

Arkansas Methodist

Serving One Hundred and Sixty Thousand and Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXVI

LITTLE ROCK, ARKANSAS, JUNE 5, 1947

NO. 23

Sunday School Lessons To Be Published Week Ahead

BEGINNING next week, we will resume the publication of the Sunday School lessons a week ahead of the date they are used. This, we hope, will be the last change we will make in date lessons are published.

We have been sincerely trying to publish our Sunday School lessons at a time that will be the most helpful to the largest number of people. After trying it different ways, we are now sincerely, and we believe finally, convinced that the Sunday School lessons will serve their largest purpose, and also serve the largest number of people if they are printed a week in advance of the time they are studied in class. We have come to this decision as the result of the large number of letters we have received regarding the matter.

Publishing a paper under present conditions involves plenty of problems that the public generally would have little opportunity to know about. One, among other problems, is the matter of getting the paper to our readers after it is printed. Occasionally there is press trouble that delays the paper. Usually, however, the job of printing, folding and trimming is completed Wednesday. There is still the matter of addressing over twenty thousand papers and getting them in the mail. There is then the problem, about which we can do little, of transportation. Usually all mailing is completed Thursday.

Nevertheless, we hear occasionally that the paper has not reached our readers in some sections of the state until Monday morning. This too has helped our decision to publish the lessons a week early. It is a simple matter to preserve the paper a week, when the lesson appears early. However, nothing can be done about a Sunday's lesson that does not reach the reader until Monday. Second class mail moves slowly and occasionally papers may be held over and not reach outlying towns of the state when they should.

It is an agreeable surprise to learn of the deep interest our readers have in the Sunday School lessons as prepared by Dr. O. E. Goddard. We appreciate that interest and assure all concerned that in this change we are trying to serve the largest number of our readers.

Second Edition Of "My Treasure Chest"

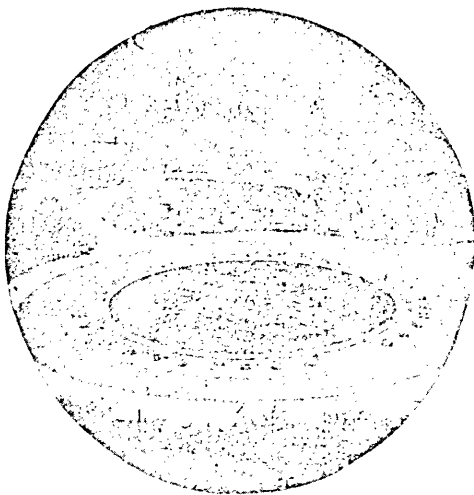
ON page four of this issue will be found an announcement by Dr. Forney Hutchinson that he has now had published the second edition of "My Treasure Chest." This book was published some time ago and the first edition sold out without supplying the demand for the book. Dr. Hutchinson's friends will be glad to know that it is again available and can be had by writing Dr. Hutchinson at Shawnee, Oklahoma.

Readers will find in this book the human interest stories for which Dr. Hutchinson was noted in pulpit and in private conversation. Those of our readers who have enjoyed the "Weekly Message" which Dr. Hutchinson has been writing for the Arkansas Methodist, over a period of years, will find the experiences related in this book just as charming and helpful as have been the Weekly Messages. You will want this book for your library. You will think of it as your "Treasure Chest" when you have read it.

The Pastors School Opens At Hendrix College

THE twenty-fifth session of the Pastors' School will open next Monday at Hendrix College and continue through Friday, June 20th. The program, as planned, offers a real treat to all who can attend.

This year the platform speakers are Dr. W. A. Smart, Dr. William Cannon and our resident episcopal leader, Bishop Paul E. Martin. With these men as speakers there is full assurance that these high hours in the chapel services this year will be second to none in any year. Dr. Robert W. Goodloe, Dr. W. A. Smart, Horace M. King and Dr. J. V. Thompson are our instructors. They are among the best in their field. Under such leadership, the twenty-fifth session of the Pastors' School should set a high



mark for genuine spiritual helpfulness.

It is a refreshing and inspiring experience for a pastor, who is constantly being called upon to give out of his religious resources in helping others, to be permitted to hear such speakers as will deliver the platform addresses, and to sit for two weeks in study under the leadership of such instructors.

In charges where the pastor may not be able, to attend this school, our people in the charge could make no investment of a similar sum of money that would bring such dividends as to pay whatever expenses are necessary to send their pastor to the school. It will be a paying investment for the charge and a permanent investment in the ministry.

Methodism in Arkansas is greatly indebted to Hendrix College for the privilege of holding these Pastors' Schools on the campus of the college. It is doubtful if we could have had a Pastors' School without the facilities offered by Hendrix College; certainly it could not have been the great get-together meeting it has become. This school is more than class work and platform lectures, meaningful as they are. It offers opportunity also for conference and state-wide meetings of our leaders to plan for the remaining of the conference year. It gives opportunity for a state-wide, ministerial fellowship not found elsewhere.

Observe Methodist Student Day Sunday June 8th

SUNDAY, June 8th, will be observed throughout The Methodist Church as Methodist Student Day. Our pastors are asked to take an offering on this Sunday which will be administered by the Division of Educational Institutions of the General Board of Education of our church, with headquarters at Nashville, Tenn.

Funds raised through this offering will be used to assist worthy students in attending our colleges and universities. Twenty per cent of the offering will be used to provide scholarships for selected students who could not go on with their training without help from some source. The rest of the offering is placed in a permanent loan fund to be used over and over again to tide worthy students over a financial crisis in their educational program.

A trained, consecrated leadership will determine the effectiveness of the work of The Methodist Church in the years to come. It will be true tomorrow, as it is true today, and was true in former days that many of the most effective leaders of church and state come from homes that are unable, financially, to pay for the training such capable, ambitious young students need to develop their powers of usefulness.

It is not only a genuine Christian service to make these provisions for any of our young people needing help, it is also good Christian statesmanship to help provide our church with a leadership for the trying days ahead. Our contribution on Methodist Student Day is not a gift, it is really an investment in life, and that in the life of some of the most promising young people of our church today.

Which Way America?

WE are told that America is spending about three billions of dollars annually for education. Last year America spent over eight billions of dollars for intoxicating liquors.

We spend three billions of dollars to develop and train the mind and eight billions of dollars to befuddle and destroy the mind. If we keep this course over a period of years, it is not difficult to see which force will finally win.

In view of the financial support we are giving liquor, it is little wonder that we are graduating the big class of drunkards into alcoholics so rapidly that there are not enough institutions to take care of them. In view of the lack of support financially that we are giving the matter of education, it is little wonder that we are losing teachers out of the profession so rapidly that the teacher shortage has become a national problem.

America cannot continue to waste annually eight billions of dollars of its wealth for liquor that lays the hand of deadly blight on everything it touches without eventually doing something to itself in character, integrity and intellect that could easily prove fatal to our promised future.

"Which way America?" What does America want? Are we to become a nation of people trained in body and mind for the responsibilities of the Atomic Age, with its unpredictable problems or are we to become a nation of mumbling, slobbering, alcoholic degenerates? We face the choice and a decision as to the trend we are to take is now overdue.

The Community Of The Confident

(The following sermon was preached by Dr. Umphrey Lee, president of Southern Methodist University, on the Methodist Hour on January 19. The program was broadcast from Atlanta, Ga.)

"and set my feet upon a rock." Psalm 40:2.

RECENTLY I remarked to a friend that a certain man would not work in the "off"; but my friend did not know anything about driving horses, and I had to explain my metaphor. I could have said, in the first place, that some people will work only when they can take the lead; but I dropped naturally into a speech understood by many of my age. But I forgot that only those who share the same experiences can share the same language.

Because we live in a different kind of world, different in its streets and roads and in its mechanical contrivances, we miss a good deal of what the writers of the Bible have to say. They lived in a pedestrian world. Their figures of speech are often the metaphors of people who walked, who knew bog and mountain, dust and mud, heat and cold, rain and sunshine, as only people who walk can know them. For them, therefore, the way to be dreaded was not hard road, nor the long road, but the road where one could find no certain footing. And when they spoke of difficulty, this was their figure. It was a fit end for the wicked: "Surely thou didst set them in slippery places." There were times in every man's life when he could say, "But as for me, my feet were almost gone; my steps had well nigh slipped." And the prayer of a man's heart could be no more earnest than when he prayed, "Hold up my goings in thy paths, that my footsteps slip not." Against the background of the walking men of old, one can understand the exultation of the Psalmist: "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock. . . ."

It is a metaphor which our generation should understand. For we are preoccupied with people who, as we say in our current jargon, are slipping. It is the common complaint, of too many of our contemporaries: "I'm not getting anywhere." And no time has talked as much about the insecure. The future is uncertain; we must secure people against possible poverty. A recent *Fortune* poll shows that most people would prefer a job with a low salary and security to a higher return and risk. We want to know where we are and where we shall be.

And if we have been disturbed about economic risks, we are even more disturbed about the mentally insecure. We are a worrying people; we have nervous breakdowns called by all sorts of names. Indeed, within the last few years we have become fascinated with stories about patients of mental hospitals, the treatment of psychopaths, the tortures of alcoholics.

It is, I believe, unquestionably true that part of our uneasiness is because we feel that the world is changing too rapidly; things slip away from us; we cannot keep our footing in this whirling age. Our fathers have been accused of morbidity because they sometimes talked in the pulpit about sickness and death. "Change and decay in all around I see." What they saw were the big changes of life, and it is not to be wondered that they spoke about them.

We are disturbed but not so much by the big things. Our world has seen millions of young men die, but I am not sure that this has unsettled us more than some other events. We are obsessed with change. Everything has changed, we say; everything will change. You cannot depend on anything. Nothings lasts. If you are rich, you will lose your money. If you are working, you will lose your job.

I think this is partly owing to the superficial changes which are all about us. We go to work in the morning, and the power company has torn up the street for a new line, a new store has been started on the next corner, the road is plowed up for a new highway, old man Jones's house is being torn down. We are in the midst of a world which, at least on the surface, never keeps still. I asked my son how it feels to jump from an airplane. I wanted to know if the parachutist has a great sense of falling. He said, "No; he seems to be floating."

I asked, "Why doesn't he feel that he is falling?" "Well," said my boy, "you know he isn't passing anything."

We are passing too much. It would be remarkable if any man could keep his feeling of security in a world where the scene changes so rapidly. And we have ordered it so that we can feel all the changes that occur the world over. During the recent meetings of the delegates of the United Nations, one was impressed by the differences between this Conference and the Peace Conference at Versailles a quarter of a century ago. Now the covenants which are



DR. UMPHREY LEE

being slowly formed are certainly "openly arrived at." Then, at Versailles the Big Four, Wilson, Clemenceau, Lloyd George, Orlando, retired to a room, closed the door and fought out their battles. Sometimes they argued in public, but generally we heard the result—not the preliminaries. I am sure the new way is better. But I am not sure it is easier on us. Every time Mr. Molotov mutters in his whiskers grandfather gets down his squirrel rifle. The stocks have even bobbed up and down according to the amount of noise coming from Paris or from Long Island.

Quite seriously, we must take into account the shock to our nervous systems that is caused by our constantly keeping our ears to the key-hole of the world. Men have always been excitable about politics, but they have not been excited all the time. Men have always been excitable about economic matters, but they have not been worked up day in and day out. Part of the advantages of our fathers lay in the time lag between the occurrence of exciting events and the reporting of them to the people.

And we are covering a good deal of territory these days. Good people used to get impatient with the village skeptic when he scoffed at foreign missions. "Why worry about China?" he would say. We rightly condemned his provincialism. But it is possible for us to take on too many of the world's burdens at one time. The man who is worrying about his wife's disposition, his income taxes, his children's behavior and the state of the nation is adding too much when he also bears the burden of Patagonia. It is hard to make this point clear without suggesting that we have no concern with the rest of the world. Nothing is farther from my thoughts. But I do believe that we should keep a scale of feasibilities for our own minds. It is always probable that we can do more for our neighbor next door than for our neighbor on the other side of the world. We know him better, and we are closer to him. It is healthful, then, for us to set immediately about this task of helping the man next door. At the same time, let us lend all the aid possible to the neighbor across the world, remembering that we must be less dogmatic about him because we know less about him, and that we shall not help him—or the other neighbor, either—by worrying ourselves to death.

I am emphasizing that part of our modern nervousness about the world is induced by liv-

ing too close to the changes, by hearing too much about them. I am not suggesting that we turn off our radios and refuse to bring in the morning papers. But we can at least recognize some of the reasons for our feeling that there is no secure footing in the world.

No explanations, however, will change the fact that we are living in an era when some of the greatest changes in history have taken place. No one knows yet how greatly some of these changes will affect us; they have not been with us long enough. Giving man the power to move rapidly over the surface of the earth and more rapidly through the air may have more profound influence on our living than any of us can guess. We may, for example, find ourselves subject to other ways of thought and feelings before we are able to assess them properly. It is never wise to take a new born baby into a blizzard. He may get to the place where he can stand it, but he is too young when he first wanders into this world. Our people may be too young culturally to be exposed to every wind of doctrine. I do not mean that the American people ought to be shielded against the ideas of the Russians. I mean that the Americans and the Russians and all the rest of the people in this world may suffer from being hurled into each other's laps. The majority of the people in this world know nothing about their neighbors in another land. They have no basis of judgment concerning them or their ways.

In the last quarter of a century, we have passed through two wars and a major economic depression. These have, indeed, been culminations of disturbances much older. But the dislocations, the explosions have been in our time. What these have done to us we cannot tell. We know that we are worse off than before we began this last war. We are not as badly off as we would have been if we had stayed out of the war. But you cannot destroy billions of dollars worth of wealth and kill of millions of young men and then be richer than you were before. We have a better time in this country than they will have elsewhere in the world, but we shall have several decades when life will be more difficult than it would have been if the events of the last twenty-five years had not happened.

There have been critical times like this before: the Fall of the Roman Empire, the Reformation, the French Revolution. In each of these times there were profound changes. Something old disappeared, something new came to life. It is not to be expected that life with us will not be affected by the changes which have taken place and are taking place all about us. And it will require all the intelligence and character that we can muster to see us through these next few years.

But to say that our times are difficult, that we are in a period of great changes, is not to say that the cause is lost, that the fight is over. One does not have to be foolishly optimistic to realize that people—and civilization—survived the Fall of the Roman Empire, the Reformation disturbances and the French Revolution. Indeed, it is a common opinion that civilization may have benefited by all these revolutions. And there is no reason that we must perish in this one.

But in order to do our part and to live our lives with even a minimum of satisfaction, we must stop trembling. We must find some ground on which we can stand. Happy is the man who can say, "Thou hast set my feet upon a rock." Such a man can offer some certitude in an uncertain world; he can give us some sense of security. If we can have men who have found a place to put their feet, who are sure that they can move with confidence, we can meet the changes and be unafraid.

We talk much about the church as a fellowship, emphasizing the need that all of us have for friendship. And this is well, for the loneliness of a crowded world is notorious. We talk much about the church as an active and militant body going up against the evil. And this, too, is good, for there is need for comradeship in the eternal conflict. But the church is something

(Continued on Page 5)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

ON TRIAL

There is an old story about a man who walked in the front door of the Boston Art Museum and observed a company of persons with a guide studying a large painting near the entrance. After glancing at its main theme, the visitor passed along the corridor to inspect the contents of the museum. Within an hour he had rushed through the Egyptian Room, the special exhibits, and a dozen other departments containing statues and paintings valued at millions of dollars. As he was leaving the building, he was amazed to find that same company of people still standing before that picture at the entrance. He approached an attendant nearby and asked, "Are those the same people I saw when I came in?" "They are," was the reply.

"Well, what are they doing here all this time?"

"They are studying the picture," answered the attendant.

"Do you mean to say they spend over an hour studying one picture?"

"Oh, longer than that sometimes," came the answer.

"Well," said our visitor, "that doesn't make sense to me. I surely don't know what they can see in that painting."

The attendant made this simple reply, "Sir, that picture is not on trial. You're on trial."

For nearly two thousand years people have been testing the gospel of Christ with its golden rule, its law of love, and its message of forgiveness and redemption. Speaking of the Ten Commandments, Jesus himself said, "Whosoever shall break one of these least commandments or shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, shall be called great in the kingdom of heaven." The commandments are not on trial; we as human beings are. The gospel is not on trial. We are.—Allen E. Claxton.

MORBUS SABBATICUS

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to church members. The attack comes on suddenly on Sundays; no symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner.

In the afternoon he feels much better and is able to take a walk, automobile ride, go visiting, talk politics and read the papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well and awakes on Monday morning refreshed and able to go to work. He does not have any return of the symptoms until the next Sunday. The peculiar features are as follows:

1. It attacks members of a church.
2. It never makes its appearance except on Sundays.
3. The symptoms vary, but never interfere with appetite or sleep.
4. It never lasts more than 24 hours.
5. It generally attacks the head of the family and continues to spread

THREE DAYS

*So much to do: so little done!
Ah! yesternight I saw the sun
Sink beamless down the vaulted gray,—
The ghastly ghost of YESTERDAY.*

*So little done: so much to do!
Each morning breaks on conflicts new;
But eager, brave, I'll join the fray;
And fight the battle of TODAY.*

*So much to do: so little done!
But when it's o'er—the victory won—
Oh! then, my soul, this strife and sorrow
Will end in that great, glad TOMORROW.*
—James Robert Gilmore
In Poems of Inspiration

THE GOLDEN RULE VERSUS THE RULE OF GOLD

Down through the ages the world has been afflicted with the rule of gold. We speak of our time as a materialistic age, and it is, but we should not imply by that statement that all ages have not been materialistic. It was so while Christ was here in visible form. That is why he had more to say about this subject than any other. It is true today and will be true tomorrow. Many, many more years will pass before the majority of the human family learn the great lesson of putting first things first. In the place of doing unto the other person as one would have that person do to him, we find people laughingly admitting that their motto is, "Do the other fellow before he has a chance to do you." It is a dog eat dog proposition. "Every man for himself and the devil take the hindmost." This method prevails between individuals, races, classes, and nations. It is one of our chief causes of friction in all types of relationships which often comes to head in global wars.

Like so many of the other great sayings of Christ, the Golden Rule is not original with him. The positive statement of it and its definite application are original with him, and after all that is what counts most. The great Chinese Philosopher Confucius seems to have been the first person in history to approach the idea of the Golden Rule, though he stated it in negative form: "You must not do to others what you would not they should do to you." The great Jewish Rabbi Hillel also preceded Jesus in the statement of the Rule, but he too expressed it negatively. It is said that a Gentile inquirer once came to the great teacher Shammai and demanded to be taught the law, condensed to a sentence, while he stood on one foot. In anger the Rabbi smote him with his staff and he turned away, and the questioner went to Hillel and Hillel made answer, "Whatsoever thou wouldst that men should not do to thee, that do not thou to them. All our law is

until every member is affected.

6. No physician is ever called.

7. It always proves fatal in the end to the soul.

8. No remedy is known for it except repentance and prayer.

9. Real heart-felt salvation is the only antidote.—In the Civic Bulletin.

summed up in that." The Gentile was so impressed with this answer that he immediately became a proselyte to the Jewish Religion. The great Philosopher Plato who also came before Christ went a step further. He expressed the Rule thus: "May I, being of sound mind, do to others as I would they should do to me."

The point at which Christ was most original in dealing with the Golden Rule is the fact that he applied it to man's whole duty to fellowmen. He made it a summary of the law and the prophets. After stating it in the positive form, he went on to say, "For this is the law and the prophets."

Christ also perfectly lived the Golden Rule in his own life. This was something new under the sun. Others had expressed it but no one had perfectly lived it. Christ is the one Teacher who always practiced what he preached. "He went about doing good." Surely every person desires that all others shall love him and Christ loved all, even including his enemies. Each individual is anxious that others not hold grudges against him. We have heard the old saying, "I would like to have the goodwill of all, even of a dog." Jesus held no grudges toward any one. His whole life was an expression of goodwill toward all. At his birth the angels sang, "Peace on earth and goodwill toward men." He constantly lived that life. His dying words were, "Father, forgive them; for they know not what they do."

The Golden Rule is broad. It applies to all things and all men. It has no color boundaries. It leaps across all racial lines. It does not make a person less patriotic toward his own nation, but it gives him an interest in people of other nations. It makes him world-minded. It is universal in its scope—world-wide and age-long.

Again, this Rule is clear. People are often in doubt about their duty to others, but here is a method of learning what it is. One has only to put himself in the other fellow's place and raise the question, "What would I have him do to me if the conditions were reversed?" This practice would lead capital to pay labor a just wage and it would lead labor to render a just day's work for a just day's pay. There is one thing, however, that is necessary to make the Golden Rule al-

ENDURING FAITH

Philosophical argument, especially that drawn from the vastness of the universe, in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and reassured me that the gospel of Jesus Christ must be Divine Reality. The Sermon on the Mount cannot be a mere human production. This belief enters into the very depths of my conscience. The whole history of man proves it. —Epitaph of Daniel Webster, written for his tomb at Marshfield, Mass.

METHODISTS RAISE OVER FOUR MILLION FOR FUND

CHICAGO.—(RNS) —Methodists contributed \$4,355,344 to the denomination's World Service fund during the first ten months of the fiscal year, ending May 31, Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, announced here. The figure represents an increase of \$208,877 more than was given in the same period of 1946.

In addition to World Service giving, gifts to the Fellowship of Suffering and Service totaled \$388,439 at the close of the ten-month period. The Crusade for Christ Relief and Reconstruction Fund receipts tallied \$26,905,150 through March 31.

ways adequate and true and that is that what one wishes from others is what he ought to wish. This can only be assured by the individual first having a rich relationship to God. The practice of the Golden Rule is based upon the second great commandment, namely, to love one's neighbor as he does himself. But there is a commandment which precedes that and which must always come first, and that is to love God with all the soul, mind and strength. When both of these commandments are taken into consideration, then the Golden Rule becomes a safe guide to all conduct. No one can thus love God and wish from his neighbor that which is wrong.

Yet again, this is a fair and reasonable Rule. It lays down the same standard for all people. It is not impossible of attainment. Some fear to try to practice it because there are so few who do so. They fear that the greedy and selfish will take undue advantage of them. We must not forget that progress in all realms of life begins with the few. The majority of the human family will never practice the Golden Rule until its beauty has been exemplified by the few who will dare to turn the other cheek, give the cloak, and go the second mile.

When connected with unlimited love to God and a disposition to put his cause ahead of all things in life, this Rule becomes the world's greatest standard of conduct; the most equitable expression of our duty to others. It is well named, "The Golden Rule", for it is pure gold; God's gold; heaven's value from which all dross has been eliminated. May God hold us to make it, as motivated by love, the guiding principle of our lives.—H. O. B.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
Complimentary

Office of Publication 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

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

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

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, Aubrey Walton
Burney Wilson.

North Arkansas Conference—Martin Bierbaum, R. L.
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,
C. M. Reves, S. P. Brownlee, Jr.

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

SAMUEL HADLEY

While I was a student in the theological department of Vanderbilt University, I had the pleasure of seeing and hearing some of the great and near great in Church and State of that day and generation.

Among those who came to Wesley Hall, on the invitation of Dr. Tillett, was Mr. Sam Hadley, then superintendent of the old Jerry McCauley Mission, in New York City. Mr. Hadley was crippled in one leg, due to a wound received in a drunken brawl before he became a Christian. He said that for many years he pretended that it was the result of a shrapnel which struck him during his services in the Civil War. The last thing he had to do before he found peace with God, he said, was to confess that he had lied about that wound.

His stories concerning his work in the Mission were full of human interest. Very often he held funerals for those who died while they were connected with the Mission. He told us that almost any time a visitor might find a group gathered in the Mission holding a funeral service. Generally it was a lot of ex-drunkards paying the last tribute of respect to one of their number. He always spoke of them as "redeemed drunkards."

One night, he said, a poor fellow came to the altar very much moved. Workers dealt with him, but he seemed unable to find peace. Then Mr. Hadley knelt down beside him and said, "Brother, pray for the thing you want most in the world. Just tell God what you most desire and need. He said the poor fellow raised his face, bathed in tears, and said, three times, "God, give me sleep, give me sleep." He had been on a long drunk, having delirium tremens, was not able to sleep, and was completely exhausted. Mr. Hadley said, "I took him upstairs, gave him a bath, put him between clean sheets, and let him sleep till noon the next day. When he awoke, perfectly sober for the first time in many days, he was ready and willing to give his heart to God and accept salvation."

Sometimes, Mr. Hadley would stop in the midst of his talk, and with tears raining down his face, would lift up his hands and say, "Young men, God can save a drunkard." He knew!

I was greatly impressed by his faith and earnestness. He had a great message and knew how to deliver it.

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. E. C. RULE, district superintendent of the Little Rock District, preached the sermon for the graduating class of the Des Arc High School on Sunday evening, May 18.

REV. B. E. ROBERTSON, pastor of the Methodist Church at Hartman, preached the sermon for the Hartman High School graduating class on Sunday, May 25, at 8:00 p. m. There were twenty-two members of the class.

REV. FORNEY HARVEY, pastor of our church at Keo, preached the commencement sermons for the class of Keo and Humnoke on Sunday, May 25. Brother Harvey's son, A. G., is a member of the Keo class.

REV. C. NORMAN GUICE writes: "After a long delay in getting a permit for our building we have at last gotten it, and expect to start on construction in the very near future. The old building has been torn down, and the ground cleared.

DR. AND MRS. ALBERT W. MARTIN, Dallas, Texas, announce the marriage of their daughter, Mattie Sue, to Mr. Charles A. Emerson, at El Dorado, Arkansas, May 30. Mr. and Mrs. Emerson will make their home at 616 Cedar Street, Crossett, Arkansas.

WHAT is believed to be the oldest private Negro hospital in America is the Good Samaritan Hospital in Charlotte, N. C. It was founded by the Protestant Episcopal Church in 1881. It has 88 beds, a dozen Negro doctors, and emergency operating room. In 1946 the hospital had 4,565 admissions, an increase of 500 over the previous year. The average daily service is 97 patients, or an occupancy of 110 per cent. On a normal day the wards, rooms and halls house 120 patients. George Laycock, a former missionary to China, is superintendent.

IN recognition of service rendered as a member of the Board of Trustees and Managers of Industrial Schools in Arkansas, and because the College believes him to be "an ardent believer in the inherent capacity of trained youth of all races, an aggressive champion of the disadvantaged, a fearless enemy of social injustice, a brave statesman of freedom and fair play and a friend of all people," the A. M. and N. College at Pine Bluff, Arkansas, recently conferred an honorary degree of Doctor of Laws on Rev. Paul V. Galloway, our pastor of Central Methodist Church in Fayetteville.

WITH Dr. E. Stanley Jones, India missionary and evangelist, as the leader and inspiration, four "ashrams" or "retreats for spiritual improvements" will be held this summer in four sections of the country under the auspices of the Federal Council of the Churches of Christ in America. Dr. Jones is returning from India to conduct these ashrams: Byden Woods, near Reading, Pa., June 30 to July 10; Green Lake, Wis., July 14 to 24; Lake Winnepesaukee, New Hampshire, July 28 to August 9; Camp Sierra, Cala., August 19 to 29. Each ashram will enroll 50 ministers, 50 laymen, 50 youth, 100 to 150 additional members.

A GROWING factor in the increasing divorce rise in the United States is the acute housing problem, according to Mrs. Arthur Forrest Anderson, president of the National Board of the Young Woman's Christian Association. YWCA counsellors, she says, have learned this from thousands of women who come to them for advice. Many of those needing counsel are "text-book widows"—wives of GI's in colleges, and women crowded into rooms and apartments without recreation or freedom. Mrs. Anderson points to the fact that there was one divorce for every three marriages in the United States in 1946, and says that the new services planned by the YWCA will help relieve this situation.

THE movement of girls and women, even mothers, out from homes and villages into the industries of the cities is not a unique American situation, according to a survey made

by the Young Women's Christian Association. The same pattern is being followed now by girls and women in the republics and South America, in Europe, in China, in the Near East, in Africa, in the Philippines, even in Japan, it is found. To meet the need the Y. W. C. A. is enlarging its program to give these new millions vocational training, employment counsel, homes and shelters, recreation and education, and nurseries and medical care for their children. This is the program of its "Round the World Reconstruction Fund."

THERE are studying in the United States today 10,970 young men and 3,986 young women who have come from abroad for schooling. They represent 105 different countries, and every continent. They are enrolled in 886 colleges and universities, and in every state. The largest number, (3,264) are in New York; the largest number at any one institution are at Columbia University (1,399). The Committee on Friendly Relations Among Foreign Students, organized largely by Protestant churches, is trying to make these students "at home" in America—arranging to have them introduced to American homes and institutions—so that they will become "ambassadors" of the American way and the Christian way when they return to their native lands. Dr. Everett M. Stowe, a former missionary to China, is secretary of the Committee.

"MY TREASURE CHEST"

By Dr. Forney Hutchinson

In 1939, while I was marooned on Mount Sequoyah, waiting for the removal of my second cataract, in order to pass away the time as profitable as possible, I wrote the first draft of a little book which I saw fit to call "My Treasure Chest." It was a sort of indirect biography, my life being the string to tie together a number of human interest stories I thought might be worth while.

I published the first edition in 1943, through the Banner Press, of Emory University. The edition sold out rather quickly and has long since exhausted. Orders have kept coming in, however, and I decided to publish a second edition. I made arrangements some time ago, but because of the war and unsettled conditions generally, I have been greatly delayed in getting it published.

Last week I received the first shipment of the second edition, and the promise that the balance will follow quickly. If any of my Arkansas friends desire a copy, I will be glad to put them on the preferred list. Because of increasing prices, however, I will be compelled to sell the book at \$2.00 per copy. The first edition sold out for \$1.75. As long as they last, I will fill the orders as I receive them.

BENNETT TRUSTEES HONOR LATE BENEFACTRESS

GREENSBORO, N. C.—In accordance with the action taken by the Bennett Board of Trustees at their recent annual meeting, September 23 will annually be observed as The Annie Merner Pfeiffer Memorial Day at Bennett College. In view of Mrs. Pfeiffer's outstanding generosity to the College the Board decided that future generations of students should know something of her services.

Elected to succeed the late benefactress on the Trustee Board was Mrs. James M. Forsyth, attorney of New York and a Methodist layman.

Besides approving the effort to raise two million dollars for buildings and endowment by 1951, when Bennett will be twenty-five years old as a College for Women, the board gave tentative approval to plans for two new buildings on the campus. The new buildings will be a dormitory, provided for by Crusade for Christ funds and a Student Union Building, which will include a dining room and kitchen.

Protestantism In A Roman Catholic City

By BLANCHE CHENAULT JUNKIN

(The following article was written by Mrs. Junkin of Little Rock while she was in Quebec City. She spent last winter studying French at the University of Laval.)

THE city of Quebec, often called the seat of Roman Catholicism in the Western Hemisphere, has a population of 180,000. Of this number there are only 5,000, or less than 3 per cent, Protestants. One finds here forty-five Catholic Churches and seven of the Reformed tradition. The number of schools, hospitals and social service organizations are in like proportion.

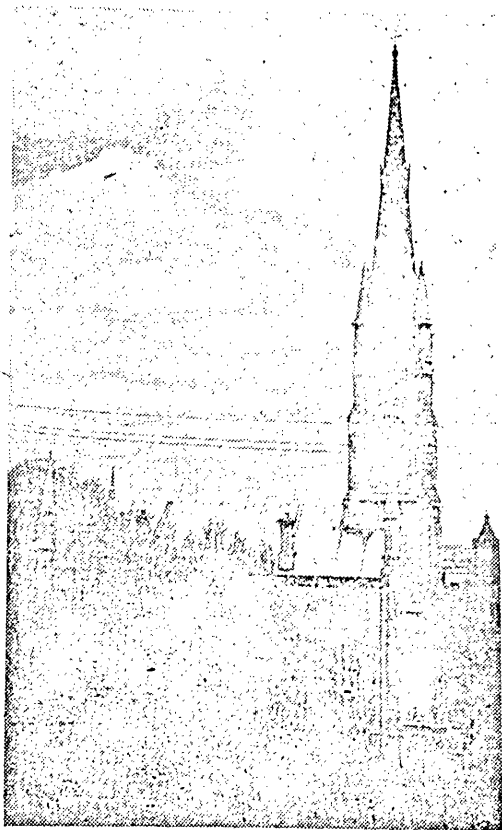
This is well accounted for historically. Up to the establishment of the British regime in 1759 Quebec was "forbidden ground for Protestant settlers." There are no records of any church organization up to that time except the Roman Catholics.

At first, "as a gesture of goodwill towards the new French subjects of His Majesty," the Anglican members were served by French Protestant clergymen. However, not until 1793 was Anglicanism truly established. Much credit for the thorough planting of the Reformed faith in Quebec is due to the Rev. Jacob Mountain, first Protestant Bishop of Quebec. Bishop Mountain was instrumental in convincing King George III of the need of a suitable place for worship. In 1804 the English Cathedral of Quebec was completed at the expense of the Crown. It was the first Anglican Cathedral to be rebuilt outside the British Isles.

The Presbyterian influence is also traced back to the Conquest. There are records of the activities of the followers of Knox dating back to the 1760's. The first congregation of the Church of Scotland was organized in 1765. The first place of worship was dedicated on Saint Andrew's Day, November 30, 1810. For one hundred thirty-six years congregations have worshiped in this building known as Saint Andrews Presbyterian Church.

Congregational Church in Quebec took form in a stormy religious atmosphere. In 1801 a church of forty members was organized. From the beginning the group was regarded as "non-conformists" and were not well received by the Church of England. It is a recorded fact that one of the early Congregational ministers served a term in prison for his reactionary views.

Credit should be given, however, to the Congregationalists for the establishment of the Quebec Bible Society in 1804. One continues to this day to buy religious publications from "The Quebec Bible Society." The Congregationalists of Quebec held together as a body,



CHALMERS-WESLEY CHURCH

worshiping in their own building up to 1925, when they became part of the United Church of Canada.

In 1807 a group of twelve people, known as Methodist, came into being. This little band increased in number and for ten years held services wherever a suitable building could be secured. A permanent place of worship known as Wesleyan Chapel was opened in 1817. Ser-

vices were conducted here for thirty-two years. There was a Methodist congregation in Quebec served by a regularly ordained minister from 1815 to the time of union with Chalmers-Wesley Church in 1931. Rev. W. H. Stevens was the last minister to serve a Methodist congregation in Quebec. Mrs. Stevens, his widow, although advanced in years, sings in Chalmers-Wesley Church and is active in the Woman's Missionary Society.

The Baptist Church in Quebec began with only fifteen members in 1845. Today there are two congregations. The larger of the two worships in a small but attractive building located on Grand Allee, Quebec's most fashionable boulevard. The French Baptist Church, located on the outskirts of the city, is doing fine missionary work.

Ten months ago I came to Quebec City to study French at the renowned University of Laval, a Catholic institution. During my stay here I have worshiped at all the Protestant churches. I heard the Lord Bishop of Canterbury preach from the pulpit of the English Cathedral. There are two other Episcopal Churches in Quebec, Trinity Church is low Episcopal and is over one hundred years old. St. Matthews is of more recent date. In the old cemetery at the side of St. Matthews Church the brother of Sir Walter Scott is buried. I sang "Oh Happy Day" with the congregation of the little French Baptist Church, but I felt more at home in Chalmers-Wesley Church, The United Church of Canada. I taught a class of Juniors in the Sunday School and worshiped each Sunday morning in this friendly church. I think I am a better Christian for having adjusted myself in this unique city of two distinctly different religious and cultural groups.

I am homesick for my own church, the Methodist. I love the gospel hymns and will be glad to again repeat the Apostles Creed and sing The Gloria. I am thoroughly satisfied with my religion and politics. I want to live and die a Democrat and Methodist.

(In preparation of this article I am deeply indebted to E. C. Woodley of Montreal, Canada, author of a little book, "A Brief History of Chalmers-Wesley Church. In a letter dated May 10, 1947, he gave me permission to quote freely from this little publication.)

THE COMMUNITY OF THE CONFIDENT

(Continued from Page 2)

more. It is the Community of the Confident, the gathering of those who know where they stand, whose feet are set upon a rock.

I do not want to talk in parables or in generalities. Part of our need is for normal confidence. None of us wants to recover the unlovely narrowness that has too often disfigured the church. We do not want people who are arrogant in their assurance that they and their kind have a monopoly on the gospel. We do not want any more people who cannot tell the difference between their manners and their morals, who are persuaded that every new thing, everything which they and their fathers did not know, is evil. We need none of these things. But we do need moral confidence. We need people who believe that there are some wrongs which must not be committed, that there are some goods which must be protected. The attitude that twitters about moral verities, never sure that anything is right, never positive that any way leads unto death, is poor for our times. The evil are all certain about what they want.

I know that religion is not primarily intellectual, and I am not now thinking about what is called education. But we need an informed confidence. It is not necessary that all our people be theologians; we do not need a church full of scholars. But we do need people who know what they believe. It is all right to say that we must have the faith of a child; but even the child knows something about his parents and his home. There can be no confident living growing out of religion for people

whose only conception of their faith is vague good will and a hazy notion that everything is going to be all right. An older generation knew its Bible. They had some ideas concerning God and His Son, concerning salvation and the Church. I am not suggesting that salvation depends upon correct ideas—far from it. But our chances to live confidently in these times will be much better if we have given some thought to our religion. The religious man now needs to be able to give a reason for the faith that is in him.

It is worth considering, whether part of our national jitters is not owing to lack of control on the part of the individual. The last few years have seen a strange happening in this country. We have had more rigid controls in many phases of life than most of us had known before. They were not the conventional moral controls, but controls of our daily living and spending, of our travel and even of our existence. Yet at the same time we have been an age which deplored above all things what has been called Puritanism. We have laughed at the idea of old-fashioned morality. Now nothing is more certain than that emotional excesses bring feelings of uncertainty, and in these years we have had many people who have chafed at external controls in their business and have suffered from the uneasiness, from the sense of futility and of unpreventable change which comes with the lack of self-control.

But what we need most, if we are to have our feet set upon a rock, is a confidence that comes from our belief in God. It is a very old idea, but one that must always be combatted, that to believe in the victory of God is to be-

lieve in our own victory. It is very difficult for any man to fight courageously for what he believes to be right and to trust in God for the outcome, without taking it for granted that God will carry on where man leaves off. Our usual attitude, I fear, is to say to the Lord, "I have done the best I could: You take this up now, and be sure You don't forget what I want done." The confidence of the faithful is trust in Him who is beyond our planning and our doing, who is greater than our thoughts and our dreams. We do our best, but we know Him in whom we have believed. "Though He slay me, yet will I trust Him."

This, then, is one of the chief functions of the Church: to create the fellowship of the confident. If we can bring within the circle of the believers in our Lord Jesus Christ men and women who can learn with us to walk as those who know their direction, who are not hesitant about right and wrong, as they understand it, who know as much as they are able about their faith, and whose trust is in a God who is greater than they are—if we can widen this circle of the confident, we may contribute more to the framing of a durable peace, more to the creating of a better world than we have dreamed.

There are great rocks in weary lands; there are rocks on which men may build their houses, and the storms will not prevail against them. But there are also rocks on which men may plant their feet when they have been delivered from the horrible pit, from the miry clay. And those who know that, however difficult the road, they may have whereon to stand so that they slip not, these are the confident.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

JOHANNE AND HER CAT

Johanne's home was in Sweden. She was a little orphan girl, and she lived in a poor home, with no one to take care of her except Sarah, a very cross old woman. She always locked Johanne in the house when she went out to work.

Johanne helped to support herself by making horse-hair chains, which old Sarah sometimes sold. They were considered very pretty then, and she was skillful at weaving them.

The task was tiresome, but she never thought of grumbling because there was so much to do. What troubled her most was her loneliness.

One summer morning the old woman started off very early, calling out as she turned the key in the lock: "Don't be lazy. You must finish that second dozen chains before I return."

Johanne worked hard all the morning. At twelve o'clock she poured a bowl of milk and cut a slice of brown bread from the big loaf in the cupboard. This was her luncheon, which she shared with her cat.

After luncheon she worked hard again. It seemed a long, long day. It was so pleasant outdoors. Johanne would have liked to roll down the hill and wade in the brook. Her fingers began to ache and her hair grew tangled. Still she kept on until the last chain was finished. She put her head down on the table and cried. Poor, tired, lonely little girl!

Pussy had been catching flies in the patch of sunlight on the floor, but when she heard Johanne crying so bitterly she turned about and walked slowly toward her to see what was the matter. Johanne's face was hidden. The cat was puzzled. She lifted a soft paw and laying it on Johanne's knee said, "Purr-r-me-ouw?"

The little girl seemed not to hear. "Purr-r-me-ouw?" asked pussy again.

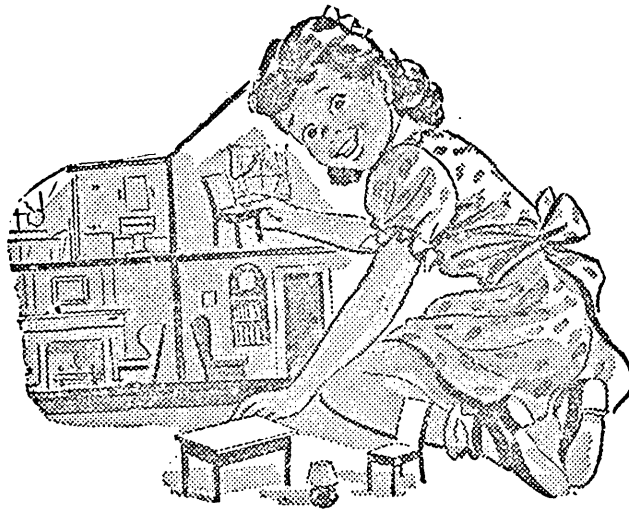
Still Johanne didn't answer. Then the poor cat, worried and troubled, lifted up her voice and wailed, "Meow! Meow!"

This went to Johanne's heart. "Poor kitty," she said, lifting the cat up in her lap. "I have made you feel unhappy. Settle down and I'll stroke you softly. Would you like for me to scratch your chin? Well, there now; be still, and I'll sing you to sleep."

She rocked to and fro near the open window, singing song after song until pussy fell into a doze. Her voice was clear and sweet and strong. So sweet it was that a lady passing by the house ordered her coachman to stop that she might listen. "How beautiful!" she said.

"Yes," said a neighbor. "It is little Johanne. She has the sweetest voice in town."

The lady thought so, too, for she made inquiries about the little girl, and finally took her away from Sarah and sent her to a school to have her voice trained. From there she went to another school, and when she left that she went out far and wide to sing in every country in the world.



A LITTLE HOUSEKEEPER

*My playhouse is just lots of fun,
I clean the rooms each day.
I rearrange the furniture
And put the clothes away.*

*Everything is in its place
Just as a house should be,
And now I'll ask some company
In for a cup of tea.—A. E. W.*

RIDDLES AND TONGUE TWISTERS

What works when it plays and plays when it works? A fountain.

What lives in the cold of the winter, dies in the heat of summer, and grows with its root upward? An icicle.

How do you make a show horse fast? Don't feed him.

Why does every dictionary have one wrong word it is? Because "wrong" is a useful word in the English language.

How fast can you say these tongue twisters? Did you ever see a black bootblack black a black boot like that black bootblack blacked Bob's black boot?

Tiny Tim twirled twenty-two twirling threads through the turning twisted thick and thin thistles.—Ex.

LITTLE SHADI'S PRAYER

I want to tell you a story about a little boy's prayer. His name was Shadi. He lived far away in India. He was a little orphan boy, and when he was just six years old he went to live with a missionary lady, who was very kind to him and taught him to love Jesus, and gave him a little prayer for his own. One night when he was going to bed his missionary mother said to him, "Now, Shadi, I want you to pray a little prayer of your own." What do you think the little boy's prayer was? It was very short, for he was only six years old and it is only old people who make very long prayers.

This is what he said: "Dear Jesus, make me like what you were when you were six years old." Don't you

People called her Jenny Lind, the Swedish nightingale, but when we hear that name we shall think of dear little Johanne and her cat.—Selected.

IN THE WORLD OF BOYS AND GIRLS

THE CHILDREN'S PRAYER SONG

*Father, bless thy little children
As we come to thee in prayer;
We are safe from harm and danger,
For we have thy loving care.*

*Father, for our homes we thank thee
And our parents kind and dear,
For the sunshine and the flowers,
For sweet bird songs that we hear.*

*Father, fill our hearts with kindness
For all children of the earth;
We would love them of all races,
In whatever land their birth.*

*Father, for our lives we thank thee,
For our clothing, food, and friends;
Everything we have, dear Father,
On thy loving care depends.*
—Elizabeth Mae Crosby,
In Wesleyan Christian Advocate

THE LITTLE REFRAIN

There was once a little boy, rather a big boy, for he weighed one hundred and twenty pounds, who had a very sweet voice. When he walked along the street on errands for his mother he sang dear little songs. When he got home and his mother said: "Perciful, did you bring the beefsteak?" he always sang a refrain which sounded something like:—

"No, mamma dear, I forgot it."

When this little boy failed in his lessons, as he often did, he was given a home lesson. All the time he worked over it he sang little songs, but when his teacher said to him: "Perciful, did you bring in your home lesson?" he sang the refrain which sounded something like this:—

"No, teacher, I didn't. I forgot it."

One day the boy's father told him to go to a store in town and get a bundle which he had bought a few days before. All the way over the boy sang a dear little song, but when he reached town he couldn't remember the name of the store, so he sang a dear little song all the way home, until his father said: "Perciful, did you get the bundle?" Then he sang the refrain which sounded something like this:—

"No, father dear, I forgot the name of the store." "Is that so!" said the father in a big voice. "Well, then, young man, you forgot your new suit, you forgot the party where you were going to wear it, you forgot the good time you were going to have. Now don't forget to go to bed right after supper."

It is not likely, at all that Perciful was pleased as he lay in bed and remembered all the good things he had forgotten.—Journal of Education.

At the air-training base a group was called up for a swimming test. "How about you, Mac?" demanded the instructor. "Can you swim?"

"Sure!" replied the gob. To prove it he splashed the length of the pool in an old-fashioned dog-paddle.

JUST FOR FUN

"Let me have a nice large veal roast."

"Yes, Mrs. Brown."

"And be sure it's tender. I have to make chicken sandwiches for the Sunshine Sewing Society."

* * *

Pat (to Mike on roof)—"Don't come down the ladder on the northeast corner; I took it away."

* * *

First Office Boy—"I told the boss to look at the dark circles under my eyes and see if I don't need a half day off."

Second Office Boy—"what did he say?"

First Office Boy—"He said I needed a bar of soap."

* * *

Mrs. Mickey: I don't want any more flour like you sold me last week.

Grocer: What was the matter with it?

Mrs. Mickey: It was so tough my husband couldn't eat the biscuits I made with it.

* * *

A lady who was living in San Francisco hired a Chinese boy.

"What's your name?" she asked.

He replied, "Fu You Tsen Mee."

"Your name is too long. I'll call you John."

"What's your name, please?" said he.

"Mrs. Elmer Edward MacDonald," she replied.

"Your name too long, I call you Charlie," came from the Chinese boy.

think that was a good prayer for a little six-year-old boy? To be like Jesus when He was only six years old would be the very best thing in all the world for a little boy who was just six years old himself.—T. T. Kerr in Ex.

Loyal Friend, Valuable Citizen, Christian Leader

By AUBREY G. WALTON

(This message was delivered by Dr. Walton at the funeral service of George H. Burden at the First Methodist Church, Little Rock, Tuesday, May 27th.)

THESE loved ones and friends, this church and this city have experienced a great loss. Mr. Burden was truly a good man, a loyal friend, a valuable citizen and a Christian leader. He was the kind of man whose going casts a shadow of sorrow over the whole community. We believed in him, we trusted him, we turned to him for counsel, we depended upon him. We will find it difficult to get along without him.

George Howard Burden, the son of Mr. and Mrs. J. Wiley Burden, was born on December 1, 1883, at Shelbyville, Missouri. He spent his childhood and early youth in that town, and moved with his family to Hannibal, Missouri, in 1901. He was married to Miss Lillian Dugger in Hannibal on October 5, 1903. Mr. and Mrs. Burden lived in Hannibal a few years and then moved to St. Louis before coming to Little Rock in 1914 to make their home in this city.

Soon after the First World War Mr. Burden organized the George H. Burden Construction Company which he continued to operate until his death.

For nearly thirty-three years he was active in the religious, business and civic affairs of this city. He was a valuable member of the Rotary Club, the Chamber of Commerce and other civic groups. He served on several boards directing the affairs of various business and financial institutions.

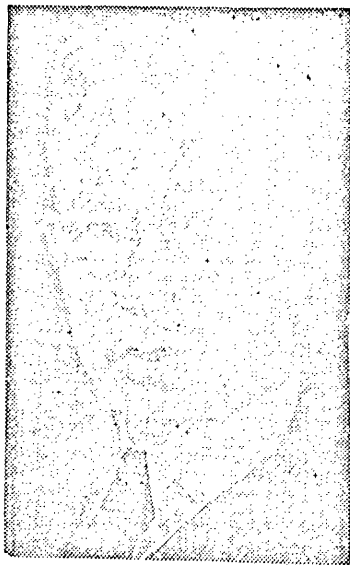
Mr. Burden united with the Methodist Church at twelve years of age in Shelbyville, Missouri. On coming to Little Rock he and Mrs. Burden placed their membership in First Methodist Church, where they faithfully served the Lord until He called them to their eternal home. For more than thirty years Mr. Burden was active in the Church School of this church, serving as its General Superintendent for eighteen years. He resigned last September because of failing health, and his fellow workers elected him Superintendent Emeritus. Mr. Burden was also a member of the Board of Stewards of First Church, a member of the Board of Trustees, a member of the Board of Christian Education, and Custodian of all the church property. He loved this church and gave to it a large part of his thought, time and energy.

Mrs. Burden was called by death on August 11, 1942. Shortly afterwards Mr. Burden suffered a serious illness from which he never entirely recovered. In spite of a serious heart condition he carried on cheerfully, courageously and with a faith that was both beautiful and inspiring.

Mr. and Mrs. Burden had no children of their own, but they adopted a son, whom they named Howard, who grew up in this city and this church. Howard gave his life for his country during the recent war in March of 1943. This was another great sorrow which Mr. Burden bore.

Mr. and Mrs. Burden were deeply interested in young people. Their nieces and nephews were to them like their own children, and many young people, not related to Mr. Burden, have been helped by him both financially and spiritually to find a higher place in life. And today they mourn his passing as truly as if they were of his own blood.

Mr. Burden is survived by a sister, Mrs. Russell Matson, Sr., of Little Rock; a brother, Mr. Wiley Burden of Chicago, Ill.; an aunt, Mrs. George Brown of Burlington, Iowa; three nieces,



GEORGE H. BURDEN

Mrs. John L. Babcock of Memphis, Tenn.; Mrs. A. W. Riley of Portland, Oregon; and Miss Joan Burden of Chicago; and one nephew, Mr. Russell Matson, Jr., of Little Rock; other relatives and many, many friends.

Mr. Burden was an unselfish man. He was generous with his substance, his time and his energy. He supported every worthy cause that came to his attention. He served his community in a large and effective manner. He was always cheerful, always smiling, always dependable, always willing to do his share and more.

He was a kind man. You had only to know him to sense the depth of his kindness. He was patient, gentle, sympathetic and considerate. His employees were devoted to him. He was interested in every one of them. When they were sick or in trouble he thought about their needs. In this world of ill-relationships between employer and employees, the kind of attitude which existed between Mr. Burden and those who worked for him is like a beacon light shining in the darkness.

Mr. Burden was a builder. He built well. He laid the foundations of his buildings properly, and upon these strong supports he erected superstructures, designed both to serve mankind and to beautify the community. As he drove around this and other cities he enjoyed looking

at these buildings standing and serving, as evidences of the fact that he had built them well. In like manner he built his own life. His foundations were rooted and grounded in God. The rains might descend, the floods might come, the winds might blow, but the buildings of his character stood sure.

He and Mrs. Burden built a beautiful Christian home. With all the members of their family there was a beautiful spirit of understanding, love and selfforgetfulness as to inspire one beyond expression. Truly Mr. Burden loved his home and family.

But it was in his religious life, I think, that these elements of character found their roots. It was in his fellowship with God that he gained his inspiration to serve his fellow man. In this church to which he belonged he was a faithful worker, a devout worshipper, and a capable leader. He did well what he undertook to do. We have been guilty, perhaps, of asking him to do too much. Yet it was his joy, and nothing pleased him more than to see the work of the church go forward. By example he set a high standard of Christian living before those with whom he came in contact. He was God's friend.

He was also the friend of his minister. Across the years his pastors have loved him and depended upon him. He was one of the finest, truest Christian men whom I have known. In a large way I depended upon him. With you I have lost a dear friend.

Mr. Burden knew that for him the end of this mortal life was near. He had no fear of death. He was calm, serene and submissive. Across the years he had, by the help of God, built his life well. He had built not for a day but for eternity. His faith never faltered but grew stronger and richer as the end approached. Perhaps he was thinking of a reunion over there with those whom he had loved and lost awhile. Certainly he expected to see his Saviour face to face. The reassuring Presence was with him all the way.

What then can we say with the memories of this strong, good, rich life before us all. Truly God can do much with a life that is given to Him. When we behold what he has done with this life here we can better commit our friend and loved one into His keeping for all eternity.

Therefore, we thank God for Mr. Burden. Victorious in life and triumphant in death he has gone to be with God in that eternal home everlasting in the heavens.

"E'en for the dead I will not bind my soul to grief

Death cannot long divide,

For is it not as though the rose that climbed my garden wall

Has blossomed on the other side?

Death doth hide,

But not divide;

Thou art but on Christ's other side!

Thou art with Christ, and Christ with me;

In Christ united still are we."

May the Lord bless you and give you peace. Amen.

SEARCY DISTRICT CONFERENCE

The seventy-fourth session of the Searcy District Conference met in Searcy Methodist Church May 15th.

Highlights of this session, conducted by the Rev. H. H. Griffin, serving his sixth and last year as superintendent of the Searcy District, were the reports of various committees; the inspirational messages brought to the conference by the conference devotional speakers, Rev. David P. Conyers and Rev. Thomas Whiddon; the sermon delivered by the Rev. Jesse L. Johnson, who preached at the eleven o'clock hour of the morning service; and the inspiring and informing messages of the Annual Conference

representatives, Rev. Garland L. Taylor, Dr. Matt L. Ellis, Rev. Ira A. Brumley, and Rev. Glenn Sanford.

Recommended for Local Deacons Orders was Rev. M. L. Kaylor, and for Local Elders Orders Rev. E. C. Hance.

Significant gains in the state of the churches of the Searcy District were reflected in the combined statistical report which showed the following gains over last year's report: Infants baptized, 97, an increase of 28; Total Church School enrollment since October, 6,538, an increase of 126; number of M. Y. F., 31, an increase of 3; number training credits issued, 343, an increase of 286; number of Arkansas Methodist subscribers, 1,079, an increase of

106; amount paid pastors, \$24,440, an increase of \$3,066 or a 14.3 per cent increase; amount accepted on benevolences \$9,192, an increase of \$707; amount paid on benevolences, \$7,481, an increase of \$824; and amount raised on Children's Home, \$1,294; an increase of \$524.

Church school average attendance for this year showed 3,503, which is 15 less than last year's report showed.

The Hendrix Investment Campaign report showed that this district raised in cash and pledges almost \$22,000 and that less than 44 per cent of this amount is outstanding as pledges.

Originally scheduled to meet in Bald Knob for a two day session, Searcy agreed to take the confer-

ence when Bald Knob found themselves embarrassed by the practical impossibility of entertaining the group during the peak of a late strawberry season. Searcy did a fine job of entertaining the conference.

It was voted to go to Harrison for next year's session of the Searcy District Conference—H. D. Womack, District Conference Secretary.

It has almost reached the point where marriage is considered sufficient grounds for divorce.—Banking.

Ego is about the only thing that can continue to grow without nourishment.—Magazine Digest.

Local Church Division To Council Of Bishops

REPORTING to the Council of Bishops that met at Riverside, California, May 1-6, on the progress of Church School work for the past two years, Dr. J. Q. Schisler, executive secretary of

World Service and Conference Benevolences.

Plans have been completed, Dr. Schisler reported, for an "all-out effort" to reach and bring into the Church School every person for

Bishops are requested to give consideration to Church School enrollments, and to write to the church school superintendents in their respective areas concerning the importance of increasing enrollment



COUNCIL OF BISHOPS AT RIVERSIDE, CALIF.

the Division of the Local Church, General Board of Education, stated that the church's gain of 370,467 in Church School enrollment was the largest gain made by any denomination for the same period within the past twenty-five years.

Of equal importance with the enrollment gains, according to the School pupils joining the church on profession of faith and the \$2,340,295 raised during the past two years by Methodist church schools for

whom the Methodist Church is responsible," during the last year of the Crusade for Christ. It has been estimated that the Methodist Church is responsible for bringing into the Church School one out of every nine persons in the nation.

The program includes a church-wide visiting campaign for the purpose of increasing enrollment and attendance, and a continuing emphasis on Evangelism, Stewardship, New World Order and Temperance.

and attendance.

"A million new members in the rollment and attendance in their area councils and conference-wide Church School," said Dr. Schisler in his report, "will mean more additions to the church, more children and youth instructed and trained for future service and an opportunity to teach the gospel of Christ to a new generation in a day when the human family is facing a great crisis and when Christ alone is its hope."

Report On Wesley Foundation

By RETHA THOMPSON, Secretary

JAMES WILSON, Arts and Science senior from Hardy, Arkansas, was recently elected president of Wesley Foundation of the Central Methodist Church, Fayetteville. Other new executive officers are Sibyl Thompson, vice-president; Retha Thompson, secretary; Mary Gay Greer, assistant secretary; Leroy Brooks, treasurer; and Worth Gibson, assistant treasurer. Committee chairmen appointed by the executive committee are: Fred Eldridge, Eugene Jones, Jimmie Lou Dobkins, Wadene Foreman, Marvin Johnson, Dorothy Williams, Joe Gillespie, Elsie Gray, Frank Odum, Wallace Jones, Dorothy Menard, John Kenney, Virginia Berry, Mary Frances Follett, Rosemary Porter, Joe Reynolds, Lou Dewees, John Paul Sanders, Paul Davis, Dick Stites, Bob Spitze, Erin Hill.

The new council members, who assumed their duties June 1, were installed at the home of Mrs. J. E. Harris, Wesley Foundation director, at a joint meeting of both the new and old councils. The past executive council consists of James Foreman, president; Mary Ellen Hill, vice-president; Sibyl Thompson, secretary; Elsie Gray, assistant secretary; John Kenny, treasurer; and Leroy Brooks, assistant treasurer. Retiring committee chairmen are: Joyce Barker, Wallace Jones, Dorothy Williams, Margaret Baumez, Betty Jeanne Cochran, Jim Fischer, Leroy Gray, Wadene Foreman, James Crenshaw, Alma Wid-

mer, Phil Fry, Gladys Taylor, Mary Frances Follett, Dick Stites, Lou Dewees, Joe Reynolds, Paul Davis, Justus Edmondson, Bob Spitze, Erin Hill, Jess Covington, James Wilson, Milton Gilbreath, Ruth Stewart. During the first part of the joint meeting the old council made reports of the past year's work and gave the new council recommendations for future improvements. With the new president presiding, a budget for the coming year was adopted, and plans for the entire year were made.

During the past months Wesley Foundation has been very active on the university campus. About 1,725 Methodist students have been on the campus at some time during the school year. The attendance of university students at church services has been exceptionally good.

In November Wesley Foundation contributed about \$500.00 to the Hendrix Drive, and as a missionary project sent contributions to a Mexican Mission School. Wesley Foundation members also contributed to Overseas Relief and the World Student Service Fund. Assistance was given to the Philander Smith College, a Negro institution in Little Rock, and the fellow college, Aoyama Kakuin in Tokyo, Japan.

In April the State Student Conference was held on the campus. Wesley Foundation provided worship and recreation for the students attending; meals were served by the women of the church, and visiting

students were housed by church members.

Each month the Wesley Foundation social committee plans a party for its members. Parties during the past year include a southern hospitality party, Valentine, skating, and progressive parties, and a picnic. Each Saturday night Wesley Hall is open for students to drop in and play games or obtain refreshments.

The Wesley Player Drama group is affiliated with Wesley Foundation. This group stresses the values of religious drama. The players present a Christmas and Easter play annually, in addition to other productions throughout the year. Wesley Players recently elected Dick Stites, president; Bonnie Hendrickson, vice-president; Dorothy Williams, secretary; Wallace Jones, treasurer; Betty Weaver, historian; and Dick Whitwam, reporter.

One of the most recent projects of Wesley Foundation is a student center for Methodist students on the university campus. The Board of Trustees for this center consists of Bob Spitze, chairman; Erin Hill, secretary; and Sam B. Wheeler, treasurer. Methodist students recognize a great need for a center on the campus, which would facilitate additional training in leadership. The students have started the fund for the center; however, a large amount of money in addition will be needed before the project can be started. Sometime ago both conferences in the state asked every

"NOW A WORD FROM MY SPONSOR"

By H. W. McPherson

So goes the conventional introduction to another boresome radio ad. We wait for further news, usually to be disappointed.

This might well be called the "Ad Age." One cannot help but be amazed at the tremendous amount of advertising that is used upon the barest minimum of value, "More beauty lather," for example. On the contrary, even in an ad age, we may well marvel at the meager advertising in support of the greatest values.

One of our most valuable of commodities is Christian Higher Education. It must be placed more widely on the market if the world is to find that more excellent way of peace and goodwill. The need is for Christian Education, not just more education of any sort.

Something should be done about the wants of people. Our wants must be made to correspond with our needs. Most of us have enough wants, but too few want the best things. The first and major object of "METHODIST STUDENT DAY" is to create a more general appetite for the right kind of education.

Purchasing power must be within the reach of those who want. Means must be available if even the best commodity is to be purchased. Helping to bring this condition about is the second worthy objective of METHODIST STUDENT DAY. The "Student Loan and Scholarship Fund," is the Church's answer.

The conclusion of the whole matter can be stated briefly.

1. The world is desperately near shortage of properly motivated education. 2. The Church has a vision and a plan for promoting Christian education in an atmosphere that is conducive to proper motivation. 3. The observance of "Methodist Student Day" is the method by which provision is made to supplement what are all-too-often the very meagre funds of worthy college students.

MERLE DAVIS STUDIES BANTU CUSTOMS

Dr. Merle Davis, of New York, long known for his economic-religious and social-religious research for the International Missionary Council, is now engaged in a study of tribal marriage customs in their bearing upon church and government laws in Bantu, Africa. Missionary groups for many years have been puzzled as to whether or not Africans with more than one wife should "put away" all but one before being admitted into Christian church membership: this is only one of the many questions Dr. Davis will investigate. The study is under the joint auspices of the International Missionary Council and the International African Institute, and with the collaboration of the British Colonial Office and of research foundations.

church to send in \$5.00 for each student in their church who is attending a college or university in the State of Arkansas.

If all churches that have students attending the University of Arkansas would get this money in, it would greatly increase the fund for the student center and hasten the time when the center will be a service to University students.

On A Wide Circuit

By W. W. REID

EIN' FESTE BURG



MARTIN Luther's "Ein' Feste Burg", if

sung at all in American churches, seems to be rapidly becoming an "historical hymn" — that is, it is sung

because of what it once meant rather than for what it means for people today. Certainly most modern congregations would have to sing it with certain reservations as to its demonology, if not its theology. And the singing is difficult: the endings of the second, fourth, and the eighth lines (in the principle translations and in the German), where one syllable is sung to three descending notes, are rather strained.

