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

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NO. 14

Significance Of Recent Court Ruling

THE March 8 United States Supreme Court decision which declared unconstitutional the Champaign, Illinois, plan of released time for religious education in public schools met with mixed reaction. Regardless of what may be the feeling of the church at large the ruling stands, and future plans for religious instruction of children must of necessity be made with this decision in mind.

Whatever else may be said, the decision seemingly settled once and for all any questionable alliance between church and state. Those who have championed a strictly literal interpretation and application of the separation principle acclaimed the decision, feeling that too many inroads had been made by the forces of religion into the public schools. On the other hand, those who have favored a more liberal interpretation of the separation principle felt that the decision went absolutely too far in applying that principle. Nevertheless, a widening wall of separation has now been raised by this decision, and even yet some practices sanctioned by the state and provided by the church may be on the wrong side of the wall.

Another significant factor worthy of consideration by those concerned with the education of children and the affairs of tomorrow is the spiritual vacuum created by the elimination of anything pertaining to religion from public schools. If this decision is to be interpreted literally then many schools and their leaders will find it extremely difficult to prevent a materialistic, humanistic, atheistic or some other erroneous interpretation of life from infiltrating into secular instruction. Truly, many fear that it is not possible to create a spiritual vacuum by removing every trace of religion from public schools because such vacated "space" is immediately filled with these interpretations which do more harm than good.

Obviously, the greatest significance which this Supreme Court decision bears is the added responsibility which must be accepted by the home and the church for the religious nurture and instruction of the children. The church has never sought to pass this cherished responsibility on to the public schools, but it has seen in the public school's monopoly of the child's time an opportunity to continue that brief instruction offered on Sunday.

The Law Can Be Enforced

THE experience of the gamblers who attempted to defy the law in Saline County indicates that the law against gambling can be enforced where there is a will to do so.

Our Chicago-born promoters of gambling were guilty of a brazen assumption when they presumed to build a club house just inside Saline County for the purpose of taking care of the gambling business that had been outlawed in Garland County. After the tremendous expense of building and furnishing the gambling house, it ran but one night. It was a big gamble where once, at least, the gamblers lost.

As a result of the prompt action of the Prosecuting Attorney and Circuit Judge, the club house was promptly padlocked and the show was over. Despite all of the complications that seem to exist in some places, it would appear that it is just as simple as that. "Where there is a will there is a way."

This Business Of Preaching Sermons

WITH this article, we resume the discussion of the subject, "This Business of Preaching Sermons." We want to discuss here the three "I's"—Interesting, Instructive, Inspirational—which we all know are essential to a good sermon.

It would be difficult to imagine just how a sermon could be very helpful without also being INTERESTING. One may sit through an uninteresting sermon because of a sense of loyalty, or duty, or as an example for others. Under such circumstances, however, he is not likely to be especially helped by it, even though the preacher may insist that the sermon he is preaching is badly needed by his people.

The medical doctor has an advantage at this point. After a diagnosis, the doctor may prescribe a remedy that is not only uninteresting but positively distasteful, yet it is only necessary for him to convince his patient that the treatment is essential to health and usually he will take it.

Unfortunately, in spiritual growth there does not seem to be the immediate urgency that we feel is on us when the doctor says that a certain medicine is necessary to our health. Hence, in order to help people spiritually, the "remedy" we offer in our sermons must so awaken the interest and attention of our hearers that they can see the importance of the truth we are discussing.

We should endeavor to make our sermons INSTRUCTIVE. After we have made a special study of some particular subject, we should know more about it than the people who compose our audience. Our hearers should feel that they also know more about the subject we are discussing after we have finished. In the Gospels, the writers refer to the ministry of Jesus as teaching almost twice as many times as they call it preaching. Jesus was the world's greatest Teacher as well as the world's greatest Preacher. Every minister who would follow in the pathway marked out by the Master must be a teacher-preacher. A sermon must not only be interesting, it must be instructive.

To be the most effective, our sermons should also be INSPIRATIONAL. Our people must be inspired or moved to make practical use of the truth we have delivered or our efforts are largely fruitless. An evangelist, who worked in Arkansas some years ago, usually began his work in each new situation with the statement, "I have not come to teach you what to do. I have come to get you to do what you already know you should do." The evangelist was presuming that the pastor had been teaching the truth without inspiring his hearers to act on the truth he had taught. In some instances he may have been correct. In our work as ministers, we should endeavor to make such a presumption itself presumptuous.

Vatican Facing Greatest Crisis Since Reformation

THE caption of this article gives in condensed form an opinion that is quite common among many of the students of world affairs. It is a fact that the Catholic Church faces a crisis in Italy that might have a revolutionary effect on its future, not only in Italy but around the world.

The Catholic Church has been the avowed enemy of Communism across the years. It has opposed the spread of Communism with every power at its command. In Italy the struggle between the Soviet interests and the Catholic Church has been especially bitter because there Communism is opposing Catholicism on its own ground. The election in Italy on April 18th will mark a climax of that struggle.

Since the very existence of the Vatican in Rome may be at stake in the outcome of the election in April, the Catholic Church is making an all-out fight to keep Communism from winning. If Communism is defeated, much credit for that defeat will be due to the Catholic Church in Italy. If the Communists win, in spite of the fight the Catholics are making, the future of the Roman Catholic Church in Italy, including the Vatican, does not look so promising.

Communism brooks no opposition in territory it dominates. It is not difficult to imagine its attitude toward the Catholic Church if Italy should happen to fall behind the "iron curtain". Even if the Vatican were allowed to exist at all in a Communist Italy, it is doubtful that it could continue to function as the headquarters for a world-wide Catholic Church.

All free men look forward with intense interest to the April election in Italy. The cause of freedom in Europe would be under a much greater shadow than at the present if the Communists were to win. There are many interests that will watch this contest with more concern than has been felt about any election in a long time. It is likely that no group will follow the election with greater interest than the Catholic Church in Italy and elsewhere.

The High Cost Of "Hangovers"

AN Associated Press news item from Chicago states that "hangovers" cost the United States one billion dollars annually. The item further states that "each habitual alcoholic costs his employer five hundred dollars annually."

As a result of this "High Cost of Hangovers," we are told that industrial leaders are having a conference in an effort to find some way of "doing something about it." The conference was sponsored by the Chicago Committee on Alcoholism.

Unfortunately, many people do not care about the moral and physical hurt to human life involved in the liquor business. However, when it becomes apparent that the liquor business interferes too much with business life generally, the temperance cause will find a powerful ally in the business world.

It was inevitable that the liquor business, promoted on the scale it is being operated, would affect the business of our nation as well as the moral character of its people. If we were to

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The Church Carries On In China

By LOYD F. WORLEY

(Dr. Worley, Methodist pastor in Stamford, Conn., was a visitor to the China Centennial Celebration in Foochow. Following that he visited a number of Methodist centers, and here records his observations and impressions.)

FROM Foochow I boarded a crowded old U. S. army transport plane and went over the mountains in two hours, where it would take two weeks by sedan chair. It was a magnificent day and the scenery was superb. My destination was Nanchang, a city larger than New Haven and located in the bed of a former lake. I was amazed at the size and installations at the airport which is claimed to be the largest in Asia. We were met by a group of missionaries and warmly welcomed at the compound by the Weiss and Gale families. After lunch there was a tour through the immediate school and church properties. I was interested to see three of the famous heifers of the church of the Brethren grazing in the compound. The mission property here contrasts with that of Foochow in being flat and spacious. Thanks to Crusade funds, a fairly good job has been done in restoration, though for some reason the hospital has not been benefited as yet. This city was 70% destroyed and reminds one of Manila in the number of temporary shacks where people must live.

In the afternoon I visited the whole series of Methodist schools and the Johnson Memorial Church. What a thrill I got to see the name of Lucille Johnson Jones of Stamford as one of the donors on the memorial plaque! It was Thanksgiving Day and all the Americans had dinner together. We didn't have turkey, but plenty of delicious roast chicken. Twenty-two different states were represented around the table.

Nanchang was a great UNRRA center, and four fine young men who came out with that group have remained to help in some specific agricultural problems in the area. They are affiliated with the Brethren denomination and impressed me as types of young American manhood which are a credit to our country and our faith anywhere.

The next day was really busy. At 7:30 A. M. I gave a devotional talk to the nurses and staff of the hospital. Then followed a chapel talk to the Boy's School on "One World—One God—One Saviour." Then a shorter address to the Girl's School. Then a tour of Christian centers in the city. The Episcopal institutional church was especially fine. Its churchly atmosphere had been more respected by invaders and looters than some of our barren properties. Our own downtown church has a fine location and is crowded to the doors every Sunday. It houses a splendid daily medical clinic under a Chinese woman doctor. The story of her conversion to Christianity should be included in any collection of missionary tales. I had lunch with an interracial group at the YMCA. In the afternoon I made a thorough inspection of our hospital. Only a well-built structure would have survived the beating it took from invaders and looters. All electric wiring and plumbing was ripped out ruthlessly

for scrap. There is no heat except a little charcoal stove in the operating room, delivery room and nursery. Think of managing a hospital without running water, sewers or laundering equipment. For washing, it means cold water and hand effort. Some army surplus and UNRRA help make conditions as good as they are.

Next morning a rickshaw ride across the much repaired bridge over the Gan River made connections with a train for Kuikiang. It was in this city that my parents had their brief missionary experience. The country through which

training where the need is great?

The next day was Sunday and I wanted to look in on some of our religious work in action. First I visited "Children's Church" at the Rulison school. As I came in the children were singing, "Jesus loves me," in the Chinese dialect which my mother taught me. The attendance I estimated at 250. After that I looked in on the student church where "Youth Sunday" was in progress and the young people were in full charge. Over 500 were present. Then we went to Hwashangtang church down-town. Sunday School was finishing but I looked

Shelter Island.

One of the greatest men Connecticut has produced is Dr. Edward C. Perkins, of Hartford, and the Water-of-Life hospital in Kuikiang. Here was a highly privileged man of means, really converted to Christ's service and giving his all to some of the less privileged. His wife is no less wonderful. Along with his medical and surgical work he is pastor of the English speaking congregation in the city. I was made to feel at home in the Perkins' household and naturally was glad to accept his invitation to conduct the English-speaking service on Sunday afternoon.

When one is in Kuikiang, he is impressed by the fact that China is in the midst of a civil war. Soldiers are everywhere, and the problem of keeping them and refugees out of church and school property is constant. The first night I arrived a bomb was thrown in the main street, killing three and wounding many. My plane out of Kuikiang was delayed because of war conditions.

All of us have heard of the practice of foot-binding. One of the great contributions of Christianity has been its opposition to this torture and the revolution of Sun Yat-sen put on the final prohibition. I had almost forgotten it, but in the back country I have noticed many poor old women hobbling around. What a contrast with the school girls playing basket-ball!

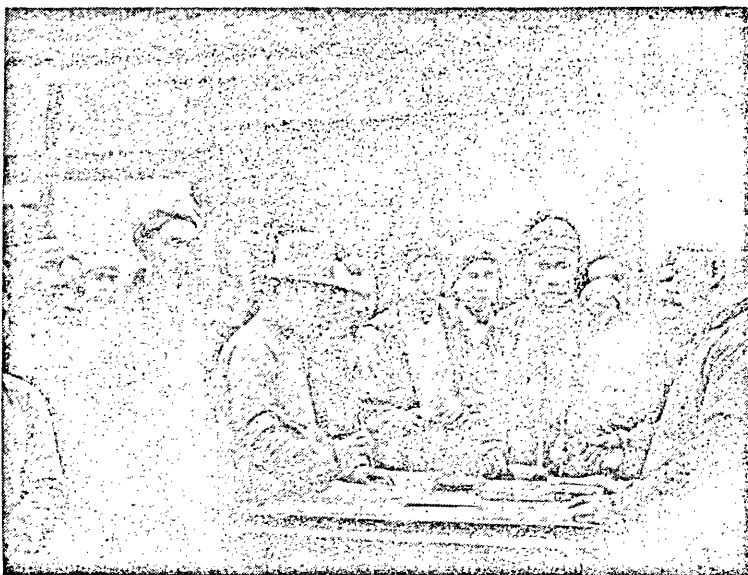
Let me tell you about Dr. Takata of the Danforth Hospital, Kuokiang. He is a Japanese and came with the invading army. He has a Christian wife, a woman whose power should not be under-estimated. He has remained through her influence and Christ's to serve a people wronged by his country-men. He has the respect and love of the Chinese and will stay as long as he is needed. He is the head surgeon and the hospital could not function without him. Like Dr. Perkins, he offers prayer before every operation. His day begins at 6:00 A. M. and he often sees as many as a hundred different patients individually every day . . .

I got the last seat in a plane for Nanking. As we neared this capital city of China I got a good view of its modern lay-out within the ancient and expensive walls. It is planned for the future. We certainly need a new church in keeping with the position and opportunity. I was met at the airport by Tracey Jones whom we knew in New Haven when he was in his first year at Yale Divinity. He was my host and guide in Nanking.

The session of the Central China Conference—renamed the Mid-China Conference—opened the next day with Bishop Ward presiding. It was the same week with the same conference in 1941 that the Pearl Harbor attack brought Japanese soldiers to the church to arrest Bishop Ward and all the American missionaries. Rev. Duncan F. Dodd, of the New York East, formerly belonged to this conference and many old friends inquired concerning him.

The Japanese army used many of our church properties during the war and as they were surrendered in more orderly fashion, they came

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Trying to Solve China's Problems

we traveled was less fertile and more arid than that around Foochow. Once we saw a wild deer a short distance away. As we approached the Yangtze valley we skirted an unusual mountain range rising abruptly from the level surface. This mountain provides a famous vacation retreat from the summer heat of the humid valley.

My first objective was to visit the last resting place of one of my dearest cousins, Mildred Worley Ward, wife of Bishop Ward. I was guided by Mrs. "Billie" Jones, a WSCS nurse in Danforth Hospital. She and her co-worker, Miss Mollie Townsend, wouldn't desert China when the going was hard. They enlisted in the U. S. Army Nurse corps and by being on hand quickly after V-J day, did a great deal to save hospital property from looters. They were the first Americans to see Bishop Ward after he was released. I took pictures of Mildred's grave and also of the view overlooking the Yangtze with the river Pagoda in the foreground. The final tribute on the stone said truly, "A lovely Christian lady."

Our church has some splendid women workers assigned to Kuikiang but a young married couple is much needed. The Chinese pastors should have some brotherly guidance. Another personnel need is for someone who understands electrical and plumbing work. The hospitals have some surplus equipment which they cannot use, because neither the women nor the Chinese possess the "know-how" to install. How I wished I were mechanically minded and trained! Won't some church in America send out a layman for a six-month period to do some work and give some

in on the men's class taught by Mrs. Perkins, and the Junior department where there were not enough seats for all the children. About 50 children were standing around three sides of the room. The next downtown church has an especially good location but only part of the walls are standing. It had been directly hit by a shell. The services are held in an adjoining school. When we arrived at the next Church they were just ready to sing the last hymn but they asked me to say a few words which I was glad to do as Miss Mabel Woodruff interpreted. I noticed an attractively gowned Junior choir and I asked them to sing for me. Their director asked them to choose a favorite and there was a lump in my throat and mist in my eyes as their clear sweet voices rendered in Chinese, "Lord, I want to be a Christian in my heart." It was a vivid illustration of the interracial character of our faith. On the way home we stopped to identify the neighborhood where my parents lived.

Sunday dinner was a Chinese feast with the faculty of Rulison school. Afterwards there was informal talk in the parlor. They were much interested in my description of the daily program at the Senior-Youth conference at Shelter Island. When I mentioned discussions on race relations, many of them listened with amazement as I related some of the silly un-Christian attitudes which prevail in America. I thought it just as well to let them know that all Americans did not possess the high character that they see in our missionaries. I invited one young woman, who expects to come to America on a Crusade scholarship, to come to

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

LIGHTS

John W. Colley, Breslau, Ont.

There are many lights in the city. There are big lights and small ones. Lights for signals, lights for warning. There are lights of all colors—red, green and blue. Some are for beauty and display, but all of them to shine.

So God has His lights, yours may be small, but let it shine for Jesus. The name of a certain flash-light is "Ever-ready." Its light is small, but so often it is most important for that little light to shine. Be ever ready to shine for Jesus wherever He needs you. Can He depend on your light?

Now and then we see electric signs made up of many lights that flash on and off. They remind me of many Christians who "blink" on and off instead of faithfully shining for God.

The world is getting dark these days and many people are stumbling along in the dark without Jesus. Will they see your light and find the way to Him? "Keep your eyes on Jesus, and shine, shine, shine," we sing, and that is the only way. "I am the light of the world" said Jesus; "he that followeth me shall not walk in darkness but shall have the light of life."

SEES NEED OF SPIRITUAL CONVICTION

By Frederick L. Hovde, President of Purdue University

It is reasonably certain that man knows enough science and engineering, and has the organizational skill and experience, to provide all peoples with the fundamental necessities of life and to satisfy the principal motivating desires of normal people of all races, creeds, and colors. On the other hand, it is equally uncertain that we as a people of other nations, have the necessary inner spiritual qualities to build a happy world of peace and good will. All students of the human scene have eventually concluded that man-made societies must always fail unless they are composed of people intellectually free and with deep spiritual convictions that place others before self.

SUPERLATIVE WORDS

The greatest word is God.
The deepest word is Soul.
The longest word is Eternity.
The swiftest word is Time.
The nearest word is Now.
The darkest word is Sin.
The meanest word is Hypocrisy.
The broadest word is Truth.
The strongest word is Right.
The tenderest word is Love.
The sweetest word is Home.
The dearest word is Mother.
—Systematic Bible Study.

The man who is worthy of being leader of men will never complain the stupidity of his helpers, of the gratitude of man-kind or of the appreciation of the public. These things are all a part of the great game of life, and to meet them and go down before them in discouragement and defeat, is the final loss of power.—Elbert Hubbard.

FOUNTAIN OF MERCY, GOD OF LOVE

By Alice Flowerdew

*Fountain of mercy, God of Love,
How rich Thy bounties are!
The rolling seasons as they move
Proclaim Thy constant care.*

*When in the bosom of the earth
The sower hid the grain,
Thy goodness marked its secret birth
And sent the early rain.*

*Seedtime and harvest, Lord, alone
Thou dost on man bestow;
Let him not then forget to own
From whom his blessings flow.*

*Fountain of love, our praise is Thine;
To Thee our songs we'll raise
And all created nature join
In sweet harmonious praise.*

—In The Gospel Banner.

AFTER EASTER—WHAT?

Easter is probably the greatest anniversary in the church calendar. Christmas also ranks high along this line. The coming of the Son of God into the world was a wonderful event, but had he not been able to conquer death Christianity would have been minus its power. The efficacy of the Christian religion lies not only in the fact that Christ died for our sins, but that he also lives to have fellowship with the redeemed in overcoming temptations. He saved sinners by his death, but he keeps them saved by his life. So, we do well in making much of his resurrection.

Our hearts have been greatly stirred by rethinking the death and resurrection of Christ during this Easter season. The question might well be raised now, "After Easter—What?" In his letter to the Colossians Paul answers this question for us: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

There have been three approaches made to the resurrection of Christ in the New Testament. First, it has been considered in its bearing upon the person and work of Christ. It is the strongest possible proof of the truth of the claims that Christ made for himself. He claimed that, though killed, he would rise from the dead and continue to have fellowship with his disciples. He insisted that he would finally judge the world and that he had the power of life and death. He claimed to be one with the Father and contended that the Father had sent him to seek and to save the lost. In speaking of his resurrection, Paul said, "He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

The second approach to the resurrection of Christ had to do with the

hope of immortality which it gave men. Again we find the great Apostle saying, "Now is Christ risen from the dead, and become the first-fruits of them that slept." His contention throughout the fifteenth chapter of First Corinthians is that man's immortality is just as certain as the fact that Christ rose from the dead.

The last New Testament approach to the resurrection of Christ is the fact that the resurrected life is a pattern for the disciple's life. The Scripture tells us: "God raised us up with him, and made us to sit with him in the heavenly place." And again, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." It is with this latter approach that we wish to deal more fully in this article.

This idea makes the resurrected life a present reality. Paul was speaking to individuals who had not died physically, but he insisted that as Christians they had the privilege of living the resurrected life with Christ. He was contending that there is a victory over death that one may have on this side of the grave. He felt that somehow the life of Christ of earth, his death on the cross, and his resurrection from the dead had already conquered death even for those who had not yet experienced its physical pains. With much feeling we find him raising two great questions: "O death, where is thy sting? O grave, where is thy victory?" On another occasion we find him boldly asserting that Christ had abolished death. That is, he had taken all that is bad out of it.

As the great Apostle saw it, to live this resurrected life two things were necessary: first, one must die to self; and second, one must live to Christ, or seek the things which are about where Christ sitteth at the right hand of God. How are these two steps accomplished?

One dies to self when he completely surrenders his all to Christ.

THE SECRET OF JOY

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren. But he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart; and, as his heart is, such will he be.—Alliance Weekly.

Self is our greatest problem, even greater than Satan. There are only two classes of people—the self-centered and the Christ-centered. To be Christ-centered means to be others-centered. The big questions of the self-centered are, "Where do I come in on this deal? What am I going to get out of it?" The questions of the Christ-centered are, "What will Christ get out of this? Will this contemplated procedure advance his Kingdom? Will others derive benefit from it?" Paul had his own death to self in mind when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." And again, "For me to live is Christ, and to die is gain." The Bible speaks of two deaths—the first and second. Both of them mean separation. The separation of soul and body culminates in physical death. The separation of the soul from God culminates in spiritual death. As the Bible speaks of two deaths it also speaks of two resurrections—the resurrection of the body and that of the soul. The resurrection of the body must needs take place after the death of the body; it cannot take place before. The resurrection of the spirit can only take place after the crucifixion of self—self-will; self-interest—and the enthronement of Christ in the life. The resurrection of the body is in the future; that of the spirit, to all true Christians is a present reality.

The second and last step in the resurrected life is the seeking of those things which are above. All people are seekers. The trouble is most individuals seek the things that are below. They put money, place, pleasure, selfish gratification, or any material and secular good, first in their lives. Paul told the Philippians just what these higher things are: "Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." In brief, the resurrected life is the Christ filled and Spirit-controlled life which makes the motives and purposes of Christ one's own.—H. O. B.

Character is like the foundation of a house—it is below the surface.
—Window Seat.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

AUNT MARTHA'S TESTIMONY

When a boy, we belonged to a country church, near where we lived, known as Pump Springs Church. Connected with it, was an old-fashioned camp-ground; the water supply was a large and abundant spring. The camp-ground was the center of most of the religious and social activities of our community.

Among the saints who attended and participated in the meetings were Uncle Jesse and Aunt Martha Bryant. ("Uncle" and "Aunt" were terms of endearment often ascribed to old and much-loved people in those days.) Uncle Jesse was a leader of song and an altar worker, while Aunt Martha led the women in prayer services and experience meetings. A favorite testimony of hers ran after this fashion: "Brethren, I'm having my ups and downs. Sometimes I get along better than I do at others, but there's one thing I have sure learned. When the devil makes cold chills run over me, bless God, I know where to go to get up a fever." In the language of the streets, I think she "had something there." The devil will see to it that plenty of cold chills run over God's people. In spite of all we can do, there will be periods of depression, and Methodists are even in danger of backsliding. But, if we go to God in earnest prayer, and lay it before Him with faith and confidence, He will surely give us a rise of spiritual fever and the cold chills will disappear. Aunt Martha was a philosopher, as well as a saint.

After I had been in the ministry for some time, I went back home on a visit and went to see Aunt Martha. In my absence Uncle Jesse had passed away. She spoke very feelingly of him as I said, "Uncle Jesse was a mighty good man." She said, "Law me, Brother Forney, if an angel from heaven were to come to earth—unless he was dispatched of God—and say anything to the contrary, I'd be compelled to contradict him." I wasn't sure just how many wives I knew who would dispute with an angel on that subject, but I am sure Aunt Martha would have been on safe ground.

Uncle Jesse and Aunt Martha have gone to heaven long ago, but they abide in my mind among the saints of my childhood and early life. If I get to heaven and don't find them there, I'll be uneasy about whether I've gotten to the right place or not.

The art of happiness lies in the power of extracting happiness from common things.—Henry Ward Beecher.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JAMES S. UPTON of Hendrix College was the guest teacher on Easter Sunday of the Men's Bible Class of Fordyce. This class reports: "Since October 1, 1947, we have had 2,569 men present in our class in 25 Sundays."

WORD comes of the death of Barton Clark Rippey, age 23, son of Rev. and Mrs. M. Leo Rippey of Nashville, Tenn., in an automobile accident near Bedford, Pa., on March 23. He was a student at the Chicago Art Institute and was on his way to New York to spend the Easter holidays with his brother, W. C. Rippey, a student at the New School of Social Research. His father, Rev. M. Leo Rippey, is known throughout Methodism as director of the Department of Christian Education of Adults of the General Board of Education.

CONSIDERATION of the problem of beverage alcohol occupies practically the entire April issue of *Adult Student*, church school periodical for adults in Methodist churches. There are four lessons in a Learning for Life Series on "The Alcohol Problem in the Light of the Bible" written by the Rev. J. Daniel Barron, pastor of Grace Methodist Church, Dallas, Texas. Dr. Charles E. Schofield, editor of adult publications, has written the Young Adult Fellowship Forum material under the title "To Drink or Not to Drink?" There are also numerous other articles and special features on this topic.

THE thirtieth anniversary of the founding of the Christian Medical College in Vellore, South India, is being observed this year by scores of church, missionary, medical, and nursing societies throughout the United States and Canada. The College was founded by Dr. Ida Scudder, daughter of American missionaries to India, and is now in the process of expansion so that practically all major American churches in India support its work. Almost all the Christian Indian doctors and nurses of both India and Pakistan are trained there, and it trains also large numbers of Hindu and Moslem medical workers.

REV. F. A. BUDDIN, pastor of the First Methodist Church, Hot Springs, Rev. John M. McCormack, pastor of the First Methodist Church, Magnolia and Rev. P. V. Galloway, pastor of Central Methodist Church, Fayetteville, will attend the fourth annual Washington Graduate Seminar which is to be held in Washington, D. C., April 13-15. The seminar is under the auspices of the Commission on Ministerial Training and The American University. About one hundred Methodist ministers plan to participate. The seminar will consider the area of foreign affairs and will discuss the basic question: How can the United States best perform its constructive obligation of living with the rest of the world?

THE following news appears in Campus News, General Board of Education: "Leadership for the St. Louis area among the charges in support of Philander Smith College, Little Rock, goes to Union Memorial Church, St. Louis, with a contribution of \$1,750.00 to the College campaign and \$550.00 as Race Relations Sunday offerings for current expense. This is the first time any church in the area has contributed \$550.00 as Race Relations Sunday offering for the current budget. We lift our hats to Dr. L. L. Haynes, Sr., for his leadership and to the members of Union Memorial for their support of Philander Smith. This is a challenge to the dozen or more churches in the area of similar strength and potentialities."

THE Christian Chinese women in the churches of Canton, South China, recently became aware that blind children need more than good care in institutions and education en masse—they needed to feel that they were wanted by someone and that they belonged to a family. So they planned that each child at Sing Sum, the church home for the blind, would be "adopted" by some church family; and the family take

the child small gifts of food and clothing, frequently visit with him, go with him to special school affairs, and take him to their own home for a meal or for a weekend. Miss Schaefer, the missionary head of Ming Sum, says the plan has worked two wonders; it has heightened the morale and happiness of the children, and it has made the "adopting" parents proud and happy with their children.

INCALCULABLE COST OF HUMAN LIVES WRECKED AND TALENTS WASTED

A bleary-eyed bum sidles up to a bar. It can be a bar on any side street in any town where a man down on his luck can still hand pennies that he ought to spend for food across the mahogany bar for another glass of the stuff that put him there.

"You got a nice place here," he tells the bartender. "Want me to paint a nice picture on the wall for you? I'm an artist. I'll do it for something to eat . . . and a few drinks."

Not too many days later, the bartender replies to a customer's question about the painting: "Oh, that," and he laughs with the callousness of a dealer in poison who is completely indifferent to the fate of his victim. "Some stumblebum comes in here on a jag and does that for me. Pretty good too, only he got too drunk to finish the lower left-hand corner. Didn't cost me nothing but a couple fifths of rye. He got so loaded he couldn't eat nothing."

Can you put that life, that career, in dollars and cents? If you can, Einstein had better move over; you are coming to keep him company. Can any life—and there are thousands ruined just as rapidly and thoroughly—be computed in a monetary sense and added to the twenty cents that first drink cost?—The Voice.

THE HIGH COST OF "HANGOVERS"

(Continued from Page 1)

take eight billion dollars out of the channels of legitimate, constructive business in America each year and dump it into the middle of the Pacific Ocean, anyone would know that such folly could not but affect adversely the business life of our nation.

America spent \$8,770,000,000 for intoxicating drinks in 1946; it is almost certain that the amount was much larger in 1947. If the individuals who spent that enormous sum for liquor had let liquor alone and had dumped the money they had planned to spend for liquor into the sewers of America, the individual concerned would have been much better off, and every business in America, except the liquor business and its allied interests, would have been benefited.

We would know, of course, that an inconceivably greater benefit would come to legitimate business, if our people would remain sober and spend the eight billion dollars for something constructive.

Eventually business men, not only in Chicago but all over the nation, will see this more clearly and join hands with temperance forces to stop the shameful waste of men and money now caused by the liquor business.

LITTLE ROCK CONFERENCE BOARD OF CHURCH EXTENSION MEETS

The Church Extension Section of the Board of Missions and Church Extension of the Little Rock Conference will meet Monday, April 5, 1:00 o'clock, at First Church, Little Rock. Any one having a cause to represent is invited to appear before this board.—Doyle T. Rowe, Chairman.

Show me the man, your honor, and I will know what kind of a man you are, for it shows me what your ideal of manhood is, and what kind of a man you long to be.—Carlyle.

The President's Message To North Arkansas Conference



Our Task



(The following message was delivered by Mrs. J. E. Critz, president of the North Arkansas Woman's Society of Christian Service, at its annual meeting at West Memphis, March 16, 17 and 18.)

JESUS Christ is not on trial today, but we who bear His name are on trial. We do not break God's laws, but break ourselves upon His laws. God is a moral God and is the source of power which flows into every life that is endeavoring to be clean and right, and make its honest contribution to the home, the Church, the community, and this vast neighborhood—the world.

Jesus once summed up the essence of Christian living in the maxim of good neighborliness. This means a spirit of sincere and unqualified good will. This means the intention to understand, to appreciate, and to share. This means willingness to go the second mile. This means putting our Christian faith to the test of genuine practice.

The church has pioneered in the field of education and strives for the highest standards and attainments in its institutions. Even so, the home will always be the most effective factor in education, be it Christian or non-Christian. Surely, as a group of Christian women gathered here we would agree that to create a home in which peace, mutual respect, security and love abide, and of which Christ is the center, is our first responsibility—OUR TASK.

The Christian family does not just happen. With the increase in juvenile delinquency, the hasty marriages, the sky-rocketing number of divorces and the ease with which they are obtained, and the increasing demand for counselors and psychiatrists, we are brought face to face with the fact that parenthood has become more difficult and the question of child training has become more complex. Many have failed to meet the task of properly guiding their children through this chaotic era largely because we lack the moral solidarity which our forefathers brought to these shores and enabled them to launch a new nation. When J. Edgar Hoover seems it necessary to urge parents to "Wake Up and Act" it is time to examine the teachings of our homes. Neither the school nor the church can do the character education that is the responsibility of the home.

The fineness of a home is not measured by wealth, social standing or its favorable geographic situation. Biographies of leaders in the affairs of church, school and state should make us cease to marvel that humble homes often produce stalwart and brilliant leaders.

Family prayer is the greatest force for family strength and happiness. It provides a sincere faith in God and trust in one another. The family that pray together, stays together.

In this Crusade year of emphasis upon the Church School in Methodism, a great deal of time and thought has been given to evaluating its weakness and strength. And being forthright Americans, we first criticize its weakness. We admit the handicaps of inadequate buildings, lack of up-to-date equipment and pedagogically sound methods of organization and administration over a large area of the church. In spite of all this the fact remains that the Church School is the most effective evangelizing agency the Protestant Church today. Many of the children in classes on Sunday represent the natural expression of Christian homes. Others are there for the only opportunity for Bible teaching and prayer in their lives.

While many persons are not antagonistic toward the church, they are indifferent or ignore it and make Sunday a day for extra sleeping or holiday rather than a holy day. A pastor recently stated that the traffic congestion around his church on Sunday morning is caused by the parents who bring their children and leave them at the Church School and return later for them, often blowing their horns and disturbing groups not dismissed.

The responsibility of leadership in the



MRS. J. E. CRITZ

Church School and guiding youth or student groups is so great that too few of us are willing to put forth the necessary effort. But let's consider this fact—with the fewest exceptions the preachers and teachers of tomorrow, the missionaries and deaconesses, the lay leaders, both men and women, are today in the educational programs in the local churches and through participation in church activities and services will later make a personal commitment of their lives to Christ. Here, too, is OUR TASK.

The Christian woman of today has to plan well to meet the many important demands upon her time and, while not neglecting the chores in which Martha excelled, give a due share of her time and talent to those more important things which Mary chose. Henry Ford said, "The number of needless tasks that are performed daily by thousands of people is amazing."

In a popular magazine, Life, June 16th, was pictured a week's housework of the young wife and mother in a family of five persons. She stood surrounded by 35 beds to make, 750 items of glass and china and 400 pieces of silverware to wash, 175 pounds of food to prepare and serve, and 250 pieces of laundry to handle. Had the husband paid a laundress, cook, expert nurse-governess, seamstress, chauffeur and housemaid at the prevailing rate for such service, the cost would have been \$10,000 a year. I heard many women tell of their pleasure in showing friend husband those pictures and figures, comparing them with their own chores, in an effort to refute a prevailing opinion that the average housewife is a financial liability.

But not one person have I heard mention the picture on the following page in the same maga-

zine of a handsomely dressed middle-aged woman in a group of her friends, utterly bored. She was not happy when she came to the party, is not enjoying what she is doing and seems to have no purpose or zest for the hours ahead. This statement follows:

"The Bureau of Labor Statistics lists 20 million women, nearly half of all adult female Americans, as essentially idle. They do not have children under 18, they are not members of the labor force, they do not work on farms, nor are they aged or infirm. With not nearly enough to do, many of them are bored stiff."

Social work, which once busied many women, is now largely handled by professionals. As a result, many of these 'idle' women fall back in the numbing rounds of club meetings and card-playing. They read too much low-grade fiction and escape too readily into dream of movies and soap operas."

If these figures are true, and nearly half of American adult women are idle, there must be some of them in your town and mine who have not embraced the opportunity to share their resources in any phase of the Woman's Society of Christian Service. This is an unhappy picture to face as we meet here to review the progress our organization has made in the past year, as we try to bring to you some of the enthusiasm and information we received at the meeting of our Jurisdiction Woman's Society in Houston recently and as we plan for the future. To win the woman living apart from the church is OUR TASK.

Christian women can be effective in working toward the goal of world peace in proportion to their commitment to the highest type of citizenship. This requires study, discussion, much prayer and action. The United Nations was prayed into existence. OUR TASK is to support it diligently in order that it achieves the stability and strength peacefully to solve those international problems which in the past have led to war. A global strategy is needed, and the moral strength and spiritual courage to match are needed, and the church is to make its contribution to active, functional peace and good will. It will cost us something.

The Woman's Society of Christian Service is a missionary organization. What are Missions? Where is the mission field? Wherever there is need for Christ, whether it be one yard from you or 12 thousand and 500 miles away,—there is the mission field. "Lift up your eyes and look on the fields; for they are white already to harvest."

A survey is being made to determine location for another rural worker in our Conference, the request for a worker has been made and is included in the Division appropriations. When will she come? We do not know—none is available now. Where is she? Perhaps in one of our homes, your Methodist Youth Fellowship, the college in my town. Let's find her.

Calls from around the world plead for the best and finest of our youth to replace the aging workers and to launch out in new areas. In these modern times the control of disease, new agricultural and industrial methods, literacy aids and countless other similar programs that have proven their worth in aiding the missionary demand all the technical skill, training and consecration available.

We are living in that post-war world that was to have been so rosy. Tomorrow is here! The need is NOW! Pray not for tasks equal to our power—pray for power equal to OUR TASK.

NAYLOR CHARGE

I would like to say a few words of honor and appreciation of a few of our faithful members of our country church at Bethlehem. Mrs. A. T. King of Mt. Vernon have been members of the church at Bethlehem for 56 years. They are still interested in the church and contribute to the church budget, even though they are no

longer able to attend regularly. They welcome the pastor and family into their home where they may feast upon God's word together. We are happy to have such faithful members on our Home Department Roll.

Another faithful member that we are happy to include in our Home Department is Mrs. Rebecca Hogue. "Aunt Becky" is now in her eighties. When we moved to this charge

and filled our first appointment at Bethlehem some two or three good ladies came to me after services and asked that we visit "Aunt Becky" Hogue as soon as we found time. We inquired where she lived and assured them that we would see her that afternoon. We found her in her eighties, failing in health but still rejoicing in her Saviour. She said, "I am like the Psalmist David. I know the Lord is good because I

have tasted." We talked together, worshipped together and prayed together.

We are planning a "Homecoming" program combined with a decoration and Mother's Day program at Bethlehem the third Sunday in May. We hope to see many "homecomers" there that day. We will have a basket lunch at the church followed with singing, orations and addresses. —Mrs. Fred M. Thompson.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE CABBAGE LEAF HOUSE

By Sarah May Burkhardt

When Mary Ann was hoeing in her garden, she found the queerest little house. It was under a big cabbage leaf. The leaf humped up in the middle and drooped down on each side, touching the ground, just so, like walls, leaving a doorway at one end.

Mary Ann got down on her hands and knees and peeped in, but alas, it was empty.

"I do believe it's Peter Rabbit's house, and he's the thief that's eating my sugar corn. I suppose he's away on a visit. Perhaps he went to the woods to visit his woods friends. I'll surprise him, I will. When I finish hoeing I'll sit in the shade of the lilac bush, near the corn patch, and watch."

That morning when Peter Rabbit left the cabbage-leaf house, he put off across the pasture to make a call on his woods friend, Johnny Woodchuck.

"I have a hunch," he told himself, "that I know where Mary Ann's sugar corn is going. I'll call, just to be friendly, and clear my own good name."

When Peter reached the clover field, he leisurely hopped along, stopping to nibble the clover and enjoy the perfume while the dew was on the blossoms. He even contemplated taking his morning nap under a most inviting bunch of red-clover blossoms.

"What's that?" suddenly. His ears went up expectant, and his little pink nose went wiggle, wiggle. Suddenly the morning air brought a different odor than clover perfume.

"Yawp, yawp," came over the hilltop.

Peter flattened himself on the ground as flat as he could, just as Yep, the dog, flew by at the heels of—could it be? Peter came from under the clover blossoms and sat up better to see.

"Yes, siree! It's Johnny Woodchuck."

He watched till they disappeared over the hill; then with fear and trembling he made a dash for the woods where his friend lived. When he reached Johnny Woodchuck's house, he was very much surprised to find him serenely sitting out in front.

Johnny greeted him with a smile, asking about Mrs. Peter and the children.

Peter assured him they were very well indeed.

"Take a chair, Peter, you seem to be all fagged out."

Peter gladly sat down, remarking it was a long, hot walk across the meadow. All the time Peter was wondering how Johnny could be so composed.

In a short time Mrs. Woodchuck joined them. She came out to tell Mr. Woodchuck dinner was ready and insisted Peter dine with them. Peter said he'd be delighted, as he felt a little faint after his long walk.

When Peter saw the table groaning under its weight of juicy green corn, he came very near saying something, but found his manners in time to save the day. He smiled at

Mrs. Chuck and praised her good cooking, asking her where she found green corn of such excellent quality.

She told him that Father Chuck had found a new garden where it was a pleasure to gather good things to eat. Everything is planted in even rows, and there's never a weed. It's a model garden.

"I wish you could stay, Peter," spoke up Johnny. "I'd be glad to take you there to-night."

Peter excused himself, saying he had promised Mrs. Peter he'd come home early. He could think of only one model garden, and that was where the cabbage-leaf house was.

They ate and chattered till Peter said it was time he was going, as he wished to get home before dark. So he bade his friends adieu and started for the clearing.

When he reached the clover field, the golden sun had proclaimed the day's work done, and with a happy good-night to every one, had lavishly flung violet, rose, and gold over the sky clouds.

He took one look at the sky, then hopped as fast as he could. He wished to reach home before dark and tell Mrs. Peter to keep the children in while he watched for the thief

that was taking Mary Ann's corn.

Peter sat in the doorway of the cabbage-leaf house and watched. To be sure, he grew drowsy. He was tired after his long walk. How long he slept we do not know, but he awoke with a start.

"Yawp, yawp!" came a shrill voice.

Then Peter heard Big Tom's voice saying: "Don't get too frisky, Yep, good old dog, let me have the thief."

"There, what did I tell you, Mary Ann. I knew it wasn't Peter Rabbit stealing your corn; it's Johnny Woodchuck."

"Oh, I'm so happy," sang Peter, "my good name is cleared. And we can live right on in the cabbage-leaf house."—In Exchange.

"Where do you live?" the judge asked the first tramp.

"No fixed abode," was the reply.

The judge then turned to tramp number two, who was slightly deaf.

"And you—where do you live?"

"On the floor right above the other fellow."

Bill: "Do you know what a diner is?"

Will: "Yes, it's a chew-chew car."



SING

Sing one song for puppy dogs
That rub against your sleeves;
Sing two songs for cardinals
So red against the leaves;

Sing three songs for Daddy dear,
Who knows best hills to roam;
Sing the rest for Mother dear
All all that makes home, HOME.

—Mary Cureton Brumley

IN THE WORLD OF BOYS AND GIRLS

LAMENT OF A LITTLE GIRL

By Walter C. Culp

My brother Will, he used to be
The nicest kind of girl;
He wore a little dress like me
And had his hair in curl.
We played with dolls and tea then,
And every kind of toy;
But all these good old times are gone,
Will turned into a boy.

Mamma has made him little suits,
With pockets in the pants,
And cut off his yellow curls
And sent them to my aunts.
And Will, he was so pleased, I believe,
He almost jumped with joy;
But I must own, I didn't like
Will turned into a boy.

And now he plays with horrid tops
I don't know how they spin,
And marbles that I try to shoot,
But never hit nor win;
And leapfrog—I can't give a "back"
Like Charlie, Frank or Roy.
Oh, no one knows how bad I feel
Since Will has turned a boy.

I have to wear frocks just the same,
And now they're mostly white;
I have to sit and just be good,
While Will can climb and fight,
But I must keep my dresses nice
And wear my hair in curl;
And worse—oh, worstest thing of all—
I have to stay a girl.—In Exchange

BLUE PIGEONS

Blue pigeons, walking in the street
Are such amusing awkward things;
They jerk along on coral feet
Like wooden toys moved by strings.

But when they leave the sunny street
And sail away on azure wings,
They cut the air with sure, firm beat
And are such lovely, graceful things.

—Helen Moore Scroeder
In Exchange.

JUST FOR FUN

A little girl about six years old went into a bank and asked to see the president. A smiling clerk showed her into his private office. She explained solemnly that her girl's club was raising money, and would he please contribute?

The banker laid a dollar bill and a dime on the desk and said, "You take whichever one you want."

She picked up the dime and said, "My mother taught me to take the smaller piece," but picking up the dollar bill also, she added, "but so I won't lose this dime, I'll take this piece of paper to wrap it in."

African Hunter: "While I was wandering around the village, I spotted a leopard."

Girl: "Don't be silly! They grow that way."

The Mood Of The Church

By BISHOP ARTHUR J. MOORE

THE words of my subject have saving significance. As we have faced the mad moments and wrecked movements of history, I have felt at times that those eternal and inexhaustible resources which are ours because we are God's have not had proper emphasis. Some one has declared that "The Eighteenth Century believed, the Nineteenth hoped, but the Twentieth does neither." Another critic has said that the modern church is like a referee who has swallowed his whistle and can consequently neither direct nor stop the game.

I have quoted these gentlemen not because I agree with them, but in order that I may disagree with them. I believe that the Christian church faces today as bracing and emancipating a challenge as was ever offered to the church in any century; that sufficient resources are at hand for a bold offensive movement; and that this is the time to arise in Christ's name and go forward.

No sane person will deny that these are critical and fateful days, or that the task confronting the church is not formidable. I do not come with a false and shallow optimism. It is all very well for Christian people to carry about with them a haunting and overwhelming sense of the corruption and sin of the world. Indeed we must always see how terribly and fearfully wrong the world is. We must see the great distance it has traveled from God and the desperate tragedy of it all. Christians are the last people to live in a make-believe world. But having seen it all, we must be sustained by a calm and confident assurance that the world is savable. We must remember that with majestic stride Christ has marched down the centuries releasing captives, making weak men strong, timid women brave, until an innumerable company stand upon every continent washed, justified, and sanctified by his grace. What

he has been in the past he will be again. The most hopelessly lost can be found, the most desperately foul can be cleansed, and the most abjectly sunk can be unlifted and saved.

It is high time the church quit asking questions and begin to make some great affirmations: to tell men



BISHOP ARTHUR J. MOORE

that, however bad the world situation may be, it is not irretrievable—that Christ is far out ahead of us upon the broken roads of the world's life, working His miracles of release and renewal. There are those who tell us that these are bad times for religion. Multitudes of devout people sincerely believe that for a long time the world has been moving from bad to worse and that just now we are rapidly approaching some stupendous crisis in the affairs of mankind. To accept their conclusions is to subscribe to a counsel of despair and to throw away one's faith in the sovereignty of God and therefore in the alternate supremacy of righteousness.

To be sure it would be a gesture of insincerity or artificially to deny

or ignore the tragic implications the present world situation holds for Christianity. We are all agreed that the church must live its life, and give witness not in one of these quiet evolutionary periods of history, but in one of those turbulent and revolutionary periods of history. It must therefore re-examine its commission, define its standards, defend its teaching, and justify its right to speak as the messenger of God's voice.

But have we not been drifting with the paralyzing circumstances with which we are surrounded? Have we not had too much introspection? George Bernard Shaw, in one of his plays, has one of his characters to say, "The Kingdom of God is striving to come. The Kingdom that looks backward in terror must give way to the Kingdom that looks forward with hope." If we approach this hour with crutch and bandage, torn banners, and quenched music, we will forfeit our place of leadership. This may be a day of divine judgment, but it is also a day of divine deliverance. This may be a day of terror, but it is also a day of hope. There may be difficulties, but there are also doors of opportunity. So I would speak of advance instead of problems, of dawn instead of darkness, of revivals instead of liabilities. Beyond the angry inferno I would have you see the golden spires of the New Jerusalem.

There are everlasting and central certainties in our faith. The church is deathless, the Kingdom is coming, the Gospel is adequate, there is life after death; and a redeemed world is the authentic and inevitable result of these certainties. We deceive ourselves when we lay the weakness and failure of present-day Christianity to the times. That is an alibi, cheap and unworthy of Christians. The First Century church took Christianity from the hills of Galilee to a place of dominance all over Europe.

THE GENERAL CONFERENCE

Boston, Mass. — This city, for the first time in nearly a century, will be host to the 1948 quadrennial General Conference of The Methodist Church, April 28-May 9. This is the supreme law and policy making body of the denomination.

Sixty-six bishops are expected, 33 of whom administer episcopal areas in the United States, 17 abroad. The others are retired. Divided equally between clergy and laity, the 800 elected delegates represent 150 annual conferences domestic and foreign. Overseas delegates number 92. More than one-fifth of the lay delegates to the Conference are women.

A colorful procession, led by the band of Boston University, will mark the official opening of the Conference Wednesday morning, April 28. Delegates, after Holy Communion in Trinity Church, will follow the bishops through Copley Square to the organizing meeting in Mechanics Hall where the further sessions will be held. Legislative committees will meet in nearby Back Bay churches.

Among notable speakers scheduled for evening programs are John Foster Dulles of New York, member of American Mission to the General Assembly, United Nations, '46-'47; Congressman Walter H. Judd of Minnesota, former medical missionary; the Rev. Louie D. Newton, Atlanta, Ga., president Southern Baptist Convention; Arthur S. Flemming, Washington, D. C., U. S. Civil Service Commissioner.

The episcopal address, the composite convictions of all the bishops and similar to the President's address on the State of the Union to a new Congress, will be delivered by Bishop G. Bromley Oxnam of New York, Wednesday evening, April 28.

The Rt. Rev. Henry Knox Sherrill, of New York, presiding bishop of the Protestant Episcopal Church, will address an ecumenical session Sunday afternoon, May 2. Youth night is Saturday, May 1. The six jurisdictional winners in a recent national public speaking contest will repeat their addresses.

More than 250 pulpits of Massachusetts will be filled on Sunday, May 2, by visiting preachers from all parts of the world.

The Christian Church Marches On In India

By BISHOP SHOT K. MONDOL, Hyderabad, Deccan, India

AGAINST the background of the new Dominion of India and the new Dominion of Pakistan the church of Jesus Christ has to function and carry on its work of preaching the gospel, healing the sick, teaching the illiterate, and winning souls to our Everlasting Christ. Empires rise and fall, kingdoms come and go. Powerful monarchs appear on the stage of the world and vanish away. But the Kingdom of our Lord stands for ever and for ever.

The Christian church and the Christian community have been taking stock of the present political situation. Fortunately for ourselves, we have the good-will of both the communities, the Hindus and the Muslims.

Jesus said, "Ye are the light of the world" and "Ye are the salt of the earth." If ever there was a time when Christians needed to demonstrate these qualities in India, it is certainly now! The communal tension is fearful and bitter. With tact and patience, Christian grace

and love in our hearts, we can render a great ministry of reconciliation in Christ's name. Many are doing it in a humble unassuming way.

One of the members of the Interim Government was an Indian Christian, Dr. John Matthai. He is also the president of the Indian Christian Association. Another Indian Christian, Dr. H. C. Mukerjee, is the vice-president of the Constituent Assembly of the Union of India. The speakers of the Punjab and Orissa Legislative Assemblies are Indian Christians. There are other Indian Christians in responsible positions. These men are watching the trend of events and doing what they can to safeguard the political rights of the Christians.

One section of the new constitution dealing with Fundamental Rights has been the subject of much debate and controversy, specially the section dealing with the freedom of conscience and changing of one's religion. The right to profess, practice and propagate one's religion has been granted in essence, though

disagreement exists on certain minor points. We can trust leaders in Constituent Assemblies to see that adequate safeguards are provided to protect the interests of the minority communities such as the Indian Christians, Parsees and others. However, our greatest safeguard is the good-will of the people and our own Christian character and integrity. There is no substitute for a radiant Christian life. We have an inner conviction born in prayer that we can hold our own in this new India only in terms of our overflowing self-giving Christian life which may but faintly mirror the life of our Lord. The hour is ripe for the church in India to have a baptism of the Holy Spirit.

Methodism marches on. In spite of political foment, our church work goes on unimpeded. Baptisms are multiplying, not a few from among the high caste people; new people and schools and new churches are being built; new recruitments to the ministry are being made. Educational institutions are full to over-

flowing, and principals find it necessary to run away from the office to save themselves from embarrassment of meeting would-be students with their guardians begging for admission.

The Nizam's Government (Hyderabad State) is friendly toward us. Recently they have given eight acres of land to the Anglican Church to build a church. In another place the same Government has given Rs.6000/- to the American Baptist Church towards the cost of a church building. However, from another place, called Bidar, comes the report that fifty untouchable families have embraced Islam. This has caused grave concern to the Hindus.

So through this swiftly moving panorama, the Kingdom of Christ and Methodism marches on! And we your servants in Christ are watching this breath-taking drama with fluttering hearts, praying for grace and guidance that we may continue to live, labor and serve in Christ's name the un-numbered multitudes whose only hope of salvation and uplift is in and through the church of Christ.

You do not find happiness, you MAKE it.



An Evaluation Of Visual Aids

By ALFRED KNOX



(Since the last appearance of this column two training courses have been held in strategic points in the state on The Use of Visual Aids in Christian Education. Miss Margaret Marshall of Little Rock taught the course in the Texarkana school and this writer offered it to a class of about twenty-five in the Fort Smith School. It is to be hoped that this is the beginning of a period of training which will reach all the way to the local church. Naturally courses with accredited instructors will not be taught in every local situation, nor should they be. But some cooperative use of the filmstrip, "The Use of the Visual Method in the Church", which we are reviewing below, would give all key persons an introduction to the educational approach to the use of visual aids. Certainly the very minimum of training would be the purchase of either Rogers and Vieth's book, "Projected Visual Aids" or Hockman's "Projected Visual Aids in the Church" and the reading of these by all workers concerned.

Lee Driggs, Audio-Visual Department Manager of the Publishing House at Nashville, has been anxious to get back into our state since he was with us in the clinic at Conway last year, and his present plans are to be present at several of the District Conferences when they meet. If you are planning to purchase some equipment it might be a good idea to wait until you have an opportunity to discuss the matter with him at district conference.

Several of you have expressed a great deal of interest in the work which we did in the Audio-Visual Seminar at the University of Southern California last summer. The published report of that seminar is now available from the publishing house, and although it is in no sense a textbook on the visual method, you can, by reading it, get some idea of the direction in which your church is moving in its planning. Together with the report of the 1946 Seminar at Emory this book shows the thought and work which is going into your church-wide program of audio-visual aids. In years to come we shall all be thankful that this work was done by our church.

The Publishing House has announced its new catalogue of Visual Materials, and it should go without saying that this is the first catalogue which should be in any Methodist Church. They are being sent out only on request, so get your requests in.—A. K.)

The Use Of The Visual Method In The Church, Color sound filmstrip, 65 frames, running time 20 minutes. Purchase price \$15, Mission Council of the Congregational Christian Churches, 287 Fourth Avenue, New York 10, N. Y.

This is our Picture-of-the-month, and in my opinion the most significant thing which has been done in the direction of training workers in the proper understanding of the use of this tool in Christian education. Following in the train of two previous fine pieces of material from this same producer, "Is Your Home Fun?" and "Two Dollars", this filmstrip teaches in the same cartoon style. The little imp-like hero, Johnny Visual Method, flits hither and yon through its frames to

shakes his head when he is being wrongly used and to stick out his chest when fine results are obtained with proper use. This filmstrip is miles ahead of any movie or filmstrip which has previously been made for this purpose. More than one hundred people saw this picture during the Fort Smith School and were unanimous in their praise of it.

The Tender Years, Commercially produced entertainment film, Produced by Twentieth Century-Fox, Not available for rental except to theatres.

We are making a radical departure here by recommending in this

Methodist churches will be through their studies of China this year before the release of the Protestant Film Commission picture, "My Name is Han." However "Beyond Our Own" does have a number of China scenes.

The Last Week, 3 mm color filmstrip, 25 frames. Purchase price \$3, Standard Publishing Company, Cincinnati, O.

One of the problems which is still a far way from being solved is an adequate supply of pictures for seasonal use, especially Easter and Christmas. It looks as though the answer is in filmstrips which have

picturing primarily the contacts between Paul and the runaway slave Onesimus, which led to the writing of the Epistle to Philemon. It also shows the kind of life which Paul led in his own house in Rome and suggests strong influence on the Roman soldiers who were his guards. This is as fine an inspirational Bible story film as we have anywhere, and is above the average for technical quality among British films.

More For Your Money, 35 mm filmstrip with recorded sound, Produced the World Service agencies of the Methodist Church, running time 15 minutes. Purchase price \$10, rental \$2, Methodist Publishing House or District Superintendents may secure a free print for use in their districts by writing Council of Secretaries.

The same team of cartoonist and organist who did the work on "Is Your Home Fun?" have worked together on this Methodist filmstrip which is a training film on the financial program of the church. Pitched at the small or average church level, it shows in detail the way to conduct an every member canvas for pledging the budget. Four or five of the problem cases which canvassers will meet are presented and possible ways of dealing with them are shown. This filmstrip could be the answer to a District Superintendent's prayer if he gets it and uses it for stewardship training. For teaching a positive program of Christian training in the use of money it is better than the color sound filmstrip, "Two Dollars."

For All Of Life, 2x2 Kodachrome slides, Methodist Board of Missions Production, 50 slides, rental \$1.25, Methodist Publishing House.

This set of Kodachrome slides, though obviously taken quite a number of years ago, is still a well-rounded presentation of the whole scope of the missionary enterprise. The pictures show educational, medical and agricultural phases of the work and shows some before and after cases. Recommended for a Fourth World Service emphasis program.

The Seasonal Problem

In the last few days I have had several letters asking for recommendations for movies to be shown at Easter, and this has reminded us of the serious problem still unsolved in seasonal materials. There are only a few prints of the Easter and Christmas films, which must be rented at an exorbitant fee because there is little demand for them at any other time in the year. It may sound rather strange to make such a recommendation in early spring, but seriously if you want your church to have movies for next Christmas you had better book them very soon.

Daily Vacation Church School

Many limitations which keep us from introducing projected aids in the Church School period on Sunday mornings do not exist in the daily vacation school, and there is ample materials which can be integrated into the curriculum. I suggest that in all planning for vacation schools that efforts be made to utilize all visual equipment available both for curricula and for recreational purposes. If you will write me of your plans for the summer, I would be glad to make some recommendations.

(Continued on Page 9)



Rev. Alfred Knox and Joe E. Brown as he appeared in the film, "The Tender Years."

department a picture running currently at the theatres. However it is our feeling that this picture, starring Joe E. Brown, is that much out of the ordinary. We of Protestantism have long decried the dearth of movies showing our ministry in a light comparable to the many portrayals of the Catholic priesthood. Here is a picture that pictures admirably a small town Protestant minister in the last century, and though the story is primarily that of the minister as father to his son, it shows indirectly the respect and influence that have characterized the village minister. It was the privilege of Mrs. Knox and me to see this picture in production last summer and to hear Mr. Brown speak of his shift from comedy roles to serious. If we see that pictures like this are well attended, then Hollywood will be more apt to make more like it.

China, 16 mm sound movie, Twentieth Century-Fox Release, March of Time Series, running time 11 minutes, rental \$3.00, Association Films, 1700 Patterson, Dallas, Texas.

This documentary review of the China scene proved to be our best visual aid in our current study of the book, "Ten Thousand Years", not that it showed anything of the religious scene, but helped us to understand the complex social and political problem which is current China. The editing, production and technical features of the March of Time "Forum Editions" are always of the best. We regret that all our

a reasonable purchase price. This strip is the second produced by this company which plans to issue one each quarter to parallel the materials of the International Sunday School lessons.

The frames are made up of the great art masterpieces and the appropriate scripture passage to accompany. Some of you will understand that color production on this size filmstrip will never be perfect, yet I believe that we see here sufficient color detail to make these strips adequate for teaching tools.

The Chickasha Larger Parish, 2x2 Kodachrome slides, 58 slides, rental \$1.50, Methodist Publishing House.

The group ministry program directed by Dr. Don Schooler at Chickasha, Okla., has been visualized for us in this set of pictures which were made by the Crusade for Christ photographer, Earle MacLeod, and one of the local pastors. It pictures well the way in which city and rural church may work together in a partnership team. It only serves to make one of us in Arkansas wish that the pictures had been made in our state where larger parish work has been going on even longer than the work at Chickasha. Recommended for any emphasis on Town and Country Commission work.

The Grace Of Forgiveness, 16 mm sound movie, British Religious Film, Society Production, running time 27 minutes, rental \$7.50, Methodist Publishing House.

This is one of the best of the series on the Life of St. Paul,

AN EVALUATION OF VISUAL AIDS

(Continued from Page 8)

commendations about specific materials for your school. But this should be done in the near future while a wide range of materials are available for booking.

A Visual Program With A Purpose

I still receive a number of letters asking simply for a recommendation for a film to show on Sunday night, or for a film to show to a youth group. We must come to see sooner or later that such recommendations are not possible. Why do you want to show a picture? What do you

THE WAY

A little girl was lost in the big city.

A passerby asked her where she lived. She told him the street and house number. So he proceeded to tell her to go four blocks ahead, then turn right two blocks, left half a block, cross the street, etc., etc.

hope to accomplish by its showing? What is your regular program and where can visual materials be integrated into it? These are all questions which we must raise before we can proceed wisely in using visual materials.

By the time he got through she had forgotten the beginning and cried as hard as ever.

Just then a gentleman came along and learned her plight. He said, "Give me your hand, my dear, I live close by your home and will take you there."

The first man was a way-shower; the other man was the WAY. All her anxiety was gone. She did not have to remember the maze of directions. She simply put her hand in that of her guide and was brought home. So Jesus is the Way. Trust Him as your Savior. He will guide you through life and bring you safely to Heaven.—Baptist Bulletin Service.

BISHOP PICKETT IN AUTO ACCIDENT

Bishop J. Waskom Pickett, of India, had a narrow escape from serious injury recently when involved in an automobile collision in California. The Bishop was driving with his son-in-law in a new Dodge car (which he had hoped to take back with him for his work in India) when it was struck by another car and almost entirely demolished.

Bishop Pickett was thrown through the windshield and was unconscious for two hours. It was necessary to take twenty-one stitches in his face and head, and he suffered a number of cuts and bruises.

This accident has necessitated the cancelling of a number of engagements which had been planned for Bishop Pickett, who has been recounting the amazing story of Christian reconciliation during the riots and refugee situations in the transition period through which India and Pakistan are now passing. He expects, however, to be recovered in time to attend General Conference.

It was less than a year ago that Bishop Pickett was waylaid, beaten, robbed and nearly killed by Moslem robbers in Calcutta. Then, last September, he was shot at in Delhi by Sikhs and narrowly escaped death.

Thus, the Bishop says, he is something of a "brand plucked from the burning"; and he has had something of the experiences which St. Paul speaks about in the fourth and sixth chapters of II Corinthians.

HOME LIFE BASIC TO DEVELOPMENT OF SPIRITUAL

New York — Home life is seen to be basic to the development of spiritual insights and moral practices by Rabbi Ahron Opher, member of the inter-faith committee which is sponsoring the sixth annual National Family Week in United States and Canada this year May 2-9.

"Religious leaders have long pointed to the home as the primary factor in the acquisition of spiritual insights and moral practices," said Rabbi Opher, who is an official of the Synagogue Council of America with headquarters here.

The Jewish leader pointed out that the key words in many religious circles are family words—the fatherhood of God and the brotherhood of man.

"Educators have learned the importance of the home in the development of character, in the learning or getting along with others," he declared. "The home is not a dwelling, but a living fellowship."

"It represents differences in age and sex, in interests and temperaments, in ability and experience. Yet it is united by the power of love, which establishes and preserves the family. The habit of co-operation acquired in the home will determine one's usefulness and adjustment in society."

National Family Week is sponsored by Protestants, Catholics, and Jews. Promoting agencies for Protestants are the International Council of Religious Education, United Council of Church Women, and the Federal Council of Churches of Christ in America.

Nothing makes the average person madder than to suggest there is a better way of doing things—than the traditional method.—American Lumberman & Bldg. Product Merchandiser.

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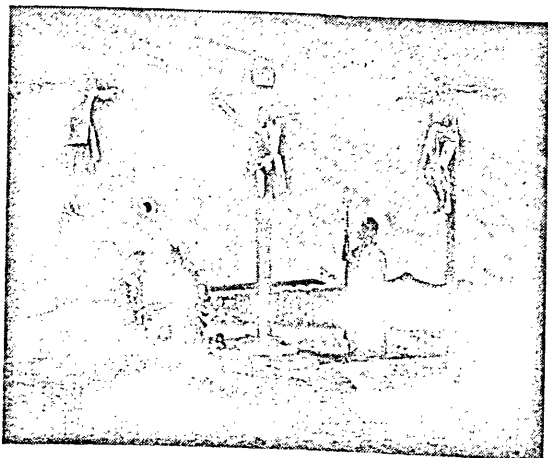
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CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

CHURCH SCHOOL DAY

By Ira A. Brumley

Church School Day for 1948 should be a more significant day than any previous Church School Day. We should make it a day on which we bring the church to a new appreciation of the importance of Christian education. One of the chief objectives in the fourth year of the Crusade is to bring the church membership to a better understanding of the importance of the church school so that the entire church will support a program of Christian teaching.

The financial needs of our districts for the promotion of Christian education can be met in a better way through a larger offering on Church School Day.

Many of our church schools have not increased their Church School Day offerings in keeping with the advance in the financial life of the church. No program of the Conference gives back to the local church more in proportion to the amount invested than does the Conference program of Christian education.

The Executive Secretary has often been told that if the Conference would build the program the people would be willing to pay for it. Is it not true that the North Arkansas Conference program of Christian education has been an expanding program and that it is recognized along side of programs of other Conferences? Is this any challenge to local churches of the Conference to give this program the financial support needed?

Dozens of volunteer workers give of their time and service to make possible the program of Christian education in the North Arkansas Conference. There is need for greater funds to help these persons in their training and to take care of necessary expenses in the program.

Many churches in small situations fail to observe Church School Day, thus missing the opportunity to bring this program before their people and failing to make any contribution to the district and Conference program through Church School Day.

There are thousands of children in the North Arkansas Conference receiving no Christian training. The Methodist Church is responsible for many thousands of these children and youth as well as adults.

Your contribution to Church School Day will help in building a church school program to bring more persons under the influence of Christian teaching.

What will be the answer of your church on Church School Day, April 18, as to the importance of Christian education?

Copies of the program have gone out to the pastors of the Conference. We will be glad to provide copies to any church in the Conference upon request. Any small church will be sent five copies without cost and the larger churches seven copies. A number of pastors and church school superintendents have already ordered programs.

Does your church want the district and Conference program of Christian education to be an expanding program? Your answer to this question will be your Church School Day offering.

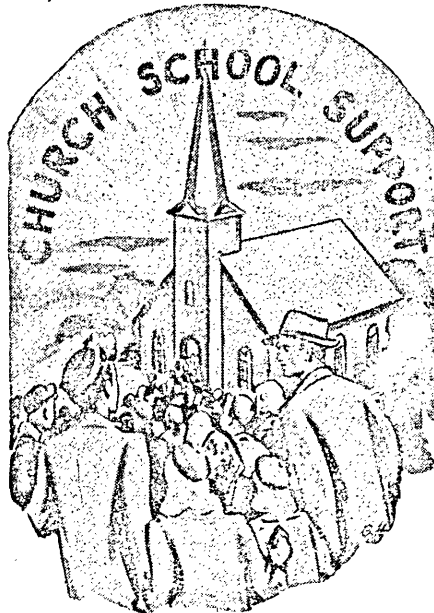
A Church School Brings Life To A Church

Suggested by Rev. F. Roy Doland, First Methodist Church, Farmington, Ill.

THE Church School and church in an Illinois town had been closed for more than a year. The last pastor had done all in his power to stimulate interest but the attendance still numbered just seven or eight. In an attempt to revive the church, the district

were others, however, who thought something could be done. "Couldn't we have a meeting and get everyone in the community who might be interested to attend and put the proposition before them?" they asked.

About 30 people answered the call.



superintendent secured the services of a returned chaplain who had not yet been assigned to a pastorate. This man visited from house to house and invited the people to come to the meetings that he was conducting each night for a whole week. The response was 25 or 30 the first night, a few less the second night, and seven or eight for the balance of the week.

Everyone concerned was thoroughly discouraged. It looked like the end of Christian work in this little town of 300 people and four taverns. All services were given up and the church building closed. Soon the windows bore the evidence of neglect and stray rocks from the boys of the community. The insurance lapsed and no new insurance could be secured because the building was not in use.

The district superintendent began procedures for sale of the church building. And as news of the intended sale became known, some of the faithful members shook their heads and said, "It is too bad, but nothing can be done about it." There

A neighboring pastor preached for them and said unless something was done to revive the church, it would be sold. The group voted unanimously to begin a new church school. A church school superintendent was elected and three teachers secured that evening. Word went out that there would be Sunday school the next Sunday. Seventy children and adults attended the first Sunday! Seventy-eight came the second Sunday and 76 the third Sunday!

The church, too, has been revitalized! One month after its reopening three persons were received into membership. Trustees and other officers were elected. The building has been re-insured and money is being raised for needed repairs.

God has many ways of speaking to people, two of which are thought worship services and Christian education. Thus the church at Norris, Illinois, which was organized to meet the needs of men, women and children is, after a period of inactivity, again bringing God into the lives of residents of that town.

REACH ADULTS NOW

"We never graduate." This is a statement taken from the folder describing the April and May emphasis on reaching adults for the church school. This folder is entitled "We Must Reach Adults Now" and will be sent to you as soon as it comes from the press. M. Leo Rippey, Director of the Department of Christian Education of Adults, insists that we can reach 3,000,000 adults through this plan if we honestly try it. The plan involves four things to be done in every church in Methodism: (1) Start a new young adult group; (2) Start a new adult class; (3) Improve the quality of work we are doing with these adults; (4) Organize and increase the Adult in Methodism had an average of 40

members of the Adult Home Department we would have 1,600,000 members in that department alone.

Frankly, everybody is enthused over these plans for April and May. Reaching large numbers of adults will result in at least three things. First, the membership and attendance in the children's division and the youth division will be increased as parents bring children who were previously not enrolled; second, more adults attending church school meetings will mean larger contributions to World Service; and third, more adults in the church school will mean more adults in the preaching services. With a very few exceptions the church school is an indispensable aid in promoting church attendance.

NEW HOME FOR AUDIO-VISUAL DEPARTMENT OF GENERAL BOARD OF EDUCATION

Nashville, Tenn. — The Methodist General Board of Education has recently purchased a ten-room dwelling located near Scarritt College, to house its Audio-Visual Department, it has been announced by D. John Q. Schisler, executive secretary of the Board's Division of the Local Church of which the department is a unit.

Purchase of the building was made necessary by the growth of the Audio-Visual Department and other departments of the Division, Dr. Schisler said.

Second floor of the building will be used as office space while the first floor will serve as a place for meetings of various sorts incident to the business of the Board.

The Audio-Visual Department, of which the Rev. Howard E. Tower is director, produces Kodachrome slides, stereopticon slides, film strips, motion pictures, and recordings for radio, for use in the field of Christian education. During the past year it has cooperated in promoting audio-visual workshops in thirty annual conferences of the Methodist Church, together with a large number of leadership enterprises, according to Mr. Tower.

For several years the department has been housed in the Medical Arts Building here. It is expected that it will be settled in its new quarters by April 1.—Division of the Local Church.

LARGE NUMBER OF YOUTH VOLUNTEER FOR SERVICE

Nashville, Tenn. — During the past quadrennium the Youth Department of the General Board of Education has received word of 2,893 youth having volunteered for full-time vocational religious service, it was stated by the Rev. Hoover Rupert, director of the Department, in his annual report read before the recent Board meeting in Chicago. Reported also were 1,438 volunteers for special summer service. This is indicative of the interest of youth in volunteering for Christian service, it was said.

No figures, of course, can be compiled on the total number in local situations, but there were hundreds of other decisions on the part of youth to enter Christian service which were followed up through the offices of annual conferences and through district superintendents.

"With the imperative need for religious workers apparent everywhere today, it becomes equally apparent that this phase of the youth program of our church must be intensified if we are to meet the demands for service in the church," Mr. Rupert said. "The Youth Department is particularly interested in the volunteer service of Methodist youth, since professional religious workers of tomorrow will come from the ranks of the Methodist Youth Fellowship of today."

Mr. Rupert called attention to the annual publication of the Vocational Council, which lists every service project of Methodism and which may be had from any of the boards or agencies of the church.—Division of the Local Church.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

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

The eighth Annual Meeting of the North Arkansas Conference of the W. S. C. S. opened at 2:00 p. m., Tuesday, March 16, at West Memphis, Mrs. J. E. Critz, Conference President, presiding. The session opened with a devotional led by Miss Edith Martin, our missionary to Africa. The secretary of the conference called the roll.

Mrs. J. E. Lalman, president of the local society, extended greetings to the Conference for her society, and the Marion Society which was co-hostess to the Conference.

Mrs. Johnnie McClure, vice-president, took the chair and presented Mrs. Critz, who brought her annual message to the Conference. She brought a wonderful message, using the subject, "Our Task". This was followed by singing the Conference hymn, "Christ for the World We Sing." The chairman presented Rev. Jefferson Sherman, Rev. Ira Brumley, Mr. J. S. M. Cannon, and Rev. Glenn Sanford, representatives of various Church boards, and they addressed the Conference.

Mrs. J. A. Bretherick, chairman of the courtesy committee, introduced Mrs. Hinkle Pewitt and Mrs. R. E. Connell, former presidents of the Conference, and Mrs. W. T. Bacon, a former Conference treasurer.

Judge Camille Kelly, Judge of the Juvenile Court, Memphis, Tennessee, spoke on "Woman's Place and Responsibility in the World of Today."

The secretary read a letter of greetings from Miss Nellie Dyer, in Korea, and also telegrams from Bishop and Mrs. Paul E. Martin, and Miss Mary Ferguson, a former rural worker in Arkansas.

Mrs. W. F. Cooley, Conference Promotional Secretary, with eight district secretaries made their reports. We now have 255 societies, with 11,000 members, including the Wesleyan Guilds.

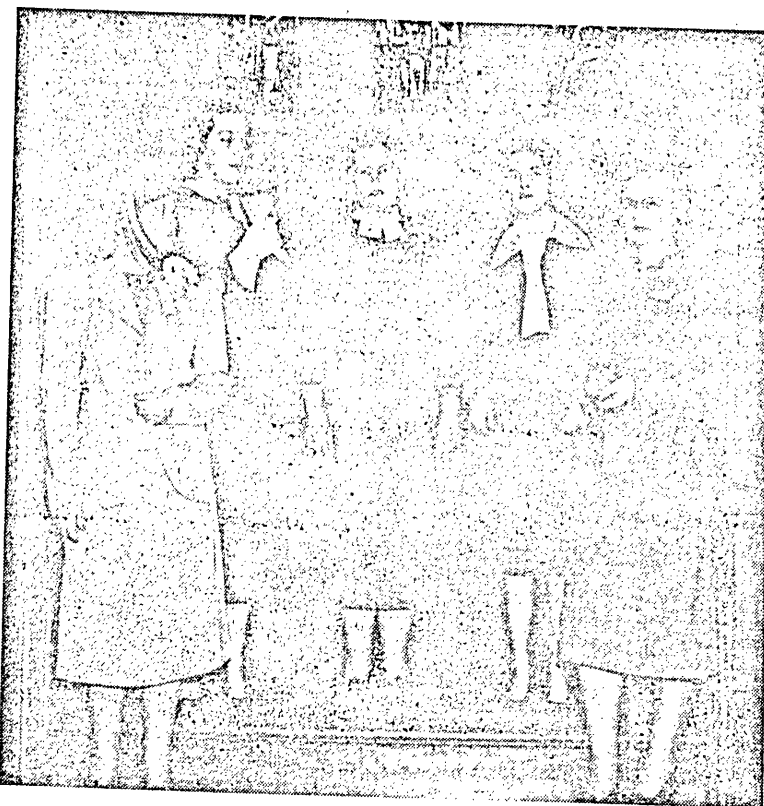
Mrs. E. D. Galloway, President of the Little Rock Conference, was introduced to the Conference, and she brought greetings from her Conference.

Rev. Ethan Dodgen, district superintendent of the Helena District led the meditation for the evening hour, using the subject "Challenge of the Christian Religion." Mrs. Geo. Dismukes, South Central Jurisdictional Guild representative, Mrs. Effie Rogers, Conference secretary of Guilds, and Mrs. Glenn Sanford, Conference Secretary of Status of Women, presented their lines of work. Dr. Granville Davis, of the Little Rock Junior College brought a most challenging message on "Today's World."

Wednesday morning session opened with Mrs. Milton Beck at the organ playing "When Morning Gilds the Skies", and Miss Grace Badgett leading in the meditation. Mrs. Johnnie McClure spoke on program building through study, worship and through materials. Mrs. E. H. Hook, and Mrs. Cledice Jones, brought a joint report on Missionary Education and Spiritual Life work. Mrs. J. A. Bretherick, Conference Secretary of Literature, presented her report in the form of a skit, assisted by Mrs. J. E. Lalman, and Mrs. Dalton Sackett.

Miss Ethel Millar's report on

NORTH ARKANSAS CONFERENCE OFFICERS



Mrs. J. E. Critz, President; Mrs. Johnnie McClure, Vice President; Mrs. W. F. Cooley, Promotion Secretary; Mrs. J. S. Upton, Recording Secretary; Mrs. E. G. Kaetzell, Treasurer.

Christian Social Relation was presented by a panel discussion, in which Mrs. Glenn Sanford, Mrs. E. D. Galloway, Mrs. Geo. Dismukes, Miss Mae Wilhelm, took part.

A brief memorial service was held for Mrs. E. F. Ellis, who was Conference president from 1927-35. She passed away March 9th. The Conference voted to give a Memorial Membership in honor of Mrs. Ellis. Mrs. Edith Martin spoke to the Conference on the subject, "Leading in far away Africa."

The afternoon session opened with Mrs. Cledice Jones giving the devotional. Ewing T. Wayland Associate Editor of the Arkansas Methodist, was introduced and spoke regarding the work of the Arkansas Methodist. The following ladies are the delegate to the Jurisdictional Conference for the next Quadrennium; Mrs. J. E. Critz, Mrs. W. F. Cooley, Mrs. James Burkett, Miss Mildred Osment, Mrs. E. T. Wayland and Mrs. W. D. Murphy. The alternate delegates are Mrs. Glenn Sanford and Mrs. H. H. Fulbright.

Mrs. K. W. Warden, of Memphis, Tennessee, WSG Secretary of the Southeastern Jurisdiction, was introduced and brought greetings from her Jurisdiction.

Miss Virginia Guffey, reported her work at the Booneville Sanatorium. Miss Grace Badgett, and Miss Estelle McIntosh, in their fine way reported progress in the rural field. Mrs. Elmer reported on the Deaconess Board.

The Wednesday evening program was on the work of the Children and Youth work. Mrs. James Upton, Conference Secretary of Youth work, presided.

Rev. Harold Eggensperger, pastor host, led the meditation on "Christ the Light of the World." Special music was given by the young people of the host church. Mrs. Geo. Trobaugh, secretary of Student

work, presented Bill McMahon, President of Arkansas Methodist Student Movement. He spoke on many different ways the ladies could help in this work.

Mrs. E. E. Sexton, Secretary of Missionary Personnel, in reporting her work, told of the call for forty college graduates, between the ages of 21-25, to go to Japan for a three-year period.

Dr. Hugh C. Stuntz, President of Scarritt College, brought a strong message on "Youth's Opportunity."

Thursday morning session opened with Dr. Paul Galloway, pastor of Fayetteville Central Church, bringing a message on "Missions-At Heart-At Home-and Abroad." A letter was read from Mrs. Geo. Sexton, who has been our Jurisdictional President for seven years. Our Conference has joined the other Conferences of the Jurisdiction in establishing the "Lucille Browning Room" at the National Training School in Kansas City.

Mrs. E. G. Kaetzell, in her report as treasurer, reported that the per capita given on the pledge was \$2.46, and for all purposes \$3.83 for past year. The Conference pledge to the Division for the year of 1948 is \$30,000. This is an increase of \$2000 over last year.

Mrs. A. L. Smith, Conference Secretary of Supplies, reported in a very attractive way the work for the past year in that department. She reported that there had been \$6,526.20 collected in cash and supplies. After a very impressive pledge service, and a service of dedication the Conference adjourned to meet in Fort Smith in 1949.—S. M. W.

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.—Baptist Observer.

NORTH ARKANSAS CONFERENCE OFFICERS

President, Mrs. J. E. Critz, 304 N. Willow, Fayetteville.

Vice President, Mrs. Johnnie McClure, Danville, Ark.

Promotion Secretary, Mrs. W. F. Cooley, Russellville, Ark.

Treasurer, Mrs. E. G. Kaetzell, Springdale, Ark.

Secretaries of Lines of Work

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Christian Social Relations, Miss Ethel Millar, Hendrix College, Conway, Ark.

Wesleyan Service Guild, Mrs. James T. Burkett, Marianna, Ark.

Literature and Publications, Mrs. J. A. Bretherick, Box 375, Marion, Ark.

Youth Work, Mrs. Hamil Conditt, Tuckerman, Ark.

Student Work, Mrs. H. H. Bumpers, Conway, Ark.

Children's Work, Mrs. H. D. Castleberry, 714 W. Washington, Jonesboro, Ark.

Spiritual Life, Mrs. Oscar Evanston, Wynne, Ark.

Supplies, Mrs. