

## Good Moral Character Is Essential In A Democracy

GOOD moral character in the life of its leadership is vital to a good government in any nation, regardless of its form of government.

There is this difference, however, in a totalitarian form of government and a democracy regarding the need for good moral character. In a totalitarian form of government good moral character is essential in its leadership since its leadership largely determines the type and form of life of the people. In a democracy good moral character is essential in the lives of the rank and file of the people, since the people select their leaders and thereby determine the type and character of the people who are to lead the government.

In our American form of democracy, the people select their own leaders in government, from constable to President. Because "birds of a feather flock together," our elected leaders in government, whether their responsibilities be great or small, largely reflect the character of the people who elected them.

Since this is true we should realize just how essential it is in our American democracy that the rank and file of our people be of good moral character. The basic law of the created universe, fixed by its Creator, is that "like begets like." In a democracy, where "the majority rules" and the people create the leadership and the leadership in turn wields a great influence on the lives of the people, we see how essential it is for at least a majority of our citizenship to be of good character.

The one institution in American life that has for its basic purpose the building of good character is the Christian church. Just now there is wide-spread discussion of the question of separation of church and state. Regardless of whether there is any organic relation between the church and state in America, it is true that the church can do more to determine the character of government we are to have than any other one organization in our American life. The church has a responsibility, not only for the souls of people, but for the character of the government under which they must live.

## Interpreting The Supreme Court Decision

THE Supreme Court of the United States has made no decision in recent years that has been so closely studied by the church as was the decision regarding the Champaign, Illinois plan for released time for religious education in the public school buildings.

On page two of this issue of "The Arkansas Methodist" will be found an article written by Dr. J. Q. Schisler, Secretary of the Department of Local Church of the General Board of Education, under the caption, "What Does the Supreme Court Decision Mean?" In this article Dr. Schisler gives the clearest and, most, concise interpretation of this important decision that we have seen.

Because of the position he holds in the educational program of our church; because of his personal knowledge of the issue involved and because of his native ability to clearly analyze complex situations, Dr. Schisler is eminently fitted to write such an article. All who are interested in the question should read this informative statement.

## This Business Of Preaching Sermons

IT is not necessary for one to attempt to preach many times before he is impressed with the necessity for a CAREFUL, PRAYERFUL PREPARATION of the sermon. When preaching, the consciousness that the attention and time of a group of people are at our command impresses upon us the importance of having something worthwhile to say.

A good preacher friend of the editor told him of an experience he had when just a boy preacher. It was so easy for him to speak extemporaneously before a crowd that it had not occurred to him that he should make preparations to preach. It had been his custom simply to select a text and "let nature take its course."

Despite his youth our friend was invited to preach at a very important district meeting. On being introduced, he read his previously selected text as usual and thought he was ready to preach. However, as he lifted his eyes and faced the assembled ministers and laymen of the district it suddenly dawned upon him with a paralyzing force that he had no sermon to preach. He stood in silence before the audience for a time that seemed unusually long to him and then sat down without saying another word. Our friend was young at the time but his practical "bay horse sense" caused him to realize that he had nothing to say. His good judgment caused him to sit down without attempting to impose on his audience. His success in the ministry from then until now is evidence that he profited by the experience.

It is unfortunate for any minister to stand before his people without having made proper preparation for the occasion. It is even more unfortunate for the audience if, despite his lack of preparation, he makes the mistake of trying to preach under such circumstances.

The best course for any minister who is to preach a sermon is to sincerely prepare for it. Failing in that, about the next thing he can do is to read an impressive text and sit down.

Recently we heard one of our educators address a group at one of our colleges. The one who was to introduce the speaker was saying to him that a man as familiar with educational work as he, on such an occasion, would need only to "open his mouth and let the Lord fill it." The speaker promptly said, "I tried that once before and the Lord fooled me." It is quite possible that some of us have had the same disillusioning experience.

There are few privileges, if any, a minister has comparable to that of standing in the pulpit with the feeling that he is a channel through which a message from God is to reach his people. There should be careful, prayerful preparation for such a time.

## There Is Something New "Under The Sun"

NO less authority than the writer of the book of Ecclesiastes tells us that "there is no new thing under the sun." Life in general is a repetition of the experiences of those who have gone before us. Nevertheless, when we begin to look at particular experiences we know that atomic bombs, airplanes and Empire State Buildings are something new in human experiences.

The same may be said regarding the particular position in which the United States finds itself today. The threat of war in the world is nothing new. The United States, young as it is as a nation, has faced the threat of war again and again.

It may be said, however, that "there is something new under the sun" in the manner in which the United States faces the present threat of war. In the past we have felt something of security because of the wide stretches of ocean that have separated us from the powerful nations of Europe. Now we know that the ravages of war could be brought to the heart of our nation in the opening hours of a war that might be projected today.

When World War I threatened, we felt something of security because England and France and the low countries stood between us and the forces of Germany. We all but chose our own time for entering that war. When World War II threatened, we still felt a sense of security. England and France were still supposed to be strong and the miles of ocean were still between us and the forces that threatened the world. We deliberately set about preparing for that war in the event it became necessary for us to be involved. Even after the official declaration of war, we still waited until we could build a striking force before we came to grips with the enemy. We entered the war in December, 1941. It was June 1944 before we engaged the main army of Hitler on German soil.

For the United States there is something new under the sun in the fact that England and France no longer stand as a great force between us and our enemies. There is something new in the fact that we cannot again deliberately prepare for the emergency of war after war has been declared. We face a desperate situation and our power of choice in the matter is growing more limited every day.

## Liquor Makes "Monkey" Out Of A Monkey

A STORY out of New Orleans by the Associated Press tells of a seven-hour attempt of the attendants of an airport to catch two monkeys that had escaped and raced merrily over the rafters of the administration building while mere men tried to catch them.

Finally a bright idea came to the baffled chasers. Some one placed some whiskey-soaked bananas on the rafters. Monkeys like bananas, even though they have been soaked in whiskey. The result was that the monkeys ate the bananas. An hour later according to the Associated Press, one monkey "wobbled blindly into an easy trap" and the "other weakly groped his way down a beam and fell sound asleep on the floor." Like liquor has done to millions of human beings, it made a "monkey" out of these monkeys. Liquor destroys brain power in man or monkey.

# What Does The Supreme Court Decision Mean?

By JOHN Q. SCHISLER

SO many conflicting statements and inquiries have been made concerning the meaning of the Supreme Court decision on the Champaign, Illinois case that it seems wise to issue a statement in an effort to clarify the situation. The Division of the Local Church has had a committee studying the relationship of the church and the public school for two years. This committee has called into conference a number of top people in the field of public education as well as leading churchmen. This conference was held prior to the time when the Supreme Court rendered the decision in the Champaign case. There is, however, no reason for a change in the judgment of the Board of Education, expressed in its recent meeting, that the church should stand solidly behind the public school as the great democratic institution for the education of the masses of our people.

The following answers to some of the questions now being raised about this decision may, we hope, help to clarify the situation:

*First.* What is the clear meaning of this Supreme Court decision?

It means that teaching religion in public school buildings is a violation of the Constitution and must be discontinued.

*Second.* What effect will this have upon religious teaching on "released time"?

Most of the religious education enterprises in the United States follow the released time plan. That is, the churches of a community enter into an understanding with the public schools for the release of the pupils for a definite period of time each week when the pupils may go with the permission of their parents to their churches for classes in religion.

Statements have been made by leading churchmen to the effect that the Supreme Court decision endangers, if not prohibits, this practice. While there are certain references to the released time plan, this plan for weekday religious teaching was actually not before the Court for decision. It is my judgment that this plan has not been affected by the decision on the Champaign, Illinois case. Until another case is presented to the Supreme Court involving weekday religious education on released time, and such practice is declared unconstitutional, there is no reason why such weekday schools should be discontinued.

*Third.* What effect does this decision have on presenting spiritual values and moral principles in certain classes by public school teachers?

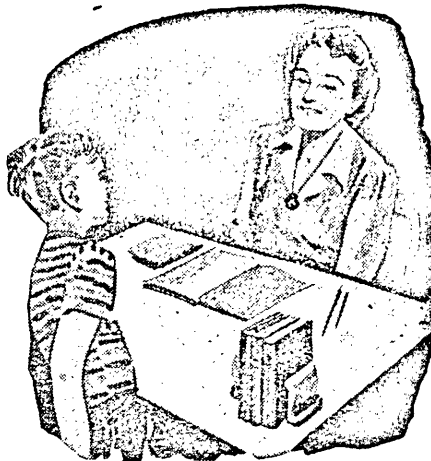
None. It means that public school teachers cannot conduct classes in religion in public school buildings. A Christian public school teacher who is herself motivated by deep religious convictions will teach religion indirectly whether she has a class in religious subjects or not. She will teach by her attitudes, her habits and her conduct, particularly if she is

a church school teacher, regular in her attendance upon the worship services of the church, and an active participant in religious causes in the community. Her very life will be the most effective teaching of religion.

Furthermore, the Supreme Court decision does not prohibit the lifting up of spiritual values and moral principles in the teaching of literature, history and certain other subjects.

*Fourth.* What does this decision mean for the Protestant churches in the United States?

In the first place, it should shock the



churches in this country into a realization of the fact that secularism has become a powerful antagonist.

No longer can we assume that the forces of religion will be dominant in our national life. This decision should call the churches of this country to the most vigorous and effective program of Christian teaching that they have ever had. In other words, the churches must realize that they will have to fight for their own children or else the rising generation will be claimed by secularism.

In the second place, the churches should not be led, because of this decision, into the establishment of parochial schools. If the several denominations were financially able to establish such schools it would mean the end of the public school, which is the greatest democratic institution in our national life. But the denominations are not financially able to support efficient parochial schools. Even the strongest denominations would be called upon for a financial outlay far beyond anything they have even contemplated for religious education. The weaker denominations would be unable to conduct any sort of parochial schools. Furthermore, a system of denominational parochial schools in this country would be a divisive element, tending to divide our society into sectarian groups at the very time when the great need

in our world is for unity. Our society needs the cohesive influence of the public schools.

In the third place, this decision means that Protestant churches must become more alert to the perils facing the public schools. These perils are of two kinds—mediocrity on the one hand, and the encroachments of the Roman Catholic Hierarchy on the other. Protestant churches must recognize the public school as a responsibility which can be discharged in at least three ways: First, by encouraging the members of our churches to take a personal interest in the public schools. Second, by giving attention as citizens to getting persons of high character as members of school boards. Third, by encouraging our finest young people to look upon teaching as a call to high service to society and democracy at home and around the world.

In the fourth place, this decision should lead local churches everywhere to evaluate the use they are now making of the time which is available to them outside of school hours for religious teaching. This means, specifically, that local churches should make an unusual effort to do the best job possible in teaching religion in the Sunday school. They should consider the use of Sunday evening as an opportunity for teaching religion. An increasing number of local churches are making good use of this time for a worship and teaching program which involves the entire family. The Board of Education is laying plans to provide program guidance and curriculum materials for Sunday evening meetings of this sort. Furthermore, the churches of a community can usually have an understanding with the public schools and other community agencies by which one evening a week can be kept free for church meetings. Programs can be developed for these week-day evening meetings which can be used in the teaching of religion.

Even though there is rapid development in the use of vacation time for religious teaching, still much further development is possible. Beginning with a handful of camps for intermediates the number has grown to more than three hundred and fifty in our church. Vacation church schools enrolled last year nearly seven hundred thousand boys and girls, many of whom had never been in Sunday school. These agencies can be greatly extended in many districts and communities all over the country.

Finally, churches should encourage the teaching of religion in the home. Within recent years we have fallen into the erroneous idea that the school, the church and the community can take care of the education of our children. The most effective agency for teaching religion still is the Christian home. Churches therefore should provide classes for parents which would give them definite training as teachers of their own children.

## A BANNER DAY AT SEARCY

Easter Sunday, 1948, will always stand out in the memory of First Church, Searcy, as a banner day. For the first time we were able to occupy our beautiful new educational building. The Church School met in a body in the church sanctuary at 9:30 a. m. and then went in groups by Divisions and Departments into the new building. Moving pictures were made of this and also of the morning congregation. All records were broken at the three services. At 3:00 o'clock in the afternoon I dedicated a large group of infants in holy baptism and at the morning service received a large class of adults into the church, most of them men and heads of families.

At the evening service the choir (which we think is the best in the state) presented their annual music festival and the picture, "Journey

into Faith", the story of the walk to Emmaus was shown.

Some finishing touches have to be given the building, but we are able to use it from now on. Despite the handicap of having to crowd the Sunday School into the church building for the past twelve months, our attendance has steadily increased and the enrollment increased. Now that we have adequate quarters we feel that we really can carry on a great program in the field of Christian Education.

Every facility has been provided for in this building, chapels and class rooms for every division from the Primary Department up. On the first floor we have all the children from the Nursery through the Primary, the adult chapel, Church School office, kitchen and two large adult class rooms. The second floor

is occupied by the Juniors, Intermediates and Youth Departments with three adult class rooms. The third floor has one large class room, a kitchenette and a large recreation room. On every floor there are rest rooms, two to each floor.

The Building Committee has done a marvelous job. On account of the four material men who were on committee selling us everything we bought through them at cost, the total cost of the building (without furnishings) will be only \$85,000.00.

John P. Almand of Little Rock was the architect and James Cone of Searcy was in charge of construction. The building is heated throughout with the most modern equipment. The furnishings are being bought and as soon as these things can be installed we are planning a grand opening.

Everything has gone on with the utmost harmony and cooperation. The church is in fine shape and everything indicates the best year of the six this pastor has served this charge.—C. Norman Guice, Pastor.

**PRAYER**—There has been a persistent policy, for which American leadership must bear considerable responsibility, which prevents the voice of prayer from being heard at deliberations of the UN. This is in spite of the fact that, with only a few exceptions, the nations convening are so-called Christian nations. Even a Mohammedan will bow his head at the mention of God—Jehovah, Yawhe or Allah—by whatever name he is called.—Between the Lines.

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## AMERICA'S HOPE IS IN CHRISTIAN YOUTH

By James A. Stuart  
Editor, The Indianapolis Star

The heart of every thinking man yearns for the restoration of order in the world. He wants security and well-being for his family. He is bewildered by the discord that threatens another scourge of war. He wonders if ever again there will be friendly understanding among peoples of all colors and creeds and customs.

We have tried to enforce discipline with restrictive laws, with subjugation by armed force, and have failed. It is time to try another kind, a discipline based on moral precepts. Cooperation in unselfish helpfulness comes from the heart. We need to regain the self-discipline that finds fullest expression in the Golden Rule.

Maybe it is too late to change the perspective of the war-weary leaders of this time. But America may have hope in the leaders growing up, in the lives of the millions of boys and girls enlisted in the United Christian Youth Movement. It is the most immediate and urgent obligation of the adults of today to back them up in every home and church and school in every agency that gives them opportunity for growth in self-disciplined Christian leadership.

## YOUTH URGED TO KEEP CLOSE TO CHRIST

By Grace Noll Crowell, Poet

As we think of youth—youth rightly directed, its urging power, is undimmed vision, its untiring strength—we invariably think of the future, for the future belongs to youth. They are our inheritors. God grant we may pass on that immeasurably important era, not too sullied by our mistakes and failures.

May we who serve this generation live our lives so unclouded by sin that youth following us may be able to see clearly the Christ ahead—straight and strong and compelling—and accept him as their Savior and their Guide.

O youth, keep close to that Central Figure, for only through Him—and through you—can this troubled world find peace and rest.—Selected.

"I am a total abstainer," says Dr. J. Elmer Morgan, Editor of the National Education Association Journal, "because I know our country and the world is entering the most difficult period in human history—a period when the stakes for civilization or chaos or the highest they have ever been; a period when we can drift into the utmost brutality and confusion, or move forward into the most glorious time the human race has ever known. Whether we shall do the one or the other depends upon the integrity and self-discipline of our people. We cannot work out the problems that face us with minds befuddled and lives wrecked with drink.—The Clip-sheet.

Let us not concern ourselves about how other men will do their duties, but concern ourselves about how we shall do ours.—Lyman Abbott.

## KINDNESS

*A little word in kindness spoken,  
A motion, or a tear,  
Has often healed the heart that's broken  
And made a friend sincere.*

*A word, a look, has crushed to earth  
Full many a budding flower,  
Which, had a smile but owned its birth,  
Would bless life's darkest hour.*

*Then deem it not an idle thing  
A pleasant word to speak;  
The face you wear, the thought you bring,  
A heart may heal or break.*

—John Greenleaf Whittier, In Poems  
With Power To Strengthen The Soul.

## Good News

The Gospel has been called good news. When we think of what it does for the individual and society it is the best news. All are sinners. "All have sinned and come short of the glory of God." All, therefore, need salvation. "The gospel is the power of God unto salvation to every one who believeth." "Christ is able to save to the uttermost all who come to God by him; seeing that he ever liveth to make intercessions for them." In speaking on this subject to the Corinthians, Paul said, "I declared unto you the gospel." Then, he does not leave us to guess what the gospel is: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he arose the third day according to the scriptures."

So, the gospel is the good news of salvation; the account of the coming of the Son of God into the world, his death on the cross as a propitiation for sins, and his resurrection from the grave which guarantees his companionship in overcoming temptations and bearing the burdens of life. When we stop to think about it, this is good news indeed! Our trouble is, we have heard it all of our lives and it does not thrill us like it did the early disciples who heard it for the first time. It is a known fact that continued proximity over long periods of time causes great things to become commonplace. Take the beauty of nature for example. We were born in the midst of it. Before we were old enough to greatly appreciate it, we had become accustomed to it, and it had become more or less commonplace to us. Imagine a grown person with adult intelligence coming into this world for the first time on a beautiful spring day. He would be greatly thrilled with the beauty that has become commonplace to us. The same is true, to a certain extent, with regards to the gospel. We have heard it all of our lives and we fail to realize how great it really is. One of our most serious questions is, "How can we keep our religion from becoming commonplace?"

During the last quarter of a century there have been certain "isms"—Facism, Nazism, and Communism—which have claimed the allegiance of millions of youth. Even a superficial study of the programs of these

"isms" as compared to Christianity will reveal their inferiority. Why did they become so popular while Christianity lagged? Some two or three chief reasons: First, they appeal to the selfishness of people. They are avowedly materialistic and paganistic; second, though selfish and wicked, they have a positive program of activity which appeals to the heroism of youth; third, they are comparatively new, that is, at least in their present form. Then, too, those who set out to propagate these "isms" are, for the most part, more zealous than are the Christian leaders.

As Christians, we need to recapture some of the radiance and spiritual glow of apostolic times. Then, they went all out for righteousness. To become a Christian meant to make a great sacrifice. Many were giving their all even including life itself for their profession. Really and truly the blood of the martyrs of that day became the seed of the church.

We need again to challenge youth with something hard. Christianity has been toned down to its own hurt. Christ never lowered the standards to secure followers. He permitted the rich young ruler to go away sorrowfully. One came with superficial enthusiasm insisting that he would follow the Lord anywhere. The Lord warned him of the step he was about to take: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." He did not want him to feel that he was offering him a bed of roses on which he could lie down and take a nap. He insisted that before people make the Christian venture they sit down and count the cost as a man would who would start out to build a tower. A multitude was following him. Had he been less strenuous in his demands he could have kept them. But he drew the line so tight that they went away. The Twelve only remained. He turned to them and raised the question, "Will you also go away?" Peter replied, "To whom shall we go; thou hast the words of eternal life." When Ananias was told to go baptize Saul of Tarsus he demurred. "But the Lord said to him. Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and children of Israel: For I will show him how

## "NOT TO BE ENJOYED"

Don't irritate your pastor by telling him, "I enjoyed your sermon so much," for his sermon, at its best, is intended to make you quite uneasy and to do something about your uncasiness says the Rev. Father Robert E. Woods of St. Patrick's Cathedral, New York. "That is about the most discouraging thing you can say to anyone who had made an effort in the pulpit," says Father Woods. "Sermons are not intended to be enjoyed. Like the parables of Christ, they are intended to instruct, to inspire, to arouse a dormant conscience, to make you uneasy about your self. Any sermon that doesn't do that has misfired."—The Pastor's Journal.

## YOUTH READY FOR DEDICATION

"Youth is now ready for great dedications. We must win youth to Christ today—tomorrow will be too late."—Bishop L. R. Marston, Free Methodist Church.

great things he must suffer for my name's sake." Saul of Tarsus did suffer, but he became Paul the great Apostle. The very hardness of the task to which he was called was a challenge to him, and he went out to meet it.

These "isms" have not been afraid to challenge youth and youth has responded. It has appealed to their heroism. When Hitler was in the heyday of his power a highly educated German objected to his ideas and escaped into England. Later he was listening to a speech on Christian Democracy. He was a bit disappointed, and at the danger of being misunderstood insisted that there must be more of a challenge in Christian Democracy if it were to greatly appeal to youth. He pointed out the fact that though Nazism was false yet it did challenge youth with a sacrifice that appealed to their heroism. Christianity, as set forth by Christ, carries the world's greatest challenge to sacrifice, but in the lowering of the Christian standards the challenge has lost a good portion of its force.

In the gospel we do have the world's best news. In fact the hope of the world is found only here. But it requires a great sacrifice—the giving of one's all, even including life itself if need be. It requires the turning of the other cheek and the going of the second mile. It demands that love for God and his cause be supreme. It insists that others must be loved as self. It requires that one must even love his enemies, and that this love be not mere lip service but active goodwill. These ideals are high enough and hard enough to challenge the best there is in us, and if kept constantly before us will meet with a response greater than these "isms" can command.—H. O. B.

## DRINKING PEOPLE

More people between the ages of twenty-one and twenty-nine drink alcoholic beverages than any other age bracket, according to a Gallup poll.

Most of our comforts grow up between our crosses.—Young.



# The Arkansas Methodist

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

SUBSCRIPTION PRICE, \$1.50 PER ANNUM  
Retired Ministers and Wives of Deceased Ministers  
of the Little Rock and North Arkansas Conferences  
Complimentary

Office of Publication, 1136 Donaghey Building  
LITTLE ROCK, ARKANSAS

E. T. WAYLAND ..... Editor and Business Manager  
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OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCH OF ARKANSAS

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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

### MY SECOND SERMON

Sometime ago, this column carried the story of my first "assault and battery with intent to preach." That was at Pump Springs, my home church, and my text was our Saviour's simple command, "Follow Me."

While I was preaching at Pump Springs, Brother W. A. Steel, my pastor, was beginning a revival meeting in the Methodist Church at Bingen, and he asked me to preach on Monday night. He came by for me in the afternoon and we rode horseback across the country to Bingen. On the way he taught me to sing several of the old songs.

I had taken for my text, John 14:6—"I am the Way, the Truth, and the Life," and had spent Monday afternoon out in the new ground, preaching at the stumps. I arose to preach at the appointed time, but in spite of my practice in the afternoon, I got mixed up on the "Way," hardly touched the "Truth," and came off with very little "Life."

After preaching for ten or fifteen minutes, I sat down in a cold sweat, completely confused. As I took my seat, Brother Steel arose and started the then familiar song, "There's a Great Day Coming." It had already come for me. After they had sung the song, Brother Steel invited penitents to the altar. To my surprise, it quickly filled, and among others who came was a high school friend of mine, by the name of Puryear. When Brother Steel spoke to him, he asked that I come down into the the altar and pray for him. That I gladly did to the best of my ability, and after praying he was happily converted. I forgot my preaching failure, threw myself into the service, and we wound out with a good meeting.

My text, which seemed simple, was too profound and complex for a beginner. Through all the years I never had the courage to try it again. Then, as at many other times, Brother Steel saved the situation for me. No boy preacher ever had a better pastor under whom to begin his ministry. My thoughts of him are full of inspiration 'till this day. No one could ever have discovered that he realized I had made a failure.

Altogether, my second attempt to preach was a valuable experience for me.

Religion without God is like a beautiful cathedral built on sand.—Ex.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

NEWS from the Crusade headquarters states that the Crusade for Christ Relief and Reconstruction fund receipts now total \$27,005,209.

THE Southwestern Lecturer during the 1948 Southwestern University Pastor's School will be Bishop Paul N. Garber of Geneva, Switzerland. Bishop Garber's general theme will be "The Work of The Church in Post-War Europe."

REV. ETHAN DODGEN, district superintendent of the Helena District, writes that Rev. Floyd G. Villines, Sr., our pastor at Vannsdale-Cherry Valley was admitted to the Methodist Hospital in Memphis on Saturday, March 27, following a week's illness. His condition is reported as being improved but he is still in the hospital.

WORD comes of the death of Ross Henbest in San Antonio, Texas, on Wednesday, March 31. Mr. Henbest was a former resident of Fayetteville and was a brother of Mrs. Hubert E. Pearce, wife of our pastor at Clarksville. Funeral services were held on Saturday at the Central Methodist Church, Fayetteville, by the pastor, Rev. Paul V. Galloway, and Rev. W. S. Gregson, university chaplain.

REV. HAROLD SCOTT, pastor at Wilmar, writes that his town is in need of a doctor. He states: "There is an office he could rent or buy and I understand he could have the use of the new Drew County hospital which is in the process of being constructed. Monticello is only eight miles away and a new highway will be constructed between the two towns in the very near future. Any doctor interested could contact me or one of the doctors in Monticello to secure more information."

AMONG the almost 20,000 foreign students enrolled in American colleges this year, 4,933 are young women, according to the Committee on Friendly Relations Among Foreign Students. They come from 40 foreign nations, on scholarships, and are in schools in every state. "This is a chance to do 'foreign missions' at home," says one church leader, "for these young women will greatly influence others for or against the Christian way of life upon their return home—depending on their experiences."

THE Federal Department of Education in Mexico reports that more than 350,000 hitherto illiterate adults learned to read and write during 1947. They were all taught by volunteer laymen, mostly their neighbors, using the picture-word flash cards developed in many languages by Dr. Frank C. Laubach of the International Missionary Council. The Department estimates that there are still 6,000,000 illiterate adults so it is pushing its campaign to teach them all. One of its problems is to teach the Indians of Mexico to read in their own tongues, and later in Spanish.

### NEW MATERIAL AVAILABLE ON RURAL CHURCH

Reports of study committees of the National Methodist Rural Life Conference now are available in pamphlet form at 15c a copy from the office of Dr. Elliott L. Fisher, superintendent of the Department of Town and Country Work, 150 Fifth Avenue, New York 11, N. Y. Each booklet represents an account of committee findings prepared by the chairman which will be invaluable to all who are interested in the work of the church in the rural field.

These books are obtainable: "The Rural Church and the Community," by David E. Lindstrom; "Land Policy and Church Stability," Arthur E. Raper; "Cooperation With Other Churches," Ralph A. Felton; "A National Rural Church Policy," John Howes; "A Program for the Local Church," Earl D. C. Brewer; "A Christian World View," C. M. Julian.

Reports of the Committees on "The Rural Church and the Home and Family Life" and "The Ministry and the Rural Church" are now being prepared for publication.

### DISTRICT CONFERENCE DATES

#### North Arkansas Conference

Fort Smith District, April 22 at Charleston.  
Fayetteville District, May 4 at Springdale.  
Conway District, May 11 at Washington Avenue Church, North Little Rock.  
Batesville District, May 11-12 at Mountain Home.

