

### Pastors' School



MARTIN

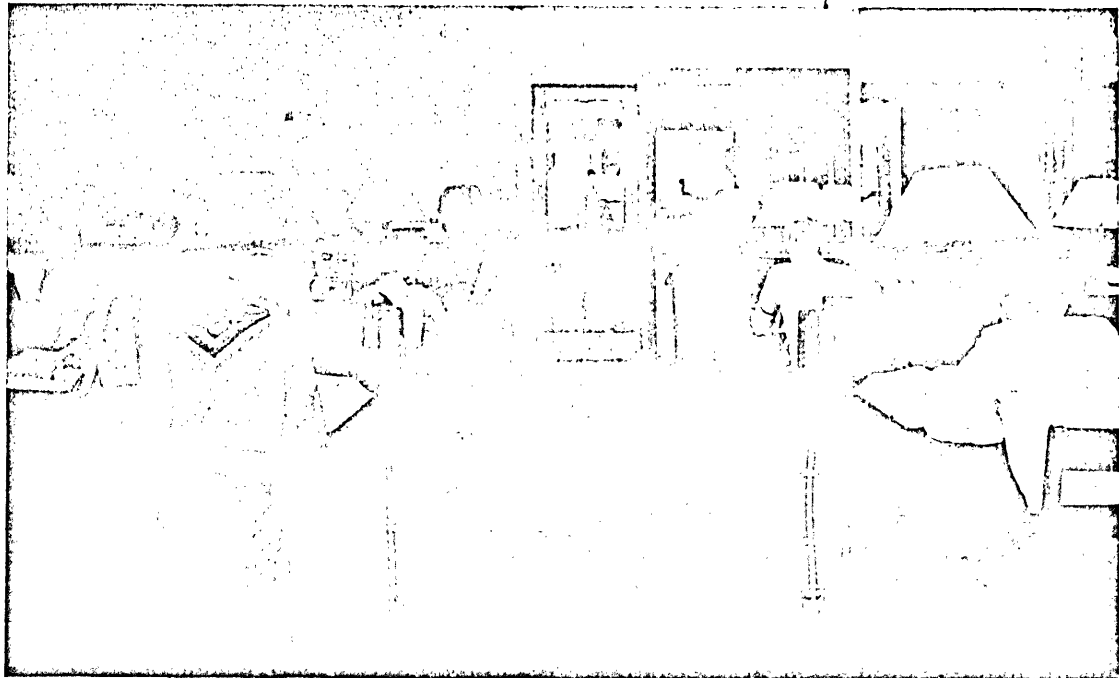


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# CHRISTIAN EDUCATION

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## LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett

### Setting Church School Goals

In girding for the last phase of the Crusade, when full emphasis is to be placed upon Church School enrollment and attendance, we are again asked to set goals toward which to work in these remaining months of special effort. Many schools have already set goals, and some have attained them, but they are asked to re-examine their task and to make any adjustment that may seem wise in view of recent developments and in the light of present existing conditions. Those that have not set their goals are asked to do so in the belief that this initial step is essential to the success of the campaign.

### Why Set Goals?

But some one asks, "Why set goals? What is the value of setting numbers; why not move along from week to week in the hope of making progress toward the total our school ought to have by the end of 1948?" On a moment's reflection we will see the value of this step in previous phases of the crusade effort. If the Church had merely promoted a series of offerings, without reference to the total amount to be raised, it is hardly conceivable that we would have gone beyond the \$25,000,000 for Missions and World Reconstruction, nor is it likely that we would have reached almost 1,000,000 for church membership last year, if that challenging mark had not been set.

So in the first place, the setting of a goal helps us to measure our task and to see it in terms of what it ought to be. And in the second place, since we are not likely to go beyond our expectations in any task, a worthy goal seriously accepted is a challenge to our best and most persistent effort.

### How Shall The Goals Be Set?

In the first place, they should be democratically arrived at, as a result of the combined thinking of those who carry on the program. Let the workers be called into conference and after canvassing the possibilities, set the number from each age group that ought reasonably to be expected, including the Nursery and the Adult Home Department. If this has already been done, then let the group as a whole re-affirm these goals, making whatever revision may seem wise.

In the second place, these goals should be set as of the date the report is made. Observing care that no names are carelessly or hastily dropped, count the total number already on roll, plus the additional number to be added from all the age-groups. This total will constitute the goal to be reached by the end of 1948.

And finally, the goal should challenge us to our best endeavor. We would do well to keep in mind the total of 2,000,000 new Church School members that has been set by the Church as a whole, remembering that for the average local situation, it means an approximate gain of 50 per cent enrollment over the re-

port of 1944, the beginning of the Crusade program. For some this general average may be too high while for others it falls below what could and should be done. Let the task be measured by the opportunity the local community presents, daring to undertake and to expect great things in the building of the Kingdom.

### When Should These Goals Be Set?

For two reasons these goals should be set immediately: First, in order that each local church may begin to plan and promote its program of expansion and enlargement. If Methodism does this job that so desperately needs to be done, we ought not to lose a single one of the eighteen months between now and the close of the campaign. And in the second place, we need the report of these goals at once in order that they may be included in the church-wide totals to be published during the month of July.

In the Little Rock Conference pastors and Church School superintendents are requested to report to their district superintendents in time for them to report to the Conference office by July 1. The time is short. It will require immediate attention and full cooperation if we are to clear this important matter in the time allotted to us. We are counting on our leaders to see that it is done, and on time.

### The Church School Crusade For Christ

#### Consider These Things

The Church Schools of America have reached only one person in five. Thus four-fifths of the people are without adequate religious teaching. What will be our future if Christ's way is not taught to the people? The Crusade for Christ challenges Methodism to bring the people into the Church School.

In 1923 (a generation ago) 6 per cent of the United States Population were enrolled in Methodist Church Schools. In 1946, only 4 per cent of the United States population were enrolled in Methodist Church Schools.

The Crusade for Christ now challenges us to set our goals to work for at least 7,000,000 in Methodist Church Schools by December 31, 1947, which would be 5 per cent of the United States population at that time.

#### The Plan In Brief

1. A clear statement of the "local Church Crusade Objectives" has been drawn up to show local churches desiring guidance, just what is expected of them in this phase of the Crusade.

2. To guide local churches desiring a list of practical steps in increasing Church School enrollment and attendance, there is a simple "Twelve-Point Program for Church School Increase".

3. Motivation and message are considered as important as methods. The reasons for Church School increase are to be stressed. The attention of the church at large is to be focused on Christian Education as a means by which the Church can meet its great responsibilities, both social and personal. Outstanding

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### North Arkansas Youth Assembly

The Youth Assembly of the North Arkansas Conference has become a real training center for youth leaders of the Conference. It is open to young people, ages 17-23, or youth who are sixteen and high school graduates. Should a local church have no youth in either of these groups such church is invited to send one or two sixteen-year old persons who are officers in the local church youth organization. Some churches are already making such a request.

The cost of the assembly will be as follows: room and meals, \$6.50; registration fee, \$2.00; and a small amount for text materials.

Each person must bring own linens, including towels, pillow case, and sheets. Should said person desire pillow it would be wise to bring one. Bring other such things as Bible, notebook, pencil, and such personal things as needed.

Each should plan to arrive between 2 and 4 p.m. on Monday, June 2. The program will close with the noon meal Friday.

The public speaking contest will be held on June 3, 7:30 p.m.

Those having the program manuals for youth work should bring them along.

An excellent staff has been secured for this program. This assembly will equal or surpass any former assembly for youth ever held in the North Arkansas Conference.

Should additional information be needed get in touch with Rev. James S. Upton, Hendrix College, Conway. Brother Upton is dean of the Assembly.

