

## "It Is Later Than You Think"

OUR readers will find a cartoon on page five of this issue of The Arkansas Methodist which we think will be of unusual interest for at least two reasons. First, we feel it has merit because of the excellent character of workmanship with which it is done, and also because of the impressive manner in which it pictures our critical world situation. In the cartoon the world has completed and set aside for use the atomic bomb and is busily engaged with perfecting the hydrogen bomb. There is a bored, disinterested look on the world's face as the church offers it Christianity as a solution for its problems instead of high powered bombs. One is really made to feel that "It is later than you think."

The other reason we feel that our readers will be especially interested in this cartoon is that it is the work of a local artist. It was drawn by Dick Keck, a graduate of Little Rock High School, who lives at 800 South Monroe, Little Rock. He is a member of The Methodist Church and is a member of the choir at Douglasville Methodist Church. He has done work for Peerless Engravers in Little Rock.

Mr. Keck has submitted a number of expressive, impressive cartoons for use in The Arkansas Methodist. They will appear from time to time. We are deeply indebted to Mr. Keck for this voluntary service he is rendering The Arkansas Methodist and its readers.

## Langer Bill Was Killed In Committee

READERS of The Arkansas Methodist will be sorry to know that the Langer Bill, designed to prevent the advertising of liquor across state lines, was defeated in committee. This is the second bill of this character to be defeated in Committee without reaching the floor of the senate for a vote.

One day the better citizenship of America will awaken to realize the strangle hold the liquor traffic has on our American way of life. It is but one of the numerous glaring inconsistencies of the liquor crowd to hear it oppose dry legislation on the ground that people are so determined to have liquor that they will buy from bootleggers if the sale of liquor is not legal.

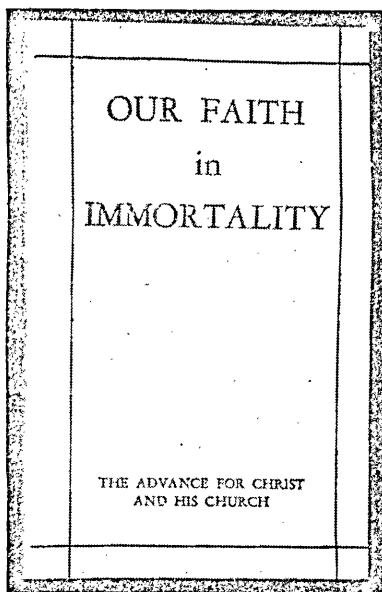
After this declaration that people are determined to have liquor whether the territory is wet or dry, the liquor crowd then puts on a nation-wide fight for the privilege of continuing to spend millions of dollars annually in advertising its wares, as if the life of the whole industry hinged on the privilege of unrestricted advertising. If people are so determined to have liquor, as the liquor interests declare out of one side of their mouth, liquor advertising certainly should not be so essential to the business as they declare out of the other side of their mouth.

The type of advertising liquor uses and the extent to which it goes to force attention on its wares is a brazen insult to the sober-minded citizenship of America. Such a program of advertising is creating a sentiment against the liquor business by over-reaching the bounds of propriety and by revealing the insatiable greed liquor has for new customers. By this means we are made to realize that there can be no compromise with the liquor business. We must destroy it, or it will ultimately destroy America.

## "With What Body Do They Come?"

FOR most people it is not enough to simply believe that we are to live again somewhere after life here is done. They want to know something, also, of the form life will take in the spirit world. This desire, of course, is in no sense new. Two thousand years ago Paul wrote, "But some will say, How are the dead raised up? And with what body do they come?"

There are different theories existing regarding the nature and form our existence is to take in the next world. Some believe that the resurrection means that we are to regain the identical body that was ours here on earth. There are others



who believe our life hereafter is altogether spiritual. That our spirits take the form of our earthly bodies so completely that we are recognizable. There are others who do not try to determine the form life is to take after death. They believe in a conscious, continuous, living personality but do not try to visualize the form life is to take over there.

By choosing our Scripture passages we may find support for either or all of these theories. The empty tomb on Easter morning supports forcefully the theory of a bodily resurrection. The fact that Jesus, after His resurrection, could appear and disappear at will before the eyes of His apostles, and could defy gravitation at the time of His ascension seems to support the theory that life after death is in a form quite different from the bodies we live in while here on earth. When Paul was illustrating the resurrection by comparing it to seed sown, he declared "thou sowest not that body that shall be, but bare grain . . . God giveth it a body as it hath pleased him."

We shall continue to ask, "With what body do they come?" We shall continue to be intensely concerned about the form life is to take after death. However, we know that is a matter which we can trust in the hands of a loving Father—God.

## W. S. C. S. Quadrennial Session

MORE than three thousand five hundred delegates are in Cleveland, Ohio, this week attending the quadrennial assembly of the Woman's Society of Christian Service of The Methodist Church. In session April 18-21, the assembly has as its theme "Christian Faith For A World in Revolution."

Heading the delegation from the Arkansas conferences are Mrs. E. D. Galloway and Mrs. Johnnie McClure, presidents of the Little Rock and North Arkansas Annual Conferences' organizations, respectively. Most of the Arkansas delegation left Little Rock early Sunday morning by chartered bus. Others left later by train.

Recognized as one of the greatest missionary forces at work throughout the world today, this assembly will see in review something of its work at home and abroad. Plans for the future expansion of its work and for a developing application of human rights throughout the world will be made. Numbers of the strong leaders of The Methodist Church are scheduled to address the assembly.

This quadrennial assembly may be compared in some respects to the quadrennial General Conference of The Methodist Church. As reports become available The Arkansas Methodist will publicize the work of the Assembly.

## The Household Of Faith

DID your church receive new members into its fellowship Easter? In all probability it did for the Easter season is usually the most fruitful evangelistically of all the seasons of the church year. In many churches large classes of new members were given instruction before their actual reception that they might have the advantage of being prepared for their experience in the church.

Unfortunately for some few of our churches the real question is not whether the new members takes his church membership and vows sincerely or even whether the church has given the new member ample instruction before his reception. The question which determines the future of the new Christian and newly received church member is whether or not that person is received by those who are already in the Household of Faith. The name of the new member may be inscribed on the church membership rolls but unless he is made to feel welcome and at home by those more mature in the faith all the preparation for this new experience will be for naught.

Whatever else may be said about the Christian church, it is primarily a fellowship of believers seeking the Kingdom of God. With all the Methodist emphasis on organization, connectionalism, and program, we sometimes are prone to forget that promoting a fellowship that is ever inclusive is the function and business of the church. To give the new member, at the time of his reception, the token right hand of fellowship and at the same time withhold the giving of oneself in concern, encouragement, and association is to miss the mark of Christian fellowship.

Many people have had unsatisfying experiences as members of a local church because the experience of fellowship among and with its members was denied them. Those who are stronger in the faith have an especial responsibility to help new Christians and new church members to experience a oneness through fellowship with other believers in the Household of Faith.

# Our Faith Is Growing

By E. JERRY WALKER

LIKE the leaven which the woman hid in three measures of meal, the powerful little "Our Faith" booklets have been a mighty influence within our Church as a whole.

"It was taken for granted that our house of worship would be dark on Sunday nights," a southern pastor writes. "But now—you should see the change! We have a service every Sunday night to discuss 'Our Faith,' and attendance continues to grow. There is a new light in our church and in the hearts of our people. And this in a town where Sunday evening services were practically unknown!"

A Chicago minister says, "For the first time in the history of this church we are having two identical morning services. Both are well attended, the second frequently overflowing into an adjoining room. The people are hungry for a deeper understanding of 'Our Faith'."

From Iowa comes this report: "More good results from the use of these booklets are being discovered every week. Requests have come for more literature. A church library is flourishing. Adult church school attendance is on the increase. Well equipped folks, who thought themselves too busy before, are finding time to volunteer for teaching. Suiday evening services—by request, mind you!—have become a regular function. More people, especially the young folks, are seeking the pastor's counsel on personal matters. And I must confess that this whole transformation has put me on my mettle. I've had to discipline myself closely to be equal to the opportunities and the Advance for Christ that has been touched off by the 'Our Faith' booklets."

Yes, leaven has been hid in the meal. A mustard seed has been planted. And hundreds of letters that flood the Advance office from all over the Methodist world bear witness that where that seed has been cultivated, a strong, active faith is growing.

In launching the Preaching and Teaching endeavor of the Advance, Bishop Oxnam wrote (see THE CHRISTIAN ADVOCATE for February 17, 1949): "There is something dramatic in the thought of a world church simultaneously giving itself to a sincere study of its faith, something compelling in the realization that . . . Methodists everywhere will study Our Faith in moments of private devotion, committing themselves as did Jesus, 'Not my will, but thine be done.'"

Today Bishop Oxnam's statement is a prophecy fulfilled. For hundreds and thousands of Methodists have done just that: committed themselves to the will of God. And largely this has come about through the use of the eight booklets on 'Our Faith' which were carefully prepared by leading scholars of the church for everyday use by ministers and laymen. (A few of the booklets still are available from the office of the Advance for Christ and his Church, 740 Rush Street, Chicago, Illinois.)

Here is a typical pastoral report from Indianapolis, Indiana. "Perhaps the most significant incident in connection with the use of the 'Our Faith' booklets was the state-

ment of a young woman," a pastor writes. "She came to me for counsel and told how she had experienced a wonderful spiritual renewal. She had passed through one of the most trying experiences of her life, and she gave the Faith booklets credit for clarifying her thinking and resolving her doubts during the crisis."

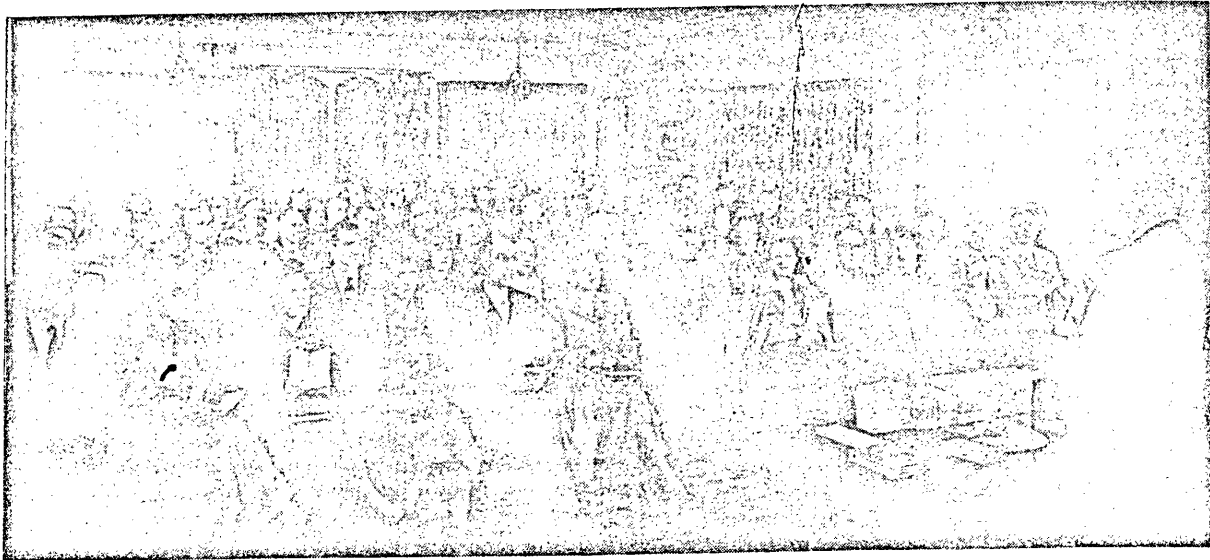
In Chattanooga, Tennessee, a minister has this story to relate: One of his most influential laymen asked

that the methods utilized in the local church have been the key to success. As with all church programs of world-wide significance, the local pastor controls the switch that will light the long darkened church on Sunday nights, put new life in the youth groups, make Sunday school an integral part of community life, spur the church on to Advance for Christ!

"We are convinced that the ef-

the Centella Church in San Jose, California, are working as "shepherds," aiding with the task of bringing the message of 'Our Faith' to shut-ins, inactive members, and non-church folk.

And the results? Everywhere they are nothing less than amazing. As Bishop Oxnam said, there is something dramatic and compelling in all this. There is leaven at work. A mustard seed has been planted.



Adult class at Trinity Methodist Church, Chicago, discussing one of the Faith booklets

him to lunch, told him how for the first time in his life he "felt an inner peace and joy . . . a complete freedom in prayer." "I suppose," the layman concluded thoughtfully, "that you might say I have been converted." By what means was the seed of revival planted in this man's heart? Through study, while reading the booklet, "Our Faith in Christ."

The pastor in another southern church located in a small town tells of a young married man who was definitely committed to the church. But he was unhappy in his religion. He did not feel he was growing. "I feel like an inactive Christian," he confided. "I know so little about the church. And worst of all, I don't feel I know how to live day by day like a Christian." This young man was in real trouble, and wisely, the pastor detected it. He recommended the 'Our Faith' booklets. Then he added this suggestion, "Why don't you each morning," he said, "read in the Bible until you find a passage of scripture that seems to fit your needs. Copy the verse on a piece of paper. Stuff it into your pocket, and once in awhile during the day, take it out and look at it."

That was the point of Advance for that young man. His latent interest became active. His potentialities turned into power. "And now," the pastor concludes, "you can stop him anytime, ask him about the verse for the day, and he'll pull it from his pocket with a smile. He is finding the 'Peace which passes all understanding'."

Wherever the 'Our Faith' booklets have been used in a carefully planned program with sincere preparation and prayerful presentation, the results have been just as gratifying as these. But the letters which come to the Advance Office indicate

effectiveness of our program," the pastor in Verona, Mississippi, says, "has been largely determined by two things: advance preparation on the part of our leaders and the right kind of publicity."

In Rushville, Illinois, "Large posters carrying announcement of the series, pictures of the guest speakers, and the theme for each evening were widely distributed, and brought many guests, especially from nearby rural areas."

In some churches special attention was paid to one particular group with unusual success. The pastor in Center, Colorado, tells how "every Wednesday afternoon during the public school lunch period the senior high youth bring their lunches to the church and study the material in the booklet for that particular month. While they eat I present some background. When they have finished their lunch, I start things by asking a question or two, and they take it from there. The response has been most favorable. There are as many—sometimes more—who attend these Wednesday study sessions than come to the regular Sunday evening MYF meetings."

To stimulate interest in the booklets, a minister in Biddeford, Maine, is giving an American Revised Version of the New Testament for each of the eight best quotations given him by a member of his congregation from the booklet of the month. In Columbus, Mississippi, the pastor uses the booklets for his weekly radio broadcast, while in Beardstown, Illinois, and Attica, Indiana, the technique of the Town Meeting of the Air radio program is used right in the regular church services with representatives of various church groups participating on the panels.

Between 40 and 50 laymen of

Our church is on the Advance!

Just consider these brief statements taken at random from a small mountain of letters. From Minneapolis, Minnesota: "We now have over a hundred sets in the hands of our laymen and sales continue to outrun our supply." From Mocksville, North Carolina: "As I do my calling I see these booklets open on the tables in the living rooms of the people. They are being read! This is a significant step in the history of our church." From Clearwater, Kansas: "Our people have found new interest in the beliefs of a Christian." From Spruce Pine, North Carolina: "People are coming to church who never came before. I have a new feeling of importance about the services. We like this series of studies!" From Burlington, Colorado: "Any effort to start something on Sunday night bogged down in failure. But now, our Sunday Evening Club has a response equal to the Sunday School itself. We have an average attendance of 200 who divide into five groups for fellowship and study." From Carthage, Mississippi: "We are having our largest morning congregations in my seven years of service to this church." From Westerly, Rhode Island: "We started out meeting twice a month. But we couldn't cover enough to satisfy the group. They insist that we meet every week. The results are inspiring."

And so the reports run. Larger congregations, a new spirit of leadership, revitalized Sunday schools, a spiritual thirst being quenched. The pastor in Silver City, New Mexico, sums up his feeling about the booklets in this way: "They have enriched my own preaching, they have given us an authoritative expression of Methodist beliefs on a Church-wide scale, and they have

(Continued on page 14)

# THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

## FROM THE BOOKSHELF

How can we give ourselves to God? There is only one thing over which we have complete control, to do with as we like, and that is our will . . .

We can will to love God with our whole heart, mind, soul, and strength. We can will to love our neighbors as ourselves. We can will to live for God, to serve Him, to honor Him. We can will to be spiritually minded and not carnally minded. This is all that God asks of us . . .

When we know God, we know that He can be trusted with our all . . .