Helena District, May 17 at Wynne.  
Paragould District, May 18 at Piggott.  
Searcy District, May 18-19 at Harrison.  
Jonesboro District, May 20 at Wilson.

#### Little Rock Conference

Arkadelphia District, May 18 at Manchester on the Dalark Circuit.  
Prescott District, May 19 at Okolona.  
Texarkana District, May 20 at College Hill Church, Texarkana.  
Pine Bluff District, May 21 at Carr Memorial Church, Pine Bluff.  
Camden District, May 25 at Bearden.  
Monticello District, May 26 at Camp Keener near Hamburg.  
Little Rock District, May 27 at England.

### DR. C. M. REVES ILL

Following the morning service, last Sunday morning, Dr. C. M. Reves, our pastor at First Church, Conway, had a rather severe heart attack. As we go to press, his doctor feels that he is improving. His many friends will be praying that he may have a complete recovery.

### FINE RESPONSE INDICATES METHODIST INTEREST IN MIDWINTER CRUSADE PROJECT

Nashville, Tenn.—The fact that Methodists are greatly interested in bringing the public school children of America into church school was indicated by the large number of orders received for the materials used in the midwinter project of the Crusade for Christ carried on for that purpose, it was said here recently by the Rev. Walter Towner, director of the Department of General Church School, General Board of Education.

Approximately 1,900,000 religious education survey cards for use in public schools were ordered by Methodist pastors and church school workers. Also ordered were 100,000 posters and 1,000 sets of four newspaper mats that were prepared for use in this phase of the Crusade emphasis on the church school.

The response seems all the more encouraging when it is realized that this is just one project in the series constituting the special Crusade emphasis on the church school.

Even though the project was designed to run through the month of January only, orders are still coming in for the materials used to promote it.—Division of the Local Church.

### MALAYA HIGH SCHOOL BOYS NEED BOOKS

The famed Methodist Boys School in Kuala Lumpur, Federation of Malaya—a school and community overrun by the Japanese when they invaded the Malay Peninsula in World War II—is now in operation again and filled with Guger, Chinese and Tamil youth. The principal is the Rev. Preston L. Peach, Methodist Missionary, and one of the recognized best schoolmen in the Federation.

Dr. Peach is making an effort to restock the libraries of this and other Methodist high schools—libraries destroyed during the occupation years. He wants books of all kinds, in English, suitable for high school boys. These should include textbooks and general literature.

If you have books you are willing to send to these high school youth, mail them to Dr. Preston L. Peach, Methodist Boys School, Kuala Lumpur, Federation of Malaya, by Book Post, 1½ cents for 2 ounces—packages limited to 4 lbs. 6 ozs.

# The President's Message To Little Rock Conference "Look"

(The following message was delivered by Mrs. E. D. Galloway, president of the Woman's Society of Christian Service of the Little Rock Conference at the recent annual meeting held in Hope, March 29-April 1.)

**BACKWARD**—We look backward only for a true view of where we have been, how far we have come, what we have gained, where we have missed the mark, how we could have done better and what the past can mean to us as we look to the future.

There is the year 1873—75 years ago when like Wesley, one of our Little Rock Conference women, with heart warm with the same fires that warmed his, looked toward new and difficult horizons of the same world parish. With something of the same zeal of Wesley as he not only sent out workers to a new world but went himself, of Martin Luther when he said, "God helping, I can do no other", of Judson Collins and Moses White among the first Southern Methodist missionaries to reach China, Mrs. McKinnon, a minister's wife, called together that small group of faithful women in Warren and organized one of the first Missionary Societies in the south. From that first organization of perhaps less than a dozen women, and their first gift of money for foreign work—\$50.00 to Mrs. J. W. Lambuth in China—we have grown to a membership of 10,410 and missionary giving of more than \$57,000.

Then we may well look at the record for the past year of 1947. You have it in your hands, and the gains made are the fruit of the endless self-giving of our more than 10,000 women committed to prayer, service and giving. Our hearts were warmed when the penny-a-day appeal resulted in more than \$2300.00 in our Conference and \$285,000.00 throughout our connection.

**AROUND US**—We look around us to the passionate, the doubtful and the hopelessly distressed, our day is only a midnight hour that has settled upon us, with little hope for a better day.

To the Christian, it is a time of difficulty and distress to be sure, but far more, it is a time of challenge. We are indeed in the midst of a world-wide social upheaval that involves the lives, the heritage, the economic and social well being of every man, woman and child on the globe.

Some of what we see around us is good, and some is very bad.

Let us look at our one world almost three years after VE day:

1. More than one hundred million children—almost as many as there are people in the United States—are undernourished, hungry, and actually starving to death. And this is a world where the FAO says, "We are for the first time in the history of civilization in possession of enough scientific knowledge, ability to make farm machinery, engineering genius regarding drainage, soil care and food preservation to actually feed the world's population. Yet, the children starve. What is wrong? Men are concerned with their own nationalism, and with other such secondary matters as mending the cracks in old institutionalism, minding creeds, resorting to war talk, and giving way to greed at all the levels of life—from personal to international."

2. Displaced persons—Nearly three years after VE Day about a million displaced persons remain in camps in war lands chiefly in Germany, Austria, and Italy. They represent all the religions—about eighty per cent are Christian and twenty per cent Jews. It has been thought by persons working at the task of rehabilitation that 400,000 is a fair share for the United States—yet we have had at least three bills in Congress to help solve this acute international emergency, and none can get through. The Stratton provided for a hundred thousand a year for four years, never got out of the committee. The Ferguson, a considerable compromise bill provided for fifty thousand a year for two years is now in the waste basket. Now the Wiley Bill provides for one hundred

thousand and may have a chance but is it pitifully inadequate. Four hundred thousand would mean a family of three persons added to every American community of one thousand. A communication comes from Mrs. Bragg to Conferences to work at this at once.

3. Civil Rights—I have been concerned that no political leader, editor, or citizen's letter in our daily papers has at any time explained the background of Mr. Truman's civil rights proposals. So, I have taken time to inform myself fairly well on what has really brought it about. During the war, almost every concerned group of citizens in our country—Federal Council of Churches, United Council of Church Women, Clubs, Political Groups, students—especially



MRS. E. D. GALLOWAY

graduate students in all classes of educational institutions, social action groups, and just plain citizens—set themselves to the task of actively working to win the peace for which we were paying such a staggering price. Among the efforts were thousands of letters to the President and the Congress asking that the hand of the State Department be strengthened by cleaning up our own back yard. In other words there were efforts to produce in our country the stuff out of which peace is made, so that our boys through the foreign policy that would emerge, would bespeak the utmost in fair human relationships here. We had called upon men of every creed and color to give their blood freely for the better order of things. Could not we call upon ourselves to guarantee to them the full unrestricted rights and privileges provided in our constitution? Even during the study on "We The Peoples" we wrote letters—thousands of them—concerning the freedom and welfare of mankind everywhere on the face of the earth—displaced persons—the sick, the homeless, the imprisoned, the Marshall Plan, the support of UN in its effort toward human rights, and the work of FAO and UNESCO. We plead for the practice at home of the democracy we proposed abroad.

Actually, the President of the United States believed we had an awakened, conscientious citizenship ready to make straight the crooked places in our midst. So, on December 5, 1946, he appointed a special committee on Civil Rights, composed of fifteen prominent citizens. For almost a year they gathered evidence on civil rights practices throughout the nation, holding hearings and preparing the report which was submitted to the President on October 29, 1947. This is the report (To Secure These Rights). The charge of the President to this committee was, "to prepare for me a written report. The substance of this report will be recommendations with respect to the adoption or establishment by legislation, or otherwise of more adequate and effective means and procedures for the protection of the civil rights of the people of the United States."

The ten proposals made by the President to

Congress on February 1, 1948, in his State of the Union address are the proposals of this committee. All the facts are available to any person anywhere. Careful study would change the tempers of many who have expressed themselves without being hampered with any of these facts. The Southeastern Jurisdiction meeting at Orlando, Florida, within the last few days voted to work for the state and federal legislation to guarantee civil rights.

Some of our liberals in the field of human relationships are beginning to suffer at the tongues of the uninformed the disinterested, and the uninspired. The liberal of today is the conservative of tomorrow. Let us remember to have charity for those who lead the hard way before us.

4. Our Rural America—Some one has said that under the present unchurched situation in our countryside that rural America could easily become one of the world's Mission fields. A very strong emphasis is to be made on this subject here tomorrow.

5. If we continue to look around us we will surely see some of the unprecedented opportunities for our great church. With the swift movement of our people to the west coast where only twenty-five percent are churched, there is the challenge to the church to move ahead of agriculture, industry, and the labor unions to make his way known.

6. Alaska—Recent authentic information says that Alaska leads the world in per capita consumption of liquor. This, in the face of expansion of aviation, there is a human tragedy. Siberia, just fifty-five miles away, is fastly becoming populated. Agricultural experiment stations are being established every hundred miles, longitudinally and latitudinally for the purpose of studying new crop growths for that climate. Alaska may become our forty-ninth state. The late Billy Mitchell has said, "Who owns Alaska, owns the world."

**OUTWARD**—There is Japan, whom the allies so recently defeated at war. The great General, MacArthur, has asked for hundreds of missionaries and teachers to help in re-making the nation into a Christian one. Our Church was asked to supply its quota of highly skilled workers for a period of three years service (40). As yet we have not secured them while Roman Catholics and other groups have done so quickly. You remember how we went out and died in war there—now its the challenge to live and make a life.

Korea is in a state of confusion, being torn on one hand with the political division for allied occupation and on the other by the bidding of religions and other ideologies for a place in their heart. The claims of Christ and his church are making a great appeal to the thirty million Koreans.

Latin America is the American frontier of the Methodist Church. We have Jim and Lilly Major there now and Miss Mary McSwain, who is home on furlough, will speak to us later. During this year we will celebrate our seventy-five years of work in Mexico. We have Orlene McKimmey there.

India—Her state is truly symbolic of the aching world, and a new urgency about our Christian tasks is imperative. Union India and Pakistan—the two states of the new India have just been born. It is called the land of fertile paradoxes—religion mingled with politics, poverty, disease and illiteracy constitute a vicious circle which continues to hinder the progress of the sub-continent. Christianity has only to be offered to India to be accepted.

Africa—A person in Africa has said he is glad the people there have been made to feel that they are men. In industries so often they have been machines and nothing more. It is Christianity that has made them know they are men with lives to live. North Arkansas has Edith Martin there. She is the missionary who rolled up her sleeves and helped make coffins to bury the dead—yes, helping to make them know they are men.

Europe—The contribution of our church to  
(Continued on Page 14)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### WHAT HAPPENED ON A PUMPKIN LEAF

Once upon a time there was a vegetable garden in which were many things besides vegetables. There were worms and caterpillars and many different kinds of insects. On this particular day several insects had met on a large pumpkin leaf to gossip.

"I see by the latest copy of Insect Fashions that polka dots are the newest thing among the best people," said Mr. Lady-bug, "and I am glad of that, for my wife has been trying to get me to wear stripes for a change."

"And what is the matter with stripes?" asked Mr. Squash-bug.

"Nothing," replied Mr. Lady-bug, "but polka dots are said to be the newest style."

"Well," said Mr. Squash-bug, "I'm going to stick to stripes just the same. I cannot spend a cent on clothes this year, what ever the styles say."

"Then you'll be behind the times," said Mr. Lady-bug, a remark that made Mr. Squash-bug feel sad.

"Oh!" cried Miss Fuzzy Caterpillar. "What shall I do? I have just chosen my new wrap, and it cannot possibly have polka dots on it!"

"I'm sorry," replied Mr. Lady-bug, "but you should have waited before you made your choice. You will have to be out of style, that is all." Poor Miss Caterpillar crawled to the edge of the leaf to hide a tear.

"What about me?" asked a bright green three-cornered bug. "I heard that jade green was the color likely to be the favorite, and I have the newest shade of it. It would not be any prettier if it had polka dots."

"Oh, but you should have had the dots just the same," said Mr. Lady-bug. "It was a great mistake not to, and you will find yourself out of style."

The bright green three-cornered bug turned his head and coughed hard to keep the others from thinking it made any difference to him.

"Dear me!" sighed a red ant. "I wish I had known that sooner. I should have had a large polka dot on my back and a small one on my head, done in jet black!"

"Yes, it is a pity you were hasty," said Mr. Lady-bug. "You will be so old-fashioned." The poor ant cried so hard that his shoulders shook.

"What about me?" asked a large dragon-fly perched on the tip of the leaf. "Polka dots would not be becoming to me!"

"I can't help that," said Mr. Lady-bug. "It does not say that you must stop to think whether the style is becoming or not; it merely says that polka dots are the latest thing, so I am afraid you will look shabby this year." Mr. Dragon-fly hid his large eyes as well as he could with his front legs.

"Oh, but that does not mean me," said Miss Butterfly, who had chosen nearly all the colors of the rainbow. "No one can be more beautiful than I," and she turned slowly round so that the insects could see her.

"Well, my dear," said Mr. Lady-bug, "you may think so yourself, but according to the latest news you

are just a plain, everyday person, quite out of style."

Poor Miss Butterfly nearly cried out loud.

Now it happened that under the leaf sat a black beetle, who did not like the way Mr. Lady-bug was going on. Mr. Beetle had neither stripes nor polka dots. He was not fuzzy like the caterpillar, gauzy like the dragon-fly or colorful like the red ant, the bright green three-cornered bug or the rainbow butterfly. He thought it was time to put a stop to the doings; so he crawled out from under the leaf and said to Mr. Lady-bug, "Let me see that copy of Insect Fashions!"

