

Needed A Christian Solution

THERE are certain groups among us now who are preaching America first and let the rest of the world be hanged. They would have us believe that we should have no part in any organized effort with other countries in a search for peace. They frown upon any suggestion that we surrender any rights or sovereignty, lest in the surrendering we forfeit forever to some super-state our coveted freedom. This is no new doctrine and is the peculiar brand of Americanism that has always led to difficulty. America can have no real peace as long as there is unrest and tensions among people beyond its own borders.

We are oftentimes told that the areas where the international tension is the greatest is the very areas where the organized church is at work. This leaves the impression that if the church were not at work there the tension would be less. This would seem to be true if Protestantism were excluded from the picture. The countries of eastern Europe, behind the Iron Curtain and where Catholicism is strong, illustrate this point of view. But it must be remembered that Catholicism, as a church and as a world state, where it is in the majority, inevitably dominates the political set-up. On the other hand, in those areas where Protestantism is the stronger, Communism has made less headway. Interestingly enough, Marshall Plan dollars have little effect in altering the working out of this point.

We suspect that groups which advocate America first and the rest of the world be hanged draw much of their following from among non-church people and from those church people who have no sympathy with foreign missions. It needs to be affirmed and reaffirmed that the bulwark against Communism is the Christian Church with its fundamental concept of human dignity and freedom. The dollars spent in support of a sound foreign and home mission program are the best spent dollars in the interest of world peace. When our foreign policy, diplomatic relations, and military maneuverings are brought in harmony with Christian precepts, then we will be on our way toward a Christian solution to the problems that now threaten the peace of the world.

Read "The H-Bomb Humanity's New Peril"

WE wish to call the reader's especial attention to the article on page three of this issue dealing with the subject of world peace. We have said many times that a majority of the world's peoples want peace, and that any proposed solution which is not basically Christian will not bring the desired end. Our impression is that this editorial (from Progressive Farmer) by Dr. Clarence Poe, editor, is worthy of the reader's serious consideration. We are particularly impressed by his analysis of Christianity's role in determining the peace of the world.

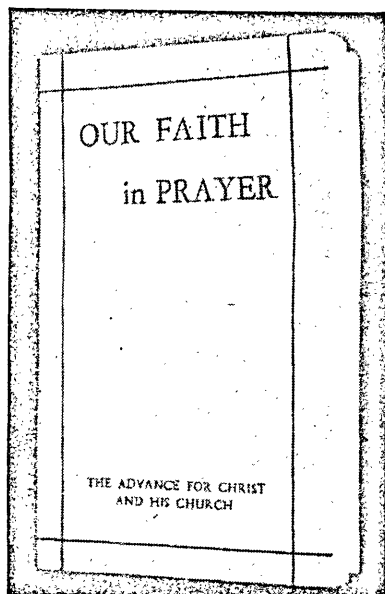
This article is especially significant in the light of the many recent hopeful signs that a peaceful solution to the East-West conflict is not an impossibility. The Arkansas Methodist is glad to present this article that it may have a wider circulation. Perhaps it will contribute to the awakening of a greater sense of responsibility in Christian people and the Christian church of the role that religion should play in bringing peace to the World.

Does Prayer Change Things?

POSSIBLY we have all seen on the walls of our churches and homes a beautiful placard on which were the words "Prayer Changes Things."

This positive statement is often a tonic to dispel the doubts and fears we may have about the effectiveness of prayer.

When we are uncertain about the power of prayer there are three things we should remember. Let us remember that no one ever came to Jesus, while He was on earth, with a prayer for himself that Jesus did not readily answer his prayer. We should remember, also, that no one came to Jesus; while here, with a prayer for another but that Jesus just as readily answered prayer for another as he did prayers of individuals for themselves. With these two facts before us,



which are matters of record, we should remember the passage in Hebrews which reads, "Jesus Christ the same yesterday, and today, and for ever."

Because the answers to our prayers is not always as immediate and as evident as was answered prayer while Jesus walked with men, we sometimes become discouraged and wonder if prayer is worth while.

Does prayer change things? We could hardly believe that prayer changes the will and purpose of God. Matthew says, "It is not the will of your Father . . . that one of these little ones should perish. God's eternal will and purpose, born of everlasting mercy and deathless love, is to do us good wherever and whenever we will permit. Sincere prayer makes God's will possible in our lives."

One thing we may be sure happens when we sincerely pray; it is that we ourselves change. Through sincere prayers our own attitudes, plans and purposes are so changed that God can do for us what, in His love and mercy, He wanted to do for us even before we prayed.

The prayer of Jesus in the Garden, "Let this cup pass," followed by the prayer, "Nevertheless not as I will, but as thou wilt," seems to indicate that the will and wish of the Master, himself was changed through prayer.

Great Evangelistic Campaign In The Ft. Smith District

IT was our privilege, last week, to work in what we believe to have been the greatest, simultaneous, district-wide, evangelistic campaign the North Arkansas Conference has ever known.

There were twenty-seven charges in the Ft. Smith District cooperating in the Campaign. Two visiting ministers had been invited from outside the District to assist in each of the twenty-seven charges. Fifty-two of these visiting ministers were able to be present and work in the campaign.

One of the visiting ministers preached each evening in the charge from Sunday through Thursday while the other, in cooperation with the pastor, instructed these selected for the visitation campaign and directed the visitation in the homes each evening for four evenings. These special workers from the church, with the pastor and the director of visitation all visited in the homes of selected prospects while evening services were in progress at the church.

In the twenty-seven charges cooperation there was an average of two hundred fifty-two workers visiting each evening or a total for the four nights of one thousand and nine. These workers had an average of three hundred eighty-three interviews with prospects each evening or a total of fifteen hundred thirty-two interviews in the four evenings. Three hundred sixty-six of those interviewed made a commitment of their lives to Christ and the church for the first time. One hundred ninety-nine others were received in the various churches of the District by transfer of certificate, making a total of five hundred sixty-five of the fifteen hundred thirty-two interviewed who either joined the church by transfer of certificate or will join some church of the District on profession of faith. The total church attendance in the evening services was eight thousand, three hundred three. Each day at eleven o'clock Rev. Allen D. Stewart, our pastor at Conway, preached for the group at St. Paul's Church.

The fifty-two visiting ministers served in the campaign without charge, receiving only the actual cost of transportation and meals and room while in the campaign. The spirit of the campaign, under the direction of Rev. Cecil R. Culver, District Superintendent of the Ft. Smith District and Rev. Roy I. Bagley, Conference Director of Evangelism, was everything that could be expected. This was a truly, great evangelistic campaign.

Annual Meeting W.S.C.S. North Arkansas Conference

THE Woman's Society of Christian Service of the North Arkansas Conference is holding its Annual Meeting this week at the First Methodist in Morrilton. The meeting opened at 2:00 p. m. Tuesday and will close at noon Thursday.

Whatever our church may have thought in the past about the value of the women's organizations in our church, it must recognize that the Woman's Society of Christian Service is now a major factor in the missionary program of our church. This is evidenced by the distinctive personal service the womanhood of Methodism is giving to our mission program in the local church and to the ends of the earth. It is plainly evident, also, when we consider the enormous amount of money they raise annually for missions.

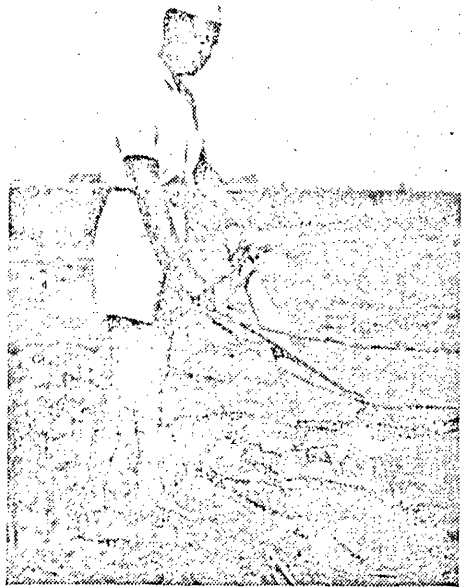
(Continued on page 4)

There Are Problems On India's Farms

By H. DREWER JOHNS, Ghaziabad, India

PERHAPS the greatest social and economic problem in India is that of feeding the people. There seems just too many people on the land, if all are to be fed off it and food is to be raised by primitive methods. To the solution of that problem, Ingraham Institute in Ghaziabad, India, is attempting to make a contribution. . . .

Our mission farm at Ingraham Institute consists of about 2 acres of flat land, all of which is divided into plots of one acre each. The farm buildings consist of a row of farm servants'



Agricultural student with steel plow, Ingraham Training Institute

quarters and go-downs (storage rooms), a cattle shed, and a long concrete and brick feeding bunk all of which are enclosed by a brick wall. We have two tube-wells with electric pumps for irrigation purposes. We also get water from the United Province Government tube-well which reaches us by a small "nali" or ditch running past our farm. Generally a farmer not located so as to receive water either from a government tube-well or a river canal has to dig his own well, line it with brick and draw the water for irrigation by means of Persian water-wheel powered by a water-buffalo or a bullock. Irrigation is essential to agriculture in our region.

The soil is a heavy clay or fine silt which dries very hard. It seems to be rich in minerals for plant growth, but its texture makes it a water-logged soil when too wet and a hard caked mass when dry. It needs humus for drain-

age, aeration, and tilth to produce better crops than it does. Our own farm has a long way to go in that respect.

We have a dairy of seven water-buffaloes and one Sind cow which is much like the Brahma bulls the Americans see in their rodeos. The water-buffalo is a big hulky animal with a long face and heavy spiral horns. The males are used as draft animals on carts or on the Persian water-wheel. They are quite temperamental animals, being difficult to breed and to control during heat. Many times an animal will remain dry for nearly a year before she freshens and comes back into production. The milk produced is of low quantity (6-10 quarts a day) but of high butter-fat because of the large fat globules. If the milk is let set for a day, it becomes like cottage cheese. It is a very common practice to water milk here in India.

If you see a villager going to town with two milk cans, one large and one small, on his bicycle, you can be reasonably sure that the small one contains the milk and the large one will be filled with water and the two mixed just before he gets to town. During the hot weather, a water wallow has to be maintained for the buffalo to cool off in. This makes the milking a rather unsanitary thing, but the Indians seem never to mind.

The calf is an essential part of the milking process. It coaxes the cow to give down her milk which she does after about five minutes time, then the calf is taken away and the servant gets the milk. If the calf should die, the skin is stuffed and the head preserved. When milking time comes (which is at daybreak and sunset) the dummy is held beside the cow, the head beat against the udder, and water thrown on the teats until the cow is "fooled" into giving down her milk.

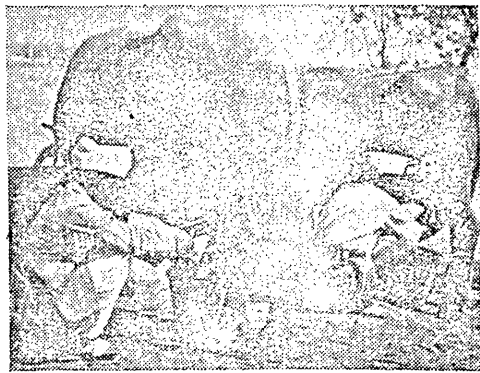
The animals are pastured and fed Jawar silage and grain. There are no fences in India,—the pastures are wherever the animals aren't quite likely to be chased out. This is mainly roadsides, canal banks, wooded lots or wherever the herdsman can find something green. A good herdsman can graze eight or ten animals on a short grassed ridge a foot wide between two fields of succulent grain and keep them out of the fields.

For draft purposes, we have three pairs of bullocks (Brahma bulls to Americans). They are used in the fields and on the roads, pulling their load with a wooden yoke and guided only by a rope through the nose. Contrary to American rodeo fan's common belief, these hump-necked animals are quite gentle and docile. Camels are sometimes used in the fields around here but more commonly on the road. Ponies and donkeys are never seen in the fields but always as beasts of burden or on tongas in the cities.

Occasionally we see an elephant pass by but they are more of a curiosity than of use.

Plowing is done by means of a pointed stick drawn through the ground at a depth of two or three inches. It is a common thing to plow a piece of ground 12 to fifteen times before putting in a crop. They level the ground by dragging a log or plank over it while standing on the plank. These are the only two field implements they have. They plant by dropping seed into a tube attached to the plow which carries it down just behind the plow point. After a field is planted, then it must be ridged for irrigation so that the water can be evenly distributed over the acre. This is done by means of a board with a handle and a rope operated by two men.

Besides the vegetables, the only harvest so far has been the green Jawar (a millet) which was cut up and put into a pit silo. It took us with an average of 25 boys, more than a week to



Milking buffalos, dairying class, Ingraham Training Institute

fill this six-foot diameter silo up 20 feet. They cut the Jawar from the fields with small hooked knives, tie it in bundles and carry it on their heads to the cutters. We had four machines which are large wheels with two knives attached and a set of rollers to feed the stalks into the knives as the wheel is turned. Two boys turn the wheel while a third feeds it and a fourth carries the cut fodder to the silo.

Farming in India is a continual fight against three overwhelming odds: (1) climate, there is either too much or too little water, (2) predators, parrots, crows, and other birds will riddle a grain field; the "blue cow" (a wild deer) will ravage any forage growing, the porcupine will get all root crops, and the monkey takes all fruit; and (3) the poverty of the people which has turned nearly everyone into thieves. Once a crop nears harvest, it has to be guarded day and night. Once it gets behind lock and key it isn't safe yet because of the host of insects that seem to be ever present.

The Advance Takes Hold Of Malaya

By MECHTELD DIRKSEN, Sitiawan, Perak, Federation of Malaya

THE Advance for Christ and His Church Program has come to Malaya and is now in full swing. We are following about the same program as that outlined for the churches in America. Special preaching missions have been and are still being held in all the centers. Sitiawan has had two. First the Chinese conducted special services in their churches, and then we had some special English services for the school and English-speaking people. We were exceedingly fortunate to have Rev. Ragnar Alm of Sumatra Conference and our district superintendent, Rev. Abel Eklund here last month. For a week special morning chapel services were held in the school, and evening services in the church. The last day about sixty young people decided for Christ. Of the number about half were baptized in infancy and have had some instruction in the Christian way of life.

The English-speaking young people are asking for an English Church because they do not

understand a sermon in Foochow. It seems as though we have a situation here similar to that found in America about a generation or so ago when many foreign language churches became English speaking. This does not mean that our Chinese churches are dying, far from it. They are flourishing as never before. During the special preaching missions many took a stand for Christ and the results have been most gratifying.

Sitiawan was founded by the Methodist Mission in 1902. Dr. Leuring went to Foochow and recruited some three hundred Christian farmers and brought them here. The Government gave them tracts of land and helped them get started. They brought their first pastor with them, the Rev. Fang, father of Miss Fang Sioh Hing, who later was a student in America. As the new settlers prospered more friends and relatives joined them so you see Sitiawan is predominantly Christian.

Miss Fang is now teaching in Trinity College, Singapore. This is a union training college

for pastors and Christian workers and is supported by the Church of England, Presbyterians, and Methodists. It was opened a year ago, and I am most happy to report that Sitiawan has furnished two outstanding young men students for the ministry. The first one entered when the school opened in October 1948, and proved his worth immediately. He has been able to act as an interpreter into the Foochow language and was chosen to go to Borneo for the Pastors' School. The second young man started this month, but from my knowledge of him, his Christian background, and deep spiritual experience I feel confident that he too will make good. I am overjoyed to have them consecrate their lives to the ministry, for if we can raise up Christian leaders it will not matter if in some years from now we are forced to have them to carry on alone. . . .