Frederick H. Hodge's translation ("A mighty fortress is our God") and that better known in England, by Thomas Carlyle ("A safe stronghold our God is still"), both follow the difficult meter of the German original, and both invert and strain the flow of language to get rhyme and Luther's peculiar thought sequence; at the same time in some places they depart radically from the German text.

My friend, Benjamin Caulfield, has attempted a new translation from the original that seems better adapted to modern church people. In it he gives less prominence to "prince of hell" and other devils by telescoping Luther's third and fourth stanzas into one; he lessens the super-abundance of military terminology; and he has added a syllable each to the three lines men-

tioned above (making an 88. 88. 66. 68. text), thus removing the difficult musical feat.

At some points it is a "freer" translation than those now in use, but it does no violence to Luther's spirit and meaning; it is smoother, less involved, and more easily understood. Mr. Caulfield's words are:

*Our God is our strong citadel,
Our rock of refuge, and our shield;
His strength alone is our defense
From powers that Satan's cohorts wield;
That ancient crafty foe
Still seeks to overthrow
Both man and our good God;
That foe too long has trod
Upon the earth like boastful king.*

*If we had naught but our own strength,
Our fight were lost, our hopes were dead;
But God has sent as our ally
The righteous Man, one spirit-led.
Our hero is God's Son,
The Christ, the chosen One.
The power of sin will break,
The slumbering good will wake
When we go forth behind the Christ.*

*The prince of evil pow'r may boast,
His cohorts roar their little hours;
But we fear not; God's word abides;
His spirit and his Son are ours.
Yea, though wrong comes by stealth,
Robs us of sons and wealth,
E'en though our life be done,
Small triumph has been won:
God's Kingdom still belongs to us.*

This Is San Jose!

By JOSEPH WARD, San Jose, Costa Rica

WE have just arrived as "new missionaries" in San Jose, Costa Rica. Mrs. Ward and I have been installed as pastor and wife in the Union Church by Bishop Belloch. The Primary School has opened with an enrollment of 200.

Let me give you a few first impressions of San Jose:

A city with a perfect climate. Ethereal blue sky every day with no rain at this season and a temperature between 70-75 degrees during the day, and a cool 50-60 degrees at night. Here in San Jose there is always a cool east breeze which tempers even the hottest day. What a wonderful feeling not to have any coal to shovel!

A city with a thousand varieties of flowers blooming on every hand; orchids blooming in the branches of trees, roses of every color.

A city with paved streets, bearing a few automobiles but many wagons and traditional ox-carts with painted wheels and shoe-less drivers, carrying a long ox-goad in their hand and a machete at their side.

A very clean city with stores and shops as neat as a pin and well-stocked; American-made goods on every hand very high in price; most of the people very well dressed but many coming in from the country barefooted and in rags.

A city with houses built wall to wall and right on the sidewalk; tile floors everywhere and every house

built of mortar with tile or tin roofs.

A city of children and young people. Never have I seen so many children and so few old people. Many of the older folk wear the black garb of mourning due to the high infant mortality rate and the short span of life for adults. I understand one-half the population of Costa Rica is under nineteen years of age and that a very small percentage ever reach the age of sixty.

A city where small barefoot boys carry huge bundles on their little backs for a penny; where women, prematurely old at forty, travel to market with their basket of fresh vegetables or eggs and perhaps a chicken or carry a great bundle of clothes on their head to their home to be washed and ironed; where the milkman goes from door to door dipping the milk into the housewife's container which he takes from a large can hanging from either side of a small mule or horse; where the ice man drops a slab of ice on the front step, rings the bell and runs on, leaving the maid to finish the job; where buses are built out of truck chassis' without springs or shock-absorbers; where drivers drive with the horns instead of their brakes and at breath-taking speed.

A city where blackberries and strawberries are ten cents a quart, and oranges less than a penny each; where bananas are twenty-five cents a dozen, tomatoes ten cents

CONDUCTS CHRISTIAN SERVICES IN KOREAN SHRINES AND TEMPLES

"Everywhere in Korea I find gratitude that the American 'mother church' has not forgotten the church in Korea," reports the Rev. C. C. Amendt, Methodist missionary recently returned to Seoul from the United States. He has made a number of "jeep trips" into the countryside and finds a hearty welcome from the Koreans and their churches.

"The Korean church was in an all but impossible position during the war, harder in many ways than in Japan proper," says Mr. Amendt. "All the tensions over degrees of collaboration found in Europe are heightened here where the Japanese were in control for thirty-five years before the war began. We are thankful for the progress that has

a pound and getting cheaper, catsup sixty cents a bottle, mayonnaise seventy-five cents a small jar, Campbell's soup twenty-five cents a can, where a pound of filet mignon, a pound of loin pork chops, and a pound of good hamburger cost one dollar and five cents.

A city filled with petty thieves. Everything must be securely locked. Even the maid will steal anything she can get away with and if you accuse her, she will quit pronto!

A city which has official religious toleration but where many of the houses carry a printed notice on their windows: "Samos Catolicos. No Admitemos Protestante Propaganda." ("We are Catholics. We do

not admit Protestant Propaganda.") been made, for the crowded churches and for the unparalleled opportunity before us today. This past week I did what I never thought I or any one else would ever do in Korea—I preached in a Shinto shrine, now a Christian church. Not long ago I preached in a thriving new church that had formerly been a Japanese Buddhist temple. The great Easter union service for all denominations, Koreans, and our own G. I.'s was on the site of the most famous Shinto shrine in the land—a symbol of the complete change and religious freedom that has come to this people. The challenge of such a time of fluidity and change is beyond the power of words to express.

"Korea is getting a 'good press' in America today. We hope that Americans will understand that our whole democratic way of life and our integrity are on trial here more than any place in the world."

Wisdom relates not to how much people know but to how they use the knowledge which they possess, how critically they appraise the propositions which are offered as truth, and how carefully they allow for the limitations of their knowledge in making decisions. Men may be wise enough though their fund of knowledge is small, provided they are aware of the limitations of their knowledge.—Sumner H. Slichter, *The Annals*.

Let neither mistakes nor wrong directions discourage you; there is precious instruction to be got by finding we were wrong.—Carlyle.

STUDENTS TODAY, LEADERS TOMORROW

★ ★

Observe Methodist Student Day
in Your Local Church
Sunday, June 8, 1947

★ ★

YOUR OFFERING WILL PROVIDE
LOANS AND SCHOLARSHIPS

★ ★

For Program Material and Information
Write:

Division of Educational Institutions
Board of Education

810 Broadway

Nashville 2, Tenn.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruse

LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett

The Little Rock Methodist Council of Children's Workers met May 29th at First Methodist Church. Mrs. Hugh Spillyard, chairman of the council, presided.

Miss Margaret Marshall discussed "Summer Opportunities for Children", stressing the Vacation Church Schools, additional sessions with the children, picnics and day camping. She brought out also, the many opportunities for family fun during the long summer days. Mrs. W. F. Bates presented "Summer Leadership Opportunities for Children's Workers". Among the opportunities mentioned were: the Leadership School at Mt. Sequoyah, July 14-25 and the Children's Workers Conference at Conway June 27-29 for members of the South central Jurisdiction, and the Leadership School at Philander Smith College July 2-9, for members of the Central Jurisdiction.

The Council sent a vote of appreciation to the special committee of the Ministerial Alliance, of which the Rev. Mouzan Mann is chairman, for their efforts to obtain a city park for Negroes.

There were 15 persons present with the following churches represented: Winfield, Scott St., Miles Chapel, 28th St., Bullocks Temple, Oak Forest, St. Marks, First Church and Pulaski Heights.

State Wide Conference For Children's Workers

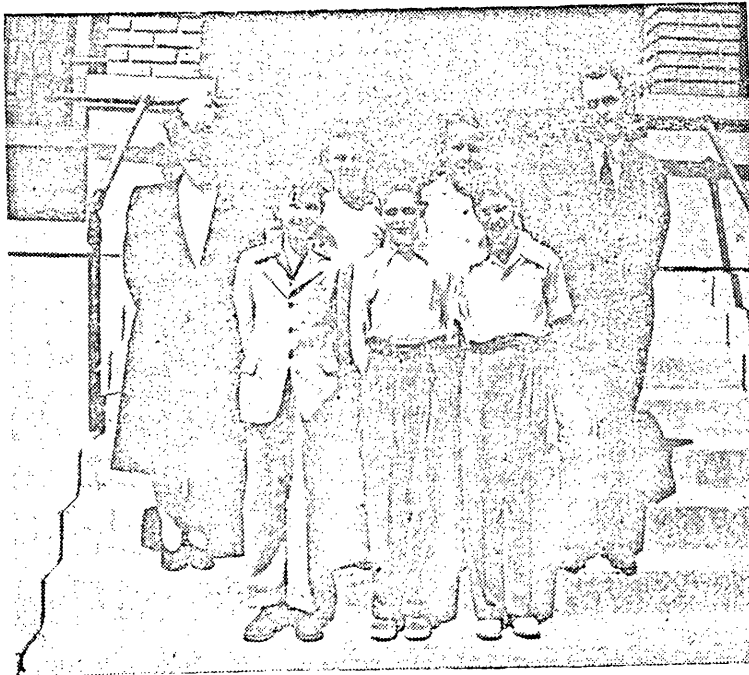
Conway — June 27-29

The North Arkansas and Little Rock Conferences will have a state-wide conference for children's workers at Conway, June 27-29. Mrs. W. B. Ferguson, former editor of the CHILD GUIDANCE MAGAZINE will be one of the leaders and Dr. Robert W. Goodloe will give two addresses. Special help will be given to workers with the different age groups, and also in the use of projected visual aid materials. There will be time for fun and fellowship, as well as worship and work. All children's workers are urged to attend, as far as the limited facilities of the College will allow. Send your request for a reservation to the Conference Board of Education office. The only expense will be the cost of room and board which is to be \$4.00, plus your transportation. Registration will begin at four o'clock Friday afternoon, June 27th, and the conference will close at noon on Sunday, June 29th. All delegates will please bring bed linen and towels.

Nursery Workers Meeting of Greater Little Rock

The Nursery Workers of Greater Little Rock held their quarterly meeting at Scott Street Methodist Church May 16th. Mrs. Monday was in charge of the group. A very interesting program was carried out. Miss Annie Winburne, assistant to editor of the Arkansas Methodist, read several poems for children which she had written. Mrs. Johnny Rogers gave a preview of the next unit in the nursery lesson materials, and also led the group in singing several nursery songs. There were thirteen persons present represent-

Class Has Good Record



The First Methodist Church of Benton has a very active Intermediate Department. The above class of boys, of which Carl Richard is the teacher, has been 100 per cent for nineteen Sundays. There are other classes in this department who often have 100 per cent attendance. Mrs. John M. Smith is the counselor for this department.

Front row, right to left—Norman Totten Jr., Truman Sample, Winfred Tucker. Back row—Mrs. John M. Smith, Billy Jones, Phillip Hockersmith Jr. and Mr. Richards.

ing the following churches: Gardner, Winfield, Scott St., Henderson, Asbury and Capital View.

Volunteer Extension Workers Schedule

Mrs. John Rushing

June 9-20—Vacation Church Schools—Dierks (morning), Green's Chapel (afternoon).

June 23-July 2—Vacation Church Schools—Liberty Hill (morning), Umpire (afternoon).

July 7-16—Vacation Church Schools—Athens (morning), Langley (afternoon).

Mrs. Rushing is also planning to teach a Series 1 training class at Umpire and Athens.

Miss Harriet Wilson

May 18-23—Training Class—Glenale—Helped leaders get ready for Vacation Church School.

May 25-27—Training Class—Helped leaders get ready for Vacation Church School.

May 28-June 3—Training Class on the VACATION CHURCH SCHOOL for leaders, assisted with the Vacation School—Star City and Cregler.

June 5-14—Training Class, THE VACATION CHURCH SCHOOL—Wabbaseka.

Mrs. K. K. Carithers

May 12-23—Vacation Church School—Glenwood.

May 25-June 6—Vacation Church School—Forester.

Mrs. Carithers will also assist with the Vacation Church Schools in Caddo Gap, Norman, Grant's Chapel and Fairview (Springhill Ct.).

Vacation Church School Reports

Please send in the Vacation Church School reports as soon as your school is over. If you do not have report blanks then write your Conference Board of Education office for them.

LOCAL CHURCH CRUSADE OBJECTIVE

1. Arouse the congregation to the need for Christian education. Lead the congregation to a spiritual conviction concerning the need of Christian education and the church school, through which the Christian religion, guides persons in the way Christ would have them live, and leads them to Christ as Saviour and Lord.

2. Bring into the Church every man, woman and child who can be reached. Make increasing church school enrollment and attendance the chief concern of the congregation during the last year of the Crusade for Christ.

3. Teach basic spiritual truths. Emphasize God's love for all people, Christ's Way for all of life, and the mission of Christ's holy church.

4. Teach for a verdict. Lead every church school member of appropriate age and understanding to Christ and church membership.

5. Continue stewardship teaching. Teach persons to understand life as a trust from God, to volunteer to serve the church, and to share more of their material possessions.

6. Set and report goals. Determine the increase in church school enrollment which will be attempted by Dec. 31, 1948, and report this

7. Participate in the church-wide goal to the district superintendent. home visitation. In the fall of 1947 join with the church schools throughout Methodism in a simultaneous visitation program to encourage Christian homes and church school attendance.—The Division of the Local Church,

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Crusade Night at Pastor's School

Plans are being developed for a Crusade Night at the Arkansas Pastors' School. This program is to be on Friday night, June 13. Roy E. Fawcett and Ira A. Brumley will be in charge of the program and Bishop Paul E. Martin will be the Inspirational Speaker for the evening.

This will be the first of a series of state, conference and district meetings to be held in the interest of the program for the fourth year of the Crusade for Christ, which program is centered in increased enrollment and attendance in our church schools and in the improvement of the quality of the teaching program in these schools.

Set Your Church School Enrollment Goal

Every church school in American Methodism is expected to set a definite enrollment goal for itself by July 1, 1947. This goal is to be reported to the district superintendent or other person as the local church leaders are instructed.

Each district is to set its goal for enrollment on the basis of the local church school goals.

These goals are to be reached by December 31, 1948.

Each local church is being provided a wall chart on which the goals are listed and space is being provided for the listing the progress made from time to time, indicating what progress has been made toward the goal set.

Three pieces of materials have gone out for each church school, these to be used in setting and recording the progress made toward the goals.

If these materials do not reach your local church please let us know. You need these at an early date.

Miss Sutherland to Do Youth Work

Miss Ruth Sutherland of Mt. View, who has worked in the North Arkansas Conference for the past two summers, will be in the Conference for six weeks of work again this summer. She is to offer the First Series Course on youth work in twelve centers as follows:

Stanford, June 29-July 1
Schugtown, July 2-4
Stranger's Home, July 6-8
Smithville, July 9-11
Imboden, July 13-15
Ramer's Chapel, July 16-18
Grange, July 20-22
Melbourne, July 23-25
Evening shade, July 27-29
Salado, July 30-August 1
Umsted Memorial, Aug. 3-5
Tupelo, Aug. 6-8.

Pryor Reed Cruse in Youth Work

Pryor Reed Cruse is to spend his summer this year visiting local churches in the North Arkansas Conference in the interest of youth work. Various kinds of group meetings are to be held by him. He will go to a church for informal meetings with youth of the local church and their adult youth leaders.

He is to spend his time in very small church situations where there is great need for help in developing a better understanding of youth work.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

THERE ARE "CERTAINTIES" IN UNCERTAIN CHINA

By Robert J. McMullen, Associated Boards for the Christian Colleges in China

In the midst of all the uncertainties about China today, there are certainties that give hope and encouragement for the future.

China continues. Whether we ignore it or not, it remains a fact that on the east coast of Asia there is an area equal to 7.2% of that of the entire world. Within this area still is found a large percentage of fine agricultural land. Recent years have discovered vast mineral resources hitherto unknown. Hydro-electric power second to that of no other country in the world is to be found here. Rivers and harbors open this vast land to the commerce of the world. This is certain.

China is still a part of "One World". We have just finished the greatest of all wars which started in China. The success of the Japanese incident at Mukden encouraged Mussolini in Abyssinia and led to Hitler's invasion of Austria and Poland. China is at present a permanent member of the Security Council—one of the big five. Whether we like it or not, she is a participant in world affairs and ignoring her will not drive her back into isolation.

China has more than 3,000 miles of common boundary with Russia. It seems certain that this will continue as it is most unlikely that Russia will permit any other nation to drive a wedge between it and China. This boundary is approximately as extensive as that dividing the United States and Canada; and like the United States which is much interested in Canada, Russia will retain a very definite interest in Chinese affairs.

There will remain in China some 450,000,000 people, about one-fourth the world's population. At least 95% are not interested in the success of either party in the civil war, but all of them suffer because of it. History records how these masses of people have been exploited by more militaristic nations.

"A friend in need is still a friend indeed." To say that we will wait until China needs less before we help them more, doesn't make sense. Though political and military aid may be useless, other ways of helping China must be found. Physical relief, spiritual comfort, educational aid, and religious fortitude are very greatly needed and still indicate ways of rendering real service to China.

Service is still a Christian virtue. For Christians, Christ's words are still pertinent: "He that would be greatest among you let him be servant of all." "What does it profit a man if he gain the whole world and lose his own soul?"

The thirteen Christian Colleges in China were never more needed than they are today. They are dedicated to providing able well-trained leadership with sterling character and Christian ideals. Yet the uncertainties about them have made their future quite precarious. The increased cost of living, political unrest, and social revolutions have made them more needy than ever

THE EYE OF FAITH

J. J. Maxfield

*I do not ask for earthly store
Beyond a day's supply;
I only covet more and more
The clear and single eye,
To see my duty face to face
And trust the Lord for daily grace.*

*I care not for the empty show
That thoughtless wordlings see;
I crave to do the best I know,
And leave the rest with Thee;
Well satisfied that sweet reward
Is sure to those who trust the Lord.*

*What'er the crosses mine shall be,
I will not dare to shun;
I only ask to live for Thee,
And that Thy will be done;
Thy will, O Lord, be mine each day,
While passing on my homeward way.*

*And when at last, my labor o'er,
I cross the narrow sea,
Grant, Lord, that on the other shore,
My soul may dwell with Thee,
And learn what here I cannot know:
Why Thou hast ever loved me so.*

—Christian Index.

MISS LUCY WANG HONORED

BOSTON—Miss Lucy Wang, president of Hwa Nan College, Foochow, an institution conducted by the Woman's Division of Christian Service, was honored with the degree of Doctor of Humanities at the annual founders' day ceremonies of Boston University, March 13.

In his citation President Daniel L. Marsh referred to Dr. Wang as a descendant of five generations of Chinese scholars and statesmen. He paid tribute to the academic standing of the institution achieved under the administration of Dr. Wang and to her leadership in transplanting the students and faculty to the walled city of Yenping for refuge when the college was threatened by the Japanese.

When a few years ago Dr. Wang was invited by Madame Chiang Kai Shek to Chungking to a position of outstanding leadership in the education of women, her devotion to Hwa Nan College led her to remain.

At the war's end upon their return to Foochow, only bare walls remained where once the college's beautiful stone buildings had stood. The rehabilitation of the College is now under way.

before. It is certain that they deserve and require the wholehearted support of all friends of China, as well as world peace.

The task is not hopeless. In spite of almost constant wars China has made very notable progress since the establishment of the Republic thirty-five years ago, and with our help can continue to do so in the days to come.

There are certainties in uncertain China today.

Habits are at first cobwebs, then cables.—Spanish proverb.

RETREAT AT HENDRIX

Beginning at noon, August 2nd, and continuing through noon, August 4th, there will be a Retreat at Hendrix College. This will be just before the Annual School of Missions which opens on the 5th of August and is for the women of the North Arkansas and the Little Rock Conferences.

We have been very fortunate in securing Rev. and Mrs. Don Schooler as our leader in this Retreat. They come very highly recommended and have done much work of this kind.

Mr. and Mrs. Schooler have been with Dr. Stanley E. Jones in a Retreat in India as well as in this country and they have also been with Dr. Glen Clark. They have worked very successfully with Young People on many campuses. They are both consecrated, trained Christian leaders with much travel and experience and most capable of leading our women spiritually.—Mrs. Tom McLean, Mrs. Cletus Jones, Secretaries of Spiritual Life.

C. T. MORGAN HEADS WOOD COLLEGE

The Bureau of Educational Institutions of the Woman's Division of Christian Services announces that Charles T. Morgan, for the past year director of public relations at Centenary College, Shreveport, La., formerly connected with Berea College, Berea, Ky., and at Peabody University of Wood Junior College, at Mathiston, Mississippi. Mr. Morgan is a native Georgian, having been born near Lafayette, Georgia. He was educated at the Berry Schools, Rome, Ga., at Berea College, Berea, Ky., and at Peabody College, of Nashville, Tenn. He is author of the current book, *The Fruit of This Tree*.

SCHOOL OF MISSIONS

Place: Hendrix College, Conway, Arkansas.

Dates: August 4-8.

Who: Secretaries of Missionary Education and Service; Spiritual Life; Christian Social Relations and Local Church Activities; Literature and Publications; Status of Women; and Vice President of each District in the State. This follows the pattern at Mount Sequoyah as worked out by the Division and the Jurisdiction.

Workshops on these lines of work will be held each day during the school, with special resource persons in places of leadership.

Since some districts have more members than others, and since each of the two conferences can have fifty (50) women in the school, there will be ONE MORE who can come from some districts. Where this occurs your district will be notified.

The Recruiting Committee in each district is the President, Promotional Secretary and Secretary of Missionary Education.

This Committee is responsible for the district quota. All reservations must be sent through the district President to Mrs. James T. Upton, Hendrix College, Conway, Ark., who is registrar for the school. All reservations must be in by July 15.

Cost: \$7.00 for room and board. Bring your own towels and bed linen. The program and more information will appear from time to time in the Arkansas Methodist.

In our respective conferences we will be glad to confer with districts or local societies at any time.—Mrs. T. S. Lovett, Secretary, Little Rock Conference; Mrs. Elmer H. Hook, Secretary, North Arkansas Conference.

BATESVILLE DISTRICT GUILD MEETING

A meeting of the Wesleyan Service Guilds of the Batesville District was held at the First Methodist Church, Newport, at 2:30 P. M. Sunday, April 27, with Miss Vela Jernigan, district secretary, presiding.

There were forty members present from the four Guilds in the district. Members were present from Central Ave., Batesville, Tuckerman, Batesville First Church and Newport.

A beautiful devotion of Organ and violin music, scripture, prayer and songs was led by members of the Newport Guild with Mrs. Wesley Bengal at the Organ.

Following an informal discussion with someone from each guild giving something of the work being done in their Guild, Miss Jernigan introduced Mrs. Effie Rogers, Conference Secretary, who gave an inspirational talk on the work of the Guild and also some echoes from the Jurisdictional Meeting at Wichita, Kansas.

Miss Jernigan closed the meeting with a prayer. A delightful social hour followed during which the Newport Guild served a refreshing drink and cookies.—Reporter.

An obstinate man does not hold opinions—they hold him.—Bishop Joseph Butler (1692-1752).

CURRENT NEWS IN ARKANSAS METHODISM

ARKADELPHIA DISTRICT
CONFERENCE

The eightieth session of the Arkadelphia District Conference met in the Fountain Lake Methodist Church, 9:30 a.m., May 15, 1947, with the district superintendent, Rev. R. B. Moore, presiding. Rev. David Hankins was asked to direct the singing by Bro. Moore. "O Worship The King" was the first hymn, and, after Rev. J. A. Henderson led in prayer, Bro. Hankins led us in singing the hymn "Amazing Grace". The devotional was given by J. A. Newell. Rev. C. H. Gilliam, pastor host, spoke words of welcome after which Bro. Moore organized the Conference, and named the various committees.

Rev. S. T. Baugh read a composite report of the work of the district. The following named persons were introduced and addressed the Conference: J. S. M. Cannon, superintendent of the Methodist Children's Home; Rev. Curtis Williams represented the Arkansas Methodist, reading the report of Dr. E. T. Wayland, editor; Rev. James Upton, head of the Department of Religion, Hendrix College, spoke in behalf of Hendrix; Rev. Roy E. Fawcett, executive secretary, Little Rock Conference Board of Christian Education, told of the work of the Board, particularly stressing the Pastor's School, Conway, Church School Day program, "Stewardship of Light", Church School Enrollment, and the Leadership School, Mt. Sequoyah, July 14-25; Mrs. J. B. Hefley, Children's Work, particularly stressing Vacation Schools; Rev. Curtis Williams spoke of the Young People's Assembly, Conway, July 23-27, and Intermediate Assembly, Ferneliffe, August 11-15; Dr. W. B. Slack, chairman of the Little Rock Conference Town and Country Commission, represented the Board of Missions, urging the churches to observe Rural Life Sunday this year.

The following visitors were introduced: Rev. Forney Harvey, pastor of Keo, Little Rock District; Rev. Joe Hunter, Hampton, Camden District, and Rev. Robert M. Selle, St. Paul's Methodist Church, South Bend, Indiana.

Rev. Dan R. Robinson, First Church, Malvern, brought a stirring message at 11:30 a.m. on the subject, "The Power of Transformation", basing it on Romans 12:2. After Bro. Robinson pronounced the benediction, Bro. Gilliam directed the people to the basement of the church, where a wonderful dinner was served to the delight and complete satisfaction of all.

Bro. Moore called the conference to order at 2 p.m., and Bro. Hankins led us in singing "I Love To Tell The Story". T. W. McCoy, Conference Lay Leader, made an interesting talk on "Stewardship". He was followed by Mrs. T. W. McCoy, district president of the W. S. C. S., who told of the work of the women in the District. Bro. Moore, at the request of Mrs. McCoy, asked that the conference have a period of silent prayer for Mrs. Jack Taylor, who was in the Methodist Hospital, Hot Springs. Rev. J. D. Baker concluded the prayer.

A. P. Green, treasurer of District Work, gave his report, after which

PINE BLUFF DISTRICT
CONFERENCE

The eightieth session of the Pine Bluff District Conference was held at Star City on Thursday, May 22nd, opening at 9:30 a.m., Rev. Fred R. Harrison, district superintendent, presiding. The morning devotional message was given by the Rev. George W. Robertson of Rison. Rev. Alva C. Rogers, host-pastor, introduced C. W. Ferguson, mayor of Star City and a steward of the Star City Church, who gave the welcome address. The response was made by the district superintendent.

One of the features of the opening session was the appearance before the conference of Rev. M. O. Bar-

nett, a retired member of the Little Rock Conference, now living in Dumas. Bro. Barnett was pastor at Star City when the present building was erected in 1919, and named in his honor.

Rev. Otto W. Teague of Lakeside Methodist Church was elected secretary and assistants appointed were Rev. Bryan Stephens and Rev. Hursel Richert. Registration of attendance was taken. The report of Goals and Objectives by the District Staff was read by Rev. Bryan Stephens, who spoke to the report in reference to the Youth Work, as he is District Youth Director.

Sidney L. Good of Pine Bluff, District Lay Leader, was introduced by the district superintendent, and spoke in reference to the report regarding the lay work. He was followed by T. W. McCoy, Conference Lay Leader, who brought out some very impressive facts regarding Methodist giving. Fred Moore read the report of the District Trustees and spoke to the report relative to the need of making adequate adjustment relative to the district parsonage. Report was adopted and District Trustees were elected.

Rev. R. E. Simpson, superintendent of the Methodist Hospital at Hot Springs, spoke on the work being done there, and thanked the Conference for the nice offering in the amount of \$3,500.00 received on Golden Cross Day.

Rev. Roy E. Fawcett, executive secretary Board of Education, Little Rock Conference, made a very impressive address regarding the increase in enrollment of Church Schools during the last year of the Crusade for Christ, and pointed out substantial gains already made.

Dr. Matt L. Ellis, president of Hendrix College, brought to the Conference greetings from Hendrix and delighted the Conference in a very helpful message in which he thanked the District for the raising in cash and pledges \$74,978.00 for Hendrix College in the recent campaign, thus exceeding the goal of \$72,000.00.

The high point of the morning was the message brought by the Rev. J. L. Hoover, pastor of Carr Memorial Church, Pine Bluff, on the subject "Basic Principles of Stewardship". The choir of the Star City Methodist Church sang, "The Awakening Chorus". Mrs. Willie Spring sang "The Lord's Prayer".

Dr. E. Clifton Rule, superintendent of the Little Rock District, led the morning prayer. Mrs. Edward Norton was accompanist for the musical numbers.

Rev. C. B. Wyatt, Grady, opened the afternoon session with a song service. This session was characterized by reports of the 26 pastors.

Summary of reports: 373 members received; \$7,106 paid on World Service and Benevolences on the year's quota of \$12,690; \$4,106 raised at Christmas for the Methodist Children's Home; \$3,500.00 in a Mother's Day offering or the Methodist Hospital in Hot Springs; \$583.00 raised by the young people in the Hendrix Youth Fellowships; and \$74,978.00 in cash and pledges for Hendrix College on a quota of \$72,000.00. Other financial items were reported paid in full to date.

Mrs. Lev Goodrich, Pine Bluff secretary of Promotional Work, presented a report of the Woman's

the following men were recognized: Dr. E. Clifford Rule, Little Rock District Superintendent; Rev. E. D. Galloway, pastor, Pulaski Heights Methodist Church, Little Rock; Rev. O. W. Tisdale, Louisiana Conference, and Mr. Anderson, Magnolia.

The Methodist Hospital, Hot Springs, was represented by Rev. R. E. Simpson, superintendent; Evangelism, Rev. S. T. Baugh, and the composite report of the work in the district, read earlier in the day, was unanimously adopted. Rev. J. M. Hamilton asked to be recognized on a matter of personal privilege, and, on receiving recognition, introduced Mrs. R. B. Moore, wife of our district superintendent.

The Committee on Ministerial Qualifications, J. B. Hefley, chairman, recommended that Rev. S. B. Bryant, and Rev. L. Gray Wilson be admitted on trial at the next session of the Little Rock Annual Conference.

The following composite report furnishes a picture of the work in the District thus far in our conference year:

Members received into the churches, 468; P. F. 203; Certificate 265; Revivals held 2; planned 55; Church School Day Offering \$469; Hendrix College \$15,877; Total paid and pledged to Hendrix \$31,627; Paid Golden Cross \$3,494; Paid on indebtedness and building \$12,978; Pastor's salaries 100% to date; Dist. Supt. 100% to date; Bishop's Fund 431; Conference Claimants \$3,907; World Service and Conference Benevolences \$6,370; District Work \$685; Number of W. S. C. S. 29; Members W. S. C. S. 1123; Arkansas Methodist 1,024, and Christian Advocate 152.

Bro. Moore had his work well organized, well planned, and although this was his first district conference to preside over in the capacity of district superintendent, he presided like a veteran, giving every cause maximum consideration, but dispatching the work of the day with minimum delay. His fine brotherly, Christian spirit made the Conference a success in every way.

Brother Gilliam and his fine people entertained the conference royally, and won for themselves a warm place in the hearts of all those in attendance.

Rev. S. B. Bryant, pastor of the Dalark Charge, invited the next session of the Arkadelphia District Conference, to Manchester Church on the Dalark Charge. His invitation was unanimously accepted, and Rev. J. B. Hefley pronounced the benediction.—J. A. Newell, Sec'y.

METHODIST CHILD
HOME REPORT FOR

Memorials

In memory of:
Mr. T. P. Johnson, given.
Mr. and Mrs. W. R. Johnson.
Mr. George H. Burden; given
by Mr. and Mrs. Hugo N.
vell
Mr. George H. Burden, given
by Mabelvale Methodist
Church

Other Gifts

Boyd Grisham, Colt
B. S. Atkinson, Texarkana
Mr. and Mrs. O. G. Robinson
Des Arc
Kate Campbell Class, Aug.
Methodist Church
W. S. C. S., Conway Metho
Church
Intermediate Fellowship
Group, Ulm Methodist
Church
Tigert Memorial Church, I
Springs
Bald Knob Methodist Church
Harrisburg Methodist Church
Tillar Methodist Church
Little Rock Conference Tr
urer
Miscellaneous

Total Cash Receipts for M
We wish to express our
thanks for all of these con
as well as for the many c
and kindnesses which we
edge below:

Two boxes of linens, W
Paris Methodist Church.