One of the most comforting facts of Christianity is: there is no ultimate failure for one who keeps on trying and trusts God . . .

All sin can be traced back to one source: self-love. Self-love is the strongest force in human nature . . .

The impulse to sin is not sin, but the entertaining of the impulse is sin . . .

There is a difference between a tendency toward sin and actual sin . . .

Sin separates us from God; we put the sin there and we must take the first step in removing that sin . . .

Intercessory prayer must be based upon God's love, which is constant, unlimited, indiscriminating . . .

—from GROWTH IN PRAYER  
by Constance Garrett.

## HAVE I?

*For I was hungry . . .*

"I am the bread of life . . . Give them to eat," said Jesus. I am his follower. Have I given a morsel to any today?

*I was thirsty . . .*

Christ offered me drink from the never-ending stream which shall be in my life greater than cool water in the midst of a desert. Have I passed the cup to any lips?

*I was a stranger . . .*

I have a friend who is this day a stranger to the way of Christ. Have I sought my friend that I might introduce Christ to him?

*Naked . . .*

Many I know have been stripped of their righteousness. Have I unfolded any in love and consideration, that they might wear the garments of God?

*Sick . . .*

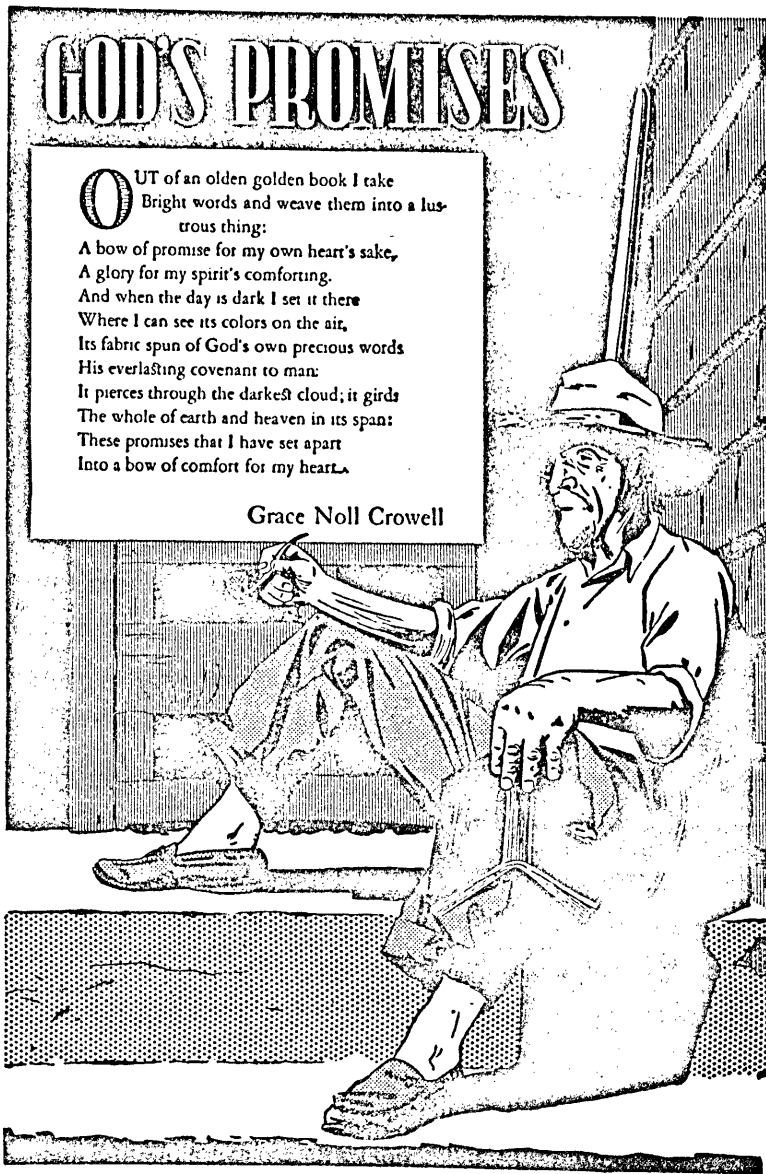
I have seen the disease of self-sicken my friend until he was tortured with greed, distrust, hate. Have I showed him the salvation for his ills?

*And in prison . . .*

All about me I see people shackled by the bonds of social greed or locked out because of race, color, creed. Have I broken one link in the chain or given one man the key to brotherhood?

*As you did it to one of the least of these my brethren, you did it to me. Matthew 25:40.*

Gwendolyn Arbuckle—Miss.  
—In Power



## A PRESSING NEED

"I must work the works of Him that sent me, while it is day: the night cometh when no man can work." (John 9:4)

The declaration of the Master that He must work brings the positive into our Christian faith. Too oftentimes we judge goodness on the basis of the things that people do not do. It is a self-evident truth that some things are wrong and ought to be omitted in our living. But to omit the positive is just as serious a spiritual malady as to do that which is wrong.

This statement of Jesus is pertinent for our day. Perhaps it has a greater message for us today than at any other period in the history of the world. The dangers in our day are alarming. We search for our security in devious ways. But, we overlook the coming of the Kingdom as the only permanent answer in our hour of crisis.

Jesus leaves little room for doubt when He says, "I must." Any man who has the spirit of Christ, minister or layman, finds plenty of imperative for working at the job. If we are not working in the glorious task of building the Kingdom of God, then something is lacking in our lives.

When Jesus holds the central place in our hearts there is the dynamic to follow His leadership. Without His Living Presence, activity, though

mildly associated with the church, becomes drudgery. Jesus is not concerned about activity for activity's sake. There must be direction in what we do. That direction is "the works of Him."

Some have the idea that they will get saved and float to heaven on a flowery bed of ease. This is not only a mistake insofar as their lives are concerned, but it is also a reflection upon the whole spirit of Christ.

*"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the  
prize,  
And sailed thro' bloody seas?"*

*Are there no foes for me to face?  
Must I not stem the flood?  
Is this vile world a friend to grace,  
To help me on to God?"*

*Sure I must fight, if I would reign:  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy word."*

Jesus did not merely give us a command to work; but, He gave us an unmistakable example. From early morning until late at night

## PRAYER FOR THE WEEK

Out of the deep experiences of life, Thou hast spoken unto us, Our Father. In the time of our highest joy Thou hast been present. In the hour of our deepest sorrow we have heard Thy voice. In our confusion and doubt Thou hast been near to guide us. Amid our distress, Thou hast brought peace to our souls. Forgive us when we forget and fail to turn to Thee in all our experiences that we may find the abundance which Thou hast promised through Thy Son Jesus Christ. May we ever be attentive to the leadership of Thy Spirit. Grant us courage to walk in the way that Thou wilt direct. Help us that we may help others to hear Thy voice. Amen.

He was about His Father's business. We see Him in the homes of the poor; beside the road; in the temple; on the streets; everywhere there might be a voice crying for help. The long hours that He must have spent with His disciples was building the foundation for the continuation of His work. For more than three years relentlessly He pushed forward to do His Father's will.

Jesus leaves no question in our minds that opportunities slip away from us, "The night cometh when no man can work." If we believe that the questions of sin and salvation are theoretical questions and have no actual bearing upon a man's eternal destiny, then we do not have anything to work for. If we feel that forgiveness does not imply moral obligation upon the part of the forgiven, then everyone will be saved and there is no importance attached to our Kingdom's work. If, on the other hand, we feel that eternal destinies are dependent upon our work, then we cannot sit idly by. Our opportunities slip away and people go out into the other world unprepared. The unsaved look toward Christians for guidance. If we do not guide them, then where will they find help?

Opportunities do not only slip away insofar as individuals are concerned, but also for our world. It has become a common expression, "It is later than you think." We may have lost our nerve so that we will not face this issue, but nevertheless it is there. The extension of the Kingdom by our prayers, our money, and our service is a pressing matter. The evangelistic and missionary task of the church is a real one. Let us as individuals resolve by the help of the Living Christ that we too will strive to do God's work while opportunities are ours.—R.B.

## READ James 4:7

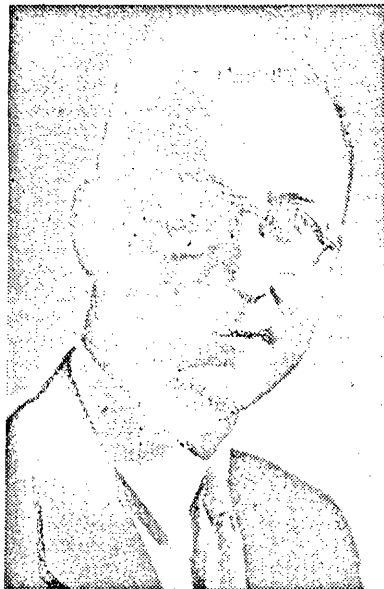
*Courage is the price that life exacts for granting peace.—Amelia Earhart.*

A want ad in a London paper, quoted by Time, pleads: "Can anyone recommend a cure for smoking for a gentleman being impoverished by the cost of tobacco? No suggestions calling for will-power please." Would we not all like to find a pleasant and easy formula for overcoming our weaknesses without effort? (Continued on page 14)



## Have Place On Western Conference Program

A study-conference on the "town church"—the church that is neither rural-village nor yet city—will be held under the auspices of the Department of Town and Country Work, Board of Missions and Church Ex-



REV. GLENN F. SANFORD



REV. C. R. HOZENDORF

tension of the Methodist Church, on the campus of Baker University, Baldwin, Kansas, July 4, 5, and 6. The planning of the conference—which is for churchmen in the area west of the Mississippi—is under the guidance of Rev. Glenn F. Sanford, superintendent of the Department. Its purpose is to "study the service of churches in various types of towns, and methods for bringing churches of a natural area (such as a county, or other political or geographic unit) into a cooperative relationship with each other."

Eight groups of church leaders, ministers and laymen, are now studying conditions in college, resort, county-seat, mining and oil, manufacturing, agricultural, fishing, shipping, and commuter towns; their findings and suggestions will be presented to the conference. Other topics to be discussed include: "The Place of the Town Church in Methodism," "New Frontiers of Service," "Radio and the Town Church," "The Pastor and Community Leadership," "The Town Church and Economic Life."

Church leaders who will have places on the program of the conference include: Bishop William C. Martin, Dallas, Tex.; Rev. Howard Daulton, Clarksburg, Cal.; John C. Harmon, Jr., New York; Dr. Nelson P. Horn, Baldwin, Kan.; Rev. C. R. Hozendorf, Hot Springs, Ark.; Dr. H. L. Johns, New Orleans, La.; Rev. H. M. King, Ozona, Tex.; Rev. Ray Magnuson, Lincoln, Neb.; Prof. Charles M. McConnell, Boston, Mass.; Rev. G. S. Nichols, Ames, Iowa; Prof. Aaron A. Rapking, Madisonville, Tenn.; Dr. Frederick M. Shippey, New York; Rev. R. B. Spurlock, Fort Atkinson, Wis.; Rev. Herbert Stotts, Denver, Colo.

The invitation to attend the conference has been extended to all bishops, superintendents, pastors of town churches, laymen of these churches, county agents, and representatives of schools and seminaries interested in this field. For detailed information, reservations, etc., write to Mr. Sanford, 150 Fifth Avenue, New York 11, N. Y.

## SHE'S FROM GERMANY'S RUSSIAN ZONE

A young girl from Germany, anxious to increase her knowledge "in order to stand firm in the present combat of minds," is studying at Scarritt College in Nashville, Tenn., under sponsorship of the Methodist Church. She is Hildegard Funk, former school teacher in the Russian zone of Germany.

The daughter of Rev. Martin Funk, Methodist leader of Zwickau, Germany, Miss Funk studied at The Teachers Institute in Dresden, and taught in the Kathe Kollwitz School for Boys and Girls in Zwickau. She resigned her position as a teacher of music and language in 1948 to accept the Crusade Scholarship, but it was a year before her visa was granted.

Miss Funk's courses at Scarritt are in music, literature, and Bible. She expects to return to her country next year as a teacher in the public schools and a volunteer in the church.

Her college work was interrupted during the war, and she was not permitted to attend a university while living in the Russian zone because she is not a communist. Politically, she is a member of the Christian Democratic Union of Germany.

Born in Budapest, Hungary, in 1924, Miss Funk lived there until



MISS HILDEGART FUNK

1931. She attended high school in Saxony from 1935 to 1943, and spent the following year at the teachers institute. She began teaching in November, 1945. Both her parents are living, and she has relatives in the United States. An uncle, Rev. Albert Swords, lives in Old Chatham, N. Y., and an aunt, Miss Hanna Scharff, lives in California.

people into the privileged or less-privileged groups, and the social forces which are rapidly breaking them down.

There are also memories of recent Hindu-Moslem riots which Gandhi helped bring to an end; memories of the division of Pakistan and the movement of millions of refugees. We have seen hundreds of thousands of homeless families living in temporary shacks along the streets, parks and church yards. There are also memories of imprisonment which most Indian leaders suffered under the last years of British rule (37,000 including Gandhi and Nehru.)

Less than 2% of the people had accepted Christian membership as long as it was known as the religion of the colonial British ruler. Now there are greater opportunities. Many of the present leaders of the new government have been educated in Christian mission schools, and there is unlimited opportunity for the training of future leaders. There are thrilling stories of how Christians helped during the recent riots. Gandhi gave special tribute to the service performed by medical missions, and he himself had a Christian nurse as his personal secretary. She is now Minister of Public Health.

In Gandhi there was a man whose power and influence did not depend on pride manifested in physical things, personal appearance nor on military strength. His home in Sevagram was simple beyond comparison with that of any man you would call great. He had nothing for his personal possession which the poorest man in India could not have had. His worship was not done at shrines or cathedrals, but in every act of work and service which he performed. As busy as he was, he always had time for meditation and manual work. He had identified himself completely with the masses of the people of his land and he spent his life in serving them. His home and communal center are now in the name of Sri. E. W. Aryanyakam who has his Ph. D. in Christian theology. The spirit of Gandhi mani-

festes here, makes this the most Christ-like place of any in which we have been in the mission field.

India is now free from foreign colonial control—a miracle of non-violence. There is still the task to help India become free from ignorance, superstition, hunger, disease and poverty as well as to continue to make progress for interdenominational cooperation by building a united Christian church.

## THOUGHTLESS LIVING

By Walter E. Isenhour

It is sad and quite distressing  
As we think from day to day,  
How few people prove a blessing  
As they journey on life's way;  
For the masses serve the devil,  
Live in wickedness and sin,  
Staying low upon a level  
Where God never enters in.

Why our fellowmen will travel  
On their journey through the world,  
Yielded to the devil's gavel,  
Marching 'neath his flag unfurled.  
Where they find no saints and brothers,  
And no company that's grand,  
That will bless themselves and others,  
Is quite hard to understand.

Seems that men with sense of duty  
Would desire to bless the earth,  
By a life of righteous beauty  
That would prove of greatest worth,  
Therefore give themselves quite gladly  
To the Lord and His great cause,  
Lest they suffer, suffer sadly,  
When they face God's broken laws.

Now consider, thoughtless sinner,  
How unwise it is to live  
So you'll never be a winner  
By the things you take and give;  
Then repent with godly weeping  
At the blessed Savior's feet,  
So that your eternal reaping  
May be marvelous and sweet.  
High Point, N. C.

## TASKS OF FREEDOM FACE THE NEW INDIA

By DARRELL RANDALL

If every person in all of the twenty-eight countries of Europe moved into the United States, then we could understand the density of the population of India. People live on the land, and the estimated average farm income per family is less than \$25 a year. Many of the cities have doubled or tripled in size in recent years, producing overcrowded living quarters and slums for most of the working people.

India cannot raise enough food, and in spite of the highest death rate in the world (average life expectancy for a male 27 years) every year there are about five million more mouths to feed.

Over a million preventable deaths occur yearly from tuberculosis, and over a million lepers are at large without asylum. Millions of others are sick without sufficient medical care.

Eighty-eight percent of the people cannot read or write—victims of superstition and those who would exploit them.

This poverty and human suffering is all the more noticeable when

in the vicinity of lavish displays of private wealth gained by feudal land rent, colonialism, and instances of private industrial enterprises without obligation to meet the basic needs of the people who toil. The world's richest man, the famous Nizam of Hyderabad, passes one of our mission stations every day with armed escort as he goes to worship at the Moslem mosque. The free government of India is now taking steps to confiscate his estate and others in the interest of public welfare. It pains a person with a social conscience to think of the vast hordes of wealth which have been drained from the people in India in ancient and modern times, by both local and foreign economic interests, leaving the people in such misery and poverty.

There is much that can be said about India, the Mother of the Oriental religions—its temples, superstitions and taboos; the sacredness of life; the unique consideration of cattle (with a third of the world's supply but with religious taboos which prevent their being used for food); the caste system dividing

## CURI

## Poling Reports Complete Freedom of Worship In

Complete freedom of Protestants, Roman Catholics and all other religions as well as for Jews, "Israel," according to Dr. Poling of Philadelphia. Dr. Poling said at Jerusalem there was a "dynamic faith" which "runs throughout Israel. He said the question 'how to stand so many in battle in peace, how they could the miracle of receiving goes daily and keep the for all who would come as a Christian.' Dr. Poling presents an opportunity to demonstrate a way of life." Dr. Poling, a member of a delegation men touring Israel and can Christian Palestine.

## Chinese Rural Churches Making Slow Comeback

Rural churches, hard Christian groups during when Communist wresting the China Kuomintang forces, a slow comeback. A Chinese leader who makes frequent countryside reports the Christian faith in the people is strong and many places where the workers laymen are carrying work. Self-support is a fact. In Shantung, churches have started but so far this movement Farmers are reluctant production so long as heavy taxes take most plus. Rural pastors more and more come idea of supporting through farming, bee-keeping, raising, or such home soap-making, tailoring, try. At a recent meeting service workers, an in light on the relations revealed. Out of 69 rural churches, thirty-five in some phase government. Twenty-two were church members, pastors or lay workers were women. This is a fact that the Christian has in his community for liability and intelligence are literate, are used can conduct a meeting confidence in the people explained.

## Ethiopians Have Widened Easter Observance

For the first time the Easter Sunday of the Coptic Church, Ethiopia, coincided with Western Easter. Haile Selassie, emperor of Ethiopia, received high government ministers at the palace. The population engaged in the Easter observance.

## Peace Prayers Urged By Moscow Patriarch

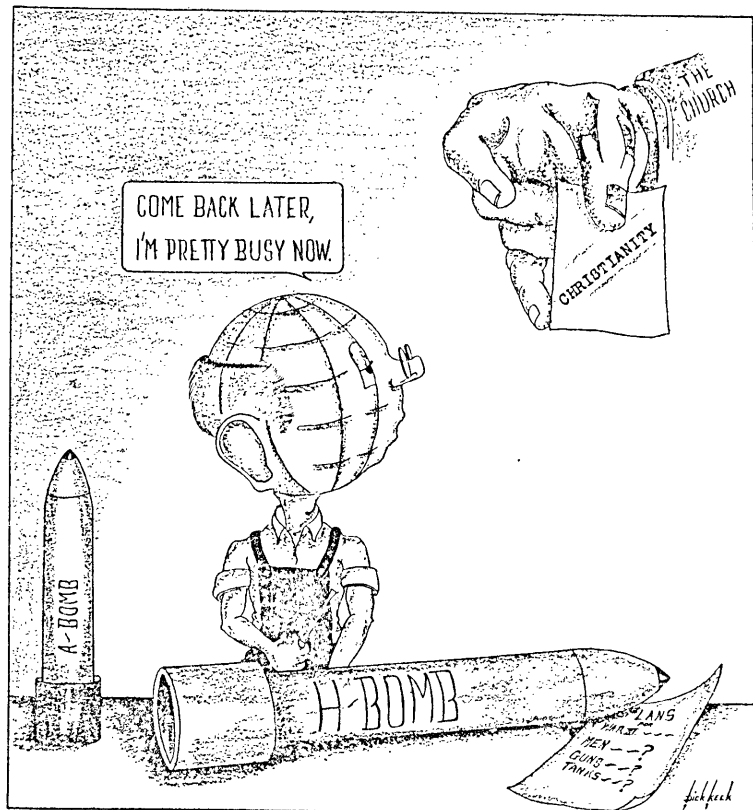
Priests conducting

# CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

## IT'S LATER THAN YOU THINK

By Dick Keck



services Easter in Russian Orthodox churches read a letter from Moscow Patriarch Alexei urging prayers for peace and the outlawing of atomic warfare. In Yelokhovskiy Cathedral, Patriarch Alexei, garbed in jewel-encrusted robes and wearing a cross-topped crown studded with diamonds, emeralds and rubies, conducted midnight Mass.

### Congregation Attend Easter Services In Work Clothes

Members of the Washington Street Assembly of God in Atlanta Ga., wore their work clothes to church on Easter Sunday. The Rev. Jimmie Mayo, pastor, had asked his congregation to follow this custom for the past several years. "I want people to get away from the idea that they can't attend church on Easter without a new outfit," he explained. "We meet to worship the risen Christ and not the fashion parade." Mr. Mayo asked members to donate to the church the amount they would have spent on their Easter dress or suit. The money will be used to enlarge the church.

### Ministers Query Candidates On Liquor Issue

The Burlington, N. C., Ministerial Association secured statements of their position on the liquor issue from all candidates for election to state legislature from Alamance County. Candidates were asked by the clergymen to answer for the record two questions: (1) If you are elected, will you support a statewide referendum on the liquor question? (2) Will you oppose a local option election, if one is proposed, which might permit legal liquor stores to be opened in the county? All of the candidates' statements were made public in the newspapers of the county.

### Fund Drive Launched For Japan Christian University

A campaign to raise \$10,000,000 in

the U. S. and Canada for the Japan International Christian University was launched on April 9 and will continue through May 28, it was announced by the Japan International Christian University Foundation. The movement to establish a Christian University in Japan was begun more than fifty years ago, but the first concrete steps were taken last year with the adoption of a constitution for the school, appointment of the university's officers, and the raising of more than \$425,000 by Japanese people themselves. Among sponsors of the projected university are the Federal Council of Churches and the Foreign Missions Conference of North America. More than a dozen Protestant denominations have endorsed the project. General Douglas MacArthur is Honorary National Chairman of the campaign, and Joseph C. Grew, former ambassador to Japan, is national chairman.

### Ministers Held Partly To Blame For Divorce

A resolution of the Indiana Adams County Ministerial Association placed a share of the blame for divorce on the shoulders of ministers. The resolution condemned preachers "who merely read the marriage ceremony for a fee." Every minister ought to feel a responsibility for the success of each marriage he performs, the Rev. A. C. E. Gillander told the group. He urged the association "to do all in your power to indicate to each couple the stake that God and the church have in each marriage and to explain to young people the meaning of love, the understanding of which is vital to happy and successful marriage."

### N. Z. Presbyterians Launch 'New Life' Movement

A "New Life" movement emphasizing repentance and re-dedication was launched by the Presbyterian Church of New Zealand during serv-

ices at its churches throughout the Dominion. Aimed at proclaiming that Christ is Lord of the whole of life, the movement will seek to revitalize the inner life of the church, promote an aggressive congregational evangelism, and advance a policy of Church extension and development at home and reconstruction abroad. Reconstruction alone is expected to call for an outlay of 500,000 pounds in the next ten years. Each congregation will be urged to inquire into its own spiritual life, and movement committees will be appointed to make a greater knowledge of the people whom they should be influencing. "The Church and individual members," said the Rt. Rev. Ronald S. Watson, moderator, "must repent—repent of such things as selfishness, coldness, indifference, neglect, timidity, a false sense of shame. Re-dedicate yourselves to the obedience and service of your Lord," he directed. "Be ready and prompt to respond to His calls to you. Believe in the Gospel. Thank God for it and rejoice in it. Be ready and eager to proclaim, by what you do and say and are, what you believe. Be prepared to sacrifice yourself for that cause for which your Lord and Savior lived and died." The moderator explained that the movement was planned in response to what was felt to be the manifest leading of the spirit of God. He said there was an increasing concern that the Church should become a worthier agent for accomplishing the purpose of Christ in the world. The movement, he indicated, recognizes the need for rededication, an evangelical spirit in the Church and more manpower before money and new buildings are of any use.

### Lay Leader Sees Decline Of Communism

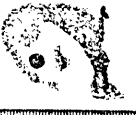
Communism in western Europe is now more of a nuisance than a serious factor, according to Weyman C. Huckabee, executive secretary of the Laymen's Movement for a Christian World, who returned to New York from a three weeks' trip to Europe. "As the economic situation of Europe has improved, interest in the Communist philosophy has dwindled," Mr. Huckabee said. He added that financial aid through the Marshall Plan has given the people of Europe a new will to live and a desire to work. The atmosphere of fear—largely economic fear—was favorable to the growth of Communism and when that fear has been dispelled there is less interest in Communism, he said. Mr. Huckabee observed that more than 90 per cent of the working people in Western Germany wants democracy. Returned prisoners of war, who have had firsthand experience with Russia, are strongest exponents of democracy, he said. Many Germans have come to a realization of the inadequacy of nationalism as a force around which to rally a nation, he continued. There is also a strong feeling against militarism and a conviction that the only hope for the future lies in cooperation with other nations of the west. Mr. Huckabee reported that evangelical academies where laymen can meet to discuss the relation of their vocations to Christianity continue to be popular, pointing out that there

(Continued on page 13)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### MRS. SPIDER'S NEW HOUSE

By B. Y. Porter  
For Arkansas Methodist

Mrs. Sylvia Spider lived in her web of silvery silk in a tree at the edge of a great forest. She had many kind friends, but there was one person who was not always friendly.

That was old Mr. Walter Wind. Just about March of every year, he became very, very angry. He would puff, and puff his big cheeks until it seemed as though they would really burst.

Then he would blow, and blow, and blow!

Now Mrs. Spider's beautiful home of silver was not always strong enough to stand against Mr. Wind's great puffs. Sometimes the little threads that were fastened to the big black tree would be blown away.

But Mrs. Spider was very patient. Her friends always called her "Mrs. Gladly-Start-Over." For every time that Mr. Wind would blow away her silvery home she would choose another place that seemed safer than the last. Then she began to weave over and across with her silver floor boards.

One day Mr. Wind was even "puffier" than usual. He puffed, and puffed, so very hard that the silver house was blown away. Patient Mrs. Spider ran fast to get to the tree trunk and save herself.

Just as she was clinging there, wondering where she would build her new home, along lumbered Mr. Bobby Beetle. Now Mr. Beetle was one of Mrs. Spider's very best friends. He looked sad indeed when she told him what had happened to her lovely home.

"Well," said Mr. Beetle, "you certainly have the worst luck, Mrs. Spider, of all the beetles and the spiders in the world! What are you going to do now?"

"Just what I always do," cheerfully replied Mrs. Spider, already starting for the branch of another tree where she saw the very place for her new home.

Mr. Beetle lumbered down the trunk of the tree and then across the ground and up to the branch where Mrs. Spider was working. By the time he had reached her, she had already laid the first plank of the silvery silk floor, and was swinging across for the next one.

Mr. Beetle sat and watched her. She had finished fastening the last floor board thread when puffy Mr. Wind breathed again, "Puff, Puff," he roared. Down came Mrs. Spider's second house.

Patient Mrs. Spider fastened her thread again.

Puff! Puff! Puff! roared Mr. Wind. Down came Mrs. Spider's third house.

But patient Mrs. Spider fastened her thread and started again. "Well I never!" said Mr. Beetle. "Why is it that you are so patient and cheerful when Mr. Wind blows away your house three times? You are always willing to start over and try again. Don't you ever get cross?"

"Why bless your heart!" exclaimed Mrs. Spider, "I just look at it this way. If I were cross and sad when



## SPRINGTIME

Don't you love the springtime  
Filled with happy hours,  
Flowers, birds and sunshine  
Gentle, pleasant, showers,  
A world filled with beauty,  
Gifts we may enjoy,  
Sent by our Heavenly Father  
To every girl and boy.—A.E.W.

## IN THE WORLD OF BOYS AND GIRLS

### GOD IN YOUR NATURE

I, myself and me seem to be the only people some children really know.

They may like to play with other children, but only if "I" can be "first" in all the games. "I" always wants the other children to play the games he chooses, too. Of course, he should be able to play with their toys, but why should they use his? They might lose something or scratch something, and anyway if they belong to "I" then that in itself is sufficient reason why other children should leave them alone. The only trouble is that after a while "I" himself is left alone with all his toys but without any playmates.

At home everything should, of course, be settled around "Me." If there is only one orange or one apple left in the house, just why shouldn't it be given to "Me"? If it isn't, there is stamping of feet, crying or pouting, and so to avoid trouble it is usually given to "Me".

The largest cookie should certainly be given to "Me" because "Me" loves cookies. He expects everything and everybody to pivot around him. He must be the center of attention, and he usually is, too, by one method or another.

Although he expects everybody else to share things with him, he never for a moment thinks of sharing what he has with others. He thinks only in terms of "mine" and "myself". Even his parents feel disappointed in having such a selfish child. They may love him, yes, but they can't love him as much as they would if only he would forget self and think of others.

The following child's poem was sent to me by a friend, and that is what prompted me to write as I have.

"I gave a little tea-party  
This afternoon at three.  
'Twas very small, three guests in all—  
I, myself and me.  
Myself ate up the sandwiches  
While I drank all the tea.  
'Twas also I who ate the pie  
And passed the cake to me."

What a lot more fun he could have had at the tea-party if only he had invited Jack, Terry, Lou and Etta Jane!—In the United Church Observer.

farmer, eagerly. "It's the best in the country."

"Bit too high a figure for a poor man, I reckon?" asked the stranger.

"It's worth every penny of \$1500 an acre," answered the farmer, with an eye for business. "Were you thinking of buying and settling in these parts?"

"Hardly," murmured the traveler, making some notes in a book. "I'm the new tax assessor!"—Okla. Gazette.

A hospital recently posted this sign: "During this intense cold weather, and owing to the scarcity of coal, no unnecessary operations will be performed."—American Farm Youth.

## SCHOOL DAYS

Our Johnny went to school today  
A-feeling so grown up,  
He took a pencil and a book,  
And yes, a collie pup.

The teacher took him by the hand  
And showed him where to sit,  
And then the puppy took his stand  
But really didn't fit.

The teacher shoed the doggie out  
And Johnny followed track,  
So when the puppy reached his home  
Our Johnny, too, was back.

—Julia Matthews Gardner  
Russellville, Arkansas

my house blew away, I'd never build another one."

"Then you feel that every time you can do better if you keep cheerful," replied the astonished Mr. Beetle. "My goodness! I must hurry home and tell Mrs. Beetle to teach the children that when their block houses fall over again!" and he lumbered away with his shiny, black coat as fast as it would carry him.

"Remember this," called Mrs. Spider to him, as she sat in the living room of the house she was just building. "You must always want to start over again, or you never can!"

"Puff! Puff! Puff!" roared Mr. Wind once more.

But Mrs. Spider only laughed at him, because this time her house was strong.

A stranger while traveling through Arizona, noticed the dry, dusty appearance of the country. He asked: "Doesn't it ever rain here?"

"Rain? Rain?" questioned the native. "Why, say, pardner, there's frogs in this town over 10 years old that have not learned to swim yet." Radio Review.

## JUST FOR FUN

Betty: "Did you hear about the man who sat all night trying to figure out where the sun went when it went down?"

Olive: "No, what happened?"

Betty: "It finally dawned on him."

A bus driver was filling out a report about a highway breakdown. When he came to the line: "Disposition of Passengers," he wrote: "Mad as hornets."

The shoe clerk studied the narrow foot of the thin little customer. He had just removed a well-worn shoe of E width, and said, "Good heavens, man, you should be wearing an A width."

Shaking his head, the customer replied: "I'm a house to house salesman and I can keep a door open wider with an E!"—Gas Flame, Citizens Gas & Coke Utility.

Little Chas. has imbibed a great deal of the lore of his father, who is an efficiency expert. The other night his dad overheard him speaking his evening prayers, and was shocked at the breakneck speed with which the child was making known his petition.

"Son," he gently interrupted, "why don't you pray slower?"

"Oh, I couldn't do that!" the youngster rejoined. "Just think how many boy-hours and girl-hours would be wasted if I kept all the other children waiting!"—United Mine Workers Jnl.

"Fine piece of land out here!" said the dusty, shrewd-looking man as he got out of his car outside the farmer's house.

"You're right there," replied the





# Paquita's Singing Heart



By MIMS THORNBURGH WORKMAN

THE poem that gives to me my title for this appreciation of the deaconess, now the saint in heaven, who is my subject, was written by her, written in pencil, on a now crumpled piece of cheap paper.

Preceding and again after it she jotted down hurriedly some chores she had to do that day:

"I. At School: 1. Watching the lines; 2. Hearing reading; 3. Refereeing a quarrel about books."

The notations at the last have a pencil line through each one, as duties done:

"Late to floor: Louise, 2; Myrtle, 4; Emma, 3; Norma; Cornelia." Enveloped between so prosaic a prelude and postlude in this poem,

## The Singing Heart:

"A hedge of high hemlocks and rhododendron on one side,

A line of wooded mountains on the other, with hidden waterfalls,

A road that beckons,

A road which we walked together hunting a waterfall.

We never found the falls but we were happy While you related stories of a great adventure In sharing books with Indian folk in Mexico."

(Here she inserted the abbreviation "B. Inst." for "Brevard Institute," which dates and places the scene where she took her North Carolina mountain ramble with her fellow-teacher).

(She then continues, more meditatively:)

"The people we shall meet are coming, Coming from mushroom cities of the semi-tropics,

Coming from mill towns of the Carolinas North and South.

Those will exchange their soft and flowing language

For the blunt phrases that are commonplace here; These will exhibit fashions latest

And start some bold flirtations, without doubt. For these last, deprived, bewildered,

What shall we furnish that shall meet their need?"

When Frances Denton died on June 11, 1949, being eighty-three years old, she left a legacy of song whose import, as I see it, is to teach to all workers in Christ's cause, and especially to those who help submerged people, how they may beautifully distill into literature a career of completely self-forgetting service.

Her letters and her poems evince a mystical quality which is not even hinted at in the brief social-work and pedagogical pieces she wrote for several of our Methodist and other publications. They remind the reader of Adelaide Anne Procter's lyrics, of which we have two in *The Methodist Hymnal*.

During the nineteen-twenties Miss Denton was a student in my Biblical History and Literature courses at Southern Methodist University. She was sixty-one, almost a generation older than her teacher, when in 1925 she received her degree there. She had been in years long before a Scarritt College student at Nashville, and in Chicago she had studied in the Kindergarten School which bears that city's name.

Her appointments placed her at St. Louis, New Orleans, Memphis, and other cities, as well as in Holding Institute and Brevard. But these were by no means the only fields in which she served.

One gift she gave to her polyglot tribes of girls, including those about whom she wrote in a pamphlet entitled *Children of the Coal Fields*, was a feeling for Nature which was rooted back in the lore and the locales of her own childhood. These girlhood inspirations she was able with a miraculous acuteness to feel and never forget. People who go to the Methodist Assembly at Mount Sequoyah in northwest Arkansas get a touch of such scenes.

She was a Fort Smith, Arkansas, woman, which means she knew and loved the Ozark hills.

The following little descriptive sketch, in the same way as some of her water-color paint-

ings, portrays how she carried forward into her mature teaching work this early fineness of response. She called it *Southern Trees*:

"The sweet-gum likes to fix up  
When other trees are plain;  
Perhaps she's glad to please us,  
Perhaps a little vain.  
But while elm trees are lozenges,  
The sweet-gum leaves are stars;  
And when the autumn touches them,  
Some shine more red than Mars.  
But on the very selfsame tree  
Are leaves pure yellow, too,  
And others marked with little specks  
Of almost every hue.  
And even when the time has come  
For every leaf to fall,  
Few things are more elaborate  
Than is a sweet-gum ball."

She was steeped in communion with Christ as much as in the secrets of Nature or in the interior life of girls.

Footnoted "Winter Holidays, 1906," the following meditation shows in its three movements the power she had to fix the eye of her searching upon the very deepest depths of her own religious consciousness and need. She gave to it the title *Morning Thoughts*:

"I. The Soul of a Mystic: To the Great Musician  
Thy harp am I; but hung where I am agitated all day long  
By warning drafts that the machinery of the factory sets up . . .  
And yet this morning I did catch, I think, a breath from Thee direct  
And answered to it. O there's music in me yet, and through  
The still, the early hours, I may wait in the rich hope that I might feel  
Again that tugging at my strings and break, perchance, to that sweet spell.

"II. The Humanitarian: To Himself  
Up and out! No time to mope!  
Get the good red blood to flowing;  
Then my heart shall set its hope  
In the present fair and glowing.

"III. The Eclectic: To the God-Man  
Lover of men and of all life,  
Thy spirit grant me in the strife  
Of this fair day wherein I gain  
My spurs, or yoeman still remain."

That closing metaphor of the knight in armor, complete in devotion, however high or low in rank, was, we must infer, a figure that fortified her immeasurably to work for Christ so long and with such absolute bravery. For the same image is the core of this next song,

## Serving a King:

"This life of mine, I can but see,  
Was scarcely meant as gift to me.  
I never asked for such a thing;  
Before I ask, it may take wing.

"These severed bits called months and days,  
They heed me not; they go their ways.  
That boon called Pleasure in One's Task  
Comes when it will, not when I ask.

"But there is one Serenity  
Life cannot, does not take from me.  
I trust, acquainted with our strife,  
Lives the Dispenser of this life.

"I even trust I may find still  
My good related to his will,  
And to my life this answer bring—  
Though we must serve, we serve a King."

Being at every hammer-beat of her heart a lover of peace and a fighter against war, she touched now and then upon the superfine strings of this theme, peace forever henceforth, the

whole world over. She ascribed to her sister and fellow-poet, Eva Annette Denton, the following seven lines, without date or title. These two sisters wrote some of their verse together, the one poem bespeaking the minds of both:

"Mate, you and I together  
Have watched for the dawning of world peace  
And seen the angry color in the morning sky  
That tells of further storms to come;  
Yet we will plant our palm-trees  
All along the way of One  
Who comes and reigns and is our Peace."

Her thoughts must have run even more uninterruptedly in this direction after our nation had got involved in World War Two. For then she enjoyed nothing more keenly than to write to her fellow-workers for peace. Sometimes she would send a check in the letter.

These letters were literature. I know, for a received some of them. She liked to sign herself "Paquita." That is her name, Frances, in Spanish. She had taught Spanish and Italian, along with other subjects, to her girls.

No one reading them could have dreamed that the all-confident gaities of these letters, descending upon the hearts of their fortunate addressees with a softness like the falling of the pure-gold maple leaves in our Missouri autumn, or of the snowflakes all through one of our sub-zero February nights, were penned by a woman now seventy-five years old. No college girl could have written with more vitality. I believe Miss Denton never lost the zest of her young maidenhood.

Now and then, however, some of these writings of hers which her sister has sent to me have in them a candid exposure of the profound questions she confronted life's mystery with, not so much, I think, because her long hard work had worn her out, as because her spirit, to her last moment on this earth, went on so hungrily asking. In one such overshadowed hour she wrote this meditation, which she leaves untitled:

"All winter the mountains lie back, indifferent  
giants of air and the ages, heedless of the mushroom man.

"But with the arrival of spring they appear to arouse themselves;

"Bending their curly heads,  
"They seem about to confide in us.

"Will it be told this year, the secret immortal?  
Or will they sink back with the coming of fall,  
regretting their impulse of candor?"

Her sombre interrogations of this kind always found their sufficient and final reply in such a refutation as we have in something she wrote in the summer of 1906, calling it *The Composite Ideal*:

"O satisfaction of the yearning soul,  
Of all our wistful dreams the beauteous goal,  
We may not by a single upward reach  
Approach to thee; we rather climb, by each  
Dear deed that human memories safely hoard;  
The martyr's courage, threatened by the sword;  
The tolerance of the sages, known of old;  
The mother-love, so tried in ways untold;  
The hero's scorn of too expensive praise;  
The Holy Life relived a thousand ways."

That last line tells how clearly she saw that since God's interests are more numerous than we think, therefore we have never realized how many ways there are of experiencing his presence or doing his will. She pleads for this wider view of the All-Creator in what I believe is one of her most memorable poems, *The Defamed God*:

"Long at the hands of mankind have I suffered wrong,  
Being divorced in many minds from all the things  
That men have nobly prized—Truth, Beauty,  
Love—and left

(Continued on page 4)

# The Arkansas Methodist

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

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

Office of Publication, 1136-1137 Donaghey Building  
LITTLE ROCK, ARKANSAS

E. T. WAYLAND } Editors and Business Managers  
EWING T. WAYLAND } Assistant to Editors  
ANNIE WINBURNE }

CONTRIBUTING { Roy I. Bagley Mrs. Sue M. Wayland  
EDITORS { H. O. Bolin Forney Hutchinson

OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCH OF ARKANSAS

COMMISSIONERS  
Little Rock Conference—J. S. M. Cannon, J. L. Hoover,  
O. C. Landers, Fred W. Schwendimann, Arthur Terry,  
Aubrey G. Walton, Burney Wilson.  
North Arkansas Conference—John Bayliss, W. Glenn  
Bruner, J. G. Moore, Joe Pierce, C. M. Reeves, R. J.  
Rice, J. W. Workman.

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

When asking for change of address, please include  
charge key number, former address, new address and  
name of pastor.

Articles other than editorials do not necessarily reflect  
the opinions of the editors of the Arkansas Methodist.

## Here And There In Arkansas Methodism

By The Editors

In the May-June issue of *The Upper Room*, soon to be distributed to users of this Methodist devotional manual, are meditations by two Arkansas Methodism laymen, Dr. Matt L. Ellis, president, Hendrix College, and Hon. Brooks Hays, U. S. Congressman. Incidentally, all the daily meditations in the May-June issue were written by laymen and lay women.

Several Methodist churches in Arkansas have unusual programs for the distribution of *The Upper Room* among their memberships. We learned recently that for sometime now Asbury Methodist Church, Little Rock, mails to each resident family in that church an *Upper Room*. The pastor, Rev. Arthur Terry, reports that eight hundred copies are sent at each mailing. Mr. and Mrs. J. Gordon Wilson, members of Asbury, believe in the value of *The Upper Room*. They give to Louisiana State University one thousand copies of *The Upper Room* each time a new issue is delivered. This couple also gave that University \$10,000 to furnish a chapel building on the campus there. This was a memorial gift in memory of their son, J. Gordon Wilson, Jr., who lost his life in the last war. J. Gordon, Jr., had attended L.S.U.

The Joint Little Rock and North Arkansas Conference Committee authorized by the last sessions of these annual conferences and appointed by Bishop Martin to work out a plan of union of the two Arkansas conference has recently completed its work and its recommendations will be presented to the forthcoming meetings of the annual conferences for their consideration. The full text of the recommendations will be published in the next issue, April 27, of the *Arkansas Methodist*.

The Joint Commission of the Arkansas Methodist is holding its annual meeting in Little Rock, April 20, to hear reports of the publication's work during the past year and to make plans for the next year. This commissions is composed of fourteen ministers and laymen from over Arkansas Methodism, seven from each annual conference. Dr. Aubrey G. Walton is chairman of the group, Dr. J. W. Workman, Vice-chairman, and Joe Pierce, Secretary.

The laymen of the First Methodist Church, Monticello, can lay claim to being one of the most active groups of laymen in Arkansas Methodism and they certainly have something to show for their work. Nearing completion is a three story Educational Building of brick and

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. FRED R. HARRISON, pastor of the First Methodist Church, Texarkana, was the guest preacher at the Pulaski Heights Methodist Church Little Rock on Sunday, April 16. Rev. Kenneth Shamblin is pastor at Pulaski Heights Church.

REV. FRED G. ROEBUCK, pastor of the First Methodist Church, Ft. Smith, is attending the Seminar for Methodist Ministers of the United States at Washington, D. C., April 18, 19 and 20. He is representing the North Arkansas Conference.

BISHOP PAUL E. MARTIN will speak on his recent trip to India at the First Methodist Church, Little Rock, on Sunday evening, April 23, at 7:30 p. m. He will preach on that morning at the two services at Asbury Church and will dedicate the new educational building. Asbury has two services each Sunday at 8:30 a. m. and 10:50 a. m.

THE Wesleyan Service Guild, organization of the Methodist Church for gainfully-employed women of its 40,000 parishes, will hold a national week-end gathering, Hotel Allerton, Cleveland, Ohio, April 21 to 23. Speakers will be Bishop Hazel G. Werner of Columbus, Mrs. Charles W. Mead of Omaha, Miss Dorothy McConnell of New York, Mrs. Frank G. Brooks of Mt. Vernon, Iowa, Dr. Glora M. Wysner of New York. Miss Marion Lela Norris is national executive.

REV. JOEL COOPER, executive secretary of Town and Country Work of the North Arkansas Conference, did the preaching in a pre-Easter revival at the Huntsville Methodist Church, April 2-9. In addition to preaching each evening during the week Brother Cooper visited a number of other communities in Madison County. Rev. Bert Remaley, associate pastor of Springdale Church preached at the Huntsville Church on Sunday morning, April 16. Rev. Kermit Van Zant is pastor at Huntsville.

BISHOP SHOT K. MONDOL of Hyderabad State, south India, arrived in New York on Monday, April 10, by plane and will remain in this country until August, spending most of his time in speaking on the "Advance for Christ" as it affects missionary work in India. Bishop Mondol left Bombay by plane on April 5, and was in Rome, Italy, on the 6th. He left there on April 9 and arrived in New York the following day. He may be addressed in care of the Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y.

THE annual Conference on Church Music, sponsored by the Advance for Christ program, will be held at DePauw University, Greencastle, Indiana, April 26-27. Designed for church organists, choirmasters and ministers of music, the conference will include lectures and demonstrations on hymn playing and singing, choral techniques, and the performance of sacred music. Featured soloists will be Richard W. Ellsasser, organist of Wilshire Church, Los Angeles, and Dr. Van Denman Thompson, head of the DePauw School of Music. Included in the conference program will be concerts by the DePauw Choir on April 26 and by Mr. Ellsasser on April 27.

NATIONAL COLLEGE, Kansas City, Mo., is offering fifty new \$800.00 tuition scholarships to be available next year. These awards will supply complete tuition of the student during the four-year college course, providing the recipient maintains her academic scholastic standing. To be available, the young woman applicant must hold a high school diploma; have high scholastic standing, a Christian personality; and possess potentialities for leadership. Only one scholarship will be awarded in any one district in Methodism.

tile which has been constructed largely by the men of the church working late afternoons and nights. Except for the actual brick work and laying of the roof, the men have contributed their labor, and have raised the costs for materials going into the forty by eighty feet building as the building has been constructed.

### From the Council of Secretaries

Church members, pay your pledges to your church up to date before May 31, and help our work for Christ and His Church. Local church treasurers, send all World Service money in your treasury to your Conference treasurer before May 31. This is the end of the fiscal year for our Church. Please help.

THE week beginning Sunday, April 23, is to be observed by churches of all faiths, by civic and community agencies, and by more than 2,500 Young Women's Christian Association city and rural groups as "National Y. W. C. A. Week." It will be observed also by groups of women in some 65 lands served by the YW. "A better world begins with you—join the YWCA" is the slogan of the week. April 23rd will be observed as "YWCA Sunday" in the churches. Open house receptions will take place at the YW's on the 24th. Community Day, the 25th, will find "Inquiring reporters" in many towns asking the views of citizens on the Declaration of Human Rights, and there will be "clinics" on human rights in many centers. The World's YWCA Membership Day is set for the 26th; Wives' Achievement Day, 27th; Y-Teen Day, 28th.

THE third quadrennial Assembly of the national Woman's Society of Christian Service of the Methodist Church has been called to meet in the Music Hall, Cleveland, Ohio, April 18 to 21. It is expected that 3,500 women will attend, representing 1,500,000 members of the Society in 26,000 local churches. Mrs. Frank G. Brooks, of Mt. Vernon, Iowa, national president, will preside. "Christian Faith for a World in Revolution" has been chosen as the theme of the four-day gathering; and "Draw Thou My Soul, O Christ" is the assembly hymn. Mrs. Brooks will open the assembly with an interpretation of the theme; and there will be greetings by Bishop Hazen G. Werner, of the Ohio Area of the Methodist Church. Dr. Harold A. Bosley, pastor-designate of the First Methodist Church, Evanston, Ill., will lead the meditations throughout the assembly; and special music will be furnished by the National College Singers, Bennett College Singers, and Scarritt College Singers. Among the principal guest speakers will be: Bishop G. Bromley Oxnam on "Jesus Christ, the Great Revolutionist"; Mrs. Vera Michele Dean, "The World in Revolution"; Dr. Benjamin E. Mays, "The Christian's Responsibility for Human Rights"; Dr. Glora M. Wysner, "World Missions and Emerging Leadership"; Mrs. Mildred McAfee Horton, "The Christian Woman's Responsibility for Missions Through Education"; Bishop Arthur J. Moore, "A Panoramic View of World Missions."

### PAQUITA'S SINGING HEART

(Continued from page 7)

To duteous worshippers that all their lives held  
up  
Before their shrinking souls the effigy of  
Death.  
But look you! Wheresoever there has been the  
love  
Of sunshine, that no man can hoard, and in  
what heart  
There once has shone the gleam of admiration for  
A fellow-man's output of soul or intellect,  
I have been dearly loved and truly worshipped  
there."

It may be too presumptuous to fancy that courage of the kind she had is needed in Paradise. But she left upon all of us who knew her here a bright new baptism of her valor. There came to us a rebirth of heroism, or at least a desire not to frustrate hers by forgetting it, when this woman of the Arkansas hills and the Carolina mountains ascended on the wings of her own music to be given her special place among all the saints who from their labors rest.



## CURRENT NEWS IN THE RELIGIOUS WORLD

(Continued from page 5)

are 11 academies in Germany, three of them in the Eastern Zone. In addition to Germany and Switzerland, Mr. Huckabee visited England, Holland, Belgium and France. He said that people attending church in England "go there for a purpose—they know what they want and are not just attending from habit." Many young people in England are interested in the church but are not a "dominating factor," he added. France is the "greatest problem for religion" in Europe, Mr. Huckabee feels, because so few of its people have any connection with churches. He noted, however, that small groups are making an active effort to bring about a change. Among these is a priest who has called for 200 young people to spend two years in complete poverty, going about advocating European unity.

### Church Council Conducts 'Observation School'

An effort to eliminate untrained Sunday school teachers here has been made by the Portland, Ore., Council of Churches. The council will sponsor an "observation school" on five Saturday mornings beginning April 15 at which enrollees may watch skilled leaders guide youngsters in Christian experiences. Practical helps will be given at the school in planning activities for each of the four departments—nursery through junior—of the children's division of the church school.

### Would Bar Public Funds For Arkansas Church Schools

A proposed constitutional amendment which would prohibit the use of public funds for church and private schools in this state was approved in Little Rock, Ark., by the Representative Council on Education of the Arkansas Education Association. The amendment would ban the use of public funds in providing textbooks, transportation, or school lunches for children in private schools. It would also provide that "no teacher shall wear . . . while engaged in the performance of his or her duties . . . any dress or garb indicating that such teacher is a member of any religious order, sect or denomination."

Dr. John McNeill, the famous Scottish evangelist, was asked whether in his travels he had noticed any marked difference in the character or manners of his hearers. "No," was his answer, "the Zulus, to whom I spoke in S. Africa through an interpreter, smiled and cried at the same points that elicit similar expressions from those I have addressed in 5th Ave."—J. Carter, Swaim, "God Has Made of One," International Jnl of Religious Education.

Common sense is genius in home-spun.—A. H. Johnson, Wit & Wisdom of Alfred North Whitehead. (Beacon)



## Memorial Card

*The Methodist Children's Home acknowledges receipt of a gift from*

*In Memory of*

*We extend to you sincere expressions of our sympathy.*



A Book of Remembrance was written for them. Mal. 3-16.

*The Methodist Children's Home*

*By*

We are deeply grateful for the growing interest in memorial gifts to the Home in the place of so much spending for flowers for deceased friends and loved ones. We have not sought to give wide publicity to this feature, but it has grown to

the point of a sizable income for the work of the Home.

Flowers soon fade and are gone. Your contribution to the Home, invested in the lives of needy boys and girls, will live on down through the years. Gifts range from \$2.00

to \$25.00. We have reproduced here a copy of the MEMORIAL CARD which is sent to the family of the deceased. At the Home, we have a large volume in which a permanent record of the memorial is kept, and which is always open for visitors.—J. S. M. Cannon, Superintendent.

## THE MISSIONARY PIONEERS 250 MILES FROM TOWN

By REV. RALPH E. DODGE  
The Dembos, Angola, West Africa

**D**REAMS are becoming realities for us now; theories are proving themselves either practical or impractical. These are some of the things we know by experience now:

Living up here in the Dembos area of Angola is really pioneer style. It takes us a minimum of three days to make a trip to town to buy the necessities of life: 15 hours of jolting over the rough, mountainous roads to get to town; one day to do the buying and other business in town; another day to come back home. Not only the necessities of daily living have to come that way, but also a lot of building materials, our mail, etc. The mail sits in Luanda, waiting for each trip from here. So far, we have sent our 2½-ton GMC truck about once in three weeks.

Our tiny little stick-and-mud house is the best stick-and-mud house we ever saw. But still, it's a stick-and-mud house. It has no ceilings. It has windows made of boards in the bedrooms, none elsewhere. Aside from our sleeping quarters, there is only a combination dining-living-office-school-room. Outside, there is a store-room, a washroom, what passes for a kitchen, and a bath. The bedrooms have no wardrobes, dressers, cupboards, etc. for keeping our belongings. Pa and Ma can sleep on a civilized bed; the baby sleeps in a screened coop; the other three children sleep on camp cots. The jack-of-all trades room is 13-feet square, and it's much bigger than the bedrooms.

You ministers, just imagine how you'd like to use a little dining room the main room of the house, for your study. It has the mission safe in one corner, a blanket chest in another, a dish cupboard in another, and in the fourth a trunk and a typewriter table. In the middle is a 40-inch square table. That would be your desk whenever the children weren't having school

around it, or meals weren't being served on it. You'd keep your books, papers, etc., in the trunk, in the next room under your bed, in boxes—anywhere you could find a free space! The room has no windows, so the doors have to be open to give light. Some days the sun can't get through the fog and dew until 9 a. m.; some days it doesn't show itself until noon; some days you never see the sun. But, clammy cold or hot, windy or calm, the doors have to be open with direct draft blowing your papers or else you can't see.

You teachers, think of having school in the same room above described. One pupil beginning ninth grade, one beginning seventh, one beginning second, and one little nursery-age pupil demanding her full share of attention. Imagine keeping all the texts and supplies in trunks and boxes, piled on top of them, and in the corners. And then consider the problem of trying to have some meager library facilities for children whose greatest joy in life is reading.

You cooks, try to imagine your kitchen with a dirt floor, no windows, no light but what comes in the door by day and that given by a burning rag in a tin of kerosene by night. Imagine inspecting your food storeroom each day to see what marvels you can concoct from rice, macaroni, salted codfish, tinned corned beef, powdered milk, sugar. Sometimes you have flour. Sometimes you have a few carrots or some swiss chard. At times a bunch of bananas comes your way. Once in a while the men kill a rabbit or an antelope.

You farmers, imagine clearing heavily-timbered ground with no implement except a hoe, a shovel, and an axe, and waiting for your spring garden until a suitable plot is cleared; trying to build up a flock of chicken from two hens and a rooster and then to have 80% of your chicks lost to hawks because

you have no shotgun to kill the thieves nor wire to protect the chicks.

You builders, imagine having to go into the forest, choose your own trees, set men to sawing them into boards, rafters, etc., planing them down, and making all the woodworking and furniture of a house with two carpenters and a few apprentices.

You mothers, imagine treating all the ills of your own family from your own store of medicines and with your own meager knowledge, and in addition being called upon to cure the ailments of all the neighbors.

Well, why do we do it? Some days we almost wonder, ourselves! But most days the challenge of the big job to do grips us and keeps us pushing on. Then, there is always the hope that tomorrow will be better than today. Hopes and plans can buoy a person up through many difficulties. We are planning strongly on a new house with room for our various activities and places to put things we must have. We can see already the beginnings of a wonderful, big garden—from which we can find nourishing meals without waiting for the supplies that have to come the 250 miles from Luanda. We see the little seedling trees which will eventually produce enough fruits for both white families, and for our boarding pupils, and to spare. We received a roll of chicken wire the other day, and we hope to salvage a few more chicks and gradually build up our flock. Already, there is a waiting list of Africans who want to acquire the young cockerels we succeed in raising, so they can improve their flocks.

Helping this people in the throes of climbing up the ladder of civilization at the same time as they develop in the Christian faith brings us at times to tears, at times to laughter, at times to humble thanksgiving, but at all times to our knees asking for strength, wisdom, patience.

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### North Arkansas Undergraduate School

The North Arkansas Conference Undergraduate School was held at Batesville, First Church, April 10-18, with the other churches of Batesville cooperating. The district superintendent, Rev. S. B. Wilford, and the pastors, Rev. Raymond Franks, Rev. J. H. Hoggard, and Rev. M. L. Kaylor, helped to make this school possible. The members of the churches opened their homes to the ministers for the period of the school.

The Board of Ministerial Training and the Board of Education cooperated to make this a successful school.

The following served as members of the faculty: Rev. S. B. Wilford; Rev. Ralph Hillis; Rev. Joel Cooper; and Ira A. Brumley.

Each morning one of the supply ministers or undergraduates preached. Each evening a message was brought by members of the faculty or other ministers who were invited into this school to bring messages.

The school was attended by thirty-five supply ministers or undergraduates:

Fayetteville District: Rev. Amos Howard of Pea Ridge.

Ft. Smith: Rev. Carl Adams of Alix; Rev. M. B. Short of Kibler; Rev. Felix Holland of Waldron; and Rev. Vann Hooker of Ft. Smith.

Conway District: Rev. William Womack of Perry, and Rev. James Weatherford of Ola.

Helena District: Rev. J. W. Sandage of Haynes.

Searcy District: Rev. James Smith of Pangburn and Rev. R. M. Porter of Griffithville.

Jonesboro District: Rev. Lee Anderson of Blytheville; Rev. Bill Odem of Brookland; Rev. Albert Gibbs of Jonesboro; Rev. Ray Edwards of Lorado, and Rev. Linza Harrison of Blytheville.

Paragould District: Rev. Dave Smitherman of St. Francis; Rev. Alvin Gibbs of Sedgewick; Rev. J. R. Welch of Ravenden Springs; Rev. T. B. Parmenter of Maynard; Rev. Gus Evans of Marmaduke; Rev. W. T. Watson of Imboden; Rev. Uriah Smith of Macdonia; Rev. Robert Sykes of Black Rock; Rev. Jewell C. Oliver of Marmaduke; and Rev. W. T. Lingo of Mammoth Spring.

Batesville District: Rev. M. L. Kaylor of Batesville; Rev. Claudie J. McLeod of Bethesda; Rev. Kenneth Renfree of Newark; Rev. J. Hillman Byrum of Cave City; Rev. M. J. Pollard of Desha; Rev. Byron McSpadden of Mountain Home; Rev. W. T. Conner of Viola; Rev. D. Kern Johnson of Batesville; Rev. Harold Brent of Batesville; and Rev. W. T. Johnson of Charlotte.

### Camp Wayland Spring Schedule

The schedule of activities at Camp Wayland Spring, near Imboden, Arkansas, have been listed as follows for this summer:

May 29-June 2, Batesville District Intermediate Camp.

June 5-9, Jonesboro District Intermediate Camp.

July 10-14, Paragould District Intermediate Camp.

July 17-21, Batesville District Senior Camp.

July 21-23, Batesville District

## HENDRIX COMMENCEMENT SPEAKERS

By HENDRIX NEWS BUREAU

Members of the Class of 1950 at Hendrix will hear two outstanding graduates at the commencement exercises May 28.

Rev. W. Neill Hart, pastor of the Camden First Methodist Church, will preach the baccalaureate sermon Sunday morning at the Conway First Methodist Church, and Dr. Fred McCuiston, associate director of the General Education Board of New York, will deliver the commencement address that afternoon on the campus.

Mr. Hart, a member of the Class of 1925, served last year as president of the alumni association. Following his graduation from Hendrix, he earned the B. D. degree from Southern Methodist University. He has held pastorates in Little Rock and Magnolia, and was superintendent of the Pine Bluff District.

Dr. McCuiston, a 1919 graduate of Hendrix, is a native Arkansan. After graduating from Hendrix, he earned the M. A. and Ph. D. degrees from Harvard University. He was state director of Negro education in Arkansas from 1925 to 1930, and has been associate director of the General Education Board since 1939.

Approximately 120 seniors expect



REV. W. NEILL HART

to graduate as members of the Class of 1950. Almost 100 of these will receive their diplomas in May, and the others expect to complete the requirements for their degrees during the summer in order to receive their diplomas in August.

## MRS. E. D. LEWIS IN LITTLE ROCK CONFERENCE

Under the direction of the General Board, Mrs. E. D. Lewis has just completed a series of one-unit training schools from which we have had excellent reports. Mrs. Lewis has written saying that she enjoyed the work in every place, that the pastors were fine to cooperate and the people cordial and appreciative. There was a total of 198 enrolled with 133 credit cards issued. The reports are as follows:

	Enrolled	Credits
Des Arc	31	21
Hamburg	21	18
Strong Charge	37	24
Junction City	25	16
Dumas Memorial	25	14
Norphelt	22	17
Willisville	22	12
Buckner	16	9

From these reports it is evident that there was a good interest and a splendid response to the excellent leadership given to these various groups.—Roy E. Fawcett.

## MINNESOTA PROTESTANTS FAVOR SINGLE CHURCH

By Religious News Service

A majority of Minnesota Protestants are in favor of a move to merge all Protestant churches in the United States into a single church, according to a survey made by the Minneapolis Tribune. Fifty-one per cent of the state's adults identifying themselves as Protestants say they would support such a move; 36 per cent oppose it; 2 per cent give other answers and 11 per cent are undecided. Only half of the Protestants who say they personally favor church unification, however, believe their own churches would support the merger proposal. Methodists, Presbyterians and Congregationalists questioned in the survey show most enthusiasm for merging;

## NEWS ABOUT HENDRIX COLLEGE

### Two New Annual Awards Set Up

Two new annual awards in journalism and in history and political science have been established at Hendrix, Dr. Matt L. Ellis, president, has announced. The prizes will be awarded at commencement, to be held this year on May 28.

The Thomas Staples prize, set up by friends of the retired dean of the college, will go to the history and political science major, who, during his senior year, ranked highest in departmental courses and in the comprehensive examination given at the end of the senior year. Dr. Staples has been a member of the staff at the college for 41 years and was dean for 21 years.

The H. Bradford Govan award will be offered annually by Mr. and Mrs. H. B. Govan of Washington; D. C. It is to be awarded to the student, not an editor or business manager, who has made the greatest contribution to either of the student publications. Govan, formerly of Marianna and now research assistant to Congressman E. C. Gathings, was editor of the student newspaper, the College Profile, from 1947 to 1949.

### Walter Hodges Is Outstanding Sophomore

Walter Hodges of Conway has been chosen as the Outstanding Sophomore for 1950 at Hendrix, selected each year by Blue Key national leadership fraternity, Kenneth Parker of Conway, president, has announced.

Election as outstanding sophomore automatically makes Hodges a member of Blue Key next year, Parker said. He was chosen on the basis of his leadership, service and character both on and off the fields of sport.

Since starting to Hendrix two years ago, Hodges has participated in year-round sports, has earned awards for both football and basketball, and has been a member of the H-Club both years.

In addition to sports, Hodges has been outstanding in scholarship on the campus, and has taught a Sunday school class at the Conway First Methodist. He was recently chosen as a national Methodist Youth caravaner for the coming summer.

### Faris Elected To Blue Key

Paul Page Faris, Hendrix director of public relations and associate professor of English, has been elected a faculty member of Blue Key national leadership fraternity. Kenneth Parker of Conway is Blue Key president.—Barbara Noble.

approximately three in every five take that stand. More than half of the Baptists interviewed are opposed to church union. Protestants gave these reasons for favoring church unification: "All churches are for the same things;" "there would be strength in unity;" "it would create better feelings;" "it would be more economical;" "there are too many denominations now;" "it would be better." More than half of the Protestants opposing unification say flatly, "It wouldn't work." They also assert that "every one has a right to his belief," or "such a unified Church might be too strong."

## WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

### ✻ Messages From Korea And Africa ✻

Myung Duk Girls' School  
Kaesong (Songdo), Korea  
February 15, 1950

Dear Friends:

It has been a little more than a year since I wrote a general letter. Many things have happened during that time which make this past year one to be remembered. I think of you often and am grateful for the many expressions of your concern for me and missionary work in Korea.

When I wrote to you early in 1949 I reported progress towards union in the Korean Methodist Church. What had once seemed almost impossible has happened and we do have a united Methodist Church again. We are deeply happy and thankful over this. The Reverend Yu Soon Kim who was elected bishop of the united church is not one who has been much in the public eye, but is a man with a gentle and beautiful spirit, the kind of man the church needed after all the strife. The church is suffering because of the war years when few or no young men and women were being trained for leadership in the church. But we now have a seminary for women and men of about 120 students. It is being carried on under the presidency of Dr. Hyugki Lew, whom many of you know as a splendid and gifted man.

American troops were withdrawn from our city in January 1949. Since then two or three American Army officers have spent part of the time here as advisers. When American troops moved out soldiers of the Korean Republic came into the barracks which they vacated. Both the northern communist troops and the troops of the southern government have built fortifications along the thirty-eighth parallel which runs about two miles north of us. Each side keeps constant guard and there have been few days for months when we have not heard shooting along the line. On May 4 Communist troops came down the mountain with the apparent purpose of capturing the prison in the northern part of town where many political prisoners were being held. Their approach was discovered and they were driven back with difficulty. Fighting continued for three or four days causing deaths among civilians as well as soldiers. The southern army received reinforcements. Howitzers were brought in from farther south and when added to the mortars and machine guns already in the fray the sound of battle was most disturbing to everyone in Songdo. Even more terrifying to the civilians was the battle fought the last days of July and the first of August. Shells from the north fell far inside the city resulting in civilian casualties and destruction of property. The southern army put up guns in various parts of the city. One of these was located at South Gate and the concussion when it was fired broke many windows in Central Church. Many people fled south during the battle. Some of them have returned but many have been able to get established elsewhere.

I would not venture to predict what will happen here during 1950. Korea's future is to a large extent dependent on what happens outside of this country. Of this I am sure—the Korean people will not choose Communism of their own free will. It will be tragic if south Korea as well as north Korea falls to Communist forces. It is most unfortunate that this little country cannot be united and allowed to work out its own government with only friendly and welcomed help from outsiders. Although mistakes would be made I believe that the government would become increasingly what the people want and suited to their needs. This would certainly not become a hermit nation again as Koreans feel themselves a part of the world. They do not long for isolation but for a share in the life of the world community. As to the economic situation, with American aid marked improvement has been made in some respects. However, there is much desperate poverty and the average man has a great struggle to buy fuel and food for his family. Many have little or nothing left over for clothing or for the education of their children. If the barrier of the thirty-eighth parallel could be removed and the authority of the Republic of Korea extended over all Korea the refugees who have flooded the south could return to north Korea. With the population distributed and the resources of both areas available the economic picture would be brighter.

The enrollment of our school has suffered because of the border troubles but we have entered the second semester with a few more than 800 girls. One big event in our school this year was the completion of our chapel or auditorium. The construction of this building had to stop several years ago because of the war but with the aid of Crusade for Christ funds work on it was renewed and it was finished in the early summer of 1949. Our student body had outgrown the old chapel and a new one was greatly needed. We think it is a beautiful building inside and outside and it adds much to our school life. We now have regular chapel services. Recently a man who is a seminary graduate and who has had some experience as pastor has come to us as a teacher of Bible. I am so very happy that he can be with us as a member of our faculty. He will add greatly to the efforts to make our school a Christian school as it was before the war. Although it is far from what I hope it will be some day I feel that real progress is being made in the right direction. I taught my first class in this school in the spring of 1929. Because of my loving connection with the school and because of the graciousness of students and teachers I feel very much at home here. I am truly thankful that I can be here and I have a strong sense of being exactly where I belong.

I consider it an important part of my task to see that girls of promise have enough scholarship help to keep them in school and to help in securing further training for those

M. M. C. C. Minga Station, Africa  
February 11, 1950

Dear Friends:

I know of nothing that has meant as much to the primitive Africans as that Christ loved them enough to give His life to redeem them from the bondage of fear and superstition and to make them free. This year when people everywhere are studying about their faith, they too are studying, thinking, working and acting on this faith that they may advance with Christ and lead their people to express a greater faith in God.

Our Christians are trying to increase their offerings one-third. They are also trying to reach villages that have no preacher or teacher. The young people in our youth organization have taken a great interest in going to the villages near the mission station. Because the adults are so interested in seeing and hearing what "their children" can do the whole village comes to see and hear. They often remark, "We never thought that our children could read the Bible and give such good Christian messages. Our people will not have to wait so much longer for the 'Good News'." The children are taking the "Good News" to their parents and the parents are listening.

One of our consecrated Christian leaders, Um Usungo Daniel, has taught and preached here for 25 years. He says he is the spiritual father of all our preachers, teachers and Christian leaders and they recognize him as their father and advisor.

Recently, the Belgian Congo Government awarded him a medal for the years of faithful service that

who can make the kind of teachers or other leaders Korea needs. One of our graduates, Miss Sun Sook (or Sunnie) Kim, went to America to study last summer. I am grateful to many of you who have shown her great kindness since her arrival in our country.

There are nine missionaries in Songdo at present. Larry Zellers and Frances Rogers, two of our K-3's, were married in November. They are the only young couple in our group here. He teaches in the boys' school and she works in the Woman's Social Center. Mr. and Mrs. Branon are due to retire this year and we shall greatly miss them when they return to America. Mr. L. P. Anderson is superintendent of the hospital. He and Mrs. Anderson live on the hospital compound. Bertha Smith, Helen Rosser, and I live in the residence on the school compound. Miss Smith does evangelistic work and Miss Rosser is engaged in public health work. I am the only missionary in our school at present. There are so few of us here that we feel inadequate for our many opportunities and responsibilities.

I am thankful and happy to be in good health and to have a place for work and service in Korea.

Best wishes to each of you for 1950!

Sincerely yours,  
Nellie Dyer

he has given to his people and I felt that we should do something to show our appreciation. He has lived in a small two roomed house all these years and has said nothing about wanting a larger house because his interests have not been on material possessions, but I felt that he would appreciate a larger house. So with a gift from my conference we have almost completed a five room house.

One day, I asked him to go with me to measure the doors and windows. He was pleased with any size window until he came to the bedroom. When we entered that room he stopped and said, "All these years my bedroom has been dark. May I have two large windows in this room so that when I come home from work, weary in body, I can rest on my bed and read?" This room is plastered with white clay and has plenty of air and light. The windows have screen wire because we had no boards to make shutters. We are happy for one of our faithful Christian leaders to have a more comfortable house as he continues to preach, teach, and lead the Atotela people in the Christian ways of life. He is still very enthusiastic and works hard. Thank you for helping in this work.

I know that you women would be thrilled to see what has been done to enrich the lives of these girls and women. They are being trained in self-respect, Christian ideals, and in good homemaking. They are learning to make better gardens, cook more and better food, have better homes, and how to care for their children. The girls are learning to make their clothes from materials that you have sent.

The women are learning to make their children's clothes and a few of their own from these materials. Since most of them do not have machines they have to make them by hand and they are doing well. When I get some films, I shall make some pictures to show you how well they do.

There is a great work to be done. "And other sheep I have, which are not of this fold, them also I must bring." Continue to remember us and them.

Yours and His,  
Edith Martin

When Bishop Jas. Thoburn, pioneer missionary, was en route to India, a businessman off shipboard said one day, "Thoburn, you've got as much chance saving heathen of India as I have taking this teaspoon and using it to empty the Pacific Ocean." The bishop's reply is a classic: "My job is not so much to use a spoon as to make spoons."—Rev. Hoover Rupert, "Immortal Tidings in Mortal Hands."

And what should we ask of life here or indeed hereafter, save leave to serve, to live, to love, to commune with our fellowman and with ourselves; and from the lap of earth to look up unto the face of God?—Michael Fairless.



# CURRENT NEWS IN ARKANSAS METHODISM

## REPORT FROM PLAINVIEW CHARGE

The Visitation Campaign was held during the week before Easter, running through Wednesday evening, April 12. The pastor and his wife visited in the afternoon and the pastor preached each evening on one of the seven last words of Jesus on the cross. Dr. C. M. Reves, district superintendent of the Conway District, came Sunday evening and preached some very inspiring sermons relative to Easter. He held the fourth quarterly conference at the close of the evening service.

Easter morning was a highlight in our services. We received five on profession of faith and three by certificate, a total of eight. We baptized three people. We also received two by certificate at Salem and baptized an infant at the 9:45 service on Sunday morning. The total additions up to date on profession of faith is nine, by certificate eight. We baptized six infants and four young people and adults.

The program for Wednesday evening, April 12, included a potluck dinner at 6:30, the evening service at 7:30 and then the quarterly conference. The reports from all departments of church showed an increased interest in enrollment and attendance. We have had an increase of 16 per cent in Sunday School attendance, a 15 per cent increase in enrollment and a 75 per cent increase in M. Y. F. attendance.

The Conference voted to have all finances in full by May 31. They also voted to retain the minimum salary next year the same as this year.

We are serving a faithful and loyal people. We still have about fifteen on our prospect list. We have reached our goal asked by the Advance for the Plainview Methodist Church. Active members reported last year 104 on a quota of 8.

We had the pleasure of working in the visitation campaign in one of the churches in the Ft. Smith District. In the Ola Church and the Belleville Church with the good laymen, we had the joy of helping twelve people to make a decision for Christ and several transferred their membership.—A. L. Riggs, Pastor.

## FAYETTEVILLE DISTRICT MINISTERS' MEETING

The Fayetteville District Ministers' meeting was held at Rogers on April 11 with Rev. E. H. Hook, district superintendent, in charge. With Rev. Paul Bumpers at the piano, the ministers sang "Rise Up, O Men of God" as the opening hymn. Rev. Woodrow Woods gave the opening prayer.

Brother Hook directed the discussion on the following items of business:

a. Statistical data connected with the year's work.

b. That churches should follow their students as they go to college or university. He said Methodism should be interested in all of its college and university students and contribute to a program at these institutions that will enrich their church life. This program, of course, would be under the direction of the Methodist Church or churches lo-

## AN HONORED VISITOR

It was a high honor to the Methodist Children's Home the other day when Dr. W. B. Ricks, of Nashville, Tenn., visited with us. While visiting in the city, Dr. Ricks expressed the wish to visit our new Home. It was a privilege to call for him and bring him out for his first visit to the new home.

To those who do not know him, let us say, Dr. Ricks was a member of the committee charged with the responsibility of securing articles of incorporation for the Arkansas Methodist Orphanage in 1899. He was a member of the first Board of Trustees, and was secretary of the board until he was transferred out of the state in 1903.

After finishing his graduate work at Vanderbilt University, Dr. Ricks came to Arkansas as pastor of First Church, Jonesboro. The old White River Conference, of which Jonesboro was a part, has long since passed away, being united with the Arkansas Conference, to form the North Arkansas Conference. Other pastorates served by him were Newport and First Church Helena. During his short stay in our state he formed many warm and lasting friendships. He entered wholeheartedly into religious and educational activities, being a member not only of the board of the Methodist Orphanage, but of Galloway College at Searcy and Hendrix College at Conway.

He was honored by the former Methodist Episcopal Church, South, in his election as Executive Secretary of the General Board of Missions, with offices at Nashville, Tenn.

He served his church long and well. He is a retired member of the Tennessee Conference. For more than four score years, he has led and still leads, for his age, an active life. He refuses to retire from work.

cated in the same community as the institution.

c. That each church select as soon as possible the conference lay delegate and reserve lay delegate.

Under the direction of Rev. E. G. Kaetzell each minister and perhaps a layman from each charge will give a day's work during the week of April 24 toward remodeling a four-room cottage on Mt. Sequoyah. In addition to the work the district will contribute \$1200 for modern equipment for the cottage. Brother Hook said "The day of camping at Mt. Sequoyah is or should be a thing of the past. Today people want modern equipment and modern conveniences. This can be done when Methodism of the entire South Central Jurisdiction becomes vitally interested and responds with contributions. Mt. Sequoyah is not just an Arkansas institution; it belongs to the entire South Central Jurisdiction. We hope to develop more fully a jurisdictional interest and spirit with respect to Mt. Sequoyah."

The cottage which will be modernized this spring will be called "The Fayetteville District Cottage," said Brother Hook.

By the time the Annual Conference opens in June the Fayetteville District will have added 1000 mem-



DR. W. B. RICKS

He was in Little Rock to attend a meeting of his college fraternity, Sigma Chi. He is still giving much of his time to this organization.

Dr. Ricks is the only surviving member of the original board of the Arkansas Methodist Orphanage. Hundreds of children have passed through this institution into useful Christian lives. Through giving aid in the establishing of our orphanage, Dr. Ricks made a large contribution to the welfare and happiness of these boys and girls. His visit was indeed a benediction to us. It was a great experience to see one of his age, so active and so interested in the work of salvation to which he has devoted the long years of his life. Although past eighty years of age, he promised that he would visit us again. We confidently believe he will. Always there will be a warm place in our hearts and a genuine welcome for him.—J. S. M. Cannon, Superintendent.

## SUPPORTERS OF THE METHODIST CHILDREN'S HOME

The following letter is one of the most interesting and most encouraging we have received. It shows what our boys and girls can and will do when they become vitally interested in the work and program of the church. We received a real inspiration from this letter and wanted to share it with our friends over the state. We appreciate what the Intermediate boys and girls of the Foreman Methodist Church have done for the Home, under the splendid leadership of their teacher, Mrs. E. L. Tipton.

"Dear Mr. Cannon:

My church school class of Intermediate boys and girls wanted to make an Easter contribution to the Children's Home.

The girls sold comic books and cookies and the boys sold bird boxes. One boy gave prize money he received in a 4-H club bird box contest. In all, they raised \$7.50, which I am sending by my check. If you please, send the acknowledgment of the contribution to Miss Amanda

bers to the church during 1949-1950.—H. W. Jinske.

## WORK ON NEW EDUCATIONAL BUILDING AT ROGERS

Work on the new educational building at Rogers has begun one month ago, March 14th. The new building joins the west wall of the church and is 50 by 66 feet, two stories, of brick veneer, with hadite block construction, concrete floors, and as near fireproof as a building can be made. It is being built by Allen Construction Co. of Springdale, and John P. Almand was the architect. Total cost will be \$38,000. A little more than \$20,000 has been added to the building fund during the pastorate of Rev. James T. Randle. About \$25,000 was in the fund when he was assigned here in 1944.

The Easter offering was given to the fund and amounted to almost \$2,000. It is planned to pay half the balance before construction is completed and the other half by 1952. We hope that the building will be ready for use before June 15th. Floor covering and interior painting will be done later.

Mrs. Ina L. Matthews, now of Topeka, gave \$1,000 to the building. She and her husband had previously deeded the parsonage to the church with the agreement that we should pay them rent as long as either one lived, but at their death the house was the church's.

The new building will take care of all children's work, the Intermediate department, and the Homemaker's Class. Other groups will be rearranged but only the Men's class, and Truth-Seekers will remain in the sanctuary. Some remodeling will be necessary in the church basement in the future but it has not yet been planned.—Reporter.

## INSTRUMENTS OF THY WILL

O God, our Father source and end of our life, Lord, of the nations and Sovereign of history, Thou hast called us to be co-workers with Thee and bidden us to build a brotherhood of nations. Grant us grace to exert ourselves to the limit of our powers and the humility to know what those limits are, remembering if the Lord build not the house they labor in vain who build it. Save us from sentimentality and from despair; and give us a vision of Thy blessed Kingdom for which we pray, that it may come upon earth as it is in heaven, and of which we know that it is not of this earth. Use us, despite our sin and weakness, as instruments of Thy will.—Reinhold Niebuhr.

Black, Foreman, Arkansas.

Yours truly,

Mrs. E. L. Tipton"

—J. S. M. Cannon, Superintendent.

## PIPE ORGANS

NEW & USED

Prompt service on tuning, rebuilding, modernizing, chimes additions.

The South's Largest Organ Company

ARKANSAS ORGAN CO.

P. O. Box 491 Phones 5-0415-5-0746 No. Little Rock, Ark.

# A Social Philosophy For Southerners

By CARL PATTON, JR., Fayetteville

A NY Southerner who spends a little time reading and trying to keep up intellectually discovers that the South presents some very serious social problems that have been increasingly augmented in the last few decades. There are historical reasons for our having a different situation from the rest of the nation but as Southerners we do not evade our responsibility to try to use our best intelligence to solve our problems.

When the South was first settled we were a rural people with our roots in the land. We created a society that was not perfect by any means, but it was one that, though different from the North, served to augment the conviction that Southern civilization was valuable and did serve the needs of the people who were here. An agrarian society never creates a dynamic people, but a solid, substantial, conservative population with leaders who wish to keep the *status quo* as the best possible solution to the problems of the area. That historical passiveness has continued to exist long after the originating influences ceased to exist.

Today the absence of a solution to our older problems presents new and more serious difficulties. Questions concerning industrialization with the necessary relationships between labor and management are not solved overnight as the industrial warfare of the North reminds us. Issues of rich and poor relationships still trouble us with the rise of the middle classes presenting new and bitter problems. Relationships between the Negro and White still are puzzling us for adequate solutions. In these three basic areas many of the word battles in the South are fought. The pity of the whole problem is involved in the possibility of resorts to violence that potentially can destroy not only the South but the unity of the nation as a whole.

Many of the difficulties are the result of a lack of a genuine social philosophy—or a social philosophy in which we as Southerners can seek some fair and just solutions to our problems. Any social philosophy we might be able to present must take into account at least three areas upon which we as Southern Americans must agree if we are to reach an intelligent solution.

Any social philosophy that is to be adequate must take into account the Hebrew-Christian traditions of western society. Democracy is founded on such traditions and much of the motivation for energy to work out solutions will come from such sources. Fundamental in the Hebrew-Christian tradition is (1) Love for God as Father of all mankind, (2) That under God as a Father we are all brothers of one another, (3) Being brothers of one another we shall respect the personalities of one another.

This is the heart of that long religious tradition and real acceptance emotionally as well as intellectually will go far in helping to solve our problems.

Furthermore, social philosophy is a vacuum of hot air if men do not get its sources from ethics. Utopias have been the idle dreams of men in armchairs, but real social action and effort must flow out of the application of ethics as a philosophical discipline both for one's personal life and one's society. Social ethics are implied in one's personal ethics and the understanding of those implications are questions of simple logic.

A social philosophy is composed of certain socio-political theories concerning the nature of man, society, the state, and the relationships of men within our social institutions. It is my honest conviction that we can solve our problems provided we can somehow achieve a social philosophy that gives us the motivation and the tools for such solutions. What are the basic elements of a Southern social philosophy that could solve our problems based on the basic traditions of American and Western Civilization?

1. Southerners are Americans first, last, and always. We believe in democracy as a method and as an aim. We want nothing to do with totalitarian methods or ideals. Neither the extreme radical communist, Left, nor the extreme conservative reactionary, Right, offers us a solu-

tion that is within our basic tradition of respect for personality. We as well as other sections of the country have failed time and again to abide by our convictions. The extreme Right wanting to keep the *status quo* has often used our people by appealing to our fears, prejudices, and ignorance to cause in action to deny our basic heritage—a democratic people who believe in a republic based on the men of integrity and diligence to preserve that democratic tradition. The fact that in the last general election only 22% of the eligible persons 21 years old or more voted is no record to be proud of, but is to be condemned by all of us as being a situation in which we do not really know what the voice of our people is. We have some good men in office—men who are honest and hard-working, but we need to have more, and support them in maintaining a democratic tradition for the good of all of us. When some one says he believes in a republic and not a democracy, I always suspect that they are kin in spirit to the rest of totalitarians such as Hitler, Mussolini, Franco, and Peron, who wish to sabotage the finest in our tradition as Americans to the whims and myopic vision of greed and control of our people for the few who happen to be in the saddle at the time.

2. As believers in democracy and the traditions of our Western Civilization, we know our social philosophy must include personal freedom. I have freedom because my fathers lived and fought for freedom. It is not the result of my deserving freedom. It is a gift handed to me. I do not deserve my freedom any more than any other man, yet if I am to maintain my own freedom I must defend and support your freedom and every other citizen who shares in the rights and duties of our nation. This means that my own freedom is contingent upon your having freedom regardless of your religion, your social class, your color, or your background. There are those among us who would like to limit that freedom to those who happen to have it now or to those who had it in the past at some particular date. If, for example, we try to say that the Negro shall not have freedom, then who is to say that the Catholic is to have freedom, or the immigrant Italian or French, or Jew? Where can it stop? This involves us all for some demagogue might conceivably arrive on the scene to inform us that freedom shall be excluded from all who do not have blue eyes or red hair. Away with all such hocus! American life has been built on the flesh and blood of all of us. Each contributing what he could, but all sharing in the hardships and toils that have given to our people, America—Northern and Southern. Limited freedom for one of us means limited freedom for us all. How does freedom assure us of the values of our American traditions in Social Philosophy?

Freedom assures our citizens to the rights of life and persons. Any infringements on life or person in the form of physical violence or psychological pressure violates the fundamental rights of Liberty to live in peace under the laws of the land. You cannot buy liberty. It is a gift we offer to one another. I have my civil and social liberty because you give them to me as long as I do not violate your rights for freedom and liberty as another sharer in this American scene. I give you your liberty because I know I have none unless I do so.

The whole concept of liberty and freedom is founded in justice. Violation of the liberty of one is a violation of justice and the courts of our land must protect my liberties and your liberties if we are to maintain a social order of democratic government. Any man who thinks he wishes to keep all liberty and rights for himself without sharing with the rest of the citizens of our nation assumes an anarchy in which the strong arm is relied upon to secure the rights of man. This is the method of violence and chaos both for us as persons and for our society. How can I defend anarchy and violence when by the very social necessities and nature of man I cease to exist alone? Our whole lives and personalities exist because of the society which nurtured and educated us. Alone we are weak and

defenseless but together we are strong because we have faith in the justice that protects us all.

Any violation of justice whether in our personal lives or in our courts challenges the liberty and freedom of us all. This means that I shall defend as a man an intelligent social being the rights of liberty and justice for all—whether rich or poor, laborer or manager, black or white.

Finally any social philosophy within our basic religious, ethical, and socio-political traditions must provide opportunity for all. The very health of our social order demands that our developing children and young adults as well as the rest of our population shall have basic opportunities of education, healthy bodies, and advancement of themselves toward the goal of seeking happiness and security in their human possibilities.

Discrimination in education in the form of ceilings placed on development hurts not only the person involved but every other individual in the society. Suppose, for example, if you had a tumor on the brain that demanded the best surgeon in the state to operate on you to save your life, and because little Bill Jones since he never could get a decent education as a child because he was a Negro, happened to have the possibilities of the skill and intelligence to become our best brain surgeon in our state, then you die as a direct result of our own inability to see the implications involved in our actions.

How can we get a decent social philosophy? There are ways and means basic to any intelligent solution. First is education. Education is at the heart of intelligent solutions. Until we educate our young people we can expect no genuine solutions of any problem. What are we working for? We want a better South—a better America. Both of which we struggle to create as a dream closer to the principles that have made us great—more democracy for us all. A better South implies better Southerners—more intelligent, more rational, more scientific, more human, and more American.

Someone the other day suggested that we should redistribute our Negro population by the process that as soon as they get an education to force them to leave the South. Let us not fool ourselves. Any adequate solution is not to be found in trying to adjust white men to an illiterate Negro population. We in the South need our intelligent men, both Negro and White. How can we build a great Southland without the best that we all have? We should encourage our intelligent Southerners—Negro and White to stay at home and encourage them to struggle for the good of us all.

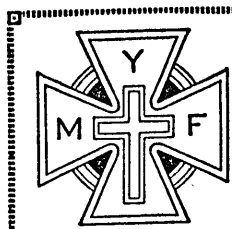
A genuine social philosophy for Southerners can be a genuine social philosophy for us all because the aim for which we work is a better and greater and more democratic people called Americans.

For hundreds of years men have escaped from the terrors of Europe to come here to sacrifice to help build a great democracy here in the United States. Let us not sacrifice that dream because of our own fears, prejudices, and ignorance. Together we move forward—alone we fail to realize the possibilities we as individuals have or that our society creates for us.

Here is our reason for action—let us act to live day by day in the spirit of those who created Freedom by having more Democracy and not less. We are a great nation because we have had great ideas. May we never forget that we can be greater by hard work, honesty with ourselves, and justice toward one another. In us and our lives is invested our heritage; let it not perish because we lack faith for genuine democratic action and work.

One little boy playing in the snow was having a wonderful time on his single ski—while the rest of his companions had the usual pair. A man stopped the boy and said to him, "Sonny, you ought to have two skis!"

The boy grinned up at him. "I know I ought to have, Mister. But you can have an awful good time on one ski if you only got one ski!"—Wm. L. Stidger, "Song out of Suffering," Christian Herald



ARKANSAS

Methodist

Youth

Fellowship

NEWS

### LITTLE ROCK DISTRICT SUB-DISTRICT M. Y. F. TO MEET

The Little Rock District M. Y. F. will hold its annual business meeting in the high school auditorium at Mabelvale on April 29. The program will begin at 6.30 p. m. with a short period of recreation followed by a snack supper in the school cafeteria.

The high point of the business meeting will be the election of officers. The evening will be brought to a close with a short worship service led by Billy Jo Hogue.—Reporter.

### FAULKNER COUNTY SUB-DISTRICT

The Faulkner County Sub-district of the Methodist Youth Fellowship met with the young people of the First Methodist Church on Monday.

Freida Lou Wilson, president, presided during the business session, at which time the following officers were elected to serve during the new year: Sarah Workman, First Methodist Church, Conway, President; Charles Robinette, Wesley Memorial, Conway, Vice-president; Ann Blythe, Salem, Secretary-Treasurer; Alton Dilaha, Greenbrier, Publicity Chairman; Dewell Turner, Greenbrier, Recreation Chairman; Ann Holoway, First Church, Conway, Worship Chairman; Joy Owen, Vilonia, Missions and World Friendship Chairman; Martha Sue Fulmer, First Church, Conway, Community Service Chairman; Miss Eloise Rhode, Wesley Memorial, Counselor. Freida Lou Wilson, the retiring president, expressed her appreciation to the Sub-district for the fine cooperation which she has received, and for the opportunity of attending the Young People's Leadership Conference at Mount Sequoyah.

Sarah Workman gave the devotional using as her subject "Living Creatively." She then introduced the Rev. James S. Upton who led an interesting discussion on "Making Your Vocation Christian." Representatives of various professions and vocations helped in this discussion as they told about the preparation for vocations, the needs in various fields of work, the joys and real satisfactions received through a chosen work. Members of this discussion and their work were: Dr. C. A. Archer, medicine; Mr. M. C. Davis, business; Miss Eloise Rhode, teaching; Mrs. Paul Faris, Christian home making; Rev. James S. Upton, ministry; Mr. Will Clark, law.

The newly elected officers were installed, using a candlelighting service, with the Rev. James S. Upton leading the service and concluding with a prayer of dedication.

Guests were invited to the recreation room for refreshments.

The May meeting will be with the Vilonia MYF. The new council will meet at Wesley Memorial Church on Saturday, April 22.—Alton Dilaha, Reporter.

### GALLOWAY SUB-DISTRICT

The Galloway Sub-District met on the evening of April 10 at the Nashville Methodist Church.

Nashville had charge of the program which opened with the Call to Worship. Scripture was read, hymns were sung and Rev. Cagle Fair led in prayer. A film, "What Happened to Jo Jo?" was shown. It was a very interesting film on what could be done about improving slum conditions in communities. After the film a panel discussion was carried on by four people from Nashville about improving our communities and building playgrounds for the children.

Charles Overstreet presided over the business meeting. Reports were given for each church on what they were doing. The churches were represented as follows: Nashville, 19; Hope, 18; Blevins, 8; Prescott, 23; McCaskill, 11; Friendship, 21 and Bingen, 11. It was decided to elect officers at the next meeting. A nominating committee met. A motion was made and carried that each person pay a minimum of \$1.00 to help on camps.

An invitation was given by Prescott for the next meeting which will be the first Monday night in June.

Refreshments were served and the meeting was adjourned.—Virginia Hamilton, Publicity Chairman.

### MISSISSIPPI COUNTY SUB-DISTRICT

The Mississippi County Sub-District met at Blytheville First Church on Monday evening, April 10th.

The worship service was built around "The Lord's Prayer." The worship center was in the form of an altar with a small silver cross with matching candle holders with white tapers. The leader was Robert Crafton, and assisting him were the M. Y. F. choir and Billie Dean Jackson and Pat Hearn.

Bob Edwards of Blytheville First Church, president, presided during the business session.

Jackie Estes was leader of Recreation. The Nominating Committee and the Sub-District Council met during refreshment period.

Osceola will be hostess to the next meeting, May 8th at which time election of officers will be held.—Martha Rose, Reporter.

### McCRORY METHODIST YOUTH FELLOWSHIP

Activities of the McCrory M. Y. F. have been interesting and varied. Each Sunday evening the group meets from 5:30 until 7:00 for recreation, fellowship and worship. Equipment games, two shuffle boards, two pingpong sets, checkers, dominoes and other equipment games have been made available and have been paid for by the youth themselves. In the absence of the pastor on March 5 the M. Y. F. conducted the evening worship at which time a special world friendship film, "Kenji Comes Home" was presented. The Christmas pageant for the entire church was also given by the

### CHIDESTER M. Y. F. HELPS PASTOR

Due to an operation to correct a ruptured voice box our pastor, Reverend Joe H. Robinson, has been entirely unable to speak for more than a month. We are grateful that he has now sufficiently recovered that the doctor will allow him to preach two sermons each Sunday.

During these weeks everyone in the church has cooperated nicely, and we of the M. Y. F. are proud of our part in helping out during the pastor's illness.

Shortly after his arrival here Brother Robinson helped us to organize a youth choir, which has since had charge of the music at the worship service each Sunday night. Sunday evening March 5th the M. Y. F. had charge of the worship service, and gave a program with, "Dedicating our all to Christ," as its theme. Five of our young people gave talks on this topic.

The Wednesday evening before Easter the M. Y. F. met with its pastor and councilors and recorded a worship service built around the picture of "The Good Shepherd" which hangs in the sanctuary. All songs used were related to this theme, and Brother Robinson used as the scripture the twenty-third Psalm, and gave what we think was a very good sermon built around this picture.

This record was used as the evening worship service Easter Sunday. The only lights in the sanctuary was a dim spotlight on the picture. Four of our M. Y. F. members acted as ushers using flashlights. We had a very large congregation that evening, and have since received many compliments on the program.

We of the M. Y. F. have enjoyed working with our pastor in this manner, and feel that we have benefitted greatly by it.

Our M. Y. F. president, Wanda Benson, has been in the hospital, but we are happy to report that she is now at home, though still confined to her bed.

The M. Y. F. held its Easter Sunday service in her home, and we all enjoyed it thoroughly. We were indeed pleased to learn that she will soon be allowed to leave her bed for one meal a day, we are all praying for her speedy recovery so that she will once again take her place in leading us.

Wanda, of whom we are rightfully proud, is a freshman at Magnolia A. and M. College where she was making straight "A's" when she became ill.—Bill Clingan, Reporter.

young people. They have served the Rotary Club and have recently sent a special World Service offering to the Arayas in Chile in addition to their regular monthly Methodist Youth Fund contribution.

The Searcy Sub-District met at McCrory, March 27. Miss Dorothy Stanfill, local M. Y. F. president, led the worship and presented the film "The Way of Peace" as the special feature. Mrs. Gene Wright, counselor, and Donald Cain directed recreation. Approximately 150 youth and adult workers were in attendance.—Reporter.

If there were only some way the youngsters of all nations could work and play together it goes without saying there never would be any more wars.—Leavitt F. Morris, Christian Science Monitor.

### MONROE-ST. FRANCIS- WOODROW, TRI-COUNTY SUB-DISTRICT

The Tri-County Sub-District meeting was held at Brinkley, April 10, with 81 present. The towns represented were Clarendon, Brinkley, Holly Grove and Cotton Plant. The prelude, "Christ Arose," was played by Mrs. Harry Hurst and following this the group sang "He Lives."

The president, Mary Ann Moffitt, talked with us about changing our name. There were several suggestions, but it was decided to turn the matter over to the council which will meet May 1. The Brinkley group furnished an octet which sang "The Stranger of Galilee." Brother Johnson then introduced the film, "A Journey into Faith" which was shown. After this the group adjourned to fellowship hall for refreshments. The next meeting will be held at Clarendon on May 8.—Louise Corvell.

### OUR FAITH IS GROWING

(Continued from page 2)

made possible an indoctrination of our people never before possible."

A simple, direct evaluation of the worth of the endeavor was given in the words of a minister in Alexandria, Indiana: "This is one of the greatest concerted efforts of the Methodist Church to revitalize the Faith of her people that I have known in my forty years of ministry."

Yes, they are like the leaven which the woman hid in three measures of meal until the whole was leavened. They herald a new day, an Advance for Christ and His Church.

### READ James 4:7

(Continued from page 3)

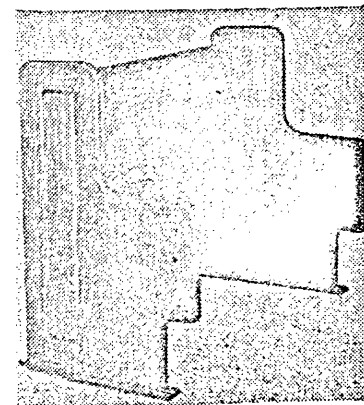
fort? We should like for the devil to flee from us without our resisting him, but we cannot improve on James' suggestion: "Submit yourselves therefore to God. Resist the devil, and he will flee from you."

Forgive us, God of battles, for playing the coward in life's warfare. Give us courage to resist evil without and within. Amen.

He who fails in a heroic effort to do his part is a victor in defeat.—In Exchange.

## CHURCH PEWS

at a price any church  
can afford



Write or Call

WAGONER BROS. MFG. CO.

Booneville, Arkansas

Phone 246



# This Rural Center Helps Korean Villagers

By CHARLES D. STOKES

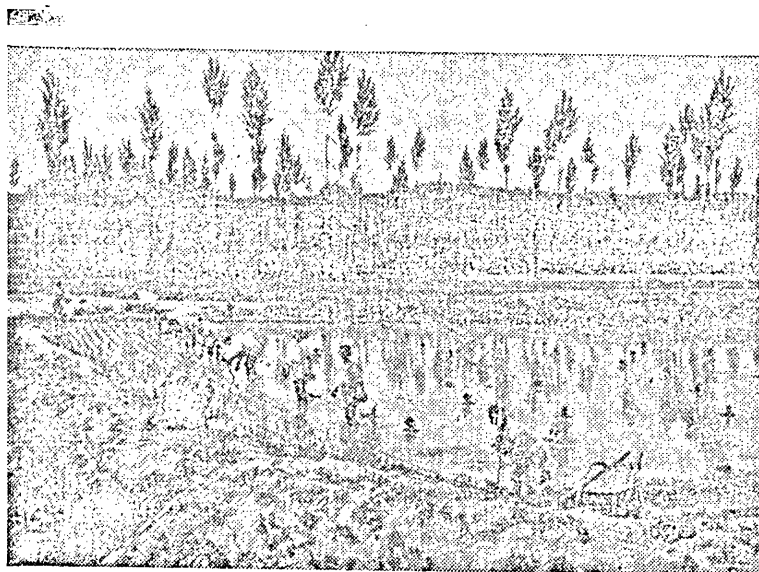
**T**HE Wonju Rural Center, maintained by the Methodist Church in Wonju, Korea, is now two years old, and something of its accomplishments can now be told.

Mr. Chang Choon-Sung, a teacher in the local agricultural school, was secured in 1948 to direct the new undertaking. In Mr. Chang we found a young Christian who not only had years of teaching experience behind him, but who was also possessed of practical farming experience gained during his training in Japan and during his years as director of the farm at the Wonju Agriculture School. Combined with these qualifications, is an enthusiasm for his work that is infectious.

Next there was set up a diversified farm program on the mission compound, demonstrating improved methods that are practicable for Korea. In this respect, the use of hot beds for getting off to an earlier start in spring, and the employment of better seeds, were emphasized. Good stock of pigs, poultry, and rabbits were secured with a view to encouraging the farmers, and to demonstrate methods of feeding and care. Apple, pear, and peach orchards, and a grape vineyard, were started on small scale, but they will not begin bearing for some time. It is a definite part of this program to produce seeds, tree slips, and stock in sufficient quantities to be able to help interested farmers get a start. In addition, since a large portion of the farm land consists of poor or run-down soil, correction of erosion and building up of the soil were included in the goals.

Another aspect of the same program has been the building of farm laborer's home, stock barn, storage barn and chicken house, all out of sun-dried mud bricks, roofing them with either straw-thatch or tile; a final thin coating of plaster makes them neat and attractive in appearance. The farm director's residence, built of the same materials, but novel in arrangement and design, is also nearing completion. The purpose here has been to demonstrate the usefulness of an inexpensive building material, readily available to farmers, which should be more widely used in Korea. Each building serves as a model for the type of structure it represents. For example, the laborer's house follows the conventional pattern of a small farm home, with a few simple improvements; while the director's residence is of a better class and combines features that are distinctly Korean with those borrowed from foreign house styles.

The third step in the development of the rural program is that of making contacts with rural people in order to help them to a more abundant life. The ultimate aims are to give instruction in farming in all its branches, in home-making, in health and hygiene, in recreation and cultural subjects, and in Christian faith and practice. As yet, this part of the program is in an initial stage, progress being hampered by lack of trained personnel. However, a farmers' institute has been held, with good attendance and much interest manifested by those enrolled. An informal farmers' club was organized in one village, with



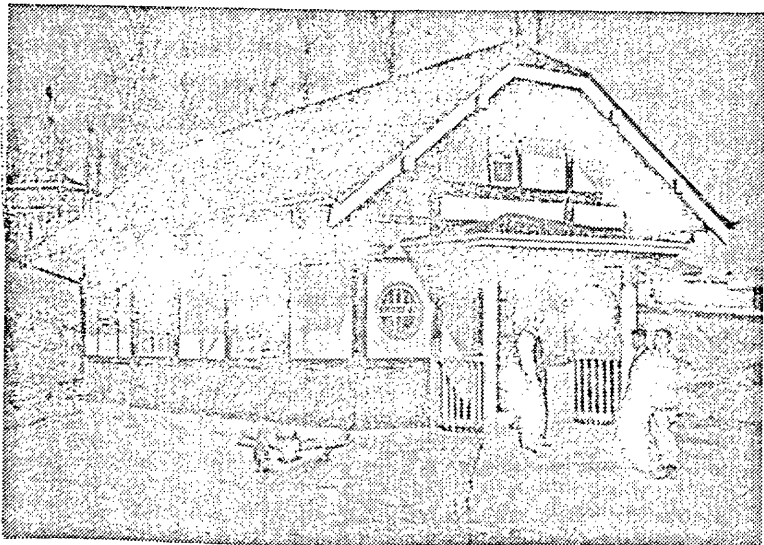
Above: 4-H boys, working on hotbeds, Wonju Rural Center.  
Below: Working in the rice fields, Korea.  
Lower left: Rural Center building reconstructed from old shed, Wonju, Korea.

hot beds as the special project this year; while a boys' club patterned after the 4-H Clubs in the United States is in operation.

During the winter vacation, two Ewha University students were sponsored in a program of instruction for village children, and a similar enterprise is planned for the summer. Besides Bible, the girls taught Korean language and history, songs, games, and stories. In one of these villages, the young people of the Wonju Methodist Church are following up their efforts by conducting Sunday school and church services regularly. In another village, Miss Sadie Maude Moore took advantage of the entrance gained by the Ewha students to form a club for girls. For months she, with a young helper, has been meeting with them faithfully once a week, teaching Bible, Korean language, sewing, cooking, songs, games, and handwork. Perhaps more important still, she has been shar-

ing with them of her life and spirit. In the field of public health and hygiene, Miss Esther Laird, R.N., assisted by a Korean nurse, has found time to give regular instruction to a group of village girls. She also took part in one-day or two-day village service programs, in which the activities included medical examination and treatment of minor ailments, lectures on health, farming, Korean language, Bible stories, games, and songs.

Those of us who are most closely connected with the Wonju Rural Center are fully aware that only a start has been made. We feel, however, that it is a good beginning which is commencing to bear fruit. As the necessary contacts are made and the workers secured, we expect to expand gradually into new localities and into a more fully rounded program. This, we believe, will bring new help and hope and happiness to the hardworking villagers of Korea.



## SUNDAY SCHOOL LESSON

(Continued from page 16)

damn the nation.

Because of its very freedom, Democracy must have its roots in Christianity if it is to continue to live and do well. Freedom, by selfish people, is often misused and abused. Christianity furnishes our only antidote to selfishness. Christ was born for others; lived for others; died for others; came from the tomb for others; and is now at the right hand of the Father praying for others. As we are filled with his Spirit we will more and more rightly use the great freedoms that Democracy guarantees to us.

**WHERE IS OUR HOPE?** The answer is not far to seek; it is in the acceptance of Christ as the Lord and Master of our lives. It is in the living of lives that can and will be approved by him. To this end may all church members rededicate themselves to the task of making and keeping this nation strong. There is room for improvement in all of our lives. We need to be able to say with Paul, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."

Tranquility will roof a house, but discord can wear away the foundations of a city.—Ernest Bramah.

## HANDS HELD FORTH

There are thin, nervous hands;  
Old feeble hands,  
And gnarled clumsy hands—  
All reaching forth eagerly  
To partake of the Lord's Supper.

There are beautiful hands;  
Rough, work-worn hands;  
Nicotine-stained hands—  
All reaching forth gladly  
To partake of the Lord's Supper.

There are skilled surgeons' hands,  
Enameled-nailed hands,  
And gem-weighted hands—  
All reaching forth humbly

To partake of the Lord's Supper.

There are cold, blue-veined hands;  
Warm, fur-gloved hands;  
Disease-crippled hands—  
All reaching forth hopefully  
To partake of the Lord's Supper.

Hands! Hands! All over the world—  
Black hands, white hands, yellow hands—  
All held forth eagerly, humbly,  
To partake of the Lord's Supper.  
—Bonnie Payton, Springdale, Ark., Methodist Church

I believe in bracing up my brother, for an encouraging work may save the day for him.—Coolidge.

## The Sunday School Lesson

By REV. H. O. BOLIN

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.



### WHERE IS OUR HOPE?

LESSON FOR APRIL 30, 1950

A brief review of the entire Book of Amos will help the student to fully understand the lesson.

Read the whole lesson from your Bible: Amos 4:4; 5:4-9, 14, 15, 21-27.

**GOLDEN TEXT:** "Let justice roll down as waters, and righteousness as a mighty stream."—Amos 5:24.

With this lesson we bring to a close the study of the Book of Amos. It will be remembered that he was the first of the writing prophets. Prior to the time of Amos such prophets as Samuel, Gad, Micaiah, Elijah, and Elisha had lived and had spoken out against the evils of their day, but none of them left any writings. Following Amos we have other writing prophets—Hosea, Micah, Isaiah, Jeremiah, Ezekiel, and Second Isaiah. All of these men have left writings that have been a great blessing to the world, but in some points, at least, they did not lift the standard set by Amos.

#### Amos' Conception of God

Amos brought to the world a great conception of God. Prior to his time the rank and file of the people believed in a plurality of gods. Amos emphasized the fact that there is but one God. Since there is but one God he is God of all nations and interested in all. Nations became his chosen people not because of their ancestry but through their love for God and obedience to him.

Amos also emphasized the fact that God is holy and as such is deeply interested in righteousness and justice. He felt that to worship God meant to love and stand for the things God is interested in. To him all worship had a moral content. No act could possibly be worship that left the worshiper unjust, unrighteousness, or immoral.

#### Amos' Conception of Sin

The idea that Amos had of God as a holy, righteous, just, and moral being determined his definition of sin. To him sin was not merely failure in some matter of ritual, but failure in some duty or responsibility of life. God being as he is, sin is a matter of wrong relationships. It is a matter of the failing to meet his duties or responsibilities to God or fellowman.

#### A Clash Of Ideas

As stated above, the masses of the people thought in terms of many gods. The Israelites felt that Jehovah was their God, and too, they thought he was more interested in the outward form of worship than he was in righteousness of life, which means rightness of relationships.

It was at this point that the ideas of the Priest Amaziah and the Prophet Amos clashed. All religions have had their priests and prophets, and they have always clashed at this point. The priests think largely in terms of beauty of ritual while the prophets think in terms of righteousness of life. We still have them with us. What is really needed is a combination of the two. There is no harm in beautiful ritual provided it is made a means to an end rather than the end itself. The true end of all worship should be the building of right character, and if it fails at this point it is worse than nothing.

In fact Amos said it is positive sin. He accused the people, led by the priests, of going to Bethel and Gilgal supposedly to worship, but he insisted that they only sinned.

#### Religious Zeal

Amos accused the people of being zealous in their outward form of religion. The shrines were running over with worshippers and the altars were hot with continuous sacrifices. Burnt offerings that were supposed to be made once a year were made once a day, and the second tithe which Moses commanded to be paid every three years was being paid every three days. Some say that Amos was dealing in hyperbole; overstating the matter to emphasize the ridiculousness of trying to please God with outward forms of religion when the hearts of the worshippers were corrupt.

In spite of the zeal of the people in practicing the outward forms of worship they were guilty of crushing the poor. They lived idly and at the same time lavishly off the fat of the land while the workers of the nation could scarcely get enough to keep soul and body together.

#### The Condemnation of God

Amos reminded the nation that it had already suffered many calamities because of its sins. Drouths, famines, wars and pestilences had in the past come upon them. He contended that these things had been sent upon them by the Lord because of their sins. They were the natural consequences of their own deeds. God is holy and as such has built a universe which brings unerring punishment upon sins. Amos insisted that these calamities should have led the nation to repentance, but it had gone on blindly from bad to worse.

He predicted that even worse calamities were in store for the nation unless it repented. He warned that the nation would be carried away in bondage. In 731 B. C., less than 50 years from the time Amos gave this warning, the nation did fall and thus far has never risen again. The last chapter of the Book of Amos tells about the restoration of a remnant, but the scholars are agreed that this refers to Judah and not Israel. For Israel has been swallowed by other people of the world and some are still writing about the "Ten Lost Tribes".

#### Israel's Hope

The subject of the lesson is in the form of a question—"WHERE IS OUR HOPE?" Well, our hope is right where the hope of Israel was in that distant day. Over and over again, God in speaking through the Prophet, invited Israel to come to him and find life—"Seek ye me, and ye shall live; but seek not Bethel, nor enter into Gilgal." Bethel and Gilgal stood for formality in religion. God would have the people

possess a religion that really transformed their lives. Again we find him saying, "Seek good, and not evil, that ye may live; and so the Lord, the Lord of hosts will be with you, as ye say. Hate the evil, and love the good, and establish justice in the gate." Sad to say, the nation of Israel in spite of this warning and these numerous invitations continued in its evil way and went down into oblivion. It stands today as a warning to other nations which fail to heed the call of God.

#### The Hope of The United States

We have our sins today. Sins, that if continued in, will greatly hurt our nation. In speaking of these evils Gilbert S. Cox said, "The sins of our day must be called by their names—pride, greed, indifference to human welfare, intolerance, hate, hardness of heart, race prejudice, class consciousness, irresponsibility, irreverence, money madness, militarism, envy, covetousness, vulgarity, and sensuality." Liquor, gambling, sex, and political corruption are the "Four Horsemen of the Apocalypse" of our day. The nation is riding hard for a fall. Something must be done. Our greatest danger is not outward enemies but inward corruption. The strength of a nation lies in its righteousness. Its weakness is bred of its corruption. The Psalmist raised the question, "And now, Lord, what wait I for? My hope is in thee." What are we waiting for? History repeats itself. One of the most often recurring lessons of history is the fact that the hope of any nation, as well as any individual, is in God.

#### We Have Our Formal Religion

Like the Israelites of old we have our formal religion. Hundreds of thousands of individuals flock to the churches but too often their attendance does not make better people of them. They have divorced morals and religions. As did the Israelites, they seem to think that God will be satisfied with outward forms of worship rather than inward transformation of lives. In speaking of this matter Wilbur S. Smith said,

"A perfect illustration of what Amos is talking about is to be found in the life of Tom Pendergast, of Kansas City, who attended early mass faithfully every day for thirty years, and yet became rich from gambling dens, brothels and taverns, and was sent to prison for insurance frauds." He has already gone to his future reward, but the evil he set adrift continues on. Think of the gang killings that have come out of his regime, two of which happened in Kansas City just a few days ago. Think of it, Pendergast "attended early mass faithfully every day for thirty years" and yet was one of the most corrupt characters this nation has ever produced. His church loyalty did nothing in the world to his character. Neither did it give him any better standing before God. As Amos said about the Israelites, his very practice of outward religion became a sin and no doubt will add to his condemnation.

The world is in a crisis time. No doubt, events that are taking place today will effect this world a thousand years to come. We have a way of life we think is second to none. We are anxious to keep it and hand it down to rising generations, but there are weaknesses that must be eliminated. Democracy stands for freedom, but it is freedom to do wrong as well as right. Selfish, conniving people can use the very freedoms of Democracy to enhance their own welfare at the expense of others. There are hundreds of thousands of people in this nation, many of them in the churches, who are trafficking in wares that literally destroy the health, the lives, and the very souls of many of our citizens. They are carrying on this traffic for but one purpose, and that is the profit they get out of it. Many of them pride themselves on being hundred per cent Americans. If that is hundred per cent Americanism, then the good citizens had better find another name to call themselves, while they thank God that this brood is not numerous enough, at least at present, to completely

(Continued on page 15)

**"Since 1881"**  
Dedicated to Rendering A  
Sympathetic and Understanding  
Service... We Care!

We have built our reputation "Since 1881" on experience and service. Our tactful handling of funeral services and our sincerity to the bereaved assures us of the people's complete faith in our institution.

**Burial Protection For All The Family**

Call 4-0251 for the  
"Blue" Ambulance!

**DRUMMOND & CO.**

**FUNERAL DIRECTORS**  
• Robert H. Green, President  
• Bernie Hoff, Secty.-Mgr.

★ ★ ★ 1014 MAIN STREET