We have had some very gratifying results in the clinic. Many who come, suffer from nutritional deficiencies. (Continued on page 3)

The H-BOMB: Humanity's New Peril

BY CLARENCE POE, President and Editor, The Progressive Farmer

The most important task in the world today is to save humanity from the Hydrogen Bomb. Out of this crisis may come an infinitely better world than we have ever known—or an infinitely worse world. Only Christianity, we believe, can find the way out.

A NEW crisis, a new challenge, and a new opportunity come to America as a result of America's decision to make the Hydrogen Bomb. From 10 to 1,000 times more powerful than the Atom Bomb, it carries the greatest possibilities for destroying human life and happiness of anything ever developed on this earth.

Atomic power has amazing possibilities for peacetime uses—uses which might bring the whole human race to new levels of well being and prosperity. But the Hydrogen Bomb has no such uses. It can be used only for destruction. And not only destruction, but indiscriminate, wholesale destruction. All the men, women, infants, children, the strong and the weak, and the industries in an entire state might be destroyed almost in a moment of time—and there is no known defense against it. Ralph E. Lapp

says, "A Hydrogen Bomb blitz could wipe out this country's major cities and kill 10 to 15 million Americans in a single day." The Federation of American Scientists made similar predictions and a group of America's foremost atomic scientists declared: "This bomb is no longer a weapon of war, but a means of extermination of whole populations. Its use would be a betrayal of all standards of morality and of Christian civilization itself."

Nevertheless President Truman decided that America should build the Hydrogen Bomb. He felt that if we do not build it, Russia might build one and decide to use one and so have us at a hopeless disadvantage.

With this decision itself we have no quarrel. But with the way he made it and his course of action—or inaction—since he made it we believe that all America is shockingly disappointed and appalled. Only God Almighty has ever had the power to let loose on humanity such destruction, and all humanity as represented in the United Nations should have been warned of its consequences and asked to join in plans for its control. Suppose Mr. Truman had gone before the United Nations and had first quoted what Bernard Baruch said when his plans for control of the Atom Bomb were presented:

Behind the black portent of the new Atomic Age lies a hope which, seized upon with faith, can work our salvation. If we fail, then we have damned every man to be the slave of fear. Let

us not deceive ourselves: We must elect world peace or world destruction.

And suppose Mr. Truman, in words heard round the world, had said: "Today an even greater danger and opportunity confronts us. Scientists in the USA can now make the Hydrogen Bomb. Scientists in other nations will soon know how to do so. For self-protection and under present circumstances we in the United States have no choice but to make it. But I pray God and pray you to so change circumstances that we may never have to use it. I summon all nations to join the United States in taking some gigantic steps that will prevent any nation from ever using it. . . . When God Almighty said, 'Thou shalt not kill,' He spoke not merely to persons, but to nations. America does not seek peace merely to save our own sons from being killed, their children orphaned and their wives widowed, but equally because we do not wish to kill the sons even of our enemies. . . . This new crisis for all nations demands a new and heroic effort to save humanity from that crisis and to make the wonders of the Atomic Age serve humanity rather than destroy it."

All over the world—in Europe, Asia, and South America—Communists are telling these nations that the United States wants not peace, but war. By some new and convincing program for world peace we can now win these hesitant nations to our side.

What Must America Answer?

WHILE President Truman and Secretary Acheson disappointed and appalled America by offering only a continuation of the cold war as an answer to the Hydrogen Bomb, we rejoice to say that, fortunately, there were voices in the United States Senate and elsewhere which did summon humanity to do something majestic and far-reaching about this world-shaking peril. Senator Brien McMahon, chairman of the Joint Committee on Atomic Energy, proposed that the United States and all nations 1) forego the making and use of Atomic or Hydrogen Bombs and instead 2) agree to use two-thirds of their present military expenditures for developing the backward and underprivileged peoples of the earth and other forms of peaceful progress. Senator Tydings proposed inviting all nations to a new disarmament conference. Senators Graham and Ferguson presented plans for strengthening the United Nations and Senators Vandenberg and Connally spoke constructively. Especially eloquent and historic was Senator McMahon's appeal which we wish every American could read in full. In part he said:

We now spend about 15 billion dollars annually for armaments. Why not offer to take two-thirds of this sum, or 10 billion dollars, and, instead of amassing sterile weapons, use it to foster peace throughout the world for a five-year period? Why not offer to spread the annual 10 billion dollars over three programs: President Truman's Point Four proposal, development of atomic energy everywhere for peace, and general economic aid and help to all countries, including Russia?

Such a global Marshall Plan might combine

with the marvelous power of peacetime atomic energy to generate universal material progress and a universal cooperative spirit.

In exchange for our own contribution of 10 billion dollars annually, we would ask: 1) general acceptance of an effective program for international control of atomic energy, and 2) an agreement by all countries, enforced through inspection, that two-thirds of their present spending upon armaments be devoted toward constructive ends. Administration of the annual 10 billion dollars which we offered to make available would be carried out through the United Nations.

If the proposal were actually accepted, we would have concluded the cheapest monetary bargain in our history; we would have probably saved mankind from destruction by fire; and we would have paved the way toward a new era of unimagined abundance for all men, based upon atomic energy constructively harnessed.

Maybe Senator McMahon's plan is not the final answer. But to those who say it is not practicable, must we not answer, "If it is not practicable to spend 10 billion dollars a year for world peace and progress, how practicable is it to spend 10 to possibly 50 billion dollars a year for an armament race when, as Senator McMahon reminds us '5,000 years of recorded history teach us again and again and again that armament races end in war'?" Of all plans so far proposed, Senator McMahon's seems the most worthy of a nation that calls itself Christian and the one that seems surest to bring other nations to our side

in a program to preserve world peace and prevent a hydrogen war.

As has been well said, "Every crisis is an opportunity." As we have frequently said, "Always thank God when a bad situation gets worse, for then something will be done about it." The very terribleness of our new situation may well drive us into some effective plan for strengthening the United Nations and setting up an effective program for world peace. But there must first be a driving force greater than any selfish desire to save our own skins and our own wealth. Only Christianity, we believe, can supply such a driving force. There must be a program which not merely talks of "the fatherhood of God and the brotherhood of man," but proposes to act on this basic Christian principle. We must let Russia and all humanity know that we are just as anxious not to kill other human beings and their children as not to have other human beings kill us and our children. We must have not merely the negative, despairing program of "a continuing and bankrupting armament race ending in war." Rather we must have the inspiration of a great, challenging, constructive, hopeful program of building a better world for all men—some such objective as Senator McMahon envisioned in his great address.

To all the Christian men in Congress, to the leaders in all churches, our Christian periodicals, to every Christian man or woman, and to all who believe in Christian ideals, whether or not they belong to any religious denomination, comes the challenge to work as individuals and through their organizations. Christianity must lead America and the world to that "peace on earth, good will to men" which the very seriousness of the Hydrogen Bomb may now make the nations of the world bring to reality.

(Reprinted from the Progressive Farmer)

THE ADVANCE TAKES HOLD OF MALAYA

(Continued from page 2)

tional deficiencies, especially vitamin B-1 and respond quickly to treatment. A few months ago a pregnant mother came to us with advanced beri-beri. Years ago we would have been helpless but inside of a week she made such a pronounced improvement that all who knew her marvelled. Two months later she gave birth to a healthy baby and both are now in good health.

Since the beginning of the year about nine thousand treatments have been given, and in addition we have the responsibility of looking after the school children. All those who are sick or injured at school come to me. A couple of months ago a boy was sent in with what they thought was a sore throat. When I tried to examine him, his jaw locked, and I knew he might be very seriously ill, so we rushed him to the hospital, where his illness was diagnosed as tetanus. Treatment was started at once, and the

doctor said afterwards that if we had not acted promptly he would not have recovered.

Many of the cases that come to us are simple things, but we also get a great deal of malaria, worm infections, fevers of various kinds and even leprosy. We also try to do prenatal work and have quite a number of expectant mothers to look after, and I am happy to report that those who follow our instructions have healthier babies and have better health themselves, and the news of that spreads from one to the other.

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Here And There In Arkansas Methodism

By The Editors

The weeks leading up to Easter are devoted in many local churches to evangelism. This is a fruitful season for securing commitments to the Church and securing transfers of membership because many people think more about their religious experience and church affiliation at this season of the year than at any other. The Easter season is not as yet excessively commercialized. It is, by and large, still a religious observance.

The time was when evangelistic activities in many churches were crowded into a brief span of a couple of weeks of preaching services in mid-summer when interest otherwise might be lagging. In many communities where conditions have not changed as radically as others the same time-tested methods still obtain, but with, numerically speaking, smaller results. In this day when the church must actually compete with other interests for the time and attention of those whom it would help, in most places different techniques and schedules must be employed.

The church school, in the local church, is now the most fruitful source of new church members on profession of faith. A check of conference journals of both Arkansas annual conferences for the past several years will show that more than fifty per cent of new members come from those who are enrolled as church school pupils. In some years this percentage was considerably higher. Even now many pastors are giving instruction in church membership to a class which will be received during the Easter season from among church school members.

We know of several churches which have successfully promoted a year around program of evangelism outside the church school. This program usually consists of the voluntary services of several laymen who under the direction of their pastor visit in the homes of prospects. Usually, those who make commitments to Christ and the Church as a result of these visits are received into the church on a designated Sunday each month.

There is at least one average size church in a Little Rock Conference city that employs a lay visitor whose effectiveness in the field of evangelistic visiting is unusually good. That church considers his work an investment that pays good dividends. (Name of church on request.)

There is still no substitute for good constructive evangelistic preaching. Such preach-

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. IRA A. BRUMLEY, executive secretary of the North Arkansas Board of Education, is teaching the course, The Church and Its Work, this week in a training school at Knoxville, Tennessee.

REV. JESSE L. JOHNSON of Brinkley, was the guest speaker to the Methodist Men's Fellowship group at the First Methodist Church in West Memphis, Thursday evening, March 16. Rev. Harold Eggensperger is pastor.

DR. CHARLES W. HAMAND, pastor of the Methodist Church, Towanda, Illinois, was the guest preacher at the morning service on March 19, at the First Methodist Church, Russellville.

REV. E. D. GALLOWAY, district superintendent of the Prescott-Texarkana District, writes that he and Mrs. Galloway are moving to Hope. Their address will be 319 Shover Street, Hope.

IN the "Help Wanted" section of the *Leslie Local Republican*, Leslie, Michigan, the following advertisement appeared recently: "Look here! Wanted—Men, women and children to sit in slightly used pews Sunday mornings, 10 o'clock. Leslie Methodist Church."

ROY SMITH, Keo, died in a Little Rock hospital on Tuesday, March 14, after a short illness. Mr. Smith was the father of Mrs. Vaught, the wife of Rev. Mark F. Vaught, pastor at Mena. Mr. Smith is survived by his wife, his daughter, and a son, Roy Smith, Jr.

PROTESTANT MISSIONS began in the Philippine Islands just 50 years ago—after the Spanish-American War. A recent survey of the churches there showed 19 Protestant denominations active in the Islands; 298 missionaries from the United States; 352,486 baptized members of evangelical churches; 1,443 Filipino ministers.

CECIL ROBERTSON, an outstanding Methodist layman of Trinity Methodist Church in Memphis, was the speaker on Laymen's Day at the Brinkley Methodist Church. Mr. Robertson was formerly charge lay leader of the Brinkley church. His father was an active minister of the North Arkansas Conference for a number of years. Rev. Jesse L. Johnson is pastor at Brinkley.

REV. ALVIN C. MURRAY, pastor at Berryville, was the guest preacher during a series of services Week of Dedication at The Methodist Church, Prairie Grove. Rev. Harold D. Womack, Prairie Grove pastor, reports that there was good interest and attendance throughout the week. The services were concluded on Sunday, March 12, with the observance of Dedication Day, the Lord's Supper, and the reception of a class of new members.

THE beautiful new Easter Worship Service bulletin for 1950 is now available free to pastors on their order direct to the Service Department, "World Service Agencies, 740 Rush Street, Chicago 11, Illinois. The cover of the bulletin portrays a painting of Christ appearing to Mary following his resurrection, and is printed in Easter purple. The back of the bulletin has been left blank to accommodate the imprint for the local church.

THE sympathy of friends goes out to Dr. W. P. Whaley of Conway in the death of his brother, N. M. Whaley of Little Rock. Mr. Whaley was a graduate of Hendrix College and was a former assistant state superintendent of public instruction. At the time of his death he was with the State Division of Employment Security of the Pyramid Life Insurance Company. He is survived by his wife, two daughters and two sons, two brothers and three sisters.

ing is good for the saved as well as the unsaved, and likely as not the latter group will not be in the services. Any program of evangelism which slights this method is not complete. A "revival" that warms the heart of the average church member has in a very real sense been a reviving experience for the church membership.

DEATH OF REV. D. N. WEAVER

Rev. D. N. Weaver, retired minister and a member of the North Arkansas Conference, died Wednesday, March 15, at the home of his daughter, Mrs. E. O. Simpson in Ft. Smith. He was 92 years of age.

Brother Weaver retired in 1919 and since 1937 had made his home with his daughter.

Born at Scottsboro, Alabama, on November 1, 1857, he came by river on the steamboat Van Buren to Arkansas, landing with his father's family at Ozark in February, 1860. He was ordained on March 24, 1890.

Funeral services were held on Thursday in Ft. Smith and burial was in Forest Park cemetery.

REV. L. R. RUBLE PASSES AWAY

As we go to press news comes of the death of Rev. Loy R. Ruble, age 70, at his home in Batesville on Saturday, March 19. Brother Ruble was a retired accepted supply preacher and served twenty-five years in the North Arkansas Conference. A full notice will appear later.

REV. FRED R. HARRISON, pastor of the First Methodist Church, Texarkana, will be the speaker on Tuesday evening, March 21, at the mission study on "We the Peoples of the Ecumenical Church" sponsored by the Woman's Society of Christian Service and the Wesleyan Service Guild at the First Methodist Church, Jonesboro. Brother Harrison who attended the World Council of Churches in Amsterdam will show a group of color slides taken at the meeting.

BISHOP PAUL E. MARTIN will be the "Week of Dedication" speaker at the First Methodist Church, Texarkana, Rev. Fred R. Harrison, pastor, March 26-31. Bishop Martin has just returned from a four-months' tour of our mission work in the Pacific and India. Brother Harrison writes: "We feel very fortunate that Bishop Martin is to be with us so soon after his return from India. All Methodists are invited to attend any of the services. The delegates to the Wesleyan Service Guild Conference will be special guests Sunday morning, March 26."

"STORIES ABOUT JESUS"

Nashville, Tennessee—Teachers of kindergarten children in vacation church schools will welcome a new unit entitled *Stories About Jesus*, by Mary Cureton Brumley. Here will be found suggestions for use of the Bible with this age, materials for teaching, suggestions for space arrangements, for planning with parents, and for a variety of activities to use. Published by Abingdon-Cokesbury Press for the Editorial Division of the General Board of Education, its price is 75 cents.—Editorial Division, Board of Education.

ANNUAL MEETING W. S. C. S. NORTH ARKANSAS CONFERENCE

(Continued from page 1)

According to statistics released by The Advance Office in Chicago, The Methodist Church, in the first year of the Advance program, raised for Missions and Church Extension, through World Service, \$5,485,722. That same year, in addition to helping as individuals to raise the amount contributed for missions through World Service, The Woman's Society of Christian Service raised for its various types of mission work at home and abroad \$5,980,373.