Circle No. 4, First Church
Rock, Food.

Ten pound box of can
Schneider.

Quilt, Marysville W. S.
Clothing, Mrs. E. B. Bels
Pond.

Miscellaneous gifts, Mal
ford Class, Lakeside Church
Bluff.

Picnic, arranged Mr. Cec
Boots Coleman, Herbert
worth, Hugo Norvell, Fred
Clifford Shaw, Alvin Bell,
Geitser, Jr.

Clothing, Young People
(Continued on Page

Society of Christian Serv

The district superintendent
with emphasis regarding
gram of evangelism and
sented the District Staff's
adoption. It was unan
adopted.

Clyde C. Coulter, super
of the Arkansas Anti-Sal
gue, was introduced and
most arousing and appe
dress urging Methodists to
liquor traffic.

"Where shall the next
Conference be held", w
The Conference was invite
Kilmer to hold its 1948
the Carr Memorial Me
Church, Pine Bluff. Invi
unanimously accepted.

Report of the resolutions
by Rev. Hursel Richert
host church and pastor a
dale Church for the bounti
eon and perfect entertain
the day. It was adopted.

Conference adjourned
benediction.—Otto W. Tea
district secretary.

NEW HOME MISSION OPPORTUNITIES FACE METHODISM

By Bernice Burroughs

THAT the church in the United States faces the greatest opportunities in fifty years for missionary service in the homeland and outpost missions was evident in reports of the Division of Home Missions and Church Extension, Dr. Earl R. Brown, executive secretary, during recent sessions of the Executive Committee of the Board of Missions and Church Extension.

With building prospects increasing for churches and institutions, offices of the Section of Church Extension, Dr. W. V. Middleton and Dr. Walter V. Cropper, executive secretaries, have been besieged for aid. During six months, the donations of this section amounted to \$814,210; loans \$1,302,773, a total of \$2,116,983.

In the Section of Home Missions, Dr. C. W. Lokey, executive secretary, an outstanding challenge is the need for trained personnel to care for expanding work.

For the Department of Negro Work, Dr. Edgar A. Love, superintendent, told of a study of West Coast cities where 300,000 Negroes took up residence during war years and are remaining. In these communities where only one in three of the newcomers belongs to any church (in San Francisco, only one in twelve), twelve ministers could be placed immediately if the men and the money for their support were available.

Reports from American Indians indicate the largest proportionate response to the Year of Evangelism of any section of the church. Seven tribes have requested immediate establishment of Methodist missions.

Twenty-five new pastoral charges among Spanish-speaking people in Texas and New Mexico could be founded if pastoral leadership were available. In addition, six Spanish-speaking congregations in the California Area could be established if personnel and funds could match the need.

In answer to the challenge for personnel, the Section of Home Missions contemplates a program which will chart entirely new fields of training and enlistment for Christian leadership among racial groups.

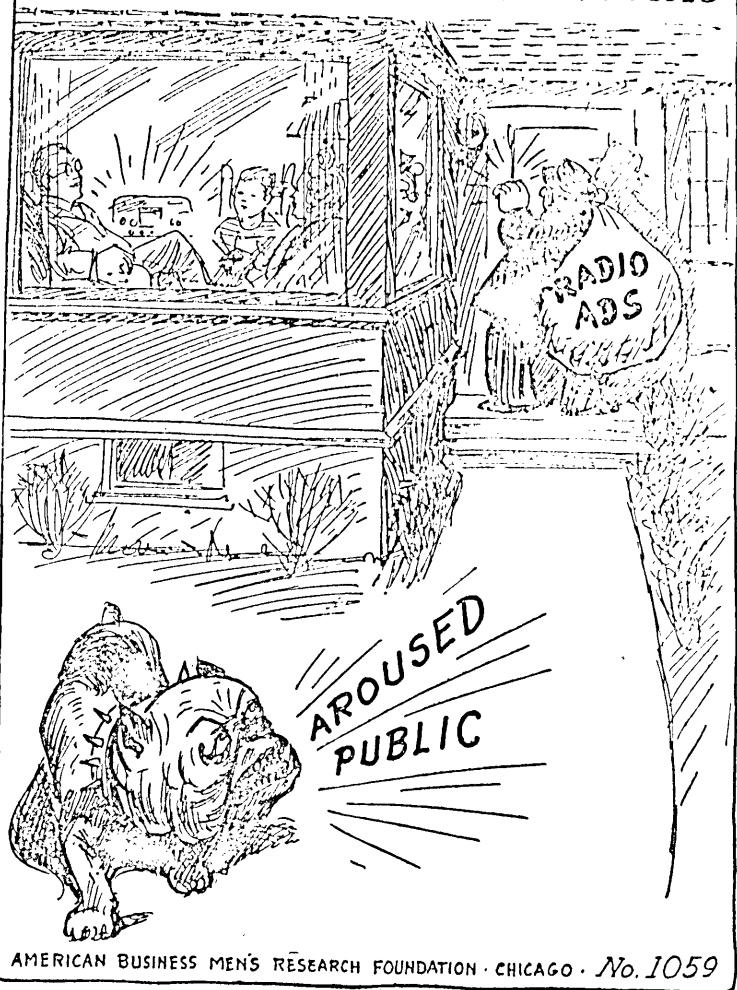
Needs in outpost missions also are unequalled. In Puerto Rico alone, a sum of \$250,000 would be required for the rehabilitation of church plants. Population growth in the city of Honolulu has been almost unprecedented. Industrial expansion on the Island of Oahu, according to estimates, will bring one half million people to that island within the next decade. Race Relations Day, observed once a year in the United States is an every-Sunday reality in Hawaii. In some churches, the members represent nine racial and national backgrounds.

Dr. Elliott L. Fisher, superintendent of the Department of Town and Country Work, reported extensive plans and details of promotion for the National Methodist Rural Life Conference to be held in Lincoln, Neb., July 29-31. The Department of City Work, Dr. Alva R. Hutchinson, superintendent, brought information from a three-days' conference held in Chicago, in which seventy pastors participated.

The Department of Goodwill Industries, Oliver A. Friedman, superintendent, reported the inaugura-

IT'S HARD TO BELIEVE

-THAT THE WATCH DOG IS FINALLY AROUSED



AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION - CHICAGO - No. 1059

This Japanese Pastor Stood Firm

Tokyo, Japan

During the war, many Japanese pastors were sent into occupied areas in official or semi-official capacity. Some of them impressed the Christians in those countries as being little more than tools of the military, but some of them really did heroic work for the cause of Christ.

One of our leading pastors, in the middle age group, a graduate of a Methodist seminary in the United

States, was sent to a large city in the south of China. Here are some of the things he did:

He made it possible for the mission schools to continue all during the time of the occupation. Though no other gatherings of more than ten Chinese were permitted, he helped make it possible for the Chinese churches to continue services regularly. He preserved the residence of the local English Bishop

tion of four new plants and the planning of fourteen others, all made possible through gifts from the Crusade for Christ.

Dr. Brown made the statement, based on a conservative estimate, that between ten and eleven million new homes will be built within the next ten years in the United States, and added that "the church must keep pace with the new subdivisions now moving beyond present borders of population. This movement will place unprecedented opportunity on the Section of Church Extension. It is estimated that Methodism should have \$1,000,000 a year available for each of the next ten years to answer this one challenge."

Dr. Brown called attention to the increased awareness of the Division of Home Missions and Church Extension staff to the "social and industrial trends in particular sections of our country where population growths are continuing. Programs now being outlined will prepare the church to move into these strategic areas so that there may be no costly delays."

METHODIST CHILDREN'S HOME REPORT FOR MAY

(Continued from Page 12)

ment, First Church, North Little Rock.

Ten gallons of ice cream, Little Rock Junior College.

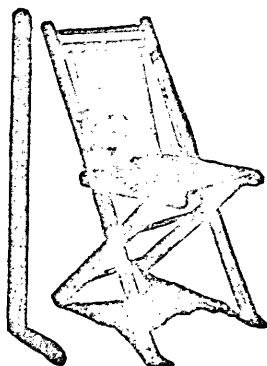
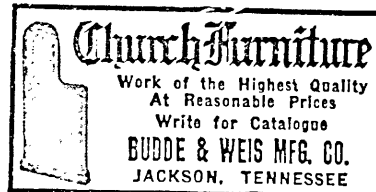
Pastries, Mrs. J. L. Denham, Johnson's Bakery.

Subscription to "Children's Activities", Mrs. Allen Mulkey, Little Rock.—J. S. M. Cannon, Superintendent.

from looting, and at the end of the war turned it back to him with furnishings and library intact. When food supplies were running low even for the Japanese army, he manager by persuasion and even by threat to keep the ration of food going to Chinese orphanages and such institutions. He repeatedly suffered not only suspicion but even physical violence when he went to the defense of Chinese Christians who were under unjust accusation. . . . And so the story might go on. It is no wonder that he gained the confidence and friendship of Chinese Christians, that the missionaries knew about him even before they were released from internment, that they saw to it that after the surrender the British army of occupation gave to him great freedom and privileges than they did to any other Japanese.

Such is the refreshing story of one Japanese Christian pastor. I am sure it could be duplicated many times.

Dr. John B. Cobb,



TUCKER'WAY

All Wood Folding Chairs

Sturdy Hardwood

All Purpose Chair

Easy to Open — Easy to Close

Easy to Stack — Easy to Sit In

Place Your Order Now for Quick Delivery
Don't Delay — Place Your Order Today

Roger W. Lynch

1800 South "F" Street
Ft. Smith, Arkansas

Packed
Six to Bundle
Weight
111 Lbs. Doz.
\$27.00 Per Dozen
F. O. B.
Ft. Smith, Ark.

~ Vitamins For Volunteers ~

By FRANCES DUNLOP HERON, Editor, The Family Circle,
The Christian Editor

THE thousand citizens of the United States and Canada have a date in Des Moines, Iowa, next July 23-27. They will get there by automobile, by special train, by bus and by plane. They are volunteer Sunday school workers, and they include nationally prominent business men, civic leaders, farmers, young mothers, veterans, youth with star dust in their eyes, and grandmothers and grandfathers who want to keep it there. Some there will be who can say, "My great-great-grandfather attended the first international Sunday school convention back in 1832.

For this assembly will be the twenty-first International Convention of Sunday school superintendents, teachers and officers, and other lay people concerned with Christian education. It is the direct descendant of those colorful mass meetings of 1832 to 1890 when enthusiasm for Sunday school conventions covered the country and resulted in the International Sunday School Association. Under the leadership of such laymen as Henry J. Heinz and John Wanamaker, an international convention was held every four years.

After the Association joined with the Sunday School Council of Evangelical Denominations to become the International Council of Religious Education in 1922, the schedule continued every four years through 1938, when a convention was held in Columbus, Ohio. The war made it impossible for the Council to plan another before 1947.

Convention A United Protestant Effort

At this moment the 40 Protestant denominations and the more than 173 interdenominational councils of churches and religious education of the United States and Canada that cooperate in the International Council of Religious Education are working to assure their attendance goals. They want this "twenty-first International Sunday School Convention" to stand before the world as the united Protestant effort of the lay Christian workers in the church schools of two neighbor nations.

This will be a different kind of convention from one held in 1898 or 1906 or 1934. True, it will still be led by laymen and directed by laymen devoted to the work of the Sunday school—James L. Kraft, a Sunday school superintendent for 36 years, is chairman—but the tone is changed. It's a long way from the rugged Sunday school founding of the nineteenth century. It's even a good distance from the depression days of 1934. There's been a World War II, leaving behind it social, economic, racial and international tensions, low national morale, juvenile delinquency, mounting divorce and sex immorality, alcoholism, and disregard of Bible teachings. The question on lips and in hearts around the world is this: "Will we be blown to bits in four or five years or can we find a way to lead our people to Christ?"

Varied Program Planned

In such a sobering "It's almost our last chance" atmosphere the convention program committee is ar-

ranging for four days of worship, Bible study, popular addresses and discussion on the task of Christians in the home, the church, the community and the world—all tied around the theme, "Live Christ—Teach Christ." While there will be exhibits of books, films, pictures and other aids to help the teacher or parent who must impart religious knowledge, this convention is to be no leadership training institute. It is instead to provide for volunteer church school workers of united Protestantism spiritual vitamins—new courage and optimism that will send each one home saying, "God has given me one of the biggest jobs in the world today. I'll have to get busier!"

The Thursday, Friday and Saturday sessions will open with informal prayer services in several Des Moines churches. These will be the personal, Upper Room type of intercession for God's guidance. Regular sessions each morning, held in the Des Moines Coliseum, will feature a period of study on the significance of the Bible as the foundation of Christian teaching and living. Bible leaders will include: Dr. Paul Hoh, president of Lutheran Theological Seminary, Philadelphia, Pa.; Dr. Ernest Trice Thompson, professor of church history, Union Theological Seminary, Richmond, Va.; and Dr. A. G. Wehrli, dean and head of the department of Old Testament, Eden Theological Seminary, Webster Groves, Mo.

Denominational Group Meetings Planned

At 11 o'clock, attention will focus each day on matters that Christian education should be increasingly concerned about: Wednesday, The Sunday School and American Scene; Thursday, The Sunday School and Our Homes; Friday, The Sunday School and Our Leaders; and Saturday Sunday Schools Cooperating in Our Community.

A prominent part of the convention which will be especially helpful to the lay worker will be afternoon denominational meetings. At these sessions denominational leaders in areas being emphasized by the convention will present ways and means of strengthening the work of their denomination's Sunday schools. This will give opportunity for both denominational planning and fellowship.

Evenings, the program will reach out to tackle the moral and spiritual problems that grip the earth today—the social, civic and political problems that must be the responsibility of the individual Christian citizen. Internationally known speakers are being scheduled. Pre-evening sessions will include films showing Christian education in the world today.

Evangelical Note To Be Stressed

The convention is to close on Sunday afternoon with a service of commitment pledging the thousands to "Go home to work and to win others." For throughout the week the keynote will be evangelical. Behind all the addresses, the discussion and the speaking one fundamental challenge will stand out: acceptance of the gospel of Jesus Christ and allegiance to His teach-

A TRIBUTE

"Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labours and their works do follow them."

ings offer the only hope of saving the world for peace. Only the spirit of Christ in enough men and women and children around the globe can overcome the atom bomb.

Among the leaders in civic affairs to have accepted convention committee appointments are: Eugene E. Barnett, general secretary of the national Y. M. C. A.; Dr. Walter C. Coffey, former president of the University of Minnesota; Mrs. Harrison Elliott, national Y. W. C. A. head; General Omar N. Bradley, veterans administrator; Walter W. Head, former national president of the Boy Scouts; Congressman Walter H. Judd of Minnesota; Katherine Lerroot, head of the U. S. Children's Bureau; Branch Rickey, president and general manager of the Brooklyn Dodgers; Edward L. Ryerson, Jr., chairman of the board of directors of the Inland Steel Company; former Governor Payne H. Ratner of Kansas; Mrs. Harper Sibley, president of the United Council of Church Women; Charles P. Taft, Cincinnati, Ohio, lawyer, son of the late William Howard Taft; Dr. Charles J. Turek, president of Macalester College, St. Paul, Minn.; Sumner Welles, former Secretary of State; Governor Robert Blue of Iowa; Russell G. Dingman, investment securities, Toronto, Canada; Dr. J. R. McCain, president of Agnes Scott College, Decatur, Ga.; Herbert Stockham, industrialist, Birmingham, Ala.; and the Hon. Charles G. Ross, Fayetteville, N. C.

On the morning of April 21 at Methodist Hospital, Memphis, Mrs. W. L. Oliver

"As quietly as the morning sun
Lights up the early dawn
So peacefully did she leave us
To take abode in the heavenly
land."

The writer of this tribute expresses not only her sorrow in the loss of her good friend, but women throughout the North Arkansas Conference and state feel keenly their loss of friend, once neighbor and co-laborer in the Woman's Society of Christian Service. Mrs. Oliver was a true Christian. She loved her home, her church and friends.

The Oliver home has always been a retreat for spiritual help and guidance.

Children loved her because she loved them and always gave them of her time. Youth loved her and always sought her counsel and inspiration. The community revered her and solicited her influence toward civic betterment. The church honored her by electing her to various offices. But few names have given to the church the untiring and unselfish service that Mrs. Oliver gave.

Her friends will always hold the love and harmony of her beautiful spirit in sacred memory.

"Beyond the farthest star of our
horizon,
Beyond the portals of the Shining
Gate,
Safe, folded in the vast Eternal
Beauty
We think of her and wait."

—Mrs. Preston Hatcher.

For Church, Sunday School and
All Religious Services — It's

The New Model 3015-M



As well as slide and slide film projectors

NOW AVAILABLE AT

Democrat Printing & Litho. Co.

SECOND AND SCOTT STREETS
LITTLE ROCK, ARKANSAS

THE NEED ABROAD FOR CLOTHING

The Methodist Committee for Overseas Relief has received inquiries recently concerning the need at this time for clothing. It is fortunate that Dr. J. Hutchison Cockburn, Director, Department of Reconstruction and Inter-church Aid, World Council of Churches, has been in this country and has been able to give us an accurate picture of the European relief situation. After a visit to the Church World Service Center at Long Island City, N. Y., he made the following statement:

"I was very impressed with the work that is being done at Church World Service Center, with the way in which the clothing sent in is repaired, cleaned and sent out, and I was glad to be able to tell the workers how very happy the recipients are in the various fields in Europe at the way in which the clothing comes into their hands.

I was disappointed to learn that the workers feel some anxiety as to future supplies of clothing, and I want to speak of the necessity of clothing in practically all the countries of Europe that experienced the war. The possible manufacturing of clothing depends on certain factors, namely the repair of many damaged factories, the replacement of looted machinery, and the obtaining of raw materials. These raw materials are in very short supply in most countries, and therefore have to be purchased abroad, with the result that owing to the difficulties of exchange they can hardly be bought abroad except by special Governmental agreement. Consequently, even in countries that are making a considerable recovery in food and in economic stability, there will be for another year at least a large need of clothing of all kinds, and I hope the American public will still respond generously to the appeal.

I would like to assure the American public that the greatest care is taken in the distribution of whatever is sent. Secretaries of the Department in visiting the countries, examined the carefully kept records in which are details of the gifts and of the families which receive them, and these gifts have made a very valuable contribution to the morale of sorely tried people. Warmth is of sorely tried people. Warmth is a great preventative of disease, and a contribution inspired by Christian concern has a value far beyond the amount of the gift."

Now is the time for us to remember that much clothing will be needed for the fall and winter which are coming. As we clean our attics and cellars, as we renew our wardrobes, let us send all the garments we can to the nearest Church World Service Center at the following addresses:

7110 Compton Ave., Los Angeles 1, Calif.

1145 South Tenth Street, Richmond, Calif.

740 Esplanade Ave., New Orleans 16, La.

New Windsor, Maryland.

236 Beacon Street, Boston 16, Mass.

510 S. Elm Ave., St. Louis County 19, Mo.

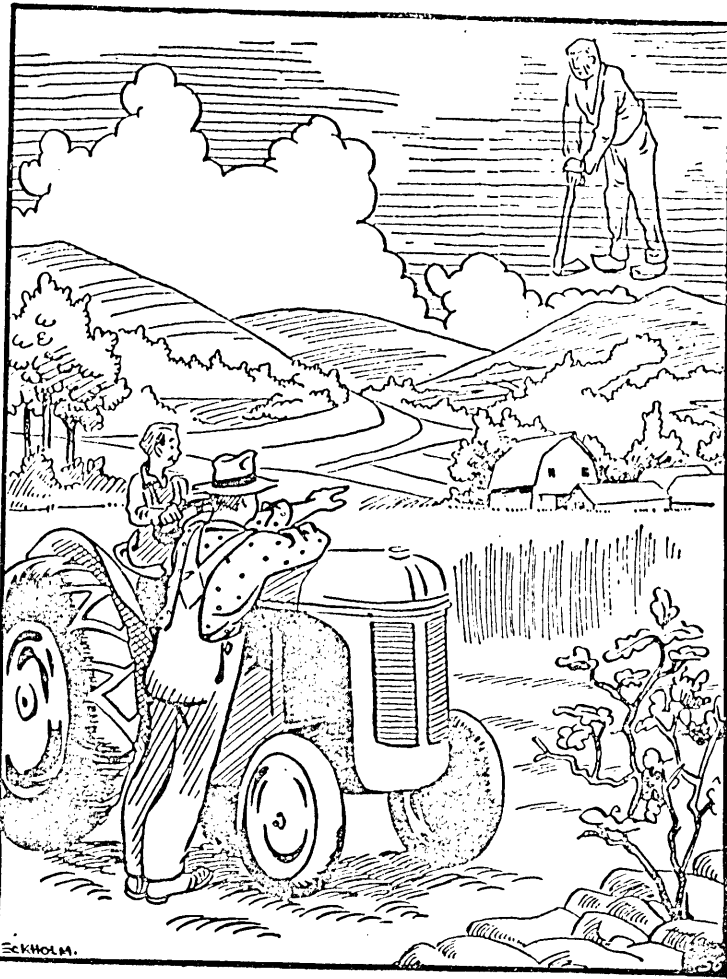
21-21 44th Drive, Long Island City 1, N. Y.

134 N. Patterson Blvd., Dayton 2, Ohio.

2247 E. Marginal Way, Seattle 4, Wash.

Send all money to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

"The Man With The Hoe" Is The Hope Of The World



"Son, these fields and forests my father gave me to care for and protect. Some day they will be yours. For those to come we must leave it all better than we found it."

This growing feeling of responsibility for the conservation of natural resources is being taught not only in schools and by the press, but by the churches as well. It is, for example, a springtime emphasis of the Year of Stewardship cultivation of the Methodist Crusade for Christ.

Review Of The Philosophy Of War And Peace

By ALBERT C. KNUDSON

The writer knows of no single volume in which the philosophical principles underlying the arguments for war and peace are so succinctly and clearly stated as in this volume by the former Dean and Professor Emeritus of Systematic Theology in Boston University School of Theology. The volume is not intended to be an exhaustive source-book of factual data, although the facts presented are accurate and pertinent to the author's main purpose. His concern is with "the basic questions as to the necessity of war and the possibility of peace." Of special merit is the presentation of these problems "in the light of their historical development."

Chapter I deals with "The Apologetic for War." The arguments from human nature, the nature of the state, and the function of war are analyzed and criticized. Both naturalistic and theological necessitarians are rather severely dealt with. Neither the Marxist nor the neo-orthodox will find much comfort in the treatment accorded them.

Chapter II treats the "Modern Causes of War." Nationalism, imperialism, the assumption of race superiority, and over-population are considered. Here again fatalists will find no support for their views. "It is not fate nor impersonal things but human wills that are the direct causes of war." "... The causes of

war are not to be regarded as forces that operate mechanically. They are more or less subject to human control. If they were not, the whole peace movement would be a farce."

Chapter III outlines the "Growth of the Argument for Peace" and is the most original and suggestive chapter in the book. The first stage in the development of the peace was the moralizing of war, that is, the subjection of war to the moral judgment of man. This led to the distinction between just and unjust wars. The philosophical treatment of peace is traced through Hugo Grotius, St. Pierre, Rousseau, and Immanuel Kant. The treatment of Kant's Perpetual Peace is specially significant and should serve to create renewed interest in this "classic treatise on the philosophy of peace."

Chapter IV considers "The Road to World Peace." The concepts of the universal state, the balance of power, mediation and arbitration, disarmament and outlawry of war set in historical perspective and subjected to penetrating analysis and criticism. The modern concept of World Federation is endorsed. The Charter of the United Nations is compared with the Covenant of the League of Nations, and although the former is found to be defective in several respects it is held to represent an important advance over the

CONTEST FOR BEST LOCAL RELIGIOUS BROADCAST

New York, June 4, 1947—A national competition to find the best religious broadcasts being aired over local stations was announced today by Dr. Ross Snyder, Dean of the Religious Radio Workshop at the University of Chicago. Religious organizations and local stations may enter samples of programs broadcast between August 1946 and August 1947 in a national competition to be judged by the members of the workshop.

Awards of \$25.00, \$15.00, and \$10.00 will be made to programs judged first, second, and third in quality in each of the following categories: Interpretation of community affairs—programs which deal with a problem of local community life, or which interpret the community to itself; Religious education—teaching programs in which clear and attractive explanation is made of moral-religious principles of basic Christian experiences by which men live; Radio sermons—sermon programs which awaken faith and religious decisiveness; Christian family living—broadcasts interpreting personal Christian living in the home; Biography—programs which "crack open" the life of some person so that his fundamental motives, his conflicts, and the meaning of his existence are made clear. Interviews, dramatic narratives, are among the program formats which may be used; Religious news—commentaries on the news made from a religious viewpoint and broadcasts of current religious news; The church in action—broadcasts which present something significant which Christians (more than one person) are doing in the world, in social actions, missionary work, postwar reconstruction, etc.; Services of worship and devotion; Children's programs; programs for young people—broadcasts designed to interpret religion to them; to bring them into identification with the Judeo-Christian tradition.

Entries for the competition, which will become an annual feature of the workshop, close August 4, 1947. Judging will take place during the month of August. Announcement of the awards will be made early in September.

The Religious Radio Workshop is conducted at the University of Chicago under the auspices of the Joint Religious Radio Committee and the Federated Theological Faculty of the University of Chicago.

latter. However, the author holds that peace cannot be legislated into existence. It must arise out of the spirit of co-operation.

This is a book for the professional leaders of peace movements and for laymen who love peace. To the former it furnishes a clear outline of philosophical principles set in historical perspective. To many it will be a welcome relief from subvolitional concepts of human nature and human sin, and from the paralysis resulting from the prevalent manner of speaking in paradox. To all it offers a profounder hope for permanent peace. — Published by Abington-Cokesbury press.

A fire that is very small, maintained merely to keep it alive, is likely to die out altogether. So a religious life that is reduced to the lowest point short of extinction goes the same way.—O. P. Fitzgerald.

The Sunday School Lesson

By DR. O. E. GODDARD



RELIGIOUS REFORM IN JUDAH

LESSON FOR JUNE 8, 1947

SCRIPTURE LESSON: 2 Kings 22:1-23, 30.

GOLDEN TEXT: Give me understanding and I shall keep thy law.—Psalms 119:34.

It is distressing to note how many wicked kings Israel and Judah had to rule over them. It looks like a people whom God had chosen for such a great service and whom he had so richly and abundantly blessed would have procured kings that would abhor idolatry. But, alas, many of these kings tolerated, condoned, even supported idolatry. It looks like God might have lifted up his hand and in wrath blotted them out of existence. But God is very merciful and long suffering.

A Good King Father Leaves A Bad Son

Hezekiah was a good king and a good father. His son, Manasseh, wicked in his personal life, fostered idolatry among his people and filled the temple with false gods. He encouraged his people in their wickedness.

At one time I thought that if parents lived right themselves and taught their children properly, they would all be good. But I have seen a number of cases where the parents seemed to live right and to teach their children properly, yet their children brought their parents to the grave in sorrow. Environment has much to do with the forming of character of children. Then, too, the children are free moral agents. They can choose to respect or reject the teaching of their parents.

A Bad Father Has A Good Son

Amon was wicked, mean, and left a blighting, withering curse upon his people. But his son, Josiah, was a good boy and made a good man and a righteous king. Somebody, very likely a good priest, got hold of Josiah while he was a boy and taught him how to live. Fortunately for Josiah his father was assassinated while Josiah was yet young.

I have known cases where it had been fortunate had both the parents been disposed of while the child was young and the child placed in a righteous environment. Better no parents at all than to have ungodly parents. Blessed is the child who has a religious home. Pity the child whose parents are so absorbed in worldliness that they ignore the religious needs of their child.

Hebrews Needed Frequent Revivals

"I use the word 'revival' without apology. Some people have discarded it, but not I. To revive means to impart a new and larger life. When a people or person begins to backslide, they or he, needs an impartation of a new and larger life. The Hebrews were without doubt Methodists! They were so given to backsliding. Despite God's overwhelming care and guidance, they repeatedly lapsed into idolatry.

Some Hebrew Revivals

In the time of Jacob, God's chosen people had allowed the strange gods of the surrounding tribes to be placed in their homes. They had

begun to backslide. God called Jacob to arrest the apostasy. God told Jacob to have the people bring to him the strange gods, and join him in a journey to Bethel.

"And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." (Genesis 35:1-4) Thus the people were reclaimed from idolatry.

In the time of Asa, God's people again had lapsed into worship of idols. "And the Spirit of God came upon Azariah the son of Oded: And he went out to meet Asa, and all Judah and Benjamin; the Lord is with you while ye seek him, he will be found of you, but if ye forsake him, he will forsake you. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him he was found of him." (II Chronicles 15:1-4). This was truly a great revival. To Azariah and Asa be the thanks for bringing Israel back to the worship of the Lord God!

For an account of the revival under Ezra read Ezra chapters 5 and 6, and for the revival under Nehemiah read Nehemiah chapters 8 and 9.

All this is sufficient to show how periodic revivals were needed and how effective they were in bringing the people back to God. The human family seems prone to the lusts of the flesh, the lust of the eye, and the pride of life which drift them away from God.

The Essential Element In A Revival

All these revivals including those under Hezekiah and Josiah, and the revivals under Peter and Paul, as well as those in modern times, had one element in common—they all had their genesis in the word of God either in a book or manuscript, or spoken by a prophet or king. When the word of God was heard they began to cleanse the temple, to repent, to make a covenant with God, to rededicate themselves to God. So the sine qua non to a religious awakening is that the people must hear the word of God. This is expressed in different words by a great evangelist who said, "All great revivals are begun by restating some great neglected, half-

forgotten truth." What is the great neglected truth which needs restating today?

The Universalism of Christianity

Provincialism and nationalism must give place to internationalism. An international mind is the great need of the hour. God told Abraham that in him and his descendants all the families of the earth should be blessed. (Genesis 12:1-4) This means ALL.

God's reign is to be universal. (Psalms 72:8-11)

His reign shall not end until the world ends. (Isaiah 6:7)

All dominions must submit to his domination.

The commission to the church was to "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 alway, even to the end of the world." (Matthew 28:19-20). Acts 1-8 gives the message of witnessing to the ends of the earth. The above Scriptures and many other similar ones teach unmistakably that the gospel is for everybody and must go everywhere; that salvation is a global plan, and that the fatherhood of God and the brotherhood of man pervade the Holy Scriptures throughout the entire Bible.

Our Supreme Need

We need a new sense of what

these universalisms in the Holy Bible mean. Our conception of them has been too vague and hazy. When we awaken to what these mean it will be like hearing the voice of God anew. When the people hear the spoken word of God anew, either spoken or read, something happens! When they heard it read by Josiah, they repaired the temple, repented of their sins, made a new covenant with God, revived the celebration of the Passover, and then followed the greatest revival in Hebrew history. If and when the Christian world hears the word of God concerning present world situations, there will be such a revival of religion, such a consciousness of God's presence and guiding power, such a turning to the Lord as has never been witnessed in modern times. It is this, or?

A Suggestion

Let Church School teachers and preachers hear the word of God. All teachers and preachers grasp the allness of the Christian program and begin anew to proclaim the allness of our global gospel, and expect such a religious awakening and such a turning to the Lord as our fathers never witnessed.

Teacher and preacher, please now get busy. It seems to me that it is now or never. I believe we are on the verge of a great revival or the greatest destruction humanity has ever experienced. Which shall it be? What part will you have in this hour of need for the world?

PARK HILL FURNITURE STORE



TABLE IN BLACK TRIM ONLY

Chairs Covered With Ivory or Black Leatherette

MAIL ORDERS — ADD 2% TAX

PARK HILL FURNITURE STORE

721-723 Main

Park Hill

North Little Rock, Arkansas