Mr. Lady-bug was so startled he had not time to think; so he handed the magazine to Mr. Beetle and backed to the edge of the leaf. After a glance at the magazine Mr. Beetle read aloud:

"The latest styles for insects this year are as follows: Summer furs for caterpillars; lengthwise stripes

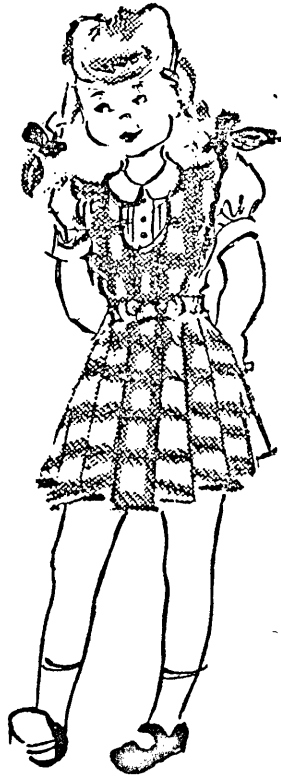
for squash-bugs and potato-bugs; crosswise stripes for ringed worms; gauze for dragon-flies; jade green for three-cornered bugs; red or black for ants; all colors for butterflies; and polka dots for lady-bugs."

"There," he said, "I thought so! Mr. Lady-bug did not give you the whole list of styles. You see, you are all in fashion, as I was sure you were. We shall now hear what Mr. Lady-bug has to say for himself."

But when they looked around they did not see Mr. Lady-bug, for he had flown away. So instead they said it was for him, and what do you think it was? Why, that the lady-bug is no gentleman.—Blanche Elizabeth Wade, in Youth's Companion.

Brown: "Have any of your childhood dreams been realized?"

Paul: "One of them. When my mother combed my hair, I used to wish I didn't have any."



### FANCY FREE

I bounced around the sidewalk  
Like an air-filled rubber ball;  
I danced upon the housetops  
And gave the Indian call.

I whizzed away to Saturn  
Like an air-plane rocket bomb,  
Then slid down colored rainbows  
To a Haiti drumming prom.

I skated across the ocean  
(It was frozen like a lake  
But cracked right in the middle  
Where mermaids were awake.)

I rode a sleigh to Santa,  
Though Christmas was just past,  
He shook my hand, and laughing,  
Said, "I see you came at last."

I told my MOM about it;  
Her face was soft with light  
As then she said, "Pretending  
Is fun, and quite all right."

—Mary Cureton Brumley.

## IN THE WORLD OF BOYS AND GIRLS

### THE SHADOWS ON THE WALL

When mother tucks me up in bed  
And then turns off the light,  
When I have said my evening prayers  
And kissed my dad good night,  
Then mother with an extra pat,  
And with a kiss or two,  
Goes off and leaves me there alone—  
I tell you what I do;  
I duck 'way down between the sheets  
And never stir at all,  
For fear I might look up and see  
The shadows on the wall!

I lie as quiet as can be,  
In hopes they'll go away;  
And yet, I know it's nothing  
But the tree across the way  
With the light a-shining through it,  
Casting shadows strange and queer  
And mother says I mustn't mind,  
There's not a thing to fear,  
And yet, although I'm big and brave,  
I almost have to call  
To mother, when I look and see  
Those shadows on the wall!

They stretch out arms so thin and long  
And curl up like a snake,  
They dance and chase around the wall

And keep me wide-awake,  
Sometimes they look like goblins  
With big, queer pumpkin heads,  
And other times the shadows  
Like a big, dark river spreads,  
With ships a-sailing in it  
And big black pirates tall,  
While I just lie a-shivering at  
The shadows on the wall!

You know it's funny, but there's times  
Those shadows show at night  
The things that I've been doing  
That I know weren't quite all right;  
One night our neighbor's cat was perched

Upon that shadow tree,  
A-looking, with its great green eyes  
Right at the bed and me,  
I never meant to hit him, just  
To scare him that was all,  
But I was sorry when I saw  
Those shadows on the wall!

—Mrs. M. S. Knigh, In Alabama Advocate.

### JUST FOR FUN

The bride was ordering her 1st ton of coal. "What kind of coal did you want?" the dealer asked.

"Kind?" exclaimed the bride, puzzled. "Are there different kinds?"

"Oh, yes," answered the dealer. "For instance, we have egg coal and chestnut coal."

"I'll take the egg coal," the bride promptly decided. "I'll be cooking eggs oftener than I will chestnuts."

\* \* \*

"How far to the nearest town?" inquired the motorist.

"Five miles, as the crow flies," was the reply.

"How far," persisted the motorist, "if the crow has to walk carrying a can of gasoline?"



# The Church Grows In Brazil

By ROBERT WHITFIELD WISDOM, Volta Redonda, Brazil

THE Methodist Church of Brazil is world Methodism's most rapidly growing branch. But at least two other denominations—the Baptist and Pentacostal groups—are outstripping the Methodists in presenting the Good News of the Bible and of personal Christian experience to great numbers of Brazilians. The mind of the Bra-

able to hobble about, he began faithfully to attend their services.

It was a great privilege for me to render the first ministerial services that church had received in many months. When I called for those who wished to confess their faith in Christ, six arose; three young people, two very poor people, and this old gentleman of distinc-

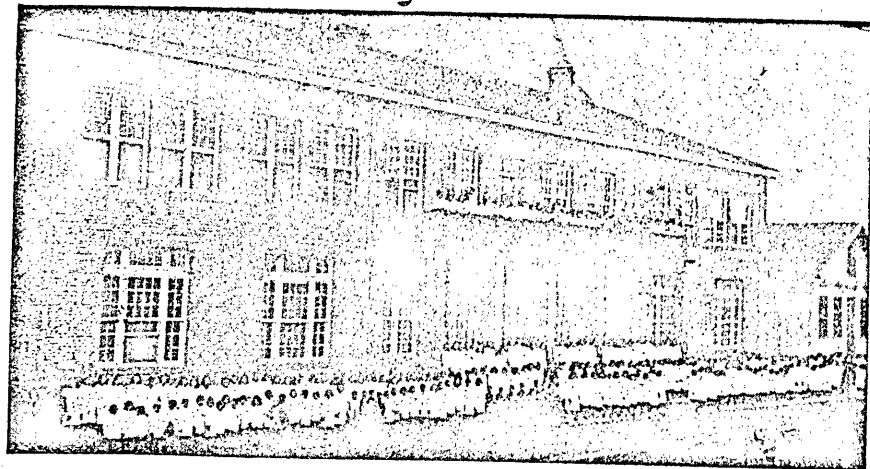
was easy to see that the old gentleman would have been only too glad to do so. That is how the church grows in Brazil.

Some time later, I had the thrilling experiences of making a very brief trip into what is called the "interior" of Brazil. We journeyed well into mountainous terrain before we descended from the narrow gauge railroad train and walked several miles to the farm of one of our more prosperous church members.

The next morning, horses were saddled and we set out over a trail that followed ridges from which sweeping views of the glories of nature could be seen: tumbling water-falls, quiet pasture lands, jetting rocks that were mountains in themselves. As far as I know, I was the first foreigner to set eyes upon these wonders. After two hours' ride, we arrived at a rambling farm house where we met about sixty

Brazil's new "City of Steel", Volta Redonda. What confronts us is not an ordinary pastorate, but an opportunity to use one of the world's most unique social situations to bring men face to face with Jesus Christ. It is not that new cities are so rare in the world—the United States has seen many a village mushroom from a country crossroads to a booming industrial center. What makes the situation unique is that the people who are transforming this particular crossroads into a modern city are themselves being transformed from the "hill folk" mentioned in preceding paragraphs, from people of the plains and forests to men and women who live in neat houses, attend night schools, visit doctors regularly, read daily newspapers, and in general are adapting themselves overnight to the advantages of Twentieth Century life.

The only religion many of these



The Methodist Girls School in Santa Maria, Brazil, is one of the most popular.

zilian has been prepared by an unseen Presence and the evangelist, pastor, or missionary only fits the key to the heart's door and releases what has been stored up there.

Let us cite three concrete examples: one of an old gentleman and his family; another of people from the "interior"; and the third of evangelism in a new city.

The elderly gentleman is a retired merchant of wide experience. Born and raised in the Catholic Church, under the same roof. The esteem

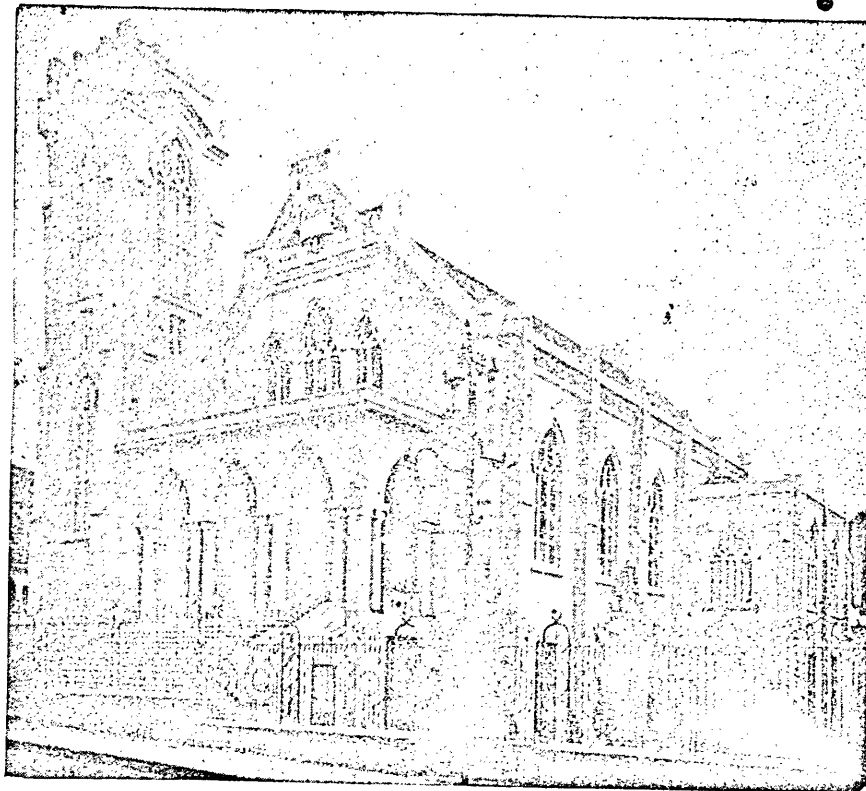
tion, one of the town's most respected citizens. Later I visited his home on the outskirts of the city and found that he had begun to talk about Christ with the members of his family, of which there are thirty. Years ago the old gentleman developed the unique scheme of adding a new wing to his large home upon the marriage of each of his children: each wing completely independent of the others, and yet all



This Sunday School class is one of several in the Methodist Orphanage, Rio de Janeiro, Brazil.

He lived a life of spiritual unrest. Turning from Catholicism, he tried to find his peace in different philosophies and in spiritualism. Old age brought with it a severe case of rheumatism. He became convinced that it was the prayers of his evangelical friends that were giving him the most relief from his pain. Certainly their visits endeared them personally to him. When he was

with which he was held within his own house was a good omen that other conversions would soon follow. I said to the women and children, whom he had called together for a period of family worship: "When you reach the same unity in regard to your faith in God as you already have in living together, you will have to add another wing to your house for your own church." It



Central Methodist Church in Juiz de Fora, Brazil, is crowded at all services.

other visitors who had traveled for hours over even more treacherous trails than we had come in order to attend Sunday School.

After the lesson, I addressed these people of the hills on the theme of "Faith, Hope, and Love." There was a dynamic attention paid to my heavy-tongued Portuguese. At the conclusion, when I asked if anyone wanted to accept Christ and begin to live a life based on these three Christian virtues, nine persons rose immediately in perfect harmony of movement, so evident was their agreement. Later we talked further with them concerning the implications of their decisions. Certainly, they had been previously prepared for the step they had taken, and another pastor would later receive them as members of the Church: all we had done was to give them the chance to demonstrate their faith. That is how the church grows in Brazil.

More recently, the Bishop of the Methodist Church here in Brazil has entrusted me with responsibility for developing Methodist work in

people know is inextricably bound to their barefoot days: to superstition, poverty, and ignorance. Religion, as such, has lost its attraction for them; their eyes are on what is new and practical. That is why the message of the New Life in Christ that meets the demands of their daily struggles is something that they listen to with appreciation.

Last week I led a number of teams in visiting from door to door in different sections of this city. Over 1,000 visits were made. From this first-hand evidence, I can say beyond doubt that the people are eager to hear and accept the Gospel of Jesus Christ. We are faced with the opportunity of a life-time. But our hope is in God. That is how the church grows in Brazil—not just here in Volta Redonda, but in a thousand other cities, and villages in this great land of the Future.

The mark of a Saint is not perfection, but consecration. A saint is not a man without faults, but a man who has given himself without reserve to God.—Wescott.

## Three Hundred Overseas Students Are Crusade Scholars In U.S.

THREE hundred foreign students from the overseas mission fields served by the Methodist Church have been brought to the United States during the past three years for special undergraduate or post-graduate

Board of Education.

The two agencies have already allocated \$1,075,000 for the education of these young people and for a smaller group to be trained in their own countries, Dr. Diffendorfer says. He and other church lead-

19 to Latin America; 16 to the Philippines; 16 to Korea; 9 to Africa; and smaller numbers to Malaya, Syria, New Zealand, Fiji Islands, Puerto Rico, Australia, and to Japanese Americans in the U. S. A. Six scholarships were awarded

Most of the scholarship students are taking courses along four main lines: for the ministry, for secular or religion teaching, for medicine or nursing, or for agricultural and industrial training. But there are also some who are specializing in plastic



Some of the more than 300 graduate students given special training in the United States under the "Crusade Scholar" plan, financed by the Crusade for Christ, and administered by the Board of Missions and Church Extension and by the General Board of Education.