### Arkansas Pastors' School Information

The space for the Pastors' School will likely be taken by the time you read this paper. Only those who have room reservations can hope to stay on the campus. Be sure that you have secured reservation before coming. Rooms in Conway are hard to secure.

The dining room on the Hendrix Campus, Tabor Hall, will be able to furnish meals only for those who have campus room reservations. This is due to the large number of students taking meals at Tabor Hall.

Each person rooming on the campus must bring own linens: towels, sheets, pillow and pillow case, and such other personal articles as desired.

The program will open with an

examples of these have been gathered into a statement of "Responsibilities", to be kept before the church.

4. A wealth of suggestions concerning methods and procedures is being made available.

5. To aid in publicizing all the above and moving the church into action, there are an outline of materials and publicity, and a schedule of planning and inspirational meetings from local church to national in scope.

6. Other boards and agencies will help.—The Division of the Local Church.

address by Dr. Smart on Monday evening, June 9.

The addresses of Dr. Cannon will begin with Tuesday morning, 11:40.

### Dr. Davis in Helena District

Dr. Wesley Davis of Southern Methodist University is scheduled to conduct eight Bible Conferences in the Helena District during the month of July, as follows:

Marion, July 6-8  
Earle, July 9-11  
Wynne, July 13-15  
Hughes, July 16-18  
Marianna, July 20-22  
Elaine, July 23-25  
Holly Grove, July 27-29  
Brinkley, July 30-Aug. 1.

This program is for the churches of the Helena District and members of local churches should attend the program nearest to their church.

Dr. Davis has made a fine contribution in the places he has visited in our Conference. He has already visited Batesville, Salem, Newport and Swifton.

Check these dates and remember that this is your program made possible by the District and Conference program of Christian education.

### Other Conway Youth Assemblies

There will be an assembly for young people, ages 15 and 16, to be held at Hendrix College, July 7-11. No one under 15 will be enrolled in this assembly. We are urging that all seventeen year olds attend the assembly, June 2-6.

The cost of this assembly will be as follows: room and meals, \$6.50; registration fee, \$1.50; and a small amount for text materials.

Forms will be provided for health certificates by June 20. All who plan to attend the assembly are requested to secure these forms and have a doctor fill them out with care.

This assembly will be for young people, ages 15 and 16 of the Conference, except the Fayetteville and Ft. Smith Districts. We are asking that no church plan to send more than four persons until after July 1. Then the space left will be open to any who desire to attend.

There will be an assembly for youth, ages 12-14, Hendrix College, July 14-18. No one under 12 on July 14, or over 15 years of age can attend. This is for Conway, Searcy and Helena Districts. It must also be limited to four from each church until July 5. After that date all space will be open to those who desire to attend.

### Let's Be Fair

There are a number of youth who will have the opportunity of attending an area program. Many of these want to go to a program in another section. Since space is so limited we are asking that all play the game and not ask all for ourselves and thus deprive others of any opportunity at all. We regret to tell any person that he or she cannot attend a certain program, but that often becomes necessary in the interests of the larger number of people to be served.

No nation which is enslaved to drink can preserve its liberties—Hobbes.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## SAYS INDIA NEEDS AND WANTS MISSIONARIES

Are missionaries wanted in India now, and will they be welcomed under an all-India government?

The question has already been answered in the affirmative by the National Christian Council of India: That body is now joined by the Indian Christian Association of Bombay, whose president, Mr. J. S. S. Molelu is an Indian layman associated with the Marathi Mission of the American Board (Congregational). The I. C. A. statement follows:

"The church of Christ is a universal church and there can be no place in Christian work for any distinctions on lines of nationality, race or color. We therefore emphatically disagree with the ill-conceived cry of 'Foreign Missionaries Quit India' raised in certain disgruntled and irresponsible quarters. Moreover, the Christian church in India is not yet in a position to take over the complete responsibility for the conduct of the Christian enterprise in this country. We are therefore deeply conscious of the fact that we still need the help and cooperation of the churches in the West—both in the shape of material resources and of personnel.

"For these reasons we welcome and desire the continued participation of foreign missionary personnel in the conduct of the Christian enterprise in this country, but only on the basis of perfect equality with Indian personnel. Any idea of the foreign missionary having a dominating voice in matters concerning Christian work carried on in this country can no longer be tolerated and must be given up not only in theory but also in practice. Furthermore, foreign missionary organizations operating in this country must realize that the time has come when Indians must be admitted freely into the inner councils of missions on terms of perfect equality. We fully appreciate and heartily commend the lead in this direction already given by some missions, but regret to find others still lagging behind.

We would further emphasize the importance, nay urgency, of missions devoting a much greater amount of time, thought and money than hitherto to the training up of high grade Indian leadership, and of developing a greatly increased measure of responsibility on the Indian Church and on Indian personnel. In this connection we strongly deprecate the too prevalent tendency to look mainly (even exclusively) to reinforcement in the shape of foreign missionary personnel to meet every need of expanding work or to fill every responsible position that falls vacant.

"While, therefore, we realize that Indian Christianity has not yet reached the place where it can do entirely without foreign missionary personnel, we strongly feel and urge the necessity of greater Indianisation as well as indigenisation of mission work in this country."

Courtesy is the eye which overlooks your friend's broken gateway—but sees the rose which blossoms in his garden.—Today's Woman.

## PEACE ON EARTH

By Herbert Beecher Hudnut

God of our embattled nations,  
Mighty King of material songs,  
We have not advanced Thy purpose  
By enduring ancient wrongs:  
Racial strife and class oppression  
Are the corner stones we lay;  
Father, rescue us from hatred,  
Lead us to a warless day.

God of our discouraged nations,  
Show the challenge of Thy word;  
Statesmen fail to see Christ's vision,  
Prophets still betray their Lord.  
Justice, love, and understanding  
Will restore our world to peace.  
Bring us, O Thou one great Spirit,  
To the time when wars shall cease.

God of our self-righteous nations,  
Cross our restive, tribal lands;  
Sit at every council table,  
Guide our hearts, our minds, our hands.  
Brotherhood shall be exalted,  
By the power of truth and right,  
Where thy children humbly serve Thee,  
Lord of Peace, Eternal Light.

—International Hymn

## VILONIA CHURCHES HAVE UNION MEETING

The women from the different churches of the Community met by invitation of the Woman's Society of Christian Service May 7th at the Methodist Church for a day of fellowship and worship. Mrs. Ruth Snow of the W. S. C. S. presided.

The morning session opened with group singing. Mrs. J. H. Downs and Mrs. Simon Neff discussed some of the work of the Society in helping physically handicapped children.

The pastor, Bro. Dulaney, gave an informal talk on Community Cooperation. Rev. J. W. Reynolds led the devotional. The theme was fellowship. A cooperative lunch was served at the noon hour.

The afternoon session began by singing the theme song of the Nazarene Missionary Society. Their study group leader, Mrs. E. A. Dallas, assisted by Mrs. Emmet Moore, Miss Adda Venable, Mrs. Freeman, and Mrs. Wm. Venable, reviewed sketches from the lives of leaders in the Missionary Movement in India.

Special music was furnished by Mrs. Arch Mullen and Mrs. Emmet Moore. Mrs. Freeman assistant pastor of the Nazarene church, led the devotional, using the subject "Power of Prayer".

Special recognition was given to Miss Adda Venable and to Mrs. Rebecca Stewart who were the youngest and oldest members present.

It was voted to have a union Missionary meeting quarterly.—Reporter.

It is the studying that you do after your school days that really counts. Otherwise you know only that which everyone knows.—Henry L. Doherty, Good Business.

## MRS. BRAGG HEADS HOME MISSIONS COUNCIL

Mrs. J. D. Bragg, president of the Woman's Division of Christian Service of the Board of Missions of the Methodist Church, has been elected president of the Home Missions of North America for the year of 1947-48.

Mrs. Bragg is one of the best-known church women in America, heading a Methodist Society of more than one million members. She is also active in the Foreign Missions Conference of North America, the United Council of Church Women, and the Federal Council of Church Women, and the Federal Council of the Churches of Christ in America. Her home is in St. Louis, Missouri.

## PARAGOULD DISTRICT OFFICERS

At the meeting of the Paragould District W. S. C. S. on April 8, at Piggott, five new district officers were elected to fill vacancies caused by resignations. A complete list of officers now serving is as follows: President, Mrs. R. E. Connell, Paragould; Vice President, Mrs. C. E. Sprague, Rector; Treasurer, Mrs. Ben DeVoll, Paragould; Recording Secretary, Mrs. A. L. Wright, Poca-hontas; Secretary of Promotion, Mrs. J. L. Bledsoe, Poca-hontas; Missionary Education and Service, Mrs. R. E. Wilson, Paragould; Literature and Publications, Mrs. Mattie Daugherty, Hardy; Christian Social Relations, Mrs. Marvin Henderson, Imboden; Children's Work, Miss Fern Cook, Hardy; Youth Work, Miss Nita Ferguson, Marmaduke; Student Work, Mrs. Artie Garner, Portia; Supplies, Mrs. Arvil Hicks, Corning; Spiritual Life, Mrs. J. M. McKamey, Imboden; Wesleyan Service Guild, Mrs. Carl Crum, Paragould; Status of Women, Miss Rose Coffman, Hoxie; Missionary Personnel, Mrs. O. G. Andrews, Hardy.

## LITTLE ROCK DISTRICT GUILD

The Wesleyan Service Guilds of the Little Rock District will meet for organization May 28, at the Scott Street Methodist Church, 14th and Scott, beginning at 5 o'clock. Guilds participating are: First Church, number one and number two, Asbury, Capitol View, Henderson, Highland, Hunter, Pulaski Heights number one and number two, Scott Street, Winfield, Carlisle, Des Arc, with a combined enrollment of 411.

Miss Maude Hammock, District Secretary, will preside over the business session. Mrs. George K. Cox of Stuttgart, Conference President of the Guild, will lead a Workshop Period on Spiritual Life.

Dinner will be served at 6:30 after which there will be an evening session with Mrs. E. J. Rauschkolb, State President of the United Council of Church Women, giving the address.—Virginia Guffey, V. President, Scott Street Guild.

Those who stay away from church because Sunday is the only day they have for recreation, would have no day at all for recreation if it were not for those who go to church.—Exchange.

## NOTICE TO STUDY LEADERS

Samples of some pamphlets on race have been received in our office. These leaflets would be very helpful in your study of Christian and Race. These leaflets are written by Dr. R. B. Eleazer, who is well known to our church leaders, especially in this field. The pamphlets are listed as follows: Bridges of Brotherhood—"Information Please"—(Questions and Answers Concerning Negro Americans). Toward Interracial Adjustment—(Suggestions for improvements of Attitudes and Conditions. The Curse of Ham—(A Conversation concerning a Myth That Dies Hard).

These may be ordered from Department of General Church School Work, 810 Broadway, Nashville, Tenn. Sample copies are free, but since the department has no facilities for handling accounts, if you want these in quantities you will send money with your order which would be at the rate of 40c a hundred on any one of these pamphlets.

## PASTOR MOVES FROM VIOLA CHARGE

The members of Viola Charge of the Mount Pleasant church and the Wild Cherry church gave parting gifts to Rev. and Mrs. W. W. Warrington, their pastor and wife, who are being moved to the Pangburn charge.

The members of this charge feel that they have been greatly helped and their work has made progress while the Warringtons have been serving them, and their prayers and best wishes go with them in their new field.—Reporter.

He's not the best carpenter that makes the most chips.—Ladies Home Journal.



# CURRENT NEWS IN ARKANSAS METHODISM

## REVIVAL AT MT. CALM ON VIOLA CIRCUIT

Rev. Luther Love, who formerly served this church for six years as pastor, and Rev. Mr. Barnett, a Southern Baptist preacher from Kansas City, Mo., are now engaged in one of the best old-time revivals that has ever been held in this church. There have been seventy conversions up till now and the attendance is growing day by day. There have been old-time singing and old-time shouting. Showers of blessings are being poured out on God's people. People are coming to church from Missouri.

All of you who read this, pray for a revival everywhere for the world needs a revival.—Reporter.

## TRI-COUNTY SUB-DISTRICT MEETING

The Tri-county Sub-district met at Bearden on May 6. Before the meeting there was a council meeting to nominate the officers for this sub-district.

Bearden had the program on which Mrs. Coker gave a talk on "Prayer". Rev. T. D. Spruce also gave a talk.

The election was then held as follows: President, Bobby Henry, Thornton; Vice President, Ola Fay Riggs, Holly Springs; Secretary, Bobbie Watkins, Thornton; Treasurer, Bobby Hillman, Fordyce.

Chairmen of commissions are: Recreation, Mable Gordon, Fordyce; Worship and Evangelism, Betty Williams, Bearden; Community Service, Roy Curry, Kingsland; World Friendship, Myrtis Patterson, Holly Springs.

Present were Bearden 9; Thornton 13; Holly Springs 13; Fordyce 13 and Kingsland 10. Total present 58.

The invitation for the next meeting was given by Holly Springs. It was accepted.

After the meeting refreshments were served.—Bobbie Watkins, Reporter.

## DALARK METHODIST YOUTH FELLOWSHIP

The Dalark Circuit Methodist Youth Fellowship met Monday night, May 12, at Rock Springs Methodist Church. The young people there had charge of the program which was given on Mother's Day.

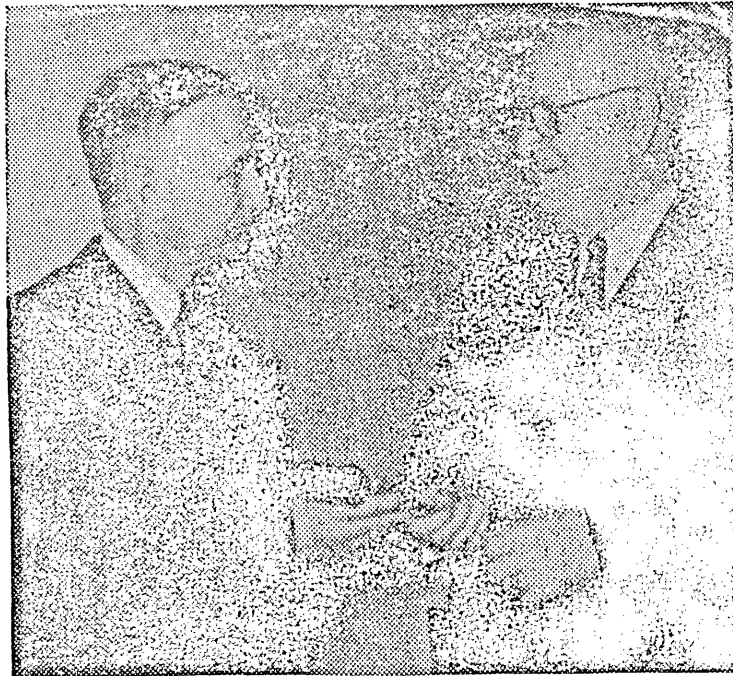
Rev. S. B. Bryant, pastor, spoke on "A Christian Home".

A business meeting was held immediately after the program by Edwin Gilliam, circuit president. There were forty-seven young people present. It was decided that the next meeting would be at Dalark Monday night, June 2, when the young people there will have charge of the program. A social hour followed the business session during which time refreshments were served.—Mary Frances Fite, President.

## MOUNT MAGAZINE SUB-DISTRICT M. Y. F. MEETS

The Mount Magazine Sub-district M. Y. F. met May 12 at the Paris Methodist Church with Rev. John Bayliss, district director of Youth Work, as the principal speaker. Brother Bayliss, introduced by Mrs.

## BISHOP KERN NEW COUNCIL HEAD



RIVERSIDE, California.—Bishop Paul Bentley Kern (left) of Nashville, Tenn., receives the gavel from President Titus Lowe of Indianapolis upon his election to the presidency of the Council of Bishops of The Methodist Church. He was chosen for this high office by his colleagues at the annual meeting at Mission Inn here, May 1-5.

## SEBASCOTT METHODIST YOUTH FELLOWSHIP

The Sebascott M. Y. F. met May 15 at Huntington with 86 members present. There were 19 visitors, making a total of 105 present. Churches represented were Huntington, Mansfield, Greenwood, Hackett, Waldron and Waldron Circuit.

The meeting was opened with a very impressive worship service led by Marilyn Hindman and her group, guests from Booneville. This was followed by a business meeting when Waldron Church was chosen as the meeting place for next month.

After recreation and refreshments on the lawn, the youth reassembled in the church for installation of officers. This was a candlelight service.

The following officers took office: Betty Loyce Williams, president; Buddy Geiger, vice-president; LaVern Rutledge, secretary; Francis Poe, treasurer; Ruth Johnson, publicity chairman and Rev. John W. Glover, counselor. The four commission chairmen are Barbara Heartsill, recreation; Peggy Williams, worship and evangelism; Ruth Johnson, community service.—Ruth Johnson, Publicity Chairman.

Alex Mitchell, spoke on "Worship and Evangelism" which was well received by the group. Following his talk, he conducted a candlelight installation service of the new sub-district officers.

Bobby Joe Dunn, the new president, led the business session. Miss Martha Jane Daniel of Paris then led the recreation after which refreshments were served to the 74 members present.

Paris won the yearbook with 22 present. Booneville followed with 21, Charleston 18 and Lavaca 13, making a total of 74.—Dotty Smith, Reporter.

## SPRINGDALE ANNUAL VACATION BIBLE SCHOOL TO BEGIN JUNE 2

As has been the custom for many years the Springdale Methodist Church will begin its annual Vacation Bible School June 2 and continue two weeks five days each week. The school is open to any child between the ages of one and sixteen years who wishes to attend. Mrs. Jeff Brown is general director of the school and she will be assisted by Rev. Oscar Evanson, pastor.

The work of the Nursery and Kindergarten children will be based on the text "The World About Us". This will include hand work, songs and stories based on this text fitting for this age.

Nursery workers will be Mrs. Richard Umbaugh, director, aided by Mrs. Cecil Brown, Mrs. Bryant Stewart, Mrs. Joe Kay, Mary Jane Watkins, Kay Jean Ritter and Mary Elizabeth Watts.

The Kindergarten Department will be directed by Mrs. John Powell and Mrs. Felix Webb, assisted by Mrs. Claire Lindley, Carol Clark, pianist, Frances Sue Cole, Doris Ann Hayes and Frances Ann Ford.

The studies of the Primaries will be around the theme "Our Daily Bread". This will include a program of study, worship and play supplemented by hand work and religious motion pictures. Mrs. J. R. Dodson will superintend this department and her helpers will be Mrs. Larry Dewese, Mrs. Max Cox, Fay Marie Stafford, pianist, Dovie Reed, Peggy Edwards and Christine Edwards.

The Juniors will learn of the "People Who Lived in Jesus' Day". This will include studies from the Bible along with a full program of worship, recreation and motion pictures of Bible characters and their lives. Mrs. Paul Janes will lead this group and others workers will be Carol Clark, pianist, Mrs. Joe Bonham, Mrs. Roy Ritter, Georgia Mae

## CARTHAGE CHURCH NEWS

Rev. Roy E. Fawcett, Little Rock, was guest preacher the first Sunday in May.

Following the Training Course on The Stewardship of Life, a 38 pound box of clothing for Overseas Relief was sent to Rev. Konstanty Madjer, D. S. of Warsaw, for the Methodists of Poland.

The apportionment for the Golden Cross was met in full on Mother's Day.

The graduation exercises for the Vacation Bible School the third Sunday morning of May took the form of the Church School Day Program, at which service 45 of the 49 children enrolled received certificates, and the Church School Day offering was received.

Mrs. W. F. Bates had a pre-school Workers Conference with the teachers. The faculty was composed of:

Miss Julia Wylie and Mrs. Key Crouse, Beginner Class; Mrs. S. W. Treadwell and Mrs. Alma House, Primary Class; Mrs. Robert Higgs and Mrs. Baron Starks, Junior Class; Mrs. C. C. Cox and Miss Mary Wylie, Intermediate Class; Mrs. Liv Wylie, Secretary, and Mrs. R. S. Beasley, Pianist. Four of the teachers are members of the faculty of the Carthage Public School. The sessions for the Vacation Bible School were conducted each of the ten days in the school building.—Robert Beasley, Pastor.

The noble-minded man will be agreeable even when he disagrees; the small-minded man will agree and be disagreeable.—Confucius.

Newton, Earlene Brown and Helen Brown.

The Intermediates will go "Exploring the Bible". This will include a very interesting study of the source and content of the Bible. This group will join in recreation activities as well as in the worship and visual program of religious motion pictures. Mrs. Oscar Evanson and Mrs. W. J. Beaver will lead this group and they will be assisted by other workers in other departments.

Mrs. Lynn Smith will be director of music which will include the study and singing of the great hymns of the church. Recreation directors will be Byron Spaulding and Mrs. Dale Gilmore. These will lead in out door games suitable for each group. Mrs. G. C. Martenbower will assist the older groups in a study of Religious Dramatics. Bobby Brooks and Mrs. E. R. Ritter will have charge of daily motion pictures for the school.

The Woman's Society of Christian Service will serve refreshments daily to all children who attend.

On Friday afternoon, May 30th at 2:30 all children who wish to come are invited to an enrollment party on the church lawn. Refreshments will be served and the children's movie "Three Little Bruins Make Mischief" will be shown.

Daily sessions will begin at 8:30 and close at 11:00 a.m. each day. The Springdale Methodist Church has put forth every possible effort to make this school helpful and all who wish to attend are welcome.—C. E. Rankin, Church School Superintendent.



## COMMUNION SERVICE AT OAKLEY'S CHAPEL

A communion service was held at Oakley's Chapel in the Fayetteville District on Sunday morning, May 18. The little chapel was lovely both inside and out. It was an inspiration to drive up and see the green lawn and trees in full leaf and the rows of white iris in full bloom.

The altar was banked with baskets and vases of flowers that added beauty to the occasion.

Preceding the message by our pastor, Rev. Cathryn Ferrell, little Linda Sue Vick, one-month old daughter of Mr. and Mrs. Gene Vick, was presented at the altar for baptism.

Following the message forty people took communion. We left the chapel feeling that this sacred occasion marked one of the best services of our year.—Mrs. R. D. German, president of W. S. C. S.

## NEW CHURCH AT WILLISVILLE

The people of Willisville were happy to have their new Methodist church near enough completed to hold the Easter Sunday Service in it.

At the service two weeks later plans were made for the Sunday School. Miss Ary Shough, Prescott District Rural Worker, spent the week in the community helping to secure teachers and calling in the homes.

Ninety persons were present for the first Sunday School session. They met in five classes with a teacher prepared to take charge of each.

Rev. Kirvin A. Hale of Waldo is the pastor.—Reporter.

## FINE REVIVAL AT WILDWOOD CHURCH

We have just given fifty-four people the vows of loyalty to the Methodist Church as a result of the recent revival at Wildwood Church on the McCormick Charge of Jonesboro District. We had seventy professions of faith, twenty-seven of them at one evening service. Others are yet to be baptized and given church vows. We also had some wonderful rededications. This church with a membership of less than fifty, and only twenty-seven active in any manner, has now more than doubled its number. The average Sunday School attendance went from eight to eighty-nine in three weeks.

We organized as a result of the revival a young people's choir with thirty-five members and an Intermediate choir with fifteen members. Both Senior and Intermediate Youth Fellowship groups were organized with Mr. Sam Heard as Senior counselor and Mrs. Daisy Strange as Intermediate counselor.

Leland Minturen, the only young person attending the Sunday School at the beginning of the revival, has been elected choir director. We have five new Sunday School classes. The Woman's Society of Christian Service has been organized since the revival started. Mid-week prayer meetings are held under the leadership of one of the new members, Douglas Sauters.

At the close of the series of services a call for fulltime service to the church was given and four young men responded to the call and are ready for instruction.

New choir chairs were purchased. New pulpit furniture consisting of

## THE CALL OF THE COUNCIL OF BISHOPS TO PRAYER



### WE PRAYED. LET US PRAY.

Being increasingly aware of the magnitude of the liquor problem and its seriousness for this land, we the BISHOPS of METHODISM are constrained again to call our people and their friends to a day of prayer. Methodists have been praying. We are awakened to the gravity of the situation. Again we are marching against this great enemy of humanity.

“More things are wrought by prayer than this world dreams of.”

Therefore, we the Bishops call on all our Churches to observe a solemn day of prayer, June 1st, in the year of our Lord 1947.

The Council of Bishops

## CAMDEN DISTRICT METHODIST YOUTH FELLOWSHIP

The Camden District Methodist Youth Fellowship met May 12, at the First Methodist Church in Magnolia. Pot luck supper was served, after which a very interesting program was given. Rev. John McCormack, pastor of the First Church in Magnolia, sang a solo, accompanied by Mrs. H. Christie; Mrs. W. Lewis gave an impressive picture study and the Rev. Mr. Myers was the speaker. After the program, the business meeting was held. Rev. W. A. Burk read the announcements and the following officers were elected for the coming year:

President, Nat Allen Stater; Vice President, Calvin Fudge; Secretary-Treasurer, Kathrine Jean; Reporter, Virginia Mullen; Worship and Evangelism Commission, Paul Pickering; Community Service Commission, Lois Jean Grear; Recreation Commission, Oliver Bass, Jr.; World Friendship Commission, Louise Fincher.

The next meeting will be at First Church, El Dorado, Arkansas. The meeting was adjourned with the M. Y. F. benediction. — Virginia Mullen.

a communion table and chairs replaced the old ones. A chancel rail was built. A modern oil circulating heater was installed and new lighting fixtures were installed throughout the building. At the present time plans are getting under way for the enlarging of the church building which is now inadequate to fill the need of the membership of the church.

Mrs. Lee Anderson brought the gospel messages for the revival and Rev. Gail Anderson directed the music and youth instruction.

We are happy to report that on this charge we have received sixty-one new members in the last eight weeks.—Lee Anderson, Pastor.

## LITTLE ROCK DISTRICT CONFERENCE

The Little Rock District Conference met at Keo, May 20, with Rev. Forney Harvey as pastor host.

Dr. E. Clifton Rule, district superintendent, presided during the day. Because of his carefully planned program and his wise guidance, every cause was fully presented and the Conference moved along on time.

The opening worship was led by Alfred I. Doss, pastor of Henderson Church, Little Rock. The eleven o'clock worship was led by Dr. Rule, with Rev. Van W. Harrell, superintendent of the Prescott District, preaching the sermon. Rev. Fred R. Harrison, superintendent of the Pine Bluff District, led the prayer, and the Keo Church choir brought special music.

A sumptuous noon day meal was served by the Keo ladies in the Keo school gymnasium.

Speakers during the day were J. S. M. Cannon, superintendent of the Arkansas Methodist Children's Home; Dr. Matt L. Ellis, president of Hendrix College; Roy E. Fawcett, executive secretary of education; E. D. Galloway, Conference director of the Golden Cross; and Dr. E. T. Wayland, editor of the Arkansas Methodist.

Howard Williams, Bryant Circuit and William Elder, DeValls Bluff, were recommended to the Annual Conference for admission on trial.

Four former Keo pastors were presented by Dr. Rule. They were E. D. Galloway, J. W. Nethercutt, L. O. Lee and Howard Williams.

The Conference unanimously accepted the invitation of the church at England to meet there in 1948. The invitation was given by Fred Schwendimann, the pastor.

A summary of the pastor's reports give the following totals: Additions by vows 443, and by certificate 603. Members in the Woman's Society of Christian Service 2,384. Pledged to

Hendrix College \$124,178. Paid to Hendrix College \$77,130. Paid to World Service \$12,416. Money raised for all purposes \$248,705. Money on hands for building purposes \$242,437.—Alfred I. Doss, Secretary.

There are two ways of approaching the problems of tomorrow. One is to cross your fingers and hope and the other is to roll up your sleeves and plan.—Quigg Newton.

## THE METHODIST STUDENT FUND GOES TO WORK

(Continued from Page 5)

this loan. We thought for a while there would have to be a reduction, but the church came through, and your amount is available in full.

Miss Pierce: That is grand. And I want you to know how much I appreciate it. Well, I am on my way to chapel for the opening assembly. Goodbye.

Dean: Goodbye, Miss Pierce.

Secretary (at door): Richard Sawyer is here from Chaske, California. Shall I show him in?

Dean: Yes, let him come right in. (Introductions) Well, Mr. Sawyer, I am glad to see you made it this year after all.

Mr. Sawyer: Yes, I made it. But it had me guessing all summer. When you wrote me that letter about waiting a year, I was flabbergasted. I did not see how I could delay my life plans, so I pounded the pavements until I found a summer job that paid better than I hoped. Then I gave up everything and saved every penny. It was still a bit short of what I needed and I was wondering what to do next when your welcome letter came.

Dean: Yes, the word got around the churches, and the people raised the needed funds. They would not let our young people down.

Mr. Sawyer: That's the way I feel about The Methodist Church. We can do anything when we all work together. And it means a lot to the young people to know they are standing by us.

Dean: It is not the first time our church has gone to bat for the students. The Student Loan Fund had its beginning in 1864 when a committee was appointed to lay plans whereby the Church might help its college young people. The first loans were made 74 years ago when \$300 were made available to students in 1873. Ever since that time the National Methodist Loan Fund has been supported by Children's Day offerings taken in Methodist churches and Sunday Schools. The interest, small as it is on these student loans, adds something and each year in June the Student Day offerings swell the fund. In the history of the Loan Fund nearly 70,000 students have been helped. But this year so many more students want to go to college that we all hoped for a larger offering.

Mr. Sawyer: Are you telling me? I was surely glad they came through so a lot more of us could go ahead.

Dean: The church believes in you and others like you who are willing to work hard and live the Christ life unselfishly. No time in history is more crucial than our day. God is counting on us. We must go forward together.

Mr. Sawyer: That's right, and I want to do my part. I am glad to start college in 1947 and make every day count in Christian progress.

## News About Hendrix College

### M. E. P. R. O. Elects Mr. Faris

Paul Faris, director of public relations at Hendrix, is the new president of the Methodist Educational Public Relations Officers, an association composed of public relations officials from the approximately 130 Methodist educational institutions throughout the nation. He was elected at a meeting of the organization held recently in St. Louis. Mr. Faris succeeds Ed Whittlesey, director of public relations at the University of Denver.

While in St. Louis, Mr. Faris also attended the annual convention of the American College Public Relations Association. ACPRA appointed him to a three-year term as chairman of the publications advisory committee of the group.

### Article Brings Many Queries

Dr. E. A. Spessard, professor of biology at Hendrix, is already receiving many letters as a result of an article appearing in the June issue of Magazine Digest. The article tells of Dr. Spessard's work in the field of hydroponics—soil-less agriculture.

Almost before he had read the article himself, Dr. Spessard was receiving mail from all parts of the United States and Canada asking for information on his findings in hydroponics.

"Perhaps the man who has done most to prove the versatility of hydroponics—and who has brought it to the practical terms of production figures, costs and cash returns," the Digest says, "is Dr. Earle A. Spessard, a lean, soft-spoken professor of biology at Hendrix College, Ark." Almost half of the four-page article on hydroponics is devoted to Dr. Spessard's findings.

For the past several years, Dr. Spessard has been experimenting in his back yard to learn more about the cost, possibilities and practicality of hydroponics. His large tomatoes, which he grows in two tanks, have become legend around Conway. In two concrete tanks, 54 feet long, four feet wide and eight inches deep, he has raised 11,000 pounds of tomatoes in less than six months.

### Dickinsons Visit Campus

Two lectures and a hymn festival highlighted a visit May 21 to Conway by Dr. and Mrs. Clarence Dickinson of New York City. Dr. and Mrs. Dickinson, widely-known as authorities on sacred music, were brought to Conway under the sponsorship of Hendrix.

Mrs. Dickinson lectured on music in worship at the weekly student assembly and led an illustrated lecture on the music of the Wesley family later in the day.

A large choir and congregation participated in a community hymn festival at the First Methodist Church that evening. Dr. Dickinson presented the historical significance of each of the selections.

### Committees Named For '47-48

Committees of the Hendrix Student Senate for the 1947-48 school year were announced recently by Winston Faulkner of Dardanelle, newly-elected president of the stu-

dent body. They will assume their new duties with the opening of school in September.

Arthur Porter, Warren, was named chairman of the important social committee and Miss Wadena Scott of North Little Rock will be co-chairman. Its members are Harry Quinn, Pine Bluff; Miss Rebecca Conatser, Ozark; Troy Bledsoe, North Little Rock; Miss Melba McKeen, Paris; Bob Henry, Conway; Tom Ritchie, Conway; Miss Mary Flannigan, Leachville; Miss Judy Merritt, Jonesboro; Bob Bransford, Lonoke; Miss Charlotte Smith, Kansas City, Mo.; J. T. Luck, El Dorado; Allen Stokes, El Dorado; Miss Margaret Pullig, Stuttgart; Bennie Jordan, Clinton; Tom Christie, Junction City, and Tom Flannigan, Leachville.

Miss Nancy Penix, Jonesboro, will be chairman of the women's initiation committee, while Robert Moore, Jr., Arkadelphia, will head the men's initiation committee. Members of Miss Penix's committee are Miss Earlene Brown, Springdale; Miss Elizabeth Brown, Wilmet, and Miss Martha Landers, Altheimer. On Mr. Moore's group are Robert Huffaker, Beebe; Bradford Gowan, Marianna; Joe Gallegly, Corns, and Tom McLarty, Nashville.

Named chairman of the publications committee, is Marvin Galvin, Stuttgart. Its members are Kenneth Parker, Conway; Frank Atkins, Little Rock; Mary Matthews, Heber Springs, and Lasker Ehrman, Little Rock. Lee Yarbrough, Conway, will head the student-faculty relations committee and its members will be Miss Sara Covey, Little Rock, and Jacob Ellis, El Dorado.

William Lemley, Russellville, is head of the newly-created committee to administer the point system which was adopted by the student body recently. Under him will be Miss Margaret Ann Wood, Little Rock; Sam Auslam, Huntsville; Charles Johnston, Little Rock; L. D. Roth, Stuttgart, and Miss Clara Jo Caldwell, Searcy.

Albert Oliver, Little Rock, was named chairman of the men's intramural committee. Its members are Lee Morgan, El Dorado; Alvin Doty, Pine Bluff; Earl Stabler, Blytheville; Leo Trulock, Pine Bluff; Charles Davis, El Dorado; James Fullerton, Warren, and Don Campbell, Mountain View.

Miss Nellie Tharp, Snyder, was selected to head the women's intramural committee. Working with her will be Miss Donna Sue Johnson, Bassett; Miss Sara Covey, Little Rock; Miss Georgia McNeal, Monticello, and Miss Phyllis Ann Horn, Conway.

### Receives Fellowship

Freeland Andre Townsley, East Orange, N. J., a senior, has been awarded a teaching assistantship at Oklahoma A. & M. in Stillwater for the fall term. At Oklahoma A. & M. he will take work leading toward his master's degree and will teach six hours of freshman French. —Kenneth Parker.

I confess that I do not see why the very existence of an invisible world may not in part depend on the personal response which any one of us may make to the religious appeal. God Himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this—William James.

## RANK DEPLORES DIVORCE OF RELIGION FROM EDUCATION

NEW YORK—(RNS)—A growing tendency to divorce religion from education was deplored here by J. Arthur Rank, British film producer.

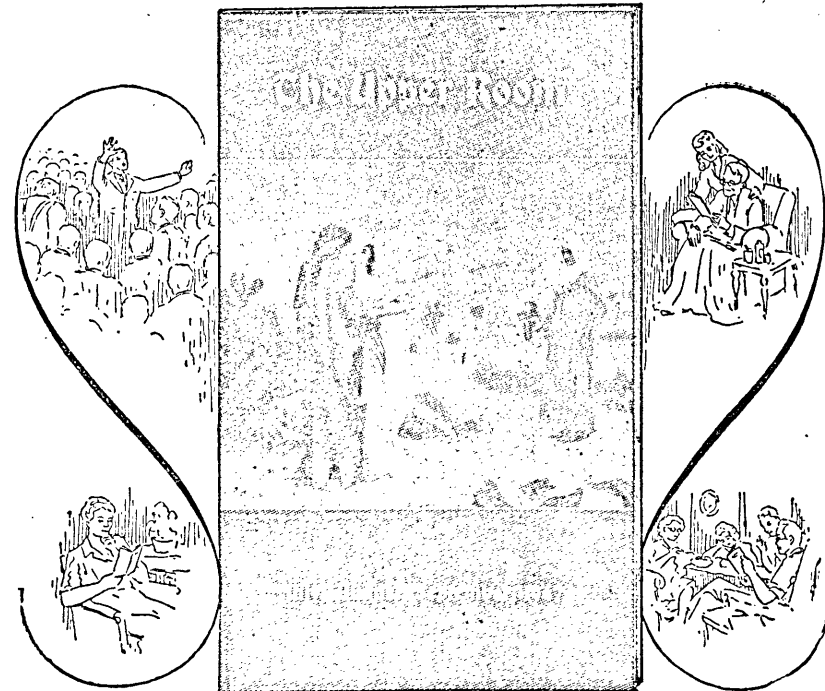
Addressing a luncheon in his honor sponsored by the World's Sunday School Association, Rank said church work among youth is hampered by the "increasing materialistic outlook of the age."

"It is little wonder," he said, "that, as children grow up, the rules by which they should live and conduct their lives are completely absent and that their relationships in home and business so often show sides which arise from sheer ignorance of a right conception and moral standards."

Rank said there was a growing realization of the role films can play in evangelism and Christian education. Calling upon the churches to use modern inventions to spread their messages, he said:

"The early evangelists, facing the breakdown of the then-known world, used every means that came to their hands. St. Paul could use the heathen temple in Athens; he could turn the prevalent beliefs of the time into texts for his own preachings. Why, therefore, cannot we use the most modern method of teaching by film?"

The British producer, a member of the board of managers of the World's Sunday School Association, received a special scroll from the organization for "outstanding and unparalleled achievements in the field of religious films."



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—An Army Chaplain

● "Miss Wallace send me 'copy of 'The Upper Room.' I like to read it very much. It seems the bright lantern to show me walk on the right way, to lead me to get the eternal life. I read it first when I get up from my bed, and then to charge our morning devotions. Many patients here were converted, and they are very glad to hear the words from the book when I translate for them. I got great influence and comfort from the book."

—A Native Minister in a Chinese Leper Colony

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## Bishops Take Measures To Curb Beverage Alcohol

RIVERSIDE, CALIFORNIA—Branding as "seductive, misleading and oftentimes utterly false" many of the statements appearing in liquor advertising, the Council of Bishops of The Methodist Church, proposed legislation that would make illegal the advertising of beverage alcohol in dry territory. They also sanctioned a "Commitment Day" for pledge signing on the conviction that "no total abstainer is ever in danger of becoming an alcoholic."

The full text of these resolutions proposed by Bishop Wilbur E. Hammaker of Denver, president of the Board of Temperance, and adopted by the Council of Bishops, follows:

### Relating to Capper Bill S 265 Concerning Advertising Liquor

The Council of Bishops of The Methodist Church, meeting in Riverside, California, May 3, considered a report from its Committee on Temperance in which was a statement concerning the Senate Bill numbered S 265 which was introduced by Senator Arthur Capper. The Bishops of The Methodist Church, which has a membership of more than eight million communicants, are most heartily in favor of the enactment of the provisions of the Capper Bill into law as a step toward the protection of the homes of this land against the insidious invasions of beverage alcohol. Childhood and youth should not be subjected to the seductive, misleading and oftentimes utterly false statements contained in liquor advertising. The plain intent and purpose of most all of these "ads" is to widen the use and increase the consumption of beverage alcohol. This is against the public interest, which fact is attested by the history of our legislative and judicial attitudes toward the traffic in alcoholic beverages.

The business lives on sufferance and when its legal re-entrance into American life was being asked and

pled for in the late twenties and early thirties of this century its proponents insisted that there would be no efforts put forth to induce our people to become customers. On the contrary, the influence of government would be used to educate the people, so that they would realize the hazards and dangers involved in the use of alcoholic beverages.

In view of such an attitude then, and in view of what is going on now, we the Bishops of The Methodist Church, respectfully petition and urge the Interstate Commerce Committee of the United States Senate to report favorably on the bill numbered S 265.

We further petition and urge the Senators to consider carefully the fair and just provisions of this bill and to enact the same as the law of the land.

### Relating To Commitment Day February 15, 1948

The Council of Bishops is gratified that the official representatives of all the Annual Conferences meeting in Chicago, January 29-30, 1947, took definite action concerning a "Commitment Day" when all Methodists, young and old, are to be given a definite opportunity to sign a total abstinence pledge. No total abstainer is even in danger of becoming an "alcoholic" or ever a "habitual" or "heavy drinker."

The Bishops rejoice that the members composing the group meeting in Chicago set the day for such commitment as the first Sunday in Lent, Feb. 15, 1948. This will give time needed for education and preparation which must precede such a significant event. We urge and call on all our leaders in the Conferences, Districts and sub-districts and churches to make effective plans, so that the day may be one of the historical landmarks in our renewed resistance to the encroachments of beverage alcohol.

## Our Responsibility For Our Money

By DENNIS V. SNAPP

THERE is no record that Jesus ever carried any money. He made no use of a purse. As far as we know, He never touched a coin. On one occasion He said, "Show me the tribute money," but He did not take it into His own hands. While this is true, He nevertheless had as much to say about money and its use as He did on any other subject. This was only natural because Jesus was vitally interested in people. The lives with whom Jesus was so deeply concerned were largely controlled by their possessions.

The money which comes into our keeping at once becomes a tremendous responsibility. It represents our very lives. To procure this money we make use of our talents, our mental energy, our bodily effort and our precious time. Our money thus represents stored up personality and when it is spent it is going to represent us.

How are we going to use it? In what spirit will it be spent? Will it serve to enrich our lives and bless the lives of others, or will it be used to blight the lives of others

and in the end wreck our own life? The way in which our money is spent will reveal clearly the character of the spender. It is therefore quite apparent that the responsibility for our money is as great as the responsibility of life itself.

A greedy, covetous person will use his money for his own selfish desires, and in so doing damage his own soul and oftentimes corrupt and ruin the lives of others.

The wise man will recognize his possessions as a God-given trust. As a worthy steward he will make his money best serve his personal interests. At the same time he will take cognizance of his obligation of sharing what he has for the blessing of others.

There is a common saying that "money talks", and this is quite true. The language it speaks, however, will be determined by the one who controls its voice. Money is a Charlie McCarthy speaking only the words of an Edgar Bergen. Charlie utters only the words that are put into his mouth by Bergen. Each and every person is responsible for what his money says. It may speak

the language of a cut-throat who kills for power, a corrupt politician who disgraces his office, it may be the voice of race hatred for political ends, or it may be a low whispering voice telling its lies on the use of alcoholic beverages to an unwary and gullible public. In a thousand ways this talking money may make its voice heard in paying its tribute to the God of Mammon.

Again, it may speak the language of love, sympathy and understanding that will feed starving millions in China and India and other stricken countries; it may be a voice that will bring healing for the hurts of a sin-stricken, war-ridden world. Yes, it is true that money talks, and we are individually responsible for what our money says.

In these days of Stewardship emphasis, we are apt to think that there has been a great increase in sacrificial giving to the Church in the last few years, and that we are discharging our money responsibility in a glorious way. The ordinary current expenses of our churches have been met with apparent ease and we may fool ourselves into thinking that a great spirit of liberality is sweeping over the people called Methodists. But let us face the facts. Have we given to God His share of our money? Have we actually denied ourselves anything in order that we might make a suitable gift to our Church?

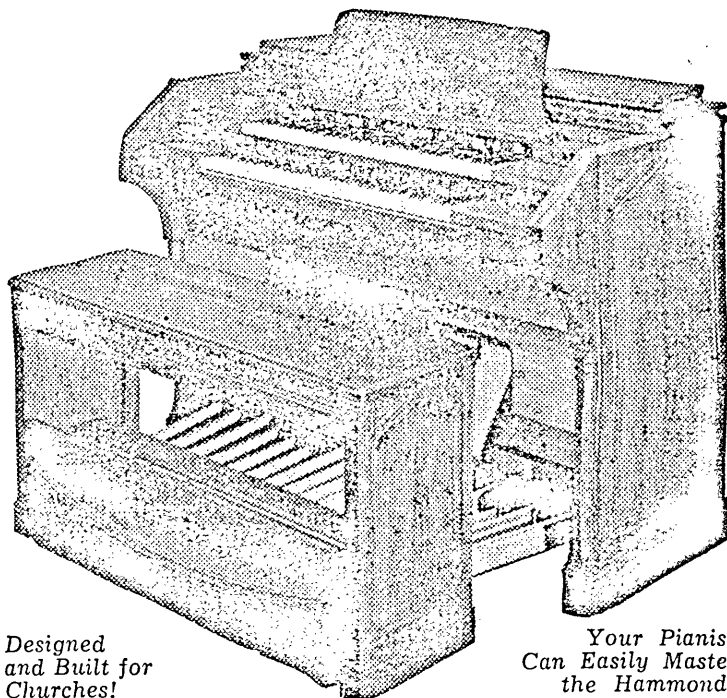
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(Continued on Page 16)

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## The Sunday School Lesson

By DR. O. E. GODDARD



### JUDAH'S UNSTEADY COURSE

LESSON FOR JUNE 1, 1947

SCRIPTURE: II Kings 18:20.

GOLDEN TEXT: *In quietness and confidence shall be your strength.—Isaiah 30:15.*

People and nations seem slow to learn even most obvious lessons. The fall of Israel ought to have been a warning to Judah. Israel fell to rise no more because she lapsed into sin, especially the sin of idolatry. This should have been a warning to the southern kingdom, Judah, that her fate would be that of the northern kingdom if she followed in the steps of Israel. But during the reign of Ahaz, the father of Hezekiah, many idols were set up and worship to them prevailed. Hezekiah ascended the throne when Judah, on account of her sins, was in a most precarious condition.

#### Four Conspicuous Characters

In today's lesson we have four outstanding characters before us, Hezekiah, Sennacherib, Rab-shakeh, and Isaiah. Hezekiah ascended the throne when he was twenty-five and reigned twenty-nine years. The record says that he did that which was right in the sight of the Lord and followed in the steps of David, his ancestor. In his early life, Hezekiah was ostentatious, spectacular, frisky, and too fond of display. But the arduous duties and sore trials of being a king soon liberated him from the youthful vanities. He was a statesman, a warrior, an anti-quarian, and poet, and a religious reformer. He proved to be the greatest king Judah had after the separation from Israel.

#### Sennacherib, King of Israel

Assyria was at the zenith of her glory at this time. Nineveh, one of the greatest of all ancient cities, was the capital. The Assyrians as indicated in the carvings and letters in the British museum today record the Assyrians were the most cruel, merciless, bloodthirsty of all the ancients. Sennacherib sent a blasphemous letter to Hezekiah, king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelassar? Where is the king of Hamath, and the King of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah? (II Kings 19:10-13). The defeat and death of Sennacherib were a fitting end to his wicked life.

#### Rab-shakeh

This word means the chief of the cupbearers. Rab-shakeh sent an insolent message to Hezekiah. In that message Rab-shakeh emphasized the greatness of the Assyrians, then ridiculed the weakness of Egypt to whom Hezekiah had begun to look to for help. He repeated the state-

ment that Judah's God could not and would not defend them from the Egyptian mission. Then he promised Hezekiah two thousand horsemen and what other help needed to resist the Egyptian invasion. (This was of course, all false.) Please read II Kings 18:13-19.

#### Isaiah God's Prophet

The spiritual adviser of the king and the royal court was Isaiah. Hezekiah and all his hosts were horror-stricken at the approach of the Assyrians. They could see nothing but utter destruction. The king resorted to the temple for prayer. He spread the matter before the Lord. He conferred with God's prophet, Isaiah, who gave him the assurance that Sennacherib would return the way he came and the city would not be taken. Who can estimate the value of a godly ruler and a prophet of God?

#### God Intervened

"And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four score and five thousand and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib, king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nishroch his god, that Adrammelech and Sharezer his sons smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead." (II Kings 19:35-37).

#### Has God Intervened in Our Day?

In World War I, some of us will remember that during the first years of the war the Central powers seemed to be making a triumphal march to victory. English, American and French papers searched for such scant news as they could find to keep the Allies from utter despair. Some of you will recall that President Wilson set a day for prayer, asking all cities, towns, and communities to meet in churches and city halls and buildings, for a day of prayer. Desperate situations drive people to prayer. Prayer extricates people from such desperate situations.

In the city where I was then living, Beaumont, Texas, all the ministers decided that each church in its own way, would hold a sunrise prayer meeting, and then ask all the congregations to assemble at the city hall for a great united service. In the First Methodist Church of which I was pastor, we had the church open and requested all who so desired to come sometime about sunrise and pray. We had no singing, no reading of the Bible, no talking. Everyone came and went as he desired. Some remained only a few minutes, some spent an hour. Not an audible word was spoken.

The people interceded. Some wept, others groaned. Some came with clouded faces and in the course of time rose with radiant faces. Many said it was an unforgettable experience.

At ten o'clock a great throng assembled at the city hall. It had been arranged that after a session of prayer, I should speak. I am not eloquent or emotional, and I do not always have what our fathers call "liberty". I had something that day I had never before possessed in all my experience, nor ever since that day. Many people grasped my hand and said, "I never was in a service like this before." Some kind of services were held in every community, village, town, and city from the Atlantic coast to the Pacific (at this very moment my devout Baptist neighbor just came in for a visit and I have asked him if he recalls that day in Conway. "Indeed I do," he replied, "That was an unforgettable service. The presence of God was felt.")

Not another advance was made by the Central powers, and in a few months they began to have to recede and weaken. Did God intervene in World War I?

When the French surrendered pandemonium broke out in English ranks. It looked as if all the men would be killed or drowned before they could reach England. When they reached the English Channel they got boats, canoes, ships—anything that would float and launched out for England. The Weather Bureau reported that the waters were quieter that day than at any time in the history of the Bureau's service.

Who calmed those waters and permitted those soldiers to reach the shores of England? Was that a mere incident? Tell it not in Gath! Why did the Germans not invade England? The United States at that time would have been an easy prey. Had the Germans taken that line of warfare I, doubtless, would not have been here to write these lessons, and you, perhaps, would not be one of my readers. Why did they turn toward Russia? Here they lost a vast number of lives and made that failure that cost them their morale. Do you believe that God saved us from defeat in answer to prayer?

#### Blessed Are The Nations Whose Leaders Are Christian

Had President Woodrow Wilson not been a man of prayer, the special day of prayer referred to above and here, I believe would not have been observed and we would have lost the war. This victory surely came from prevailing prayer.

Fortunately after the Boxer Movement in China, when the European powers decided to parcel out China among the countries of the world, President McKinley and his Secretary of State Hay, were Christian men. These two men, McKinley and Hay, were too Christian to agree to such perfidious an act. They protested, plead, and finally defied the other nations, and declared the United States would join China to fight for the integrity of China.

I sincerely believe that Abraham Lincoln's prayers during the War between the States had more to do in ending the war than the generalship of Grant or Sherman, and the skill of Federal soldiers. Likewise, I believe that the prayers of George Washington had more to do with the defeat of the British army than

### OUR RESPONSIBILITY FOR OUR MONEY

(Continued from Page 15)

population has increased, our Church membership has increased, our national income has almost doubled according to the National Stewardship Institute Survey, and we have increased our spending for luxuries by 200 per cent and our savings by more than 213 per cent. But within this same period the money given to the Church and all other character-building agencies has decreased by 20 per cent. A report of that survey is entitled, "The More We Get—The Less We Give".

There is nothing in the nature of money to produce happiness. The more a man has, the more he wants. Instead of its filling a vacuum, it makes one. If it satisfies one want, it doubles and trebles that want another way. The proverb of the wise man is true, rely upon it—"Better is little with the fear of the Lord, than great treasure and trouble therewith."

We are individually responsible to God for all that we are and have. We cannot discharge our responsibility without giving liberally of our tithes and offerings in the advancement of His Kingdom.

### FIRST CHINESE BIOLOGY TEXT

Believe it or not, it was not until this year that a college textbook in general biology was written by a Chinese, printed in Chinese, and published in China. The author is Dr. Tso-hsin Cheng, head of the department of biology in the noted Fukien Christian University, Foo-chow—a church-related institution supported by the Methodist Church and several other Christian denominations in the United States.

### GINLING GRADUATES IN SERVICE

Ginling College for women, a mission-supported institution in Nanking, China, has graduated some 700 young women since its founding in 1915. Of this total 44.3 per cent are now engaged in teaching; 8.9 per cent are in social service activities; and 5.1 per cent are doctors and nurses. There are now 300 students enrolled.

the raw recruits of Americans with their poor muskets and worthless heavy artillery. God was on the throne, then, and still rules the world! He is the God of the nations. His help is still available in a righteous cause for any country today.

#### What's The Lesson?

Vote for godly men for national leaders. Men who know how to pray make good presidents and safe congressmen. In next year's national campaign, in every case, my question about the candidate shall be, "Are they godly men?" if they are not reputed as such men, no party lash shall whip me into voting for such men. If I am properly informed there are millions of other voters who share my sentiments. We need praying men in all of our national offices.

So help me God, I will do my utmost to elect such men!