In recognition of the great part they play in Methodism's missionary program, we pay tribute to the Woman's Society of Christian Service in the North Arkansas and Little Rock Conferences and to the great church-wide organization of which they are a part.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Moravians To Launch Peace Campaign

Moravians will urge President Truman to "initiate direct negotiations between the United States, Great Britain and the Soviet Union to the end that the threat of atomic catastrophe be lifted from the peoples of the world," it was announced at Bethlehem, Pa. Dr. Charles H. Rominger, a member of the Moravian world peace committee, also announced that a prayer for peace has been prepared for use in Moravian churches. The peace committee was appointed by the Moravian Provincial Elders Conference. Fred O. Schwender, of Utica, N. Y., is chairman of the committee. Mr. Schwender said that both Moravians and non-Moravians in the United States will be asked to sign petitions urging President Truman to initiate peace talks. The committee also will urge that letters and telegrams be sent to Secretary of Congress.

New Telephone Technique

A new telephone technique has been introduced at the Centenary Methodist church in Salt Lake City, Utah, by the Rev. Paul L. Robison, pastor. All church personnel are instructed to answer the phone with the salutation: "See you in church Sunday."

Soviet Zone Proposals Worry Christians

Christians throughout the Soviet zone of occupation are reported concerned over proposals which, if enacted into law, they feel would mean the destruction of the Christian concept of marriage and the family. The principal changes envisaged in these proposals are:

(1) The wife would no longer be required to assume her husband's name, but would be permitted to retain her maiden name or be known under a combination of the two surnames or parts thereof.

(2) Children would be known by the mother's name, so that there would be no distinction between legitimate and illegitimate children.

(3) Wives would no longer be required to maintain their households or assist in the business of their husbands, but could take up any occupation they wished, even if this meant a long separation of husband and wife.

The proposals also call for making divorce procedures easier. Sponsor of these suggestions is the Communist-inspired German Democratic Women's League. One of the chief proponents of the "reform movement" is said to be Max Fechner, Communist Party member and Minister of Justice in the German Democratic Republic.

Vatican Non-Committal On New American Envoy

Vatican circles were non-committal on Washington rumors that President Truman will appoint a new personal representative to the Holy See in place of Myron C. Taylor, who resigned late last year. (According to the Washington rumors, the State Department is preparing a memorandum to Congress urging that a new envoy be sent to the Vatican, and President Truman is considering whom he will name to the post.) "Confirmation of these

Bishop and Mrs. Martin Return From Orient



—Courtesy Arkansas Democrat

Bishop and Mrs. Paul E. Martin returned Sunday, March 19, from their trip to India and other points in the Orient. In a statement to the *Arkansas Methodist* Bishop Martin said "Mrs. Martin and I are happy to be back with the people of our Area again. We have a profound sense of gratitude for the privilege of making this great trip and seeing a large part of Methodism's work in the Orient. Our trip to India not only gave to us a new understanding of its problems, but also a great spiritual experience. We saw revealed the power of the Christian gospel. That Gospel, we know, is adequate for the needs of America and the world. We look forward to the joy of seeing and being with the people of our Area again."

Bishop Martin reported that he and Mrs. Martin enjoyed good health throughout the trip.

rumors," one Vatican official said, "must be obtained in Washington."

Clergy Asked To Aid Cured Mental Patients

St. Joseph, Mo., clergymen have been called on to spearhead a movement to educate the public in its obligation to reaccept persons released as cured from mental hospitals. The request was made of members of the St. Joseph Ministerial Alliance by officials of State Hospital No. 2, who said "society is out of step with science in the problem of treating and reclaiming the mentally ill." Hospital doctors said improved methods of treating mentally ill patients and boosting the number of those cured must receive the cooperation of churches, families and other groups in order that permanent cures may be effected. Alliance clergymen, who agreed to help educate the public, also said they would urge their congregations to "adopt" patients at the local hospital and pay personal visits there.

Church Councils Asked To Oppose Vatican Envoy

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, has called upon Protestant ministers and laymen to inform the State Department they

are opposed to U. S. representation at the Vatican. In a telegram sent to 142 state and local church councils, Dr. Cavert said: "Present pressure to appoint a regular ambassador to the Vatican reported very heavy. Prompt expressions of Protestant convictions to Secretary of State Dean Acheson from ministers and laymen urgent."

Czech Mormon Mission Head Ordered To Leave

Government authorities have ordered Wallace Toronto, head of the American Mormon mission in Czechoslovakia, to leave the country by Saturday, March 18, it was learned at Prague. He is the last remaining American Mormon missionary in Czechoslovakia. Toronto said his residence permit, normally valid until April 2, was ordered revoked under a "safety" law aimed against foreign missionaries. Thirteen American Mormon missionaries were expelled between last May and mid-February, when Toronto announced he was closing down the mission and turning its work over to some of Czechoslovakia's 250 Mormons.

Catholic Group Launches 'Pro-Russia' Movement

A "pro-Russia" movement, described as a positive approach to the menace of world Communism, has

been launched at Ottawa, Can., by the Catholic Center of the University of Ottawa. Purpose of the movement is to foster friendship for the Christian people of Russia. The Rev. A. L. Gray, director of the center, said the movement aimed at assuring good Christians among the Russians of the sympathy and support of Christians in other countries. He said it would also launch a great spiritual effort of collaboration for the spiritual re-edification of the Russian people. Plans call for the movement to achieve its aims through prayer, penance and good works.

Baptists Asks Closing Of Vatican Embassy

Georgia Baptists have appealed to Secretary of State Dean Acheson to recommend immediate closing of the embassy in Vatican City with no further diplomatic representatives there. The appeal was made by the executive committee of the Georgia Baptist Convention in a telegram signed by Dr. Carrey T. Vinzant, committee president, and Dr. Spright Dowell, president of the state Convention. "Any device to continue quasi diplomatic relations with the Vatican without the consent and approval of the Senate," the telegram said, "will further disturb and divide our people and weaken our cherished principle of separation of Church and State which we regard essential to religious liberty and every other expression of freedom." Dr. Louie D. Newton of Atlanta, a former president of the Southern Baptist Convention, wrote the appeal. He explained that it was addressed to Dean Acheson because "the President has referred to the State Department the vital controversial question of whether a successor shall be named to Myron Taylor" as White House representative at the Vatican.

Minister Carries Gospel To Hitch-hikers

For 14 years the Rev. Mark J. Goodger has been carrying the Gospel to hitch-hikers. Since 1936 he's been "travelling for the Lord" as the founder and director of the "Highways and Hedges Mission." At first he hitch-hiked himself. Later on he acquired a bike, and now he's driving a car with a house-trailer attached. Mr. Goodger has brought hundreds of hitch-hikers to religion, including 293 truck-drivers who stopped to give him—and his bike—a lift. In addition, Mr. Goodger has helped return 645 runaway children to their homes. This phase of his work started when various organizations learned of his travels and began to ask him to keep an eye peeled for runaways and to persuade them to return home.

Mr. Goodger's 82-year-old mother, Mrs. William Goodger, forwards all such requests to her son while he is on the road. The mother operates the Highways and Hedges Mission headquarters at Delavan, Wis.

He that loseth his life for my sake shall find it.—Matt. 10:39. Read Matt 10:37-42.

Whosoever doth not bear his own cross, and come after me, cannot be my disciple.—Luke 14:27.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

APARTMENTS TO LET

By Lillian E. Andrews

"Don't you want to see our bird-houses?" Benny Turner asked Evan Murray and his sister, Sue. "Chet and I have been working on them all winter."

Chet, who was as freckled and good-natured as Benny, laughed. "I tell you the set of tools Uncle Robert gave us for Christmas came in handy," he told Evan. "We've kept them busy."

Benny led the way to the basement of the Turner home. The bird-houses were lined up on a bench. There were large ones and small ones. Some were red and some were orange.

"They're the prettiest birdhouses I ever saw," declared Sue.

Evan said nothing for a moment. There was a queer, hard lump in his throat. All winter birdhouses had been the principal topic of conversation in Claremont. Several business men had offered a prize for the best birdhouses built by children under 14. Another prize, a beautiful set of bird books, was to go to the builder of the birdhouses that had the most occupants by a certain date.

"I guess you'll win the set of bird books," Evan told Benny.

"Haven't you and Sue made any birdhouses, Evan?" asked Benny.

Evan shook his head. "We haven't had any time. Father has been in the hospital and we've had to help Mother take care of the chickens and bring in the firewood and do lots of things. And then Uncle Jimmy Mullins has been laid up with the rheumatism and we've fed his chickens, too. We-we haven't any good wood to make birdhouses, anyway."

"Well, that's too bad," remarked Benny sympathetically. "We've used up all our pieces of good wood or we'd give you some. But we've got a can of red paint left. You can have that. Maybe you can find some old wood and make some houses and paint them."

Chet found the can of red paint and gave it to his friends. "Here's a brush, too."

"Thanks a lot," said Evan gratefully.

But the lump was still in his throat as he and Sue trudged home. "It seems sometimes that some folks have everything," he said, "folks like Benny and Chet. Why do you suppose we have to work so hard and have so little?"

Sue's own face was sober for a moment. Then she laughed.

"Anyway, I'm not going around scowling and whining about it," she announced. "Father is getting well. That's something to be happy about."

Sue's cheerfulness was contagious. By the time they reached the little house where Uncle Jimmy Mullins lived alone, Evan was all right. Uncle Jimmy was a lot better and was out at the woodpile. He spied the can of red paint at once.

"What's that for?" he inquired. Evan explained. The old man hooted. "To paint birdhouses!" he exclaimed. "What bird ever wanted



A WONDERLAND

*We think that books are such a joy,
A treasure house for girl or boy.*

*A friend who takes us far away
On magic wings to spend the day.*

*We meet new friends in other lands
Who welcome us with outstretched hands.*

*And then at home we stop to view
Wonders that are strange and new.*

*What fun it is to stop and look
At wonderland within a book!—A. E. W.*

its house painted red? See that big, hollow limb on top of the woodpile? Well, I'll show you how to make birdhouses. Run and bring me my hammer and saw and some nails and the board you'll find just inside the tool-house door."

It took Sue and Evan only a few minutes to assemble the various articles. Uncle Jimmy showed Evan how to saw the hollow limb into short sections.

"Now nail a square piece of board on one end of each piece," he directed. "Have the board large enough so you can nail the four corners to the trees in your orchard or anywhere you want them. Keep the bark on each house if you can. If the outer opening is a little too big, nail a smaller piece of board over part of it. A little opening will please the wrens and keep the starlings and the bigger birds out. You can save that red paint for something else."

Evan and Uncle Jimmy were so busy Sue had to feed the chickens alone. Then she went and got the express wagon to take the birdhouses home. Once started, Evan kept looking for more hollow limbs or small logs that he could make into birdhouses. He had a full dozen when he finished.

"Now we'll see what happens," he told Sue anxiously.

They didn't have to wait long. The snow had hardly melted when they heard a bluebird whistling in the orchard. Then came the long, rolling call of a flicker.

"Oh, look, look!" cried Sue. "A

pair of bluebirds are looking over one of your houses, Evan. I do hope they'll decide it's what they want."

In a few days more bluebirds, flickers and white-vested tree swallows were delightedly inspecting the hollow-limb birdhouses. By the time the birdhouse contest ended, every house was occupied. When the judge announced that Benny and Chet Turner had won the prize for the prettiest birdhouse and Evan Murray the prize for the largest number of occupied houses, Evan could scarcely believe it.

"I must hurry and tell Uncle Jimmy," he told Sue. "He'll be as happy as I am."

"And ask Uncle Jimmy why more birds didn't go into our pretty new houses," requested Benny. "I'd like to know."

Uncle Jimmy laughed when Evan asked him about it. "Too much red and orange paint," he answered promptly. "The birds felt safer in Evan's houses. They knew their enemies wouldn't be so likely to find them. The Lord taught them to make their nests match their surroundings as much as possible."

"Why, that's so," said Evan, remembering the bird's nests he had found. "Well, Uncle Jimmy, with you to help me and my new birds books, I'll know a lot more about birds pretty soon."

"You'll have to make some more houses for next year," Sue reminded him. "With all our apartments let, we need some more."

"I'll save every hollow limb I can find," promised Evan. "There isn't

IN THE WORLD OF BOYS AND GIRLS

THE GOLDEN CROWN

Once upon a time there lived in the woods a band of fairies. These fairies had a king and queen who ruled over them. Each fairy had a golden crown and a wand.

It was the rule that these fairies should not be seen by any mortal, although they were to do all they could to help mortal beings. They should make sad people happy. They should kiss sick and unhappy people and make them well and happy. When anyone chanced to pass by they should quickly hide so as not to be seen. Now these fairies dressed in either yellow or purple.

One day when they were dancing and singing around the queen, who was in fairy ring, they heard someone coming. They could not hide quickly enough, so instantly each one climbed upon a green stem and put her head between her wings. It happened to be a small boy who was walking through the woods, and the fairies looked so much like flowers that when the boy spied them he thought they were flowers, and picked a few, thinking he had found a new flower. He called these flowers violets.

An even to this day people go violet hunting in the springtime after the fairies have awakened from their long winter's sleep.

If you take a violet and tear the outside leaves off, you can find the fairy sitting there, with a golden crown upon its head.—Sunshine Magazine.

JUST FOR FUN

Young Wife: What is this ticket, darling?

Hubby: Only a pawn ticket.

Young Wife: Why didn't you get two, then we could both go?

"Dad, what his six legs, a brown head and a body with green and black spots?"

"I give up, son. What?"

"I don't know, either, dad, but it's crawling down your neck."—Pacific Telephone Magazine.

Old Lady: "Tell me, dear, what is your little friend crying for?"

Girl: "E's not cryin', mum—e's been playing tennis with one of his mother's onions!"

Father: "Get up, Junior. Do you know what Abraham Lincoln was doing when he was your age?"

Son: "No. But I know what he was doing when he was your age."—Illinois Wesleyan Argus.

"William, a poor man came along today and asked for a hat, and I gave him your Sunday one."

"What did you do that for?"

"Well, I knew you would need your old one for gardening?"

going to be any bird housing shortage where I am."—In The Christian Advocate.



Shoroku Kato, Rising Son Of Nippon



By PEYTON LEE PALMORE III,
Nagoya Gakuin, Japan

THE officer glanced at the 4 ft. 9 in. tall recruit standing at stiff attention before him and reflected that even though there was a desperate need for men now, it was a sad commentary on the status of the Imperial Nippon



SHOROKU KATO

Army that they had to accept half grown little boys like this. He sighed inwardly but the habit or routine drove him on:

"Name?"

"Shoroku Kato."

"Date of birth?"

"Fifteenth year of Taisho, second month, twelfth day."

"Father's profession?" The officer hurried on through the questions, bored with his job and thinking of the hot bath waiting for him in a few more hours.

"Family religion?"

"Buddhist." Kato tried not to betray his mounting tension in his face or voice but his heart was pounding the blood to his head as he braced himself for the next question that he knew was coming, "Your religion?"

"Christian!" came the answer with a note of conviction. The officer jerked up. "What?"

"Christian!"

The officer noticed for the first time the look of mature determination about the set mouth of this insignificant boy. He decided however that this fresh recruit could and should be shamed out of his brash statement and started, "Why do you believe in such a weak woman's religion?"

The answer came back, "Because I have found through it the true way for my life."

The officer was irritated that this little runt should answer with such conviction when he was so obviously in the wrong, and decided to trap him.

"Which is greater, our great Sun Goddess or Jesus Christ?"

"I believe the two cannot be compared. Jesus has shown me the way of salvation for my soul and I cannot compromise this faith. But still I am a true patriot."

The officer was a bit baffled but on the ground of patriotism he felt he was sure. "Bah! Christianity is an American religion: we are at war with America. Unless you believe in Shintoism you are not true to Japan!"

"I am sorry sir, but Christ was an Asiatic and Christianity spread all over the world before it went to America. I believe the famous

Uchimura was right when he said, "I love two 'J's, Japan and Jesus."

This was ceasing to be a routine interview; it was becoming a cheeky affirmation of nonconformity to orthodox authoritarianism. The irritated officer snapped: "You insolent pup, if you refuse to declare your loyalty to the gods of our ancestors, you must go to prison!" Kato was shaken, but he knew what his answer must be. Even though he was only eighteen years old, far from home, even though in every Japanese mind there is a terrible social stigma to being a prisoner, and even though this threat could lead to even worse than prison, he knew he must say "All right!"

Three Days in Jail

The prison sentence turned out to be only three days but those three days were heavy with doubts, questionings, much praying and reading the Bible. He had time to review his life up to the present moment and trace the steps that had led him to be put into the military prison.

His mind drifted back to his earliest days on the northern island of Hokkaido. He thought of his grandfather who was always getting drunk and making his early home a hotbed of quarrels and miserable bickerings. He thought about his loving mother who had looked to religion for a way out of the endless circle of hard toil and quarreling. He remembered the Christian evangelists like Lwahashi, the blind preacher who had come with Helen Keller, and Kagawa, the world famous Christian. It had been through men like them that his mother had come to be an interested inquirer about Christianity and had somehow gotten together enough money to send Shoroku, her oldest son, to the Christian kindergarten.

Yes, it had been famous Christian leaders who had brought the first glimmerings of light into the darkness of their hard life in pioneering Hokkaido. But as he thought back over those who had influenced his life most, the laymen were the ones that stood out as having meant the most in the development of his Christian living. There was Sakatani San, for instance, the student, in the local Economic College. He had not only taught his Sunday school class for ten-year-old boys but had taken them out for walks in the hills or along the seashore every Sunday afternoon. He had managed to instill in those young boys a love of this wonderful creation of God, and a wonder that this great Creator should love each of them.

When he was thirteen years old, his father's business of making tile had taken the whole family south to Nagoya. There, the need for many helping hands in the shop and the increased pressure against Christians in public opinion led Shoroku's father to forbid him to waste time going to those "weak women's meetings" at the Christian church. His mother, however, realizing how much his growing faith in Christ meant to him, allowed him to sneak out of the back door with the promise that he would hurry straight home from church and work hard to make up for lost time. She also told him that if his work at school fell down because of his using time this way, he would have to stop.

It was during this time of difficulties that a Christian layman in counseling with Shoroku gave him a quotation from Giordano Bruno who was persecuted and finally killed by the Inquisition. It was, "the greater are a man's difficulties, the greater must be the man." Taking this as the motto of his life, Shoroku worked so hard that he graduated from middle school with high honors.

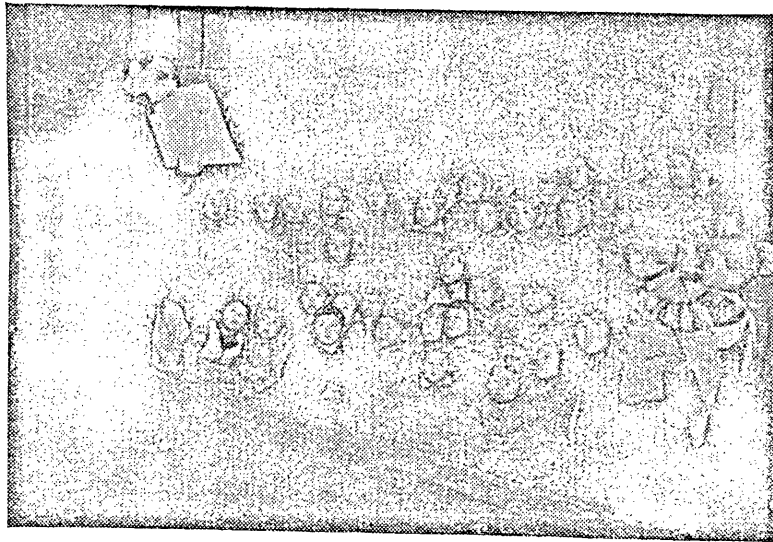
It had been Mr. Otsuka who had helped him out in his time of family crisis when he had wanted to take the examinations to come to China on a government scholarship. His father had wanted him to start learning the family trade and get ready to take over the family business now that he had finished his compulsory education. But in a long conference, Mr. Otsuka had persuaded him that his son had more ultimate purpose in life than just running a tile making business and that he needed a more complete education in order to fulfill that purpose. And that is how he had come to be in China now.

When he had started to school in

alone in his faith. There was one other Christian in the company, a Formosan. . . .

When the training period was over and he was sent to the front, however, his reputation had preceded him and, as luck would have it, the captain of his company had a particular dislike for Christians. Though this made it difficult for Kato, his small body combined with his big-hearted enthusiasm made him something of a favorite among the seasoned veterans. One day, the captain called him in for an interview and after giving him a long lecture on the weakness of Christianity, he said, "Now I am going to test your patriotism. If you are a true patriot, you will not be afraid to go under fire with me and the seasoned veterans." None of the other recruits had been sent under fire yet, but Kato had no choice and answered "All right."

Four times he went into battle with the captain and each time he felt calm assurance as he put himself into God's hands believing that God had a purpose for his life and as long as he was doing his best to



Shoroku Kato entertaining Japanese children near his college dormitory

the Ton Wen University in Shanghai the school authorities had forbidden not only the forming of YMCA but the holding of any Christian meetings in connection with the school. So it was that another Christian layman, Mr. Ozeki, a Japanese business man in Shanghai, had opened his home to Kato and some of his friends who went there secretly for Bible study and prayer. There came to his mind those kind French people in Shanghai who had befriended him and taught him some of the "dangerous" English, but most important of all, had taken him to the International Christian Church where his vision had been widened by seeing people of all races and countries worshipping God together.

And so it had been up until now; his Christian friends had nurtured in him the faith and helped him in time of need. But now . . . Now in 1945, Japan's desperate need of more men had forced the drafting of all of the students. And now he was in a company of new recruits in China and as far as he knew, he was the only Christian. . . .

At the end of his three days of detention Kato rejoined his company. Little more was said about his religion and he was grateful to find that he would not be completely

fulfill that purpose he need not worry. During these times the 23rd Psalm, especially the lines, "Yea though I walk through the valley of the shadow of death, I will fear no evil," gave him strength and peace of mind.

Having passed this "test" of patriotism well, Kato was sent back to take the tests for officer's candidate school. The test went well until he was brought up before the assignment board. The officer in charge said, "You are too little and you are a Christian, so you won't make a good fighting man but, I hear that Christians are honest, so I will send you to the school of finance." This was better treatment than he had expected so he went willingly. The war, however, ended three days after he started to the school.

When Kato was discharged at the front, he still wanted to study abroad if possible so he decided to return to his old school, Ton Wen. But in Shanghai he found that all was confusion. The Chinese, rejoicing in freedom after eight years of occupation had taken over everything and had herded all of the Japanese into rigidly restricted areas. Having no place to go, Kato

(Continued on page 13)

North Arkansas Conference Treasurer's Report

JUNE 19, 1949, TO MARCH 10, 1950

	World Service and Con. Ben.	Bishop Fund	Con- fer- ence Claim- ants	D. S. Salary	Gen. & Jurisd. Ad- minis- tration	Mini- mum Salary Fund	World Com. (Over- seas Relief)	Ad- vance for Christ		World Service and Con. Ben.	Bishop Fund	Con- fer- ence Claim- ants	D. S. Salary	Gen. & Jurisd. Ad- minis- tration	Mini- mum Salary Fund	World Com. (Over- seas Relief)	Ad- vance for Christ
BATESVILLE DISTRICT									FAYETTEVILLE DISTRICT								
BATESVILLE, First	2325.00	65.70	525.15	414.00	22.50			1600.00	ALPENA	45.00		50.00			15.00	10.00	
BATESVILLE, Central Ave.	675.00	47.25	278.00	297.00	12.00	108.00	22.00	150.00	Omaha	35.00*	5.13*	42.00*	33.00*	4.50*			15.00
BETHESDA	125.00		84.00	66.00					BENTONVILLE	300.00	58.00*	150.00	242.00	36.00*		50.45	
CALICO ROCK	35.45	16.85	15.00				11.25		BENTONVILLE CT.:								
Norfolk	40.00	4.38	35.00	27.50	4.00	.87			Oakley's Chapel	15.00	5.00	20.00	25.00	7.00*		10.00	
CAVE CITY			30.00					6.12	Council Grove	65.00*	5.00*	20.00	33.00*	7.00*		19.00	
Palestine	5.83	.77	6.12	4.81	1.00			5.26	BERRYVILLE	200.00	26.00	210.00	165.00	15.00	16.00		
St. Paul								7.62	CENTERTON	53.79	11.48	90.37	71.00	7.00			40.00
CHARLOTTE CT., Hopewell	15.00	3.50			2.00				CINCINNATI	17.00		5.00					
Cave Creek	15.00		21.00	8.50	2.00				Weddington			142.50	95.00	7.00*	10.00		25.00
Oak Ridge	8.00	2.00	10.00	5.00					DECATUR	68.00	20.00	142.50	95.00	7.00*	10.00		25.00
COTTER	150.00	21.00	168.00	132.00	14.50	20.00	25.00		Falling Springs	5.00	.19	5.00	5.00				
DESHA CT., McHue	45.00	5.75	10.00	6.00	1.00				ELM SPRINGS	96.00	15.00	60.00	60.00	11.00	7.00	5.00	
Jamestown	15.00	1.75	5.00		1.00				Harmon	120.00	10.00	77.00	60.00	7.00	7.00	14.00	
EVENING SHADE	44.00	19.00	75.55	51.00	11.00	15.00			EUREKA SPRINGS	205.00	32.00	219.00	146.00	29.00*		15.00	
Ash Flat	30.00	4.00	40.00	22.00	4.00	4.00			FARMINGTON	45.00	13.98*	84.00	66.00	11.00*			18.75
Corinth	7.00	3.00	10.00						Goshen	45.00	10.50	84.00	66.00	7.50			18.75
Liberty Hill	9.00	2.00	9.00	7.00	2.00				FAYETTEVILLE, Central	2812.50	87.50	700.00	550.00	76.00*	260.00		
GRANGE			22.00						FAYETTEVILLE, Wiggins								
Fairview		3.50	9.00	9.00	2.00				Memorial	168.75	52.00*	315.00	247.50	28.00*	33.00	3.00	75.00
GUION			8.00	4.00					GENTRY	180.00	55.00	279.00	222.75	24.00		20.00	170.00
MELBOURNE	17.50	70.00	55.00	10.00		8.00			GRAVETTE	190.00	27.00	210.00	165.00	21.00*	36.00	7.50	50.00
Newburg			10.00						GREEN FOREST	82.50	29.25	236.25	186.00	13.50	18.25	12.66	
New Hope (Camp Ground)	15.00	1.75	14.00	11.00					LINCOLN	140.00	25.00	250.00	160.00				15.00
Forrest Chapel	13.00	1.32	4.25	8.26		1.50	8.75		Summers	15.00		15.00	16.50	5.00*		5.00	
Oxford		4.20	33.60	13.20	5.00				MADISON CO. CT. NO. 1:								
Wiseman	24.46	6.12	15.00	9.25	5.00				Huntsville	61.50	6.00	85.50	98.50	4.50		15.00	30.00
Larkin	7.50	.88	7.00	5.50	1.00				Presley Chapel	40.00	4.00	27.00	23.00	7.00*		8.00	15.00
ASBURY	25.00		20.00	15.00					MADISON CO. CT. NO. 2								
Moorefield	138.00	14.00	84.00	67.00	12.00	4.50			(Circuit)	35.00	5.84	54.60	42.80	2.30			
MOUNTAIN HOME	216.00	28.88	231.00	181.50	33.00	56.25			PEA RIDGE	30.00	5.50	41.00	32.00	5.00			
Gassville	58.00	5.25	42.00	33.00	5.00	1.05			Bright Water	65.00*	14.00*	72.00	48.00	12.00*			40.00
Midway	5.00	.88	7.00	2.00	1.00				Avoca	40.00	7.00*	30.00	26.00	10.00*			20.00
Salesville	9.00	1.31	10.50	2.00	2.00	.46			Tuck's Chapel	12.50	2.00*	8.00	11.00*	3.00*			7.50
Fairview	2.00	2.20	2.00	4.00	2.00				PRairie GROVE	419.40	39.42	315.00	247.50	23.94	62.39	26.37	
Wesley's Chapel							10.00		Illinois Chapel	2.45	.49	5.13	3.91	.73			
MOUNTAIN VIEW	50.00		25.00				32.30		ROGERS, Central	1000.00*	63.00*	504.00*	396.00*	38.00*	144.00		128.01
SULPHUR ROCK	16.00	2.35	18.90	14.85					ROGERS CT., Bland's Chap.	10.00	2.00	10.00	37.75*	3.50			10.00
NEWPORT, First	750.00	87.50	525.00	415.00	62.00	75.00	600.00		Monte Ne	30.00							
NEWPORT, Umsted Mem.		21.00	46.07	99.00	13.00	5.00	10.00		SILOAM SPRINGS	900.00	52.50	420.00	330.00	31.50	67.50		125.00
OIL TROUGH	23.50	7.00	56.00	44.00	5.00				SPRINGDALE	700.00	35.00	440.00	365.00	10.00	95.00		
PLEASANT PLAINS	24.00	6.12	24.50	38.50	2.00	5.25			SPRINGTOWN	25.00	9.00	30.00	18.00	3.00			
Corner Stone	27.74	3.06	24.50	19.25					Highfill	25.83	3.00	20.00	15.00	3.00			
Cedar Grove	48.00	6.12	49.00	38.50	2.00	2.25			SULPHUR SPRINGS	96.25	12.00	100.00	82.50	22.00		12.11	33.00
Oak Grove	12.46	4.37	24.50	19.25					VINEY GROVE	30.00	7.00	28.00	22.00	10.00*			
SALADO	60.00								Rhea	7.00	7.00	7.00	22.00	10.00*			
SALEM	100.00	16.00		132.00	13.00		11.55		WINSLOW	20.00	11.00	47.00		14.00*		6.30	
Mt. Pleasant									ZION	18.00	2.50	21.00	16.50	1.50			
ALICIA	32.48		25.00	62.52			25.50		Total	8471.47	776.28	5530.35	4452.21	524.47	771.14	246.39	836.01
Swifton	130.00		105.00	65.00	15.00	12.75	20.00		METHODIST YOUTH: Bentonville \$5.00; Harmon \$2.77; Eureka Springs \$5.00; Farmington \$4.00; Gentry \$9.00; Prairie Grove \$2.00; Rogers \$11.36; Siloam Springs \$10.00; Springdale \$5.00.								
TUCKERMAN	93.19	5.00	235.00	215.00	10.00		142.50		RACE RELATIONS: Berryville \$10.00; Elm Springs \$22.00; Eureka Springs \$10.00; Farmington \$7.00; Goshen \$7.00; Fayetteville Central \$156.00; Wiggins Mem. \$25.00; Gravette \$10.00; Green Forest \$12.35; Lincoln \$15.00; Presley Chapel \$5.00; Madison County Circuit No. 2 \$10.00; Pca Ridge \$16.27; Prairie Grove \$25.00; Rogers \$150.00; Zion \$7.00.								
VIOLA	24.00		13.47	18.00			33.00										
Bexar	10.00		12.00	24.00													
Mt. Calm	5.00		2.50	2.50													
Wild Cherry	2.50																
WELDON	75.00	10.50	84.00	66.00	11.00		6.25										
Tupelo	25.00	7.00	30.00	25.00			5.00										
Auvergne			28.00														
YELLVILLE	82.50	21.00	168.00	132.00	9.00	20.00	17.00										
Pleasant Ridge		1.05	8.40	6.60													
Total	5648.61	482.81	3481.01	2932.49	276.00	350.88	166.80	2667.30									
GOLDEN CROSS: Palestine \$3.00; Umsted Mem. \$20.00.																	
METHODIST YOUTH: Batesville 1st \$16.00; Alicia \$11.70.																	
RACE RELATIONS: Calico Rock \$12.16; Evening Shade \$19.93; Moorefield \$13.00; Mtn. Home \$25.00; Mtn. View \$21.05; Weldon \$5.00; Yellville \$16.00.																	
CONWAY DISTRICT									FORT SMITH DISTRICT								
D. S. & Connectional						372.69			ALIX	10.00	4.30	10.00	10.00	4.00*	.50		100.00
ATKINS	115.00	20.00	100.00	176.00	10.00	30.00	14.75		Enterprise				22.00*				
BELLEVILLE	54.75*	12.00*	55.00	49.00	2.00		19.00		Mt. Vernon	12.50	1.35	10.50	8.25	1.00	.25		3.70
Havana	31.75	9.30	63.00	55.50	10.00	3.00			ALTUS	45.00	6.30	50.40	39.60	4.00	2.00		5.00
BETHEL	53.25	8.85	52.25	44.50	2.50				Denning	13.00	1.25	10.50	8.25				6.50
Cato	30.01	8.00	32.00	25.00	2.50				Gar Creek	45.00*	2.62*	21.00*	16.50*	3.00*			
CONWAY, First	1797.20	63.00	466.00	367.00	60.00*	73.50	81.43	30.00	Grenade's Chapel	20.00		15.00	15.00				15.30
CONWAY, Wesley Mem.	112.50	27.00	189.00	148.50	12.00*	15.00	15.00	75.00	ALMA	100.00	11.26	105.00	82.50	14.00	17.50		320.57
DANVILLE	273.00	42.00	196.00	154.00	25.00*	84.00			Mulberry	50.00		100.00	50.00				26.95
DARDANELLE	375.00	38.00	30														

(Continued on page 10)



Jesus Said "Strive"

By H. H. SMITH, SR.



ONE DAY a man said to Jesus, "Lord, are there few that be saved?" According to Luke Jesus answered: "Strive to enter in at the strait gate (narrow door, R.V.); for many, I say unto you, will seek to enter in and shall not be able." (Luke 13:23,24). Matthew's gospel reads: "Enter ye in at the strait (narrow) gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7:13-14).

The broad way of ease, pleasure and "live as you please," regardless of moral requirements, has always been thronged with travelers. We should have expected to find the people of Palestine in the days of our Saviour living "the simple life," with few distractions to hinder their spiritual progress, but from the teachings of our Lord we know that such was not the case. "The cares of this world," says Jesus, "the deceitfulness of riches, and the lust of other things, entering in, choke the word and it becometh unfruitful." (Mark: 4:19). A few years ago a minister in Texas related this incident out of his experience. While waiting a few minutes before starting to his morning service, his attention was directed to a religious service by radio. The talented quartette was singing, "I'm going up to the judgment," or something similar. The household servant was also an attentive listener, and the minister, taking advantage of what seemed to be an evangelistic opportunity, spoke to the servant: "John, how do you feel about this matter of going up to the judgment?" After a brief pause he replied, "Dr. Blank, I'se very well satisfied down here."

Jesus had perfect knowledge of the human heart.—"He knew what was in man,"—knew how prone he is to be "very well satisfied down here," that is, satisfied to make the material side of life supreme. Jesus knew that, while it is not easy for man to overcome the enticements of this world, nevertheless, by putting forth strenuous effort, aided by the grace of God, he can be more than conqueror in his struggle with evil. But the Master made it plain that there should be no half-hearted efforts. Now we come to the key word, the all-important word, in this discourse of our Lord, the word "Strive." It is a strong word, the strongest that Jesus could employ to convey the truth He was trying to teach. The English dictionary will help us here. Strive means, "To make a strenuous effort; to labor hard or earnestly; to struggle in opposition." Bible students tell us that the word was originally used in the sense of "contending for a prize in the public games, and thus conveying a sense of struggle, 'strain every nerve'." "Agonize to enter the narrow way," would perhaps express what Jesus meant.

Of course, Jesus was using figurative language here: gate, door, way. It was not a physical effort, involving muscle and nerve, but a moral effort involving the heart and the will. He would have His hearers realize that it was of supreme importance that they follow the narrow way, for it alone "leadeth unto life." It is called a narrow way, but not because of any unreasonable requirements, for God demands of us nothing but what is for our best interests. When they learned about the terms of discipleship they understood what was meant by the "narrow way." "Whosoever will come after me, let him deny himself and take up his cross and follow me." (Mark 8:34). "Seek ye first the



kingdom of God and His righteousness." (Matt. 6:33). "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and will all thy mind; and they neighbor as thyself." (Luke 10:27). To those who become faithful followers of the Master, it is a "glorious way of life."

Nineteen hundred years ago men began to strive to follow Him who is "the way and the truth and the life," and to order their lives according to His teachings. What has the world to show for it today? It would require volumes to give even a brief outline of the achievements of the Christian church during these centuries, but let just one thing be mentioned, that marvelous institution, the Christian home. The ideal Christian home is the most heaven-like place in this world; a place where patience, peace, joy, love abide. Whence came it? Is it the work of God or man? Neither alone could have produced it, of course. It is the joint product of God and man. The Holy Spirit alone can produce such virtues as those just mentioned. But mark well this, that on the human side there has gone into the making of the Christian home a mighty volume of "striving," of earnest, strenuous effort at self-control and the cultivation of the Christian life. In many instances, no doubt, the progress seemed slow and the outcome uncertain; but the occupants of the home pressed on, believing that by the grace of God the at-

tainment of their ideal was possible.

The Christian home can be preserved only by the same moral effort that has gone into the making of that wonderful institution. It is nothing short of tragedy that so many married couples rush to the divorce courts and break up their homes, often bringing untold suffering upon their children, when, by patient and conciliatory efforts, and a determination to make the marriage succeed, they might avoid such a calamity. A lowering of the moral and spiritual life of the home means the degradation of the home. Every effort should be made to keep the home life on the highest possible Christian plane, and young married couples should realize the importance of establishing a Christian home.

It is a most hopeful sign that many young couples anticipating marriage are now taking the matter more seriously, seeking the counsel of their pastor, and consulting books on the subject of marriage by competent authors, such as ministers and Christian physicians. Many marriages are wrecked because they never had a chance of succeeding. The marriage contract is often entered into without any serious consideration of its sacredness or the responsibilities involved. This occurs every day, but during the war it was even worse. Whirlwind courtships of a few days or weeks, followed by marriage, inevitably resulted in many divorces. Perhaps there is truth in the story that is related about the bride of one of these hasty marriages. She was at the railroad station—so the story goes—to see her newly-wedded husband off for service abroad. As the train pulled out she ran along the platform, calling, "Oh, Harold, Harold, what is our last name?"

There is too great a tendency to lower moral standards to meet the weakness of human nature. Instead of striving to raise our moral standards to meet the standards of a God of righteousness, we try to lower divine standards to meet our human weaknesses. Let human beings keep that up long enough and they may find themselves on a level with the animals. How familiar such arguments as these: "Prostitution is as old as the world, and cannot be controlled; therefore we ought to license houses of ill-fame." "People have always used intoxicants, and always will; therefore make liquor accessible to all, without restraints." "Gambling cannot be abolished, therefore legalize it and get the benefit of the license revenue." We must uphold Christian standards at all costs, and where we cannot abolish evil devices, we should try to minimize them. "Abhor that which is evil, cleave to that which is good," is the scriptural injunction. Strive, strain every nerve to conquer lust, intemperance, the gambling mania and other evils—that is the word of Christ to us—the Christ who urged men to "agonize to follow the narrow way," for it alone "leadeth unto life."

NORTH ARKANSAS CONFERENCE TREASURER'S REPORT

(Continued from page 9)

	World Service and Conf. Ben.	Bishop Fund	Conference Claimants	D. S. Salary	Gen. & Jurisd. Administration	Minimum Salary Fund	World Com. (Overseas Relief)	Advance for Christ
Bergman	4.00		3.50	3.00				
VAN BUREN CO. NO. 1:								
Damascus	15.00	4.15	33.25	26.10	2.00	9.50		9.00
Steel-Hopewell		1.75*	14.00*	11.00*	2.50	4.00		
Shirley	7.00	1.09	8.75	6.87	1.25	2.50		5.00
VAN BUREN CO. NO. 2:								
Fairbanks				14.00				10.00
Pleasant Grove	20.00*	2.00*	14.00*	11.00*				10.00
VAN BUREN CO. NO. 3:								

Scotland	9.00		9.00	7.00				
Morganton	10.00	2.00	12.75	9.00				
Dennard			5.00					
Total	6407.58	556.68	4073.46	3339.46	447.29	594.07	153.10	1102.00

WEEK OF DEDICATION: Marshall \$6.00.
GOLDEN CROSS: Augusta \$60.00; Beebe \$25.00.
METHODIST YOUTH: Clinton \$10.00; McCrory \$25.00.
RACE RELATIONS: Augusta \$35.00; Beebe \$25.00; Cabot \$10.00; Harrison \$25.00; Marshall \$14.00; Searcy \$50.00.

* Indicates Paid in Full for the Conference Year.
In addition to collections shown in "ADVANCE FOR CHRIST" column, I have vouchers from the General Treasurer for Advance payments made direct to him, as follows: North Little Rock, Washington Ave. \$348.25; Gravette \$25.00; Green Forest \$109.00; Booneville \$27.20; Fort Smith, First \$637.50; Goddard Memorial \$775.00; Midland Heights \$100.00; St. Paul's \$58.00; Crawfordville \$5.35; Marion \$10.00; Dyess \$5.00; Turrell \$50.00; Jonesboro First \$2710.00.—P. E. COOLEY, Treasurer, North Arkansas Conference.

RECAPITULATION

	World Service & Conf. Ben.	Bishop Fund	Conference Claimants	D. S. Salary	Gen. & Jurisd. Administration	Minimum Salary Fund	World Com. (Overseas Relief)	Advance for Christ	Week of Dedication	Golden Cross	Methodist Youth	Race Relations
Batesville District	5,648.61	422.81	3,481.01	2,932.49	276.00	350.88	168.80	2,667.30		23.00	27.70	112.14
Conway District	9,034.35	636.57	4,831.92	3,036.23	439.03	1,193.18	354.20	1,072.48		8.00	72.94	682.00
Fayetteville District	8,471.47	776.28	5,530.35	4,452.21	524.47	771.14	246.39	836.01			54.13	487.62
Fort Smith District	12,541.80	1,133.36	7,946.57	5,894.67	727.37	1,060.26	327.48	4,091.76		270.68	143.06	303.75
Helena District	11,791.96	996.53	6,816.71	5,134.50	704.76	1,506.65	380.40	4,310.93		47.00	146.91	235.54
Jonesboro District	14,365.53	1,351.37	9,341.55	6,533.09	847.75	1,449.08	663.63	1,234.50	63.79	48.00	222.47	333.08
Paragould District	8,309.99	606.97	4,720.11	3,615.00	474.29	499.00	144.19	331.00		141.25	111.47	148.00
Searcy District	6,407.58	556.68	4,073.46	3,339.46	447.29	594.07	153.10	1,102.00	6.00	85.00	35.00	159.00
TOTAL	\$77,471.34	\$6,540.57	\$46,741.68	\$35,587.70	\$4,440.96	\$7,429.76	\$2,436.19	\$15,645.98	\$69.79	\$622.93	\$813.63	\$2,518.13
(71.5% of World Service & Conference Benevolence Paid)												

P. E. COOLEY, Treasurer.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MONTICELLO DISTRICT OFFICERS HAVE MEETING

Officers of the Monticello District W. S. C. S. met at McGehee in the home of Mrs. Lester Warrick on Tuesday, February 21st, at 10:00 a. m. for lunch and an all day meeting.

Mrs. T. A. Prewitt, Jr., Mrs. T. W. Scifres and Mrs. Ralph Clayton were co-hostesses.

The district president, Mrs. John Golden, opened the meeting with a devotional and the morning prayer was led by Mrs. Ralph Clayton.

Mrs. Golden announced that items to be considered during the afternoon would be as follows:

Purchase of adding machine for use of district treasurer.

Furnishings for new district parsonage.

Delegate to meeting in Cleveland. Representative to Mt. Sequoyah and to School of Missions at Hendrix.

Following the delicious lunch served by the hostesses, Mrs. Golden presided over the business sessions.

All items were discussed and accepted.

The president announced the spring district meeting to be held in Dermott following the meeting in Cleveland.

The following committee was appointed to have charge of furnishing the district parsonage:

Mrs. J. C. Hoffman, Dermott, Arkansas; Mrs. Zeb Haynes, Monticello, Arkansas; Mrs. George White, Monticello, Arkansas; Mrs. Carl Wells, Wilmot, Arkansas; Mrs. Ralph Clayton, McGehee, Arkansas; Mrs. DuVal Purkins, Warren, Arkansas; Mrs. T. T. McNeal, Monticello, Arkansas.

Mrs. John Golden was elected as district delegate to Cleveland meeting with Mrs. T. A. Prewitt, Jr., as alternate.

After reports from all officers, the meeting closed with prayer.

Those present were: Mrs. John Golden, Mrs. T. A. Prewitt, Jr., Mrs. DuVal L. Purkins, Mrs. W. S. Anderson, Mrs. J. R. Echols, Mrs. J. H. Hutchinson, Mrs. L. D. Griffin, Mrs. O. E. Holmes, Mrs. W. M. Miller, Mrs. Ralph Clayton, Mrs. T. W. Scifres, Mrs. Carl Wells, Mrs. T. T. McNeal, Mrs. Lester Warrick, Mrs. William Bulloch.—Reporter.

EDUCATION

A West African schoolmaster once said it was by no means unusual in his part of the country to find a little village school waiting patiently all day in the hope that one of the lucky children inside might be taken ill or otherwise have to leave the class. Those outside would all be eager to slip into the vacant place. The Times. (London)

The late John McCutcheon once was asked to give some advice to the young. He hesitated for a moment, and then repeated the words of Akbar, the Mogul emperor: "I have lived a long time, but I have yet to see a man lost on a straight road." McCutcheon added, "You can't improve on that."—P. E. O. Record.

O MASTER OF THE WAKING WORLD

Frank Mason North

O Master of the waking world,
Who has the nations in thy heart—
The heart that bled and broke to send
God's love to earth's remotest part—
Show us anew in Calvary
The wondrous power that makes men free.

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of thy pierced hand;
Thy way is in the sea and air
Thy world is open everywhere.

We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The people hunger for thee, Lord,
The isles are waiting for thy word.

Thy witness in the souls of men,
Thy Spirit's ceaseless, brooding power
In lands where shadows hide the light,
Await a new creative hour:
O mighty God, set us aflame
To show the glory of Thy Name.

BEEBE COMPLETES STUDY

The Woman's Society of Christian Service completed its study of Women in the Scriptures. Mrs. Charley Olmstead, chairman of Missionary Education, presented the study in four sessions in a most interesting and instructive manner.

The class was well attended. It was the first group to meet in the new Educational Building. The group was privileged to see Mrs. George Fisher, a local artist at work

on Murals for the Primary room. She will do a Bible scene in the Nursery, and three Junior department rooms.

The Christian Social Relations Committee had charge of the social hour for the study group. A Valentine tea for the first session with Mrs. Hugh Garret and Mrs. Joe Belew pouring at a beautiful appointed table, covered with a hand made lace cloth, and the last meeting was preceded with a pot-luck luncheon.—Reporter.

FINANCIAL REPORT—NORTH ARKANSAS CONFERENCE W. S. C. S.—December, January, and February, 1949-50

Receipts:	
W. S. C. S. Pledge	\$ 7,994.88
Special Memberships	590.00
Missionary Projects	485.05
Love Gift to Edith Martin	110.50
"In Remembrance"	35.00
Week of Prayer	1,081.54
Narcotic Education	114.55
World Federation	4.88
Children	15.67
Youth	22.31
Replace Membership Pins	8.50
Supplies	1,118.30
TOTAL RECEIPTS	\$11,581.18
W. S. G. Pledge	\$ 1,315.80
Special Memberships	125.00
Missionary Projects	514.60
Love Gift to Edith Martin	10.00
Picture Fund	4.00
Week of Prayer	254.94
Narcotic Education	5.40
Booneville Project	63.25
Supplies	127.20
TOTAL RECEIPTS	\$ 2,406.19
Received from other sources	151.62
GRAND TOTAL RECEIVED	\$14,138.99
Disbursements:	
To Division:	
W. S. C. S. Pledge	\$ 7,365.56
Special Memberships	480.00
"In Remembrance" Gifts	35.00
W. S. G. Pledge	1,738.60
Special Memberships	125.00
TOTAL ON PLEDGE	\$10,224.16
Youth	\$ 168.34
Children	22.31
TOTAL ON APPROPRIATIONS	\$10,434.81
Week of Prayer	\$ 1,336.43
Supplies Foreign	600.00
Home Supplies	445.00
Social Work (Booneville)	70.85
Replace Memberships Pins	8.50
TOTAL SENT DIVISION	\$12,896.64
Other Disbursements:	
Administrative Expense	\$ 543.04
Printing	16.47
Narcotic Education	250.00
Town & Country Commission	275.00
Insurance & Repairs on Worker's	

Car	20.83
	\$ 1,232.38
TOTAL DISBURSEMENTS	\$14,129.02

MRS. BEN DE VOLL, Treasurer

Special Memberships:

BATESVILLE DISTRICT: Adult: Mrs. Spence Harris, Calico Rock; Mrs. H. H. Blevins, Newport 1st Church.

CONWAY DISTRICT: Adult: Mrs. Landor Gordon, Morrilton; Mrs. W. O. Baker, Pottsville; Mrs. Wincie Stover, Miss Lydia Pierce, Morrilton W. S. G. Baby: Martha Lynn Wilson, Danville; Mary Nadine Lewis, Conway-Wesley Memorial.

FAYETTEVILLE DISTRICT: Adult: Mrs. Jennie Hall, Springdale. Baby: Carol Ann Edmondson, Pamela Ann Pinkerton, Fayetteville Central Church.

FORT SMITH DISTRICT: Adult: Miss Gertie Stiles, Fort Smith 1st Ch., W. G. G.; Mrs. R. T. Hunt, Mrs. Willie Richardson, Mrs. R. W. Holland, Mrs. Minnie Briscoe, Mrs. B. G. Hardcastle, Mrs. O. W. Rollwage, Mrs. Mary Nickens, Fort Smith 1st Church; Mrs. Lydia Adeline Edgington, Hackett; Mrs. Julia H. Freeman, Fort Smith 1st Ch., W. S. G. Baby: Ellen Adair Fraser, Fort Smith 1st Church; Otis Harriss 3rd, John David Blevins, Larry Dalby Wells, Carol Sue Byers, Fort Smith Midland Heights; Leslie Stewart Edgington, Hackett.

HELENA DISTRICT: Adult: Mrs. J. W. Mathews, Aubrey. Baby: Carolyn Miller Morrison, Earl; Ellen Rhodes, Mary Stokes, Marion.

JONESBORO DISTRICT: Adult: Mrs. A. L. Fair, Tyrone; Mrs. Allen Mount, Jonesboro 1st Church W. S. G. Baby: Thelma Louise Crawford, Dell; James Weldon Douglas, Jonesboro 1st Church; Margaret Carolyne Black, Jonesboro Fish-er Church.

PARAGOULD DISTRICT: Adult: Mrs. M. F. Henderson, Imboden. Baby: Johnnie F. Carter, Anna Elaine Carter, Hardy.

SEARCY DISTRICT: Adult: Mrs. Walter Jimmerson, Augusta; Mrs. J. E. Gregory, Cabot; Mrs. Clemmie Morris, McRae; Mrs. F. S. Vinson, Harrison.

TEXARKANA FIRST CHURCH COMPLETES STUDY

Woman's Society of Christian Service of the First Methodist Church, Texarkana, Arkansas, completed the study of William P. Shriver's, "Missions at the Grass Roots" on Tuesday, March 7th, under the direction of Mrs. Harvey Watson, secretary of Missionary Education. Fifty-five members were enrolled.

The first study on February 27th, "Where do Missions Begin" reviewed the home mission work briefly from 1632 until the present time. Mrs. Watson was assisted by Miss Kate Cargile, Mrs. Norma Day, Mrs. Clyde Durham and Mrs. Has Owen.

The second lesson on February 28th, "Conditions in the World Today" was led by the Society's president, Mrs. W. H. Oberthier. She was assisted by Mrs. R. H. Williams, Mrs. Clayton Northcutt and Mrs. J. G. Jarms in a panel discussion. Mrs. Christine Nelson, Y. W. C. A. secretary was guest speaker. She discussed the work done in Texarkana by various agencies to assist the migrant people.

The third lesson on March 6th was led by Mrs. Gus Orr, secretary of spiritual life. The topic was "Children and Youth of the Community." Speakers were Mrs. Amy Haak, head of the Miller County Welfare Unit and her assistant, Mrs. Alfreda Oxanich. They told of their work with delinquent children, old persons, blind persons and other public assistance cases, and of the needs of the community in this field.

The fourth lesson, on March 7th was led by Mrs. W. H. Arnold. Guest speaker was the Reverend Chauncey Farrell, president of the Community Service Council, who discussed the topic, "Unmet Needs of our Community." Devotional was given by Mrs. Y. E. Montgomery.

Report of the Findings Committee, appointed by Mrs. Watson to study each day's lesson showed that one great need of the community is a detention home for delinquent children so they will not have to be held in jail until disposal of their cases. Another need is a home for the old and indigent persons on public assistance and a very great need for some sort of home for aged colored people on public assistance.

Pianists for the four days were Mrs. R. O. Mitchell and Mrs. D. L. Venable. Song leader was Mrs. W. B. Williams. The pleasant custom of light refreshments to break the hour and a half study period, begun last fall was continued.—Reporter.

SPARKMAN SOCIETY MEETS

The Sparkman Woman's Society met in the church on February 24th, for the World Day of Prayer Service. There was a very good attendance.

Mrs. W. F. Annis, chairman of Spiritual Life, had charge of the program. Each one present was given an opportunity to take part on the program which proved to be very inspirational and helpful.

The offering was very generous and the prayers that follow it are for the advancement of Christ's Kingdom.—Reporter.

CURRENT NEWS IN ARKANSAS METHODISM

NEWS ABOUT HENDRIX COLLEGE

Hendrix Ranks High

Graduates of Hendrix apparently rank high in the esteem of the University of Arkansas' school of medicine. A February publication of the school shows that Hendrix, in spite of a student body considerably smaller than that of many of the state's colleges, stands next to the University in the number of students furnished.

According to the publication, the University has furnished 237 medical school students during the period from 1941 to 1949. During the same period, Hendrix has furnished 67, Little Rock Junior College, 64, Arkansas State Teachers College 44, Monticello A & M 41, Ouachita 36, Henderson State Teachers College 32, Arkansas State 31, Arkansas Tech 27, Harding 1, and John Brown University 1.

Governor McMath Visits Campus

Development of Arkansas' industrial and natural resources can come only with a development of the state's human resources, Governor Sid McMath declared last week in an address at Hendrix.

The governor spoke at the meeting of the Central Arkansas Schoolmasters Club. More than 150 college and public school educators from the central area were present for the dinner in Hulen dining room and the program which followed.

Gov. McMath said that he would get the money necessary to forestall a predicted four and a half million dollars drop in the state's educational funds for 1950-51. Raising the educational level is of first importance, he said, if the state is to fulfill its promise of becoming the agricultural, industrial and cultural center of the United States. National experts have expressed their "studied conclusion" that this area can be the center, he said.

Dr. Bonds Praises Hendrix

The liberal, well-rounded education furnished by such colleges as Hendrix is perhaps the answer for the problems of our atomic age, according to Dr. A. B. Bonds, State Commissioner of Education, in an address last week before the Hendrix chapter of Blue Key leadership fraternity.

"The mass of folks don't need to be educated in a dictatorship like Russia's or Hitler's," Dr. Bonds declared. "Dictators prefer uninformed and unthinking people. But an educated citizenship with a proper scale of values is the first requirement of a democracy."

The answer to the atomic world's problems is not bigger weapons, he said, because a still bigger weapon can always be devised to combat it. The only answer, he said, is the moral and educational one.

Alumnus Speaks At Chapel

Rev. W. F. Cooley, pastor of the Russellville First Methodist Church, was devotional leader last week in chapel exercises at Hendrix College. To make a real success of living, he said, one must know his business, be unafraid of work, and follow Christian principles.

A 1932 graduate of Hendrix, Mr. Cooley also holds the bachelor of divinity degree from Duke University. He has been pastor at Joiner, Ben-

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Church School Enlistment Period

The period of April 16 to May 7 has been designated as CHURCH SCHOOL ENLISTMENT PERIOD.

We are suggesting that the workers of each church school study the attendance record of their pupils and seek to improve the attendance of those already on the roll.

Church school leaders are being asked to make a list of prospects for church school membership and seek to enroll them in the membership of the church school during this period.

A number of our church schools do not have a Nursery Home Program or an Adult Home Program. This enlistment period will be a good time for such church schools to begin these extension programs. Persons desiring materials to help them plan for the Nursery Home Program and the Adult Home Program should write the Board of Education, Hendrix Station, Conway, Arkansas.

Church school superintendents will be asked to make a report on April 17 indicating the enrollment at that time and the church school attendance on April 16.

These superintendents will be asked to make another report on May 8 indicating the church school enrollment at that time and the attendance for Sunday, May 7.

A number of church schools are carrying out enlistment campaigns before this date. Such schools will not be able to do as much during the enlistment period, but even such schools will likely be able to make some increase in enrollment and attendance during the period.

The North Arkansas Conference should be able by the last of May to have a total church school enrollment equal to the number set as the goal for our Conference for the quadrennium. The cooperation of every school would make that possible.

Recreation Workshop For South Central Jurisdiction, Oklahoma City

The Annual Recreation Workshop of the South Central Jurisdiction is to be held in Oklahoma City, April 24-28. This program is for persons in the conferences of the South Central Jurisdictional territory. Each conference has been given a quota equal to the number of districts in the conference plus two. The quota for North Arkansas is ten.

An excellent program has been provided and any local church would

tonville and Siloam Springs.

Coffman To Study For Ph. D.

Ashley R. Coffman, coordinator of music at Hendrix, has been granted leave of absence to do graduate work at Northwestern University during the coming spring and summer terms.

Mr. Coffman, who received the master of music degree from Northwestern in 1944, will be working toward a Ph. D. degree with a major in music education and minors in education and psychology. He will resume his duties at Hendrix in September.—Barbara Noble.

profit by having a leader in this program.

The cost of the program will be as follows: Registration, \$10.00; Room on U. of O. campus, \$6.00; and \$6.25 for noon and evening meals (breakfast will be extra).

Individuals or churches interested in more information should write Board of Education, Hendrix Station (If you are in North Arkansas Conference), Conway. We will be glad to furnish the announcement sheet which carries the program and other information.

All persons from our conference desiring to attend must register through our office. It is important that you register before April 1, as we may lose our quota, if not taken by that time.

Pleasant Plains Has Large School

The Pleasant Plains Charge under the leadership of Rev. B. M. Sullivan, is having a one-unit training school taught by Rev. S. B. Wilford. The pastor wrote our office last week stating that he had sixty enrolled and had sold thirty textbooks for the school. Three churches of the charge are taking part in the school.

Just as in an evangelistic program careful preparation is needed just so careful preparation is needed to have a good training program.

A number of churches are already making plans to have one or more delegates in the Convocation of Adults, Oklahoma City, September 12-15. Why not have the adults of your church begin plans to send one or more of their leaders to this meeting.

Bishop Paul E. Martin is to be one of the speakers in the Convocation of Adults' program in Oklahoma City, next September.

Mrs. Lewis Finishes Training Schools

Mrs. E. D. Lewis has completed seven training schools in the North Arkansas Conference since the twelfth of February. These schools were held at the following places: Osceola; Fisher Street, Jonesboro; Griffin Memorial, Paragould; Harrisburg; Beebe; Cabot; and Brinkley. She reports a total enrollment in these schools of 209 and 123 course cards issued. She reports that 41 people participated in the three evenings of workshop program conducted at Wynne on a non-credit basis.

The bulletin for First Church, Jonesboro, indicates that they have had an increase of 50% in church school attendance within the last three years.

Fayetteville District Training School held its first session on Monday night, March 13 with an enrollment of 225. There were a few additional persons reported as enrolled on Tuesday night.

The North Little Rock Training School was held the past week with an enrollment of about 60 persons.

Conway District Sub-District Workshops

Dr. C. M. Reves, district superintendent of the Conway District, has announced the following sub-district workshops for planning the vacation church school work of Conway

INTERMEDIATE CAMP IN VAN BUREN COUNTY

The pastors of Van Buren County completed plans at their last monthly meeting concerning the Intermediate County Camp to be held May 30 to June 3. The camp-site that has been selected is one that is easy to reach, being only eight miles from Clinton and one which offers an ideal setting for an inspiring camp experience. With an old school house that contains two large rooms, with a creek running near by offering a peace and quietness to the setting also furnishing a good swimming hole for afternoon enjoyment, and with an opening in the woods for pitching tents, this place offers a fine opportunity for a successful camp.

Among the personnel sharing in the leadership of the camp will be the four pastors of the county: Verlie Harris, A. A. Noggle, Earl Hughes, and Cannon Kinnard; Miss Grace Badgett, deaconess in the county; Mrs. Verlie Harris; three ministerial students from Hendrix College, Frank Jones, James Beal, and Paul Dean Davis; and Miss Polly Lefler, president of the senior Methodist Youth Fellowship of Clinton. Rev. Mr. Harris will be director of the camp and will lead the first vesper service on Tuesday evening. Mrs. Harris, among her other duties, will be the leader of the morning watch services. Preaching at the 11 o'clock hour each day will be Rev. Paul Dean Davis, a student at Hendrix and pastor of Morrilton Circuit No. 2. James Beal from Hendrix and Polly Lefler, a 1950 graduate of Clinton High School, will conduct the singing and recreation during the week.

Vesper speakers for the other three days will be Cannon Kinnard on Wednesday evening; Frank Jones, Thursday; and James Beal, Friday. There will be three classes taught during the mornings, and the campers will have the opportunity to select which class they prefer to attend. James Beal will teach the course **How to Use the Bible**; Frank Jones, **God in the World**; and Miss Badgett, **Story of the Church**.

Handicrafts to be offered as a part of the afternoon schedule will include braiding, leathercraft, and stenciling. The evening programs have not been completely worked out, but tentative plans include a religious movie, a talent night, slides on connected work, and a camp fire. All the Intermediates, ages 12, 13, and 14, in the churches of the county are eligible to attend. We are counting on a wonderful experience together as we put this week of special emphasis upon meeting the challenge that is before us as the central theme of our camp "Jesus' Way—Our Way."—W. Cannon Kinnard, Pastor of Van Buren Circuit No. 3.

District, to be held as follows:

Dardanelle, April 18, 7 p. m.
Morrilton, April 25, 7 p. m.
Conway, April 27, 7 p. m.

We hope to announce the plans of other districts at an early date.

The soul of all improvement is improvement of the soul.—E. S. Lewis.

SOUTH AMERICA HEARS THE PROTESTANT MESSAGE

By GEORGE P. HOWARD, Buenos Aires, Argentina

WHEN an Argentine army major tells you what he thinks of the addresses on Christianity which he has heard you give, that is news!

In a large inland city of Argentina the pastor had secured the gymnasium of the local social club, the leading institution of its kind in that city, for the opening address of the series I was to give. The club sponsored the meeting. My subject was, "Midget Man in a Giant Universe." The most representative families were present. Two of the most interested listeners and the first to greet me when the meeting was over, were two Argentine military men: one, the general commanding the large barracks and military encampment on the outskirts of the city; the other, the major, keen and well-educated.

They agreed that Christ's way of life was the only way that could bring order out of the present chaos. But they wondered, if Christ's principles predominated among us, where the human material would come from with which to create soldiers and fighters ("while these are still needed") to keep the aggressors in place until these also were converted into Christians. After the address the officers of the club, leading editors and writers and others, entertained me for dinner, and a further discussion of our spiritual problems kept us around the table until midnight. I spent the whole morning out at the barracks discussing religion and answering the many questions that were put to me.

The major is an active Roman Catholic, with the insignia of the "Catholic Action" on the lapel of his uniform. He was much concerned by the widespread graft and corruption in government and business circles and by the apparent indifference or importance of his Church in the presence of these challenging problems. There is no doubt that a large section of the army is disgusted with the graft and exploitation that is regnant. But they know that even the Archangel Gabriel would have a tough time cleaning up the mess that we are in here!

This major attended every one of the meetings held in our local Protestant church, except the Sunday morning service, when he attended mass in his own church. He has asked for books that would help him understand what real Christianity is. I am in receipt of a letter from him, part of which I translate: "I am constantly recalling in my hours of meditation your inspiring and thought-provoking lectures. What great good you did to us all! Would to God that my fellow Catholics would imitate you and that your visit to our community may be repeated soon. I assure you that I have listened to many addresses, but never to any as profound and inspiring as those you gave us. The Grace of God was upon you during your stay here, and you scattered the seeds of love, understanding, and fellowship by the proclamation of truths that are eternal. How good it is to listen to the presentation of the good news without the accompaniment of anathemas against other religions. Thus it was that Christ our Lord preached You may rest assured that your efforts have been fruitful and our community stirred"

In this same city, fifty years ago, in a rented hall and in a very poor place in which to preach the gospel,

a lad of fifteen answered the preacher's call to consecration, and walked up to take the preacher's hand and kneel at the makeshift altar. That lad is now writing this letter, and he had the thrill of going back and telling, under more favorable circumstances than those under which he was converted, the story of a Power that shapes our lives. My second address in this city was in the splendid hall of the Spanish Club. It was to break into these outside organizations with a presenta-



DR. GEORGE P. HOWARD

tion of the Christian Gospel as we Protestants understand it. Then followed the series in the local church. A day or two later the leading daily paper had an editorial on the "cultural awakening" of the city, citing as an indication of this new life some concerts by a pianist and my lectures! Selah!

Perhaps the outstanding experience of the last few weeks was the "religious emphasis" week held in Montevideo, Uruguay, in which Anglicans and Methodists cooperated. This first is the first time on this whole continent that two outstanding English-speaking churches have united in a program of evangelism to their own English and American nationals. A list of all English-speaking families was compiled and every family visited previous to the campaign. On the first Sunday a union service was held in Holy Trinity Anglican Church. The Methodists closed their service and came over in a body. It was a wonderful beginning for the week. An inspiring crowd filled the church and it was a great privilege to be able to give the opening message of the campaign under such inspiring circumstances. During the week three addresses were given in a large, rented hall; an afternoon tea for women was attended by 105 women, and a luncheon for men brought 65 of the leading American and British business men together. A large number of former church members were reclaimed and new consecrations secured.

You will notice how much of my evangelism is carried on outside of churches. There are hosts of people in these countries and, I believe, also in the U. S. and England, whose prejudices or fears will not permit them to enter a church. We must meet these people on premises where they will feel at home. It is encouraging to see the importance that pastors and people in these South American countries are beginning to give to this evangelism off the church premises, or, as a

friend expressed it, "on the world's door-step." In three of the cities of Argentina where we have held meetings this year the organizers, on their own initiative, have held longer series in rented halls or theatres, in spite of extraordinary increases in rental costs.

This was the case in Cordoba, the "Rome" of Argentina (a church or convent in almost every block of the old city). We have always held two addresses in the large lecture hall of the Spanish Association. This year the local committee planned three meetings. One man who followed us to the church and who gave himself to the Lord, was a professor in an important secondary school. He told us his story: He had been on a visit to Buenos Aires; while in a cafe one afternoon sipping his little cup of coffee, a Bible colporteur entered and tried to interest him in his wares. He refused at first to buy, but got into conversation with the Bible man. The result was that he bought a pocket New Testament in Spanish. On his return to Cordoba he saw the announcement of our meetings and decided to investigate us. On the evening of his dedication to the Lord he took his little Testament out and, holding it up, exclaimed, "I carry it everywhere with me."

Politically and economically this continent is in serious upheaval. Panama and Columbia are today on the front page. As I write this I am on a plane going from San Paulo to Rio, Brazil. The price of coffee for the house-wife jumped 90% in 24 hours. Thousands of children never see milk. Of 2,000 children he examined in Rio, a leading Brazilian physician says 60% were tubercular. In Argentina we live under a totalitarian government which enjoys the support of the Roman Catholic hierarchy. It is interesting to hear the Vatican condemn in Russia and the Balkans what they support with their blessing in Argentina and Spain. Now and then, however, something happens which ought to prove to them, that the political clique now in power is friendly to the church not from conviction but for convenience.

SHOROKU KATO, RISING SON OF NIPPON

(Continued from page 7)

found a job teaching algebra, physical education, and of all things, Chinese in the middle school for Japanese children, and started living with his old Christian friend who had helped him before, Mr. Ozeki.

In the spring of 1946 he gave up trying to find a way to study abroad. So April found him taking and passing with flying colors the examinations to become a Junior in Hachiko, the Government college in Nagoya, his old home.

Kato's ambition for a long time had been to enter the Tokyo Imperial University. Consequently the two years at Hachiko were stepping stones of intense study and preparation. In spite of the need for intense preparation, he never let up his active work as a Christian layman. Postwar Japan was becoming alive with the rebirth of long suppressed Christian organizations. Kato played a large part in reactivating the YMCA at Hachiko and welding it into an active band of consecrated Christian students. Through discussions and spiritual re- they came to the conclusion that it was not enough for them to have a strong faith in Christ; they

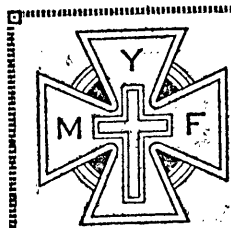
came to feel that they would have to put into action the results of their discussions. From then on, every Sunday afternoon they held evangelistic services on the downtown streets of Nagoya, the third largest city of Japan. Kato was also instrumental in the organization of the Tokai Student Christian Association bringing into cooperation all of the student Christian groups in central Japan. This TSCA has been and is becoming a power to bring the message of Christ to the students, through the students.

Enters Tokyo University

In the spring of 1949 Kato finally succeeded in entering the greatest university in the country, Tokyo University. There he became involved in the greatest event of his life so far, the Tokyo University Student Strike. Early last summer the very active communist minority in the Department of Economics forced through the rather indifferent student government a vote to strike against an Education Bill that was being discussed in the Japanese National Diet. To understand the full meaning of this we might try to imagine the students of Oxford refusing to attend all classes in protest against some measure being proposed by conservatives in Parliament. The strike dragged on for ten days and drew national publicity, mostly of an unfavorable nature. Many students began to be unhappy about the waste of time, and some students wanted to go back to classes. But the communist pickets would not allow them to break through their lines. What was worse, now that the communist-dominated cabinet had gotten their strike vote they didn't want to reconvene the student government. So Kato, along with a nucleus of energetic students, met to outline a strategy for breaking the strike. Calling themselves the Reform Party, they worked hard and succeeded in collecting enough signatures to demand a reconvening of the Student Government.

The turnout for the student government meeting was the largest in the history of the Department. It drew not only 600 of 700 students but also interested members of the faculty and representatives of the press. Kato and his Reformed Party had planned well. They used the communists' own tactics of having well prepared but apparently extemporaneous speakers all over the auditorium. The vote that followed four hours of debating carried through the Reform Party's proposal of stopping the wasteful strike by a crushing 470 to 130. On top of this, they succeeded in putting through a vote of non-confidence in the communist-dominated cabinet. The resulting election cleared out about half of the communists, elected seven out of the ten Reform Party candidates and put Shoroku Kato, who had been in the University for only three months, in the office of vice-president.

Today Kato is a very busy young man, busy for Christ. In addition to his activities in the Student Government, in the YMCA, in his church, and in a resettlement and relief project for the victims of a recent great typhoon in the Tokyo area, he somehow manages to cram in research and study for his academic work at the University in the Department of Economics. He believes that through all of this, God is preparing him to become a Christian statesman for his country. He believes that since he himself was helped so much by laymen, it is as a layman that he can lead the people of his country to Christ.



ARKANSAS

Methodist

Youth

Fellowship

NEWS

TRI-COUNTY SUB-DISTRICT MEETS

The Tri-County Sub-District M. Y. F. met at the Hampton Methodist Church, March 6, at 7:30 p. m. The program opened with a prelude by Mrs. E. T. Jones. The call to worship was read by Jerry Johnston. A Hymn followed and Jerry Johnston read the scripture. "Whispering Hope" was played on the accordion by Joyce Johnston, accompanied by Mrs. Jones at the organ. Mary Nell Rogers read one part of a two-part selection and DeWitt Porter, Jr., read the second part. Barbara Childs led in prayer. James Bradford Morrison gave a reading. The offering was \$4.70. The singing of "Onward Christian Soldiers" concluded the program.

The president of the Sub-District took charge of the meeting. Brother Hall announced that young people of 18 or over can volunteer to be in a group where some are to be selected as instructors at Camp Keener. Camp Couchdale is to be divided into two age groups this year. Those 15-18 go at one time and 18-23 at another date. Thornton announced a new sponsor, Mrs. Fred Watson.

There were fifty-two present. Hampton had 31, Thornton 9, Fordyce 10, Faustina 2. Hampton won the banner. Thornton had 9 per cent, Hampton 9.6 percent.

The next meeting will be at the Thornton Methodist Church, April 3 at 7:30 p. m.

The M. Y. F. benediction closed the program.

The Sub-District president, Pat Russell, then directed games. Sandwiches, cookies and drinks were served.—Barbara Childs, Secretary.

JOHN WESLEY SUB-DISTRICT MEETS

The John Wesley Sub-District of the M. Y. F. met March 13 at Green Hill Church with sixty-five mem-

bers and guests present. Jersey, Hermitage, Wilmar, Star City, Monticello, Valley and Green Hill were represented. Martin Chapel has organized an M. Y. F. and will join this Sub-District at the next meeting.

The Green Hill group provided a program which carried out the theme of the Parable of the Talents.

Mr. Harvey Thomasson of Monticello presided over the business session because of the absence of the president.

Refreshments were served and a recreation hour was enjoyed.

The next meeting will be held at Jersey on April 10.—Dixie Dunlap, Reporter.

TRI-COUNTY SUB-DISTRICT OF BRINKLEY AREA

The Tri-County Sub-District of the Brinkley Area held its March meeting at Cotton Plant with 76 present. The three towns represented were Brinkley 27, Holly Grove 15 and Cotton Plant 26.

President Mary Ann Moffitt led in a discussion about changing the name of the Sub-District. This was tabled until the next meeting which will be held at Brinkley on April 10. Cotton Plant was in charge of the program which was on "The Church." A talk on "A Church that Serves" was given by Bobby Miller and Brucene Harris on "Appreciation of the Church." A trio of Cotton Plant girls sang "Fairest Lord Jesus."

The worship program was closed with the singing of "The Church's One Foundation" and the M.Y.F. benediction.

After the worship program recreation was directed in the gym and refreshments were served. — Louise Carvell, Reporter.

METHODIST PARENTS AND PASTORS

Just so you'll know, I'm inviting your sons and daughters to the North Arkansas Conference Youth Assembly.

Where: Hendrix College (Conway, Ark.)

When: May 30-June 3.

Who: Methodist Youth, ages 16-23.

It will cost you about \$2 for registration, \$8 for Room and Board, \$? for transportation (entirely up to you), and from \$2 to \$5 for textbooks and incidentals. Make your plans for the summer to include the Assembly! (Watch this page for further information.) —Stan Reed.

THOUGHT

Many of us whose street addresses show that we live in a three story mansion or in a lofty penthouse are content to live in a cellar all our lives. Our thoughts remain basement thoughts, our actions are basement actions. . . . We are like larvae of butterflies or moths. Our cocoon is warm and snug, the darkness suits us, and the warm sunlight of spring induces us only to stir a little. —Kalamazoo Veg. Parchment Co.

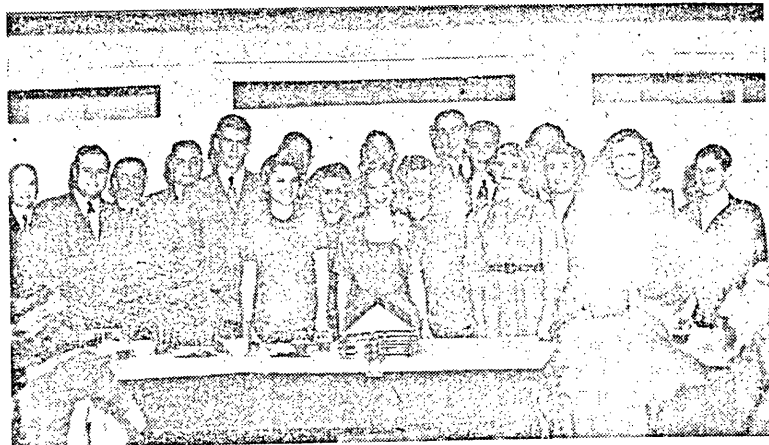
RICE BELT SUB-DISTRICT RAISES ENTIRE PLEDGE TO CAMP CABIN FUND

After pledging a minimum of two dollars per person enrolled in the youth department of their various churches as shown by the conference journal, the Rice Belt Sub-District celebrated the attainment of their goal at a banquet which was held Monday night, March 13 at the First Methodist Church of DeWitt.

At a most unique type of banquet, the youth leaders and adult work-

then took them and constructed a miniature cabin. Local churches bringing loads of "logs" were First Church, Stuttgart; Grand Avenue, Stuttgart; First Church, DeWitt; Lodge's Corner; Humphrey; Gillette; and Almyra.

This entire project from the accepting of pledges, raising them and finally the celebration of the achievement was a cooperative project of



Leaders of Rice Belt Sub-District M. Y. F., Pine Bluff District

ers with youth witnessed the construction of a miniature cabin, as a part of the program which turned out to be "A Day in Camp." This particular cabin was built of "logs" made out of dollar bills, and all in all, the completed structure contained over six hundred one-dollar bills—to be exact \$606.

As the group assembled around the banquet table, table decorations of small cabins of Lincoln logs, complete with trees and shrubs suggested that they were already in camp and could look forward to spending that "day" in that particular camp. Camp Director for the occasion was Carolyn Colvert of DeWitt, president of the Rice Belt Sub-District. The entire program was merely the schedule of a day in camp, from the call of reveille to taps. Those who took part during the "day" were Rev. J. L. Dedman, district superintendent of the Pine Bluff District, Rev. Otto Teague, pastor of Lakeside Methodist Church, Pine Bluff, Wayne Paul Wessels, accordionist, Rev. Everett Vinson, Gillette and Mrs. B. J. Burkett, Stuttgart, who is the District Director of Youth Work in the Pine Bluff District.

The climax of the program came when during the "Quest Period", presidents of the local youth groups came forward with an armload of "logs" and presented them to the District Director, Mrs. Burkett, who

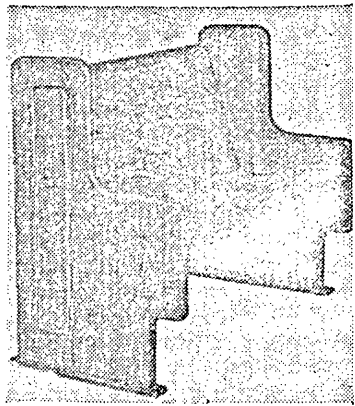
the Rice Belt Subdistrict, and is a credit to the youth leaders and their adult workers. The program itself was planned and outlined by the subdistrict council under the direction of their counselor, Mrs. F. A. Wilson of Humphrey. The MYF at Grand Avenue prepared the menus and banquet programs, while First Church, Stuttgart made the nuts cups and favors. Dodge's Corner assumed the responsibility for the decoration of the banquet room and tables, using as their color scheme colors in keeping with St. Patrick's Day and constructing "Cabin Row" on the tables, this time using Lincoln logs. The youth group at DeWitt assumed the responsibility of serving the banquet and making local and final last-minute preparations.

The entire program of the Rice Belt Subdistrict is a credit to the youth officers and members and to their adult counselors and advisors. Carolyn Colvert, DeWitt is president and Mrs. F. A. Wilson, Humphrey is counselor. Behind the work of this subdistrict and others in the Pine Bluff District is the district director of youth work, Mrs. B. J. Burkett of Stuttgart.

Host pastor and counselor for the banquet were Rev. and Mrs. Van Harrell, and host youth president was Harley Burks. These leaders and others gave their undivided support to the successful celebration of this particular "Day in Camp."

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In 1551 the Bishop of Gloucester, testing the Biblical knowledge of his clergymen, had found that of 311, 171 could not repeat the Ten Commandments, 10 were unable to give the Lord's Prayer, 27 could not name its author, and 30 could not tell where it was found. One had no idea of the scriptural authority for the Apostles' Creed, unless it was the first chapter of Genesis, but added complacently that it didn't matter, since the king had guaranteed it to be correct.—Lawrence Nelson, Our Roving Bible. (Abingdon-Cokesbury)

All progress is made by men of faith who believe in what is right and, what is more important, actu-

ally do what is right in their own private affairs. You cannot add to the peace and goodwill of the world if you fail to create an atmosphere of harmony and love right where you live and work.—Thos. Dreier, Think.

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OBITUARY

LITTLE—William Perry Little was born to Steve M. and Etta Little on March 5, 1895 at Lapile, Arkansas. He passed away at midnight on Monday, March 6, at his home in Strong, just one day after his fifty-fifth birthday.

Early in life he was converted and became a member of the Methodist Church, of which he was a life-long member. He served his church faithfully as Church School superintendent for a number of years. He was a member of the Board of Stewards and was District Steward from the Strong charge. On various occasions he served effectively as a lay speaker, filling the pulpit in the absence of his pastor and speaking on Laymen's Day. He was one on whom his pastor could depend at all times for whatever service he was able to render and he was always in his place in the services of his church. He was a man of strong Christian convictions and stood for those convictions even when he met strong opposition.

He was not only faithful in his church work but was active in community and civic enterprises, serving as mayor of Strong for two terms and as a director on the school board for a number of years. He was a veteran of World War I, a member of the American Legion, the Veterans of Foreign Wars, and of the Strong Masonic Lodge number 591.

In the passing of Mr. Little our church has lost a faithful and devoted member and our community has lost a valuable citizen and leader; but we believe that heaven has gained a citizen and that his soul is at home with the heavenly Father.

He is survived by his wife, one son, W. T., of El Dorado; two daughters, Mrs. E. J. Whatley of El Dorado, and Mrs. G. M. Howell of Arkadelphia; his parents, Mr. and Mrs. S. M. Little of Strong; five brothers, five sisters, and four grandchildren.

The funeral service was held in the Strong Methodist Church on March 8 by Rev. J. B. Roe, assisted by Rev. Ralph Mann and Rev. R. O. Ekrut. The body was laid to rest in the Strong cemetery, with the Strong Masonic Lodge in charge of the service at the grave.—Joseph B. Roe, Pastor.

ASHMORE—Mary Ann Ashmore was born on September 8, 1870, at London, Arkansas. Her maiden name was Mary Ann Eubanks. She joined the Methodist Church at the age of fourteen at London and lived faithfully until her death on December 28, 1949. She was a good wife, a Christian, a good mother. She was the wife of J. R. Ashmore, widely known as a great pastor, able evangelist and a sound gospel preacher. Brother Ashmore passed on to heaven on February 17, 1946.

Mrs. Ashmore passed away at the home of her son, D. E. Ashmore, Mead, Oklahoma, where she had made her home since the death of Brother Ashmore, her faithful husband. She is survived by one sister, Mrs. H. C. Allen of Porter, Oklahoma, and by six children, S. W. Ashmore of Coalgate, Oklahoma, D. E. Ashmore, Yakima, Washington, Bryant Ashmore, W. R. Ashmore, Mrs. L. J. McLean of Tulsa, Oklahoma, and six grandchildren and two great grandchildren.

A great crowd attended the funeral at Belleville, Arkansas, with burial by the side of her husband near Belleville.

Her life was a victorious life in

I TALKED WITH
GENERAL MACARTHUR

By Eric M. North, Secretary,
American Bible Society

I was in Tokyo for a few days early in November. Through arrangements made by the kindness of Pacific Theater Chaplain Ivan L. Bennett, I had a very interesting half hour with General Douglas MacArthur. After we passed the military guard and waited for three brigadier generals to finish a conference with him, his aide, Colonel

every relation whether as a daughter, a wife, a mother, the wife of a retired minister or the widow of a minister.—B. A. McKnight, Belleville.

Bunker, ushered us in to the general's office. After greetings and as soon as we were seated the general turned to me and said, "Well, Dr. North, how is the distribution of the Scriptures going in Japan?" As we have known and as the conversation revealed, General MacArthur has been more than interested; he has been deeply concerned for the widespread distribution of the Scriptures in Japan. I was glad to report to him that from the end of the war the American Bible Society and the Japan Bible Society, working together, had distributed approximately 4,000,000 Scriptures in four years. The general immediately said that he had proposed a goal of ten million Scriptures in two years even though he knew it was impossible, and that in shipping 4,000,600 we had done more than he really

thought could be done. I told him that the plan was to distribute 3,000,000 in 1950 and 5,000,000 more in 1951. He commended this program warmly and urged that we press on as rapidly as possible to a goal of 30,000,000 Scriptures. He remarked that he had reports that Scriptures were being read even in remote fishing villages.

In the remainder of the conversation, which passed to more considerations, it was clear that General MacArthur believes that Japan greatly needs a new spiritual foundation and that the present is the opportunity to provide it and that the Bible is of very great importance in helping to lay that foundation.

For I know whom I have believed.
—II Tim. 1:12.

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The Sunday School Lesson

By REV. H O BOLIN

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IS THE CHURCH SURE TO WIN?

LESSON FOR APRIL 2, 1950

Read the entire lesson from your Bible:

SCRIPTURE: Matthew 21:1-16; 1 Peter 4:12-19; Revelation 7:9-17.

GOLDEN TEXT: "If we endure, we shall also reign with him." (II Timothy 2:12)

For several week now we have been studying about the early Church—its origin, some of its doctrines, its practices, and its expansion through the work of missions. This study should have brought us to a greater appreciation of the Church and a realization of why it was such a power in those early years of its existence.

The theme today is in the form of a question: IS THE CHURCH SURE TO WIN? Our past study should help us to answer this question in the affirmative. It won in those early years, and did so under much greater opposition than it faces today.

Palm Sunday

It is very fitting that the subject of our lesson, Is the Church Sure to Win? comes on this particular day. Palm Sunday stands for victory. It marks the one day of the triumph of Christ before his crucifixion. It will be remembered that the day is called "Palm Sunday" because the cheering multitudes broke branches from the palm trees and strewed them along the way. This was the customary way, in those days, of welcoming conquering heroes. The only difference was that military heroes of that time rode into cities on war chariots or war horses, while Christ rode into Jerusalem on an ass colt, which was emblematic of peace.

Christ came to Bethany from Jericho, arriving there on Friday evening, April 2, A. D. 30. He spent the following day which was the Jewish Sabbath quietly in the home of Mary, and Lazarus. We are told that they made a supper for him at which time Martha complained that Mary spent all of her time listening to Jesus while Martha served alone. It was at this time that Mary anointed Jesus. In John 12:3 we read, "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." When Judas complained about the waste Jesus excused her by saying, "Against the day of my burying hath she kept this." The first day of the following week, April 4, A. D. 30, which we have come to know as Palm Sunday, Christ rode triumphantly into Jerusalem.

In that distant day the people did not understand just what was taking place, and it is doubtful if it is fully understood now. Robert Luccock commented, "It was a triumph that was misunderstood while it was taking place, and has been misunderstood through all the ages since. To begin with, it was a triumph that was overshadowed by the Cross and tempered in the fires of suffering . . . Ours is a gospel, however, of triumph and redemption through suffering." Many would

like to avoid the cross while they win the crown, but such is not God's plan. Palm Sunday stands for victory, but it is victory through suffering rather than victory over suffering. Palm Sunday was the beginning of "Passion Week", and the word "passion" means suffering. Palm Sunday was the prelude to the crucifixion.

Lessons From The Event

The first important lesson is the implicit obedience of the two disciples. They were given a rather strange task. They were told to procure an ass and her colt which does not seem to have belonged to any one in the group. They did not stop to argue the matter for a moment or to raise any questions about it. They simply went immediately to do as they were told. Spiritual life is found in obedience to Christ. The most important thing any one can do is to learn the will of the Lord and then do it without hesitation and at any sacrifice.

Yet another lesson is to be found in the cleansing of the Temple. Christ insisted that the house of God must be a house of prayer. Do our modern churches measure up at this point? Some one has said that the attendance at the Sunday morning service denotes the popularity of the church in the community. The attendance at the Sunday evening service denotes the popularity of the pastor. While the attendance at the Wednesday evening prayer meeting service denotes the popularity of Christ. Can it be possible that the Church is so filled with evil in our day that prayer is crowded out as it was while Christ was here in visible form? This is a question we well might ponder.

It has been said that the cleansing of the Temple on this occasion represents the righteousness of the Kingdom of God. The healing of the sick and lame there that day represents its peace. While the rejoicing of the children is indicative of its joy. Righteousness, peace, and joy are great qualities in God's reign on earth.

Again, May We Raise The Question, "Is The Church Sure To Win?"

The early Church won, but it won through suffering. Beginning with Stephen multiplied thousands sealed their testimony with their blood. They were thrown into the arena with wild beasts, burned at the stake, sawn asunder and in various other ways tortured to death. So many died in that first Christian century and such power came to the Church through their sacrifice that the following statement has come down to us: "The blood of the martyrs is the seed of the Church." They paid for their Christian convictions with the last full measure of devotion. People like this simply could not be conquered. The worst

their enemies could do to them was to put them to death, but they died so victoriously, with the shouts of praise and joy upon their lips, that thousands of the hitherto unconverted were moved to accept Christ and thus the Christian forces grew by leaps and bounds.

Christ had warned his followers that they would have to suffer. He told them that as he was persecuted so they would be. He insisted that the time would come when people would kill them and think that in so doing they were doing God's will. It is thought that the Apostle Peter wrote his First Epistle about A. D. 50, and a time of great tribulation had already come upon the Church. Some think the Epistle was written later and that Peter was not the author. They think it was written to strengthen the Christians who were undergoing great persecution under the rule of the Emperor Domitian, A. D. 93-96. This date was long after Paul had suffered martyrdom. The authorship is not too important. It is enough to know that the letter was inspired by the Lord and that it carried a wonderful message to suffering Christians. It reminded them of the suffering that Christ had said would come upon them. It encouraged them to rejoice knowing that in so doing they were having fellowship with Christ. Teaching like that found in this letter helped to keep people courageous and strong when the going was hard and the clouds were dark. The Church today owes its existence to those who stood firm in those trying years.

Christ Himself Won Through Suffering

The very foundations of Christianity are laid in sacrifice. God loved and gave his Son. Christ loved and gave his life. This giving entailed great suffering. We recall his experience in the Garden of Gethsemane. There he underwent such agony that his face sweat as it were great drops of blood falling down to the ground. He shouldered the cross and marched to the hill of Calvary. There, while he prayed for his enemies, they nailed him to it. It looked like Christianity was finished, that it had been done to death, but from the depths of lowest defeat Christ rebounded to the plane of victory. Others might insist that they be kept alive that they might attain to the destiny whereunto they were born, but Christ said, "put me to death; nail me to a cross and I will use it as a means of mounting to the throne of the universe." Therefore, Christianity can never be defeated. Christ has already accepted defeat at its lowest depths and made of it the world's greatest victory. There is no greater evil that can come. The worst enemy of Christianity has already been defeated through suffering. Like Christ, we must bear our crosses. He insisted that those who come to him must deny themselves, take up their crosses and follow him. The early Church won by following that advice. The Church of today will win in the same manner.

The Multitude of The Saved

In Revelation 7:9-17 we have a word-picture of an innumerable host of the redeemed whom no man can number coming from all nations and tribes and people. They have washed their robes and made them white in the blood of the Lamb. They are individuals who have come up through great suffering. They are pictured as in a state of perfect bliss in the presence of God. This

is a prophecy of the final and eternal triumph of the Church.

Can The Church Win Today?

The Church has its enemies today, and will continue to have until the final triumph of righteousness on the earth.

One of the outstanding enemies of the modern Church is Communism. This organization is confessedly paganistic and materialistic. It has no time for spiritual values. It openly opposes Christianity on the ground that Christianity is an opium that puts people to sleep. It feels that this opium is made up of the teachings of Christianity with regards to love even for one's enemies, patience under unjust treatment, and a hope that wrongs that are not righted in this life will be righted in the life beyond the grave. They deny the possibility of life beyond the grave, and contend that all good must come to the individual here and now. One can readily see, under the circumstances, why they brand Christianity as an opium. The fallacy of their argument is found in the fact that Christianity not only looks to the future life, but it is also deeply interested in the present life. It can easily be shown that Christianity would be superior to Communism even if there were no future life. It guarantees to the individual and to the group even in this life more real good and more satisfaction than does any other system known to man. If Communism does not change its attitude toward Christianity it will finally go down into defeat. The Church has always defeated its foes. It will continue to do so. Modern Communism with its totalitarian dictatorship and its overemphasis on the state which must occupy the first consideration in the minds of all of its citizens is closely akin to the condition in the Roman Empire in the early days of the Church. Most of the political persecution of that time arose over the refusal of the Christians to worship the Emperor. The worship of the state is just as bad as that of the Emperor.

While Communism is an enemy of the Church and may become dangerous as time goes on, our chief enemy just now is an indifference which is produced by secularism. All are aware of the great wave of worldliness that is sweeping over the nation and even overrunning the churches. Sexual indulgences, the divorce evil, gambling and drinking have become national scandals. Selfishness which sends people out to traffic in life and character for material gain is also with us. All these things tend to bury the spiritual values of life and bring materialism to the forefront.

This all constitutes a pretty dark picture, but in spite of it the Church will win: Christ promised that the gates of hell would not prevail against the Church. The very sinfulness of our present time will finally arouse the people and lead to a spiritual awakening.

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