These are the students now at Scarritt College, Nashville, Tenn. They are: (left to right)

Mr. Hock Hin Chew, Singapore, Malaya; Mrs. Samuel Araya, Santiago, Chile; Miss Ung-Pao Woo, Keating, China; Dr. Esther Peh, Kiukiang, Kiangsi, China; Mr. Samuel Araya, Santiago, Chile; Miss Ruth Bender, D. Federal, Brazil; Miss Rosa Romano, Belo Horizonte-Minas, Brazil; Mr. Yang Fen Lui, Foochow, China; Miss Chanda Chrisdas, Hyderabad, Deccan, India; Miss Sarah Hung, Putien, Fukien, China; Miss Edna Tsai, Nanping, Fukien, China; Mrs. Angel Sianz, Mar del Plata, Argentina; Mrs. Hock Hin Chew, Singapore, Malaya; Miss Julia Albricias, Spain; Mrs. Raul F. Cardoso, Ramos Mejia, Argentina; Miss Violeta Cavallero, Montevideo, Uruguay; Miss Lois Wang, Nanchang, Ki, China; Miss Sunshine Berggreen, Bergen, Norway; Miss Akilla Zaidi, Algeria; Miss Ada Luke, Mohamadabad, India; Miss Monica Forsell, Kristinestad, Finland; Miss Louise Hwang, Putien, Fukien, China; Miss You Du Kang, Korea; Dr. Samuel Lee, Peking, China; Mr. Sainz, Mar del Plata, Argentina; and Mr. Raul F. Cardoso, Ramos Mejia, Argentina.

schooling, it is announced by Dr. Ralph E. Diffendorfer, executive secretary of the denomination's Board of Missions and Church Extension. These young people are now in colleges and universities in every state in the United States, on scholarships raised by the Methodist Church in its "Crusade for Christ" campaign. The scholarships are administered jointly by the Board of Missions and the Church's General

ers hope that this scholarship allocation will become a continuing missionary service enterprise of the Methodist Church, and that the General Conference, meeting in Boston in April, will authorize the raising of \$250,000 per year for this work.

Of the 300 scholarships awarded, 147 went to young people of China, most of them college graduates entering American professional schools; 41 to India; 23 to Europe;

to young Greeks who are candidates for the priesthood of the Greek Orthodox Church; they are studying in six different Methodist theological seminaries.

Some scholarships are being held for later use by students from war-restricted countries, principally Germany and Japan; and some are being used in institutions in Africa, China, India, and the Philippines.

surgeon, church legal adviser, social worker, or psychiatrist. Scholarships range from one to three years in length.

"I believe that these Crusade scholarships are one of the most important contributions the Methodist Church is making to international and inter-racial goodwill and understanding," says Dr. Diffendorfer.

### RECORDINGS TELL THE STORY

Every district superintendent in Methodism already has, or soon will have available four or five free phonograph records for use during the April and May Crusade for Christ emphasis on bringing adults into the church school.

A novel method has been used in preparing these recordings. Instead of following a carefully written script and using professional recording artists, the Rev. Leo Rippey and Charles Turner, Jr., of the General Board of Education, sat down before a microphone and engaged in a rapid-fire spontaneous discussion on how to bring adults into the church school.

The result of this unrehearsed conversation is a fast moving, vigorous and down-to-earth presentation of ideas which can be followed in any church.

The recordings take about eight minutes to play. Inquiries should be directed to the executive secretary of each conference.—Crusade News Bulletin.

The only thing wrong with the church is what is wrong with you and me.—Ex.

### 30TH ANNIVERSARY OF VELLORE MEDICAL

The thirtieth anniversary of the founding of the Christian Medical College in Vellore, South India, is being observed this year by scores of church, missionary, medical, and nursing societies throughout the United States and Canada. The College was founded by Dr. Ida Scudder, daughter of American missionaries to India, and is now in the process of expansion so that practically all major American churches in India support its work.

Almost all the Christian Indian doctors and nurses of both India and Pakistan are trained there, and it trains also large number of Hindu and Moslem medical workers. According to Miss Sarah Scudder Lyon, American representative, the importance of the College can be gleaned from the fact there is only one doctor for each 10,000 persons in India, and only one nurse for each 60,000 persons. The College is now granting medical and nursing degrees.

"See that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father."—Matthew 18:10.

### MEETING OF ALFRED WASSON UNION

The Alfred Wasson Union of Washington and Benton Counties met Monday evening, March 29, in the First Methodist Church in Springdale.

The meeting began with the worship program presented by Springdale Methodist Youth Fellowship, with Peggy Edwards as the leader. A solo was sung by Betty Crain from Harmon and a short talk was given by Anne Misenhimer. This was followed by the installation of the newly elected officers who were: Marjorie Hammond, President, Wiggins Memorial, Fayetteville; Thomas Bair, Vice-President, Bentonville; Connie May, Secretary, Bentonville; Ruth Benbrook, Treasurer, Rogers; Mary Sanderlin, Reporter, Wiggins Memorial, Fayetteville; James Craig, Adult Advisory Counselor, Rogers. They were installed by the Rev. Paul M. Bumpers of Wiggins Memorial, Fayetteville.

Following the installation a quartet consisting of Mary Sue Webb, Betty Joe Elmer, Nancy Jo Steele, and Mary Elizabeth Watts sang. To conclude the program a picture was shown by Rev. H. D. Womack on "The Alcohol Problem," then a forum discussion of the subject.

### REV. C. F. GOLDEN JOINS MISSION STAFF

The Rev. Charles F. Golden, a member of Lexington Conference, has been appointed field worker assisting Dr. Edgar A. Love, superintendent of the Department of Negro Work, Board of Missions and Church Extension. A graduate of Clark College and Gammon Theological Seminary, Mr. Golden served as chaplain in the European theater during World War II. Prior to entering the chaplaincy, he was pastor of Wesley Church, Little Rock, Ark., and instructor of religion at Philander Smith College.

Do good to thy friend to keep him, to thy enemy to gain him.—Benjamin Franklin.

Either men will be governed by God, or they will be ruled by tyrants.—William Penn.

Following the program the group went to the basement for recreation which was led by Georgia May Newton, Fay Marie Stafford. Refreshments were served.

Siloam won the attendance banner. The next meeting is to be at Siloam Springs the fourth Monday in April.—Mary Sandlin, Reporter.



## Plan 200 Years Of "Father Of Hymnody"

PROTESTANT churches, choirs, and musical and worship groups and classes throughout the English-speaking world are being urged by the Hymn Society of America, Dr. T. Tertius Noble, president, to observe the year 1948 as a "Watts Year's," marking the two hundredth anniversary of the death (November 25, 1748) of Dr. Isaac Watts, "the father of modern hymnody."

The observance will take the form of hymn festivals by local churches or groups of churches, programs of Watts hymns in regular church services, special programs of Watts hymns in schools or by community choruses, special local radio programs of music and comment, exhibits of old hymnals and related materials in libraries, and study groups especially within women's societies and church schools.

Dr. Lindsay B. Longacre, formerly of the Iliff School of Theology, is chairman of the Hymn Society's celebration committee; and the program of worship prepared for church observances was written by Dr.

Philip S. Watters of Drew Seminary. Materials and further information regarding celebrations may be secured from the executive secretary of the Society, Dr. Reginald L.



McAll at 2268 Sedgwick Avenue, New York, N. Y.

While Dr. Watts was also a noted preacher, theologian and educator, it is through his hymns and "Christianizing of the Psalms" that he is known today, and will live wherever the English language is spoken. A dissenting minister, he broke away from the traditional metrical psalms of earlier Protestantism, made new and free translations that were in most cases truly poetic, introducing the name of Christ and

Jesus into hymns basically Old Testament concepts, and later producing many original "spiritual songs." In some of these he seems to have foreseen certain scientific truths and points of view common today.

The following are the first lines of hymns by Dr. Watts still found in the principal Protestant hymnals of America: "Am I a soldier of the Cross?" "Before Jehovah's awful throne", "Come, Holy Spirit, heavenly Dove", "Come, let us join our cheerful songs", "Come, sound his praise abroad", "Come, we that love the Lord", "From all that dwell below the skies", "Give me the wings of faith to rise", "God is the refuge of his saints", "Jesus shall reign where'er the sun", "Joy to the world! the Lord is come", "My God, how endless is thy love", "O God, our help in ages past", "Sweet is the work, my God and King", "There is a land of pure delight", "When I survey the wondrous cross". Eight of Dr. Watts' hymns have been woven into the worship service prepared by Dr. Watters.

### NEWS ABOUT HENDRIX COLLEGE

#### Students Attend Conference At Magnolia

Fifteen students last week attended the three-day annual meeting of the Arkansas Methodist Student Movement held in Magnolia.

Bidd McMahon, a senior student from Conway, is president of the state organization and Lois King, a junior student also from Conway, is treasurer of the group. Rev. J. S. Upton, professor of religion, is state director.

Dr. McFerrin Stowe, representative of the Methodist Church for inter-seminary relations and a 1932 Hendrix graduate, was the principal speaker at the conference, the theme of which was "The Church's Answer to a Secular World." The program for the meetings also included group discussion, worship, and a workshop of Wesley Foundation problems directed by Rev. Carl Keithley, a Hendrix instructor of religion. Rev. J. S. Upton, professor of religion, is state director for the Student Movement.

Those attending from Hendrix were Martha Love and Sue Osment of Jonesboro, Robert Simpson of Hot Springs, Nancy Schisler of Passo Fundo, Brazil, Linda Smith of Gurdon, Bob Henry and Blanche Foreman of Conway, Joe Wilson of El Dorado, Carol Beth Cade of Pine Bluff, Bettie Whitman of Malvern, Jim Clemons of Wynne, Miller Williams of Fort Smith, and Lola Featherstone of Paris.

#### "Joan of Lorraine" Presented

The Hendrix Players production of Maxwell Anderson's Broadway hit play "Joan of Lorraine" was presented on three consecutive nights at the college last week.

King of Perry; Billie Ruth Stokes of Batesville; Hallie Jo Hart of Camden; Fred Holt of Warren; and Arthur Porter of Morrilton.

The play was in reality a play within a play with a group of actors preparing to produce the play, "Joan of Arc". Maxwell Anderson, the author, has woven the story of Joan's visions and faith into the meaning of faith today.

#### Yearbooks To Be Ready Soon

According to Tom Hervey, editor of the 1948 Troubadour, student-published yearbooks will be ready for distribution sometime this month.

All copy for the 224-page book has been turned in and all proof has been read. The book is being printed by Hurley Company, Inc.,

of Camden.

Eric Wade of Pine Bluff is business manager for the Troubadour. Mr. Hervey, a senior at the college, is also from Pine Bluff.

God is able to meet the need of all and will fulfill every desire; it is just a question of your hunger for righteousness.—R. A. Butler.

A man has to live with himself, and he should see to it that he is always in good company.—Charles Evans Hughes.

Talent develops itself in solitude; character in the stream of life.—Goethe.

### SCHOOL FOR DIRECTORS OF CHRISTIAN EDUCATION

Nashville, Tenn. — The second school for Methodist local church directors of Christian education in the South Central Jurisdiction will be held at Perkins School of Theology, Dallas, Texas, July 13—August 13, it has been announced by Dr. W. McFerron Stowe, who is in charge of special training enterprises for the Methodist General Board of Education.

Scholarships covering room, fees and tuition are being offered to twenty-five directors who will be chosen by the executive secretaries of their respective annual conferences.

A cooperative enterprise of Perkins School of Theology and the General Board's Division of the Local Church, the school will include class work, observation, and laboratory schools in which opportunities will be offered for participation in the best type program of Christian education as carried on in five or six of the leading Protestant churches of Dallas. Two laboratory schools have been planned—one conducted by children's workers at Highland Park Methodist Church and the other by intermediate and senior workers at University Park Methodist Church.

Heading the courses offered will be "The Administration and Supervision of Religious Education in the Local Church" by Dr. L. F. Sensabaugh, director of Christian education for Highland Park Methodist Church, Dallas.

Miss Clarice Bowman of the Youth Department staff, General Board of Education, will serve as supervisor of the two laboratory schools. Other leaders include Mrs. Evelyn Brooks and Mrs. Halcuit Moore, Dallas; Mrs. C. W. Kent, Waxahachie, Texas; Miss Mary Shipp Sanders, Denton, Texas; and Mrs. Bob O. Clark, Trenton, Tennessee.

To avoid criticism: say nothing; do nothing; be nothing.—Ex.

*We NEVER Graduate*  
from CHURCH SCHOOL

ADULTS need to keep  
close to CHRIST by  
CONSTANT STUDY

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Church School Day Offerings

Church School Day offerings are already beginning to arrive in the office. The following offerings have been received:

Batesville, First Church .....	\$ 100.00
Fort Smith, First Church .....	200.00
Magazine .....	4.00
Wesley's Chapel .....	2.00

Church School Day offerings are to be sent to Board of Education, Hendrix Station, Conway.

A number of Church Schools have ordered their Church School Day programs. The Conference office will be glad to send as many as five Church School Day programs to any Church School and seven to the larger churches.

The offerings on Church School Day are most important to the Board of Education, but the Board of Education staff is concerned that the programs serve the purpose of bringing the Church School before the church. We believe that the present year's program can be very meaningful to any local church which uses it. Should it be impossible to have this program in your local church on April 18, we hope that the earliest possible date will be used for the program.

Some churches have an amount in their budget for Church School Day. We appreciate that consideration on the part of any local church. However, we hope that no church will stop with the idea of an offering, but will go on to the larger thing of providing the funds plus making the day of the greatest possible value in the promotion of Christian education work in the local church.

Reports coming to our office indicate that Midland Heights, Fort Smith, is having splendid increases in Church School attendance, having broken all previous records. This is also true for Walnut Ridge Church School.

### Youth Assemblies At Conway

Some questions are being raised as to what assemblies will be held at Conway this summer for young people.

The North Arkansas Conference is planning for three youth assemblies to be held at Conway.

The first will be the Conference-wide Youth Assembly to be held May 31-June 4. This assembly is for young people, ages 17-23, and young people who are high school graduates at 16. Should a local church not have a young person in either of those two groups such a church will be permitted to send a local church Methodist Youth Fellowship officer as a delegate, provided that officer is at least 16 years of age.

This assembly is held as a leadership training program for developing leadership for local church Methodist Youth Fellowships. Special provision is being made this year for the training of fellowship teams to assist local churches.

Any district planning to send a fellowship team into the assembly should write the Conference youth president, Miss Sue Osment, Hendrix Station, Conway.

There will be a Senior Assembly at Hendrix College, July 5-9. This

## Sets Record Despite Handicap



Lafayette, Va. — Thirty-two years without missing a Sunday at her church school, in spite of the handicap of helpless invalidism, is the record of cheerful Miss Lillian Wallthall of this community.

She and her father, J. G. Wallthall, her wheelchair chauffeur, have just been honored in a commendation from Dr. M. Leo Rippey of Nashville, Tenn., director of the

program is to provide for seniors, ages 15-17, not otherwise provided for.

There will be a Christian Adventure Assembly for Intermediates, ages 12-14, July 19-23. This assembly is for the Intermediates of Searcy and Helena Districts and such other groups of Intermediates as are not otherwise provided for.

There are to be a large number of camps conducted during the summer. Most of these will be for Intermediates, but some of them will make provision for Seniors also.

The Conference-wide Assembly is the only program provided for older youth. It is a delegated body and selected the officers for the Conference Methodist Youth Fellowship. Each local church group of young people should strive to have a delegate in this assembly so as to share in the Conference-wide Youth program. Until May 1 no church can register more than one young person.

Plans are underway to send out folder and enrollment card for the

Department of Christian Education of Adults of The Methodist Church.

Their citation for fidelity was made in connection with the April-May "Crusade for Christ" effort to increase adult attendance in the 37,450 Sunday schools of the denomination.

With the Wallthalls is the Rev. E. W. Dean, their pastor.

Conference-wide Assembly. Your youth group should be making plans to send a delegate and be ready to register the delegate when the forms reach your local church. Our space will be limited again this year.

### Young Adult Conference

Plans are being worked out for a Young Adult Conference for the North Arkansas Conference to be held on the Hendrix Campus, Conway, July 15-16.

We have secured Rev. Robert Clemmons as the General Board Representative for this program.

You will want to enroll representatives from your young adult group in this conference meeting.

### Camping Conference

More than forty people participated in a camping conference held at Conway, March 30. No effort was made to bring in all the leaders of camping program. It will be necessary to conduct a number of area meetings in order to train leader-

## NEW RADIO SERIES PROMOTES CHURCH

Nashville, Tenn. — An announcement from the Board of Education here tells of the Crusade for Christ radio transcription series, "The Church's One Foundation," which features short talks by Bishop Paul B. Kern, president of the Council of Bishops.

Bishop Kern discusses the teachings of Jesus as applied to every day life. The series of 13 fifteen-minute programs is designed to create public opinion for church school attendance. Stations throughout the country will broadcast the program during the spring months.

Music is furnished by the Methodist Network choir, a group experienced in broadcast work. The recordings are interdenominational in scope and appeal, and their broadcast is being sponsored by ministerial associations in many cities.

All Methodist ministers in cities where the recordings are to be broadcast have been notified. Inquiries for information as to the hour and station should be directed to the minister of the local church. Already 115 stations have agreed to broadcast the program, and through them the nation will be blanketed.

## SCHOOL ATTENDANCE "OUT BY EASTER"

Baton Rouge, La. — The 'Out By Easter' objective turned out to an "out two weeks before Easter" victory for Methodists of the Baton Rouge District of the Louisiana Conference!

The district goal for the church school crusade was set as 9,413 by the end of the year. Through a special campaign, however, instituted by District Superintendent Virgil D. Morris, effort was made to be out by Easter. But even this goal was bettered by mid-March.

Baton Rouge district records a gain of 3,104 during the Crusade period. And this was reached despite the fact that several churches were shifted to other districts it is stated. On February 1, church school enrollment totaled 9,128; in six weeks the total was raised by an increase of 285.

The Shreveport district of the Conference has shown an increase of 41 percent since the beginning of the Crusade period. Other district church school enrollment gains in the Conference during the three-year period are Monroe, 30 percent; Alexandria, 27 percent; New Orleans, 26 percent; Lake Charles, 18 percent, and Ruston, 14 percent.

Other gains in the Conference, which were in a measure undergirded by the Crusade movement, are seen in ministerial support, church membership and World Service giving.

ship for the summer camping program.

Rev. Glenn Sanford and Rev. H. O. Eggensperger assisted the executive secretary in carrying on the discussion groups for the camping conference.

The participation in the discussion on the part of those attending made it a very significant meeting.

You can't spell "brothers" and not spell "Others". Baptist Standard.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## NELLIE DYER WRITES FROM KOREA

Dear Friends:

Many of you have not heard from me since I arrived in Korea last June. Living and working conditions here are such that the writing of many letters is impossible. Therefore I am sending you this general letter instead of writing a personal letter to each of you as I should like to do.

I arrived in Seoul June 26th and stayed there until the end of August when I moved to the city many of you know as Songdo. It is known to the United States Army as Kaesong. The present population is about 100,000. There are ten of us missionaries living here. I live in the household with Miss Nannie Black who is the head of our Woman's Social Center, Miss Bertha Smith who teaches in the Anglo-Korean Boys' Middle School, and Miss Helen Rosser who is a public health nurse. In the missionary residence near us live Dr. and Mrs. E. W. Anderson, the Rev. and Mrs. L. P. Anderson, and the Rev. and Mrs. L. C. Brannon. During the years we were out of the country our missionary residence was occupied by Japanese and later by American soldiers. It had to be repaired before we could move into it. We came to Songdo the last of August in order to be here for the opening of school but for several weeks we had to sleep in a room in one of our institutions and eat at an army mess. Finally we were able to move into our house. I shall not weary you with an account of the troubles we have had establishing and carrying on our housekeeping under present conditions but it has taken a great deal more time and effort than we have ever had to give to such work before. In addition we had to begin our work in the institutions to which we had been appointed. Gradually we are getting things repaired and arranged so that housekeeping is a little more normal. We buy our food at the army commissary in Seoul.

Songdo is north of Seoul and just below the thirty-eight parallel which separates the Russian from the American zone in Korea. About two miles from our house, just beyond the crest of the mountain which I can look out on as I write, is one of Russia's "Iron Curtains". Since this very tragic division of the country was made thousands of refugees from Russian occupied territory have poured through this city. They continue to come although efforts to keep them from leaving the other zone have resulted in great suffering and sometimes death through trying to come south. A camp has been set up where the refugees are fed and processed. Most of them are sent to other parts of the American zone but many have remained here. One of our missionary residences on this compound is occupied by more than thirty of these people. Their presence is a constant reminder to me of the many refugees in this country who are poorly housed, clothed, and fed this winter. These and many others have been helped by the relief supplies you sent by me when I returned or have sent to me since my arrival here. It has been a privilege to pass your gifts to Koreans.

## BENEATH THE CROSS

*Beneath the cross of Jesus  
I fain would take my stand,  
The shadow of a mighty rock  
Within a weary land;  
A home within the wilderness,  
A rest upon the way,  
From the burning of the noontide heat,  
And the burden of the day.*

*Upon the cross of Jesus  
Mine eye at times can see  
The very dying form of One  
Who suffered there for me;  
And from my smitten heart with tears  
Two wonders I confess—  
The wonders of His glorious love  
And my unworthiness.*

*I take, O cross, thy shadow  
For my abiding-place;  
I ask no other sunshine than  
The sunshine of His face;  
Content to let the world go by,  
To know no gain nor loss,  
My sinful self my only shame,  
My glory all the cross. Amen.*

—Elizabeth C. Clephan

They have been greatly appreciated. In these days expressions of friendship from people in America to people in Korea have great value. We have been told not to have relief packages sent to our APO address. If any of you want to send relief supplies I can give you the names and addresses of Koreans to whom they can be sent. It is well to have the address written in Korean and I can send you slips with addresses on them which you can paste on packages. You can also secure these slips from my mother, Mrs. E. Dyer, 1628 Independence St., Conway, Arkansas.

I was appointed to Holston (Myung Duk) Girls' Middle School. Most of my work in Korea before the war was in this school and I was especially happy to be able to return. Students, teachers, and graduates have given me a very gracious welcome. At a time like this I think it is a good thing to work in an institution where one has "roots", so to speak, and I feel that I do have in Holston. Some of the girls I taught when I first came to the school years ago now have daughters attending. I have hundreds of former students in this city and many friends outside the school. Therefore my return to Holston and Songdo was somewhat like a homecoming. From September until Christmas vacation I went to Ewha Woman's University for one day a week. On that day I taught Western History four periods. However, I am having to give up this teaching because travel by train between here and Seoul is practically impossible. I do this very reluctantly but travel during cold weather on a train without heat and light and with the windows out for perhaps seven hours after indefinite waiting has forced me to agree with my friends that I cannot continue. Since I am having to give up my work at Ewha I can give more time to Holston.

I want to thank those of you who sent me used Christmas cards to distribute. I hoped to get about four

hundred but received between three and four thousand. I could have distributed many more. The Koreans have so few beautiful things these days that the cards you sent were treasured by the many who received them. As some of you know, I brought back with me a Tri-Purpose Projector in which I can use 2"x2" slides and also filmstrips. We have made very effective use of this projector during the past months with students and young peoples' groups.

Their experiences during the years of Japanese oppression, especially during the years of the war, left wounds in the spirits of many of the Koreans. Some of these wounds will probably never heal in this generation. But as long as these wounds stay open unity and progress in church and state are very difficult. We who love the people are distressed over their spiritual sufferings. The Koreans were overjoyed in August 1945 when they were liberated from the Japanese. But the division of the country, its occupation by foreign troops, and the economic distress of the people all have helped to create a feeling of hopelessness and sometimes despair and desperation. The future looks dark and uncertain. Such a condition doubtless aids the growth of Communism. However, if it were not for an outside force I think most of the people would be against Communism. As it is, it is difficult to say what is in store for this country.

I am very grateful to you for many things—your help in relief, the many gifts you gave me for myself and the work before my return, the Christmas cards you sent recently to give happiness to the Koreans, your letters and cards to me personally, and especially for your unfailing confidence. Although it is impossible to write often be assured that the thought of my friends is a source of joy and strength to me always.

Sincerely yours,  
Nellie Dyer

## LITTLE ROCK CONFERENCE W. S. C. S. CLOSES SUCCESSFUL YEAR

The address of the Conference President, Mrs. E. D. Galloway will be found in this issue of the Arkansas Methodist. A general report of the Conference will appear in the issue of next week.

## ZONE MEETS AT STAMPS

On March 14, the First Methodist Church of Stamps was glad to welcome a zone meeting of churches in Texarkana District. Mrs. E. S. Johnson, president, W. S. C. S., Stamps opened the meeting and Mrs. T. H. Owens, District Secretary of Spiritual Life, led a worship service, during which special music was rendered by Mrs. J. W. Gladney, Stamps. Mrs. G. M. McKnight, Lewisville, Zone Chairman, presided and the following officers were elected: Mrs. W. R. Boney, Stamps, Chairman; Mrs. Dale Turner, Lewisville, vice-president; Mrs. Henry Knight, Stamps, secretary.

The district president, Mrs. W. F. Meissner, Texarkana, presented the following district officers in reports: Secretary Spiritual Life, Mrs. T. H. Owens, Stamps; Treasurer, Mrs. W. L. Phillips, Ashdown; Secretary Literature and Publications, Miss Kate Cargyle, Texarkana; Secretary Youth Work, Mrs. Edward Harris, Texarkana. Mrs. Lillian Cole, Magnolia, Jurisdiction Secretary Literature and Publications, opened our eyes to many new uses for our fine literature by a talk and a skit, "The New Look", in which she was assisted by Miss Kate Cargyle.

The group was especially privileged to have Miss Mary McSwain of the Methodist Institute in Brazil, who told of the successful work of her pupils.

After the benediction by Rev. J. A. Simpson, Lewisville a reception was held in the social hall in honor of Miss McSwain.—Mrs. F. P. Johnson.

## PROMOTION SECRETARY REPORTS PROGRESS

The Promotion Secretaries of the eight districts made possible a wonderful report for the North Arkansas Conference. Outstanding among our achievements was the gain in membership—a total of 1757 new members, with a net gain of 1154. This represented a 13½ percent gain.

We worked at the task of organizing new societies with such zest that, at the end of the first quarter, we led the Division with 15 new societies. Nine more during the year brought our total to 24, but we lost a few so that our net gain in societies was 18.

We almost doubled the number of societies using the Goals; but we still have barely half following this important step. In order to succeed we must "Plan our work and work our plan."

We are happy over the progress made in 1947, but we enter the new year more keenly aware of the unfinished tasks that are ours.—Mrs. W. F. Cooley.

Nursing a grudge is always a tiresome business.—Christian Advocate.



# CURRENT NEWS IN ARKANSAS METHODISM

## WEINER-HICKORY RIDGE CHARGE

On our return to this charge we were well received. The Hickory Ridge Church gave the parsonage family a very generous food shower and at Christmas time the church and W. S. C. S. of Weiner gave the pastor and his family each a substantial gift.

On January 18 we moved into our new church at Weiner. The sanctuary is not yet completed but a large room in the basement and five other rooms are finished, and we are enjoying worshipping there after having used a one-room building for many years.

Feb. 9-20th we held our revival meeting at Weiner. Rev. J. Albert Gatlin, our district superintendent, did some forceful preaching and Rev. Lee Anderson our pastor at Weona, was very efficient in his leadership of the singing and working with children and youth. We now have a choir of 18 voices which is the best the church has had in its history.

The meeting left our church with a deeper spiritual experience and more people are entering into the service which gives an enlarged program. There were six additions on profession to faith.

A junior choir has been organized which had a part in the sacrificial meal service. The Methodist and Christian Churches co-operated in a sunrise service Easter morning. The choir gave an Easter Cantata entitled "A Living Redeemer", at 4 p. m. It was directed by B. Q. Lamberth of the Huntington Avenue Methodist Church, Jonesboro. We appreciate his services.

On March 7th we began our revival meeting at Hickory Ridge. Rev. Irl Bridenthal, our pastor at Lepanto, did the preaching. He preached morning and evening for 12 days. His messages were clear and forceful gospel messages which produced conviction and conversions. His personal work was very helpful. Bro. Bridenthal is a very hard worker. We are very grateful to him for giving us of his time and also to his church at Lepanto for their generosity in sparing him for this meeting. It is a brotherly spirit in a church in these times when there is so much to be done on any charge for a church to share their pastor to help out another church in their evangelical effort.

There were 28 additions to the church on profession of faith and one by statement as a result of this meeting. Both meetings were better attended than any time during my four years here. Both Sunday Schools are growing. On Palm Sunday we had a record attendance at Hickory Ridge which was exceeded on Easter Sunday. This was only a record for this year but a record attendance never before reached in the history of the church.

During the meeting at Hickory Ridge we checked the families in attendance several evenings and it was revealed that they exceeded the number of families who were members of the church.

The choir of Hickory Ridge meets each week for practice and the pastor has an instruction class of Juniors and Youth meeting each week. Also a junior choir of 19 meets each week. We have kept a very active Woman's Society at each

## THE WORK AT PARKERS CHAPEL

Parkers Chapel young people were in charge of the Sunday night service on March 21. Howard Childs, a sophomore in high school at Parkers Chapel who has dedicated his life to the service of the church to become a minister, delivered the sermon. Peggy Sue Hinson, also a Life Service member, gave an inspirational talk on "What I Owe My Church."

The choir, under the leadership of Mrs. Jack Britt and Mrs. Jodie Cammack, rendered special music.

Glynn Cottrell sang "Just For Today" and Helen Beach sang "Near to the Heart of God."

A dedication service was held and one junior and two senior young people pledged themselves to full time service for the Kingdom of God.

Rev. O. C. Birdwell is the pastor at Parkers Chapel. Along with Mrs. Birdwell and his co-workers a great work is being done.

Mrs. Jack Britt is counselor of the M. Y. F. division and Mrs. Clifton Cook is teacher of the M. Y. F. group in the Church School. Mr. and Mrs. Williamson are teachers of the Young Adult Class. Mrs. Jodie Cammack is pianist. Horace Williamson is Church School superintendent.

The entire church rejoices with Brother and Mrs. Birdwell and their co-workers in the work that is being accomplished with our young people.

The youth of today is the hope of the world tomorrow. May we as laymen work diligently to preserve our youth.—Reporter.

## BUFFALO ISLAND M. Y. F.

The Buffalo Island M. Y. F. met at Black Oak on March 15. Black Oak presented the following program with Harry Isbell as program leader: Song, prayer, vocal duet and "How He Helped" given by eight young people.

In the business session which followed it was decided to have an executive meeting in which matters would be discussed to be brought before the group. The roll was called as follows: St. John 24; Carraway, 10; Black Oak, 17; Macey, 24; Monette, 22; Malina, 6; Lake View, 14; Sunny Land, 7; total 124. The minutes of the last meeting were read by Rosalee Cunningham, secretary.

In the social period which followed games were played and refreshments were served.

During this time the officers met and decided to have the group vote on bringing a special offering to the next meeting for the Wayland Springs Camp as the way of raising our quota of \$150.00. This was accepted.

The next meeting will be at Lake View, April 19, at 7:30.—Joey Welch, Reporter.

of these churches.

We are growing as a charge and the pastor is kept busy and happy.

We ask the prayers of our friends of other charges where we have served as well as other of our friends, that we may be able to grow with these fine churches and be able to help them to continue in their growth.—Porter Weaver, Pastor.

## A TRIP WITH THE METHODIST YOUTH FUND DOLLAR

The Little Rock Methodist Sub-district Youth at their last meeting on March 15th took an extended trip during the period of the evening. On entering First Methodist Church they were given passports to four different places and were assigned to one of the four pilots. The pilots were: Bob Hale, Buddy Garrett, Bob Smart, and Frank Mackey. Each individual was also given a dollar (the kind which can be manufactured on the mimeograph) divided into four parts according to the organization through which it passes to be administered. Each passenger had to pay the proper amount in order to be admitted into the various places to which he was flown.

One of the stops was made to see how the W. S. C. S. spends 50 cents of each dollar. This exhibit was under the direction of Miss Eleanor Hill, assisted by the secretaries of youth work from the local W. S. C. S. Here booths were set up with articles from the different countries where missionary work is being promoted. Each booth had a map on which were located the places of mission work, foods, pictures, and various other products. Mrs. S. C. Johnson of Asbury had charge of a booth on Czechoslovakia; Mrs. Charley Carter of Winfield, Alaska; Mrs. Walter Newton of Scott St., India; Mrs. V. B. Story of Pulaski Heights, Mexico; Mrs. Charles Sewell of Forest Park, Africa; Mrs. J. O. Beavers of Highland, Japan; Miss Barbara Noble of First Church, China; and Mrs. Ruth Harder of Hunter, the American Indians. These secretaries or a representative stood by the separate booths explaining the exhibit, and were assisted by youth dressed in typical costumes of that special country. By examining the booths the young people became better acquainted with the country, its characteristics, its products, and its mission work. Everyone, young and old alike, seemed to enjoy finding out about our neighbors around the world.

Another stop was made in Chile where the Majors were visited. Bill Hurt portrayed Rev. James E. Major, and Barbara Brothers acted the part of Mrs. Major. The scene took place in the evening after the "two majorettes" had been put to bed. The audience learned through the conversation between Brother and Mrs. Major about the Second Methodist Church, where he is pastor, and the Sweet Memorial Institute, where the Majors are directors, and the work that these two institutions are trying to do. In each of the four groups which saw the skit, a little information about the Majors was added by some member of the group. In one, a member of Hunter Church where the Majors were located before going to Chile, told about a letter his church had received. Brother Fred Schwendimann, in another read a letter telling the Little Rock Sub-district how our money from the Methodist Youth Fund helped to support Methodist Youth Assemblies in Chile similar to those here in the United States. He described briefly the assemblies that he had recently attended and his enjoyment in playing and singing the same folk games and songs that we do here, only

## BLYTHEVILLE M. Y. F. PARTICIPATES IN HOLY WEEK SERVICES

The Methodist Youth Fellowship of the First Methodist Church, Blytheville, expressed a desire to participate in the special Easter services.

On Good Friday the worship service was presented by the M. Y. F. The theme used for the evening was "Suffering and Service". Some of the needs around the world were shown and the part that we can play in helping to meet some of these needs.

At the close of the service, each person was given an opportunity to come and kneel at the altar for meditation and prayer and leave a sacrificial offering which will be sent to "Million Meals", a \$30,000.00 project which is being sponsored by the National Conference of Methodist Youth for overseas relief. This project is one in which local M. Y. F. can have a part. To date, the M. Y. F. of this church has sent \$97.09.

On Easter during the regular evening worship service, the M. Y. F. presented a one-act religious drama, "The Way of Life", written by Martha Bayly especially for Easter. The play was directed by Miss Mary Ellen Hill was worked with the Wesley Players at the University of Arkansas.—Mamie L. Adams.

with different words . . . The period devoted to the "Majors in Chile" served its purpose well in telling the youth of the subdistrict about some of the work their twenty cents from the Methodist Youth Fund dollar is doing in the foreign field.

Yet another of the stops was at 810 Broadway, Nashville, Tennessee. Here they paid 15 cents of the M. Y. Fund dollar. They saw the "big-wigs" at work. Rev. A. C. Carraway took the part of Hoover Rupert; Rev. C. H. Farmer, E. O. Harbin; Rev. C. W. Richards, Larry Eisenberg, Rev. L. W. Averett, Joe Bell, Mrs. L. R. McGuire, Virginia Henry. After a short skit, Bro. Averett told how the part of the money which gets to Nashville is really spent.

And yet another stop was made in our own conference where a youth caravan was at work. Here they paid 15 cents. This was sponsored by Mabel Nelly. Mrs. V. B. Story acted as counselor of the caravan and Eileen Dodds, Jean Dodds, Mable Neely, and Ray Selby as members. They discussed what a caravan is, the duties of a caravan group, the requirements of a person before they may join, and the preparation needed before the actual work begins. The group used a data sheet as a guide and after explaining its use, they planned a schedule of work and led the group of travelers in a period of games.

Every pilot returned with his group at a given time having spent the entire dollar and feeling a definite sense of world brotherhood. This further spirit was felt in a period of folk games of the various countries led by Rev. Fred Schwendimann. During the period of fellowship delicious refreshments were served by the youth of First Church. —Nancy Sanders, Chairman of the World Friendship Commission of the Little Rock Sub-district M. Y. F.

## DISTRICT SUPERINTENDENTS AND GOLDEN CROSS DIRECTORS ENTERTAINED

Rev. William O'Donnell, chaplain of the Methodist Hospital, reported that more than \$19,000 had been received from the Golden Cross Enrollment from the North Arkansas, North Mississippi and Memphis Conferences last year. District superintendents, and Golden Cross Directors of these three conferences were guests of the hospital at a luncheon on Thursday noon. Emphasizing that the hospital has no endowment for free service, Rev. Mr. O'Donnell urged that a wide observance of Golden Cross Enrollment Sunday be had on the second Sunday in May to strengthen the hand of the hospital in serving needy patients. Literature and envelopes will be mailed to each pastor in the conferences within a few days, and pastors are requested to make careful cultivation of this important phase of the healing ministry of The Methodist Church.

J. M. Crews, superintendent of hospital, stated that already the paying patient is carrying all the financial load he can, but that the hospital is having to supplement the Golden Cross funds, which take care of only 20 percent of the cost of free service given by the hospital.

Lloyd Conyers, Ethan Dodgen, Elmo Thomason, J. Kenneth Shamblin, J. W. Watson, Sam G. Watson, E. B. Williams, and W. V. Womack were present from the North Arkansas Conference. Rev. J. W. Watson, West Helena, is the Conference Golden Cross Director.—Reporter.

The church is losing out today in many places because so many laymen are unemployed.—Ex.

Failure comes thru alibis.—Ex.

## ALIX CIRCUIT NEWS

There were 22 young people present Thursday night, March 25th, at the church to organize a Youth Fellowship Organization. The following were elected to office; Lucy Holloway, president; Peggy Domineck, vice-president; Bonnie Upton, secretary and treasurer; Jackie Phillips, reporter. We had a very good program and we invite others to be with us next Thursday night when we meet on the lawn between the church and the parsonage, that is if the weather permits, otherwise we will go to church. Our program will answer the question "Is There a God?", and it should be good because some of the members are working hard to make it as meaningful as possible.

The Good Deed Club of Mt. Vernon, which is a group of the young people sponsored by Mrs. Gormon Jacobs and Mrs. Roy Jacobs, met Sunday at the home of Mrs. Roy Jacobs with an attendance of about 20. Highlight of the program was an Easter egg hunt. The club recently sent a gift basket to Mrs. Hardgraves who is at the Sanatorium in Booneville, and they are planning on sending gifts that they make in the club to other children their own age who are shut-ins at the sanatorium. The next meeting date is the fourth Sunday afternoon of April.—Ed Coley, Pastor.

## HOLY WEEK SERVICES ON ARKADELPHIA CIRCUIT

The Rev. Rayford Diffie brought a stirring message Monday night at Hart's Chapel Methodist Church with emphasis on the Church and its great responsibility in these days.

Tuesday night at Smyrna, the Rev. J. A. Henderson preached a challenging sermon as only Brother Henderson can do. The people of the congregation were lifted spiritually by his message concerning the

moral and spiritual longing of the people. We are confronting here and now our place in the life of the churches in the next twenty-five years.

It has been said recently that the foreign mission agencies have about ten years to justify their place as a great redeeming and reconstructive agency in the life of the world. It is unimportant whether it is ten or twenty-five years—that is in God's hands. But part of the future is in our own choice and that choice is whether or not we are able in understanding, in intelligence, in courage, in conviction, in vision, and in ability to translate that vision into action; whether or not we are adequate to be used as God's instruments in this day in which the world is clamoring for something it does not now see, and does not yet hold within its grasp.

Continuance of our regular giving and sharing is totally inadequate for our task. The Missionary and his work have received a fresh validation at the hands of public opinion, with such men as Roosevelt, MacArthur, and others. We must be the moral and spiritual arsenal for a despairing and disillusioned world.

Ecumenicity. The Church has conceded its global mission for many years but no one denomination can do the task single handed—so we turn our hearts toward Amsterdam when the World Council of Churches meets from August 22 to September 4, 1948. The brotherhood, the fellowship, and means of grace of the church life of this world must be applied cooperatively to the spiritual needs of the world if we are ever to get out of the minority class of world movements.

INWARD—There are so many wonderful gains in our organization for the year 1947—membership, both Guild and Woman's Society, financial gains, all the goals have been met by many; we have worked well with other church groups; several new Councils of Church Women

## EASTER AT FIRST CHURCH, FT. SMITH

Easter was a great day in the First Methodist Church of Fort Smith where Rev. Fred G. Roebuck is pastor. There were 1328 present for Sunday School which gives an average per Sunday of 875 for this Church School Year. Seventeen hundred eight attended the two morning preaching services. The picture **LAST DAYS OF POMPEII** was shown in the evening service.

One hundred sixty people have been received into the church since Conference with 67 coming by baptism and vows. The youth program is being greatly enlarged under the leadership of the Associate Pastor, Rev. C. Wayne Banks.

First Church will have two young men to be licensed to preach at the District Conference and will entertain the Annual Conference in October.—Anna Rose Miller, Secretary.

last week of activities of Jesus before his crucifixion.

Wednesday evening the Rev. R. B. Moore preached at Mt. Pisgah using as his text John 1:11-12 "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on His name."

Brother Moore said conversion was necessary and essential, but what then? It becomes our duty and privilege after accepting Christ to also accept his yoke and go to work for him.

Thursday night a large congregation at Mt. Zion heard Brother Harvey Moore deliver a powerful message on two ways of looking at the Cross.

Friday night at Hollywood Methodist Church, the Rev. J. D. Baker of Hot Springs began a week-end revival meeting and closed Sunday night.—David M. Hankins, Jr.

## MEETING OF BOARD OF TRUSTEES OF METHODIST CHILDREN'S HOME

The Board of Trustees of the Methodist Children's Home, Incorporated, met March 31st, at the Home in Little Rock. Members present were Bishop Paul Martini, Dr. W. Henry Goodloe, Rev. J. L. Dedman, Rev. Harold Sadler, Rev. R. E. L. Bearden, Rodney J. Rice, E. B. Belshe, Dr. C. M. Reeves, Rev. T. T. McNeal, Joe T. Thompson, Rev. Horace M. Lewis, and Dr. T. E. Fuller.

Members of the Board visited the site of the new buildings at 20th and Filmore Streets. The first unit, to cost \$35,000, is well under way. This building will house from 12 to 14 children when completed.

The Board authorized the construction of three additional buildings this year, to cost an estimated \$100,000. These will be the administration building and two additional cottages. When these are completed, the old building at 1610 Elm Street will be vacated.

A total of ten cottages will eventually be erected on the new site, which consists of eighty acres lying between Hayes Street on the west and Filmore Street on the east. The tract is bounded by 20th Street on the north and it adjoins the eighty acres of the new Junior College on the south. It is expected that the Board will have an investment of more than \$250,000 when all the buildings are completed. No money for building will be borrowed, but additional buildings will be constructed as money is available.—J. S. M. Cannon, Superintendent.

Lord, thou has been our dwelling place in all generations . . . So teach us to number our days, that we may apply our hearts unto wisdom.—Psalm 90:1 and 12.

## THE PRESIDENT'S MESSAGE TO THE NORTH ARKANSAS CONFERENCE

(Continued from Page 5)

Europe at this time must lie in the quality and type of the spiritual life of Methodists rather than in the number of churches, members and ministers. Nowhere is there such hopelessness as in Europe. There is such need for morale building and encouragement from the Church here. Dorothy McConnell, recently home from Europe, says Germany is suffering from malnutrition of the mind, since all the books were burned in 1933. The pastors need many books and the Church needs to bring many ministerial students to this country for training.

Let us remember to pray for Dr. Vancura, who so recently returned from our country to Czechoslovakia.

China—If we believed in one world we dare not overlook one fifth of it by any lack of spiritual concern for China. A strong and abiding friendship exists between us and China and the church has been the strongest factor in establishing it. There are still twelve provinces in China with no Christian program. There is universal weariness and strain in China, but no self pity. Inflation and political uncertainty add greatly to the confusion. Miss Muriel Lester says there is no place where so little will go so far. Communism continues to bid eagerly for China's future.

Dr. Ralph Diffendorfer, Executive Secretary of the Foreign Department, of the Board of Missions, says in his annual report, "The foreign mission work of the churches has come to the parting of the ways. Either we are going to rise to the opportunities that are before us today or we are going to be moved increasingly to the sidelines and other forces and agencies are coming forward with positive programs to meet the world's needs—agencies and forces that will touch the deep spirit of life and satisfy the

have been organized in our Conference area; we have cooperated with other social action groups; we have worked well at the goals of the Crusade for Christ in our local churches—with considerable success in the work of the Church School and with renewed vigor at the beverage alcohol problem resulting in Commitment Day. We could spend this entire meeting recalling and evaluating our magnificent achievements, but in the face of these, and the very cry of mankind for the order of life that only Christianity can give, fully two-thirds of our Methodist women in our Conference go unchallenged by our great program. The fields within our own fences are white under harvest. Surely with such a Kingdom enterprise as we share we find it worth offering to them, and our own devotion and loyalty of such depths and sincerity as to constrain them to become stockholders and worshippers.

UPWARD — Christianity cannot win the world as long as it remains a minority movement. Trying to live and work in the business of Kingdom building, in conflict with the spirit and teachings of Jesus, is like trying to build a house in disregard of sound engineering principles, or to run a business in defiance of economics. Christianity is essentially a movement. It is a living purpose. Jesus expected Christianity to work. His very prayer was the petition of a Christian optimist. He believed it worth any cost—and found the cost to be all that could be demanded of one. Destiny seldom permits one to see the fulfillment of his noblest hope in his own generation, but it grants one the privilege to give all toward that end. By and large the world lives by the expedient, and the relative, but Christians need not—they are not orphans—they are the sons of God. Christ who stood at the center of the moral struggle of his day stands at the center of ours, but then in the lives of us who let him in, even then, there's the matter of the cost.

# The Sunday School Lesson

By DR. O. E. GODDARD



## THE RETURN FROM EXILE

LESSON FOR APRIL 18, 1948

SCRIPTURE TEXT: Ezra 1-6 Chapters; Haggai.

GOLDEN TEXT: No man who puts his hand to the plow and looks back is fit for the kingdom of God. Luke 9:62.

Jewish and Christian history are inseparably connected. Christianity emerged from Judaism. Judaism was a preparation for Christianity. Jewish and Christian history separate at A. D. 1. Hence only that part of Jewish history so vitally connected with Christian history was in B. C.

For the benefit of any who might want to know something of the dates of the major events in B. C. Jewish history, I submit the following five periods.

1. From the covenant with Abraham, 2000 B. C. until the exodus from Egypt, 1446.
2. The wilderness experience of forty years, 1446 to 1406.
3. From the conquest by Joshua to the fall of Jerusalem, 1406 to 586 B. C.
4. The period of exile, from 606 to 536 B. C.
5. Return from exile, 535 B. C.

Of course our lessons for the past two weeks, today's lesson, and the nine subsequent lessons all occur in this period. I hope everyone of you will find a new interest in these oft-neglected periods of study.

Many Bible readers have but a tepid interest in the exile. The average Bible student knows that Nebuchadnezzar captured Jerusalem and carried off thousands of the best and strongest people to Babylon. He knows they finally came back to Palestine in less than one hundred years after their departure. He is not especially concerned about what happened during this period, or who were the leading actors during this time. Mr. Average Bible reader is rather apathetic about the whole subject of the exile. I might as well confess that I have had some sympathy for Mr. Average Bible reader's indifference. I must admit that I had not studied this portion of the Bible as well as I had studied some other portions. But the study of these lessons has aroused in me a deepened interest in this period of Jewish history. It truly has many important and valuable lessons for us today. We ought to know more about the rulers, kings, and priests who were on the scene of action in those days.

### Meet Cyrus, Artaxerxes, Darius Zerrubabel and Maggai

Cyrus was perhaps the greatest and best of all ancient monarchs. In my opinion Cyrus was among ancient kings what Victoria was to modern rulers (Certainly England's greatest days were in her long reign while Gladstone was her Prime Minister.) Cyrus was a Persian genius of doubtful origin. He conquered not only Babylon, but Assyria, Media, Lydia, and numerous countries were added to the Persian empire. Cyrus felt that God had given him all the kingdoms of the earth. "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah." Cy-

rus was the kindest and most magnanimous of all the ancient conquerors. You will find more about him in secular history than in sacred history.

Artaxerxes was the son of Xerxes. He was deceived by a letter from the enemies of the Hebrews telling him that the Hebrews were rebuilding the walls of Jerusalem and were rebels against Persians. (Read Ezra 4:11-22). The Hebrews were not rebuilding the walls. They were rebuilding the Temple for worship. But credulous Artaxerxes stopped the work.

Darius. There are several persons of this name in the Old Testament history. We are interested in the one who pursued the same policy that Cyrus had used in his reign. When Tatnai, a little pig-headed ruler, across the Jordan, tried with some cohorts to stop Darius to stop the work, he failed. (Read Ezra 6:1-16)

Haggai was an old man when he aroused the returned exiles to rebuild the Temple. Years before the workers on rebuilding the Temple had been stopped by a decree of Artaxerxes. Haggai preached, prayed, pled, exhorted, implored until he induced the exiles to resume the rebuilding of the Temple. He was a great prophet as compared with Isaiah, nor a great preacher like Ezekiel, but he was desperately in earnest. It would have broken his heart to die without seeing the Temple rebuilt. He had the joy of seeing it finished and dedicated before he went to his reward. (I Chron. 3:17.)

Zerrubabel was the grandson of king Jeconiah, who was king when Nebuchadnezzar carried him off to Babylon. He was the business head and director of the rebuilding of the Temple. The tradition that went back to the Persian capital and reassumed governorship of a province in the Persian empire may be true.

### A Strange Omission

Read Ezra 2:67. He here tells you of more than 50,000 persons in the caravan, with thousands of camels, horses, mules, and asses, ready to start on a long, long journey and across a desert waste. The journey would require at least three months. In verse 68 you find them in Jerusalem without a word about the journey. We are left in utter ignorance of how they found food, feed, and water for such a group of migrants; how they protected themselves from the desert robbers; how many of the aged and infants had succumbed at the dangers and hazards of travel in the desert; and how they were received at Jerusalem when they first arrived.

Ezra was not an impartial historian. His purpose seemed to be to show how good God was to the obedient, and what dire disasters the disobedient suffered. Evidently nothing happened on the journey that would illustrate his theory. Hence in his record of the return to Jerusalem, he passed over this

period in silence. (This is my own original opinion. The Church School editors are not responsible for my heresy.)

### Why Did The Jews Want To Return?

Their physical and financial condition was likely much better then in poor Palestine. I think there was surely a divine urge for their return. Kant would have called it "a Categorical Imperative." I think they felt that Palestine was their God-given country. Their nostalgia was not for better physical or financial conditions, but to be in the country God has chosen for them. Do you see any connection between that longing and the longing of the Jews today to have Palestine for the home of their children?

### God Can Use Pagan Minds

What moved upon Cyrus, a pagan, to make a decree to liberate the Jews from Persian bondage and to assist them in the long, expensive, dangerous journey from the Persian capital to Jerusalem. Cyrus was then the one outstanding emperor on a throne. His dominion was almost limitless. He had respect for the God of the Hebrews. There was not a monotheistic man big enough to conceive such a gigantic plan. God made use of the greatest mind available—and that was Cyrus!

Be broad-minded enough to allow God to use a Jew, a Moslem, or an atheist. Do not give God orders as to whom he can or can not use. The church has no monopoly of usable leaders.

### A Preacher A Powerful Proponent

Perhaps the most powerful person in stirring the people to rise up and finish the Temple was Haggai. God can take a mouthpiece of only mediocre ability and move a people to action. It may have been that many of the Jews were not sorry that the building of the Temple was delayed.

How many parsonages and churches should be built in Arkansas Methodism this year? Should we have to depend upon our Bishop, district superintendent, or local pastor to stir the people to build? Do we not need to come up to the help of our ministry? God's houses ought to be good, modern, usable structures.

Let us rise up and by the help of God build these needed parsonages and churches. We are able.

### DR. C. W. LOKEY GOES TO TEXAS

Dr. C. W. Lokey, a member of the Texas Conference, was elected superintendent of the new Department of Work Among Indians and Spanish-speaking People of the Southwest during the recent meeting of the executive committee, Board of Missions and Church Extension. Prior to his new appointment, Dr. Lokey served as executive secretary of the Section of Home Missions. The new office will be located at 230 East Travis Street, San Antonio, Texas.

## FIVE HUNDRED NATIONAL METHODIST SCHOLARSHIPS AVAILABLE

Nashville, Tenn. — Dr. Edward W. Stodgill, director of the Department of Loans and Scholarships of the Methodist Board of Education, has announced that more than 500 National Methodist Scholarships will be awarded for the academic year 1948-49. Every college or university related to the Methodist Board of Education and accredited by the University Senate, the official accrediting agency of The Methodist Church, has its quota of scholarships.

Each individual scholarship will cover tuition costs and fees up to \$400 per academic year. Awards are made to high school seniors, and college undergraduates and graduates on the basis of achievement and promise of distinctive service-ability.

In all cases a B average is required of applicants for scholarships. High school seniors, in addition to having a B average, must also rank in the upper 15 percent of their graduating class. This requirement as to class rank applies only to high school seniors who seek a National Methodist Scholarship for their freshman year of college work.

Methodist students interested in applying for National Methodist Scholarships should consult the Scholarship Committee of the Methodist-related college or university they are now attending or plan to enter in the fall. Many awards to high school seniors will be made in ample time for announcement at May or June high school commencement exercises. Nearly all awards will be made before the August or September opening of the fall quarter.

National Methodist Scholarships are made possible by Methodist Student Day offerings, ninety per cent of which goes to the Scholarship Fund. The other ten per cent of the offerings go to the Student Loan Fund. Offerings in Methodist churches last year made it possible to award 500 scholarships worth approximately \$160,000 for the academic year 1947-48. Since 1945-46 when National Methodist Scholarships were first provided, more than 1200 awards worth \$360,000 have been made.—Methodism in the Campus.

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.—John 10:10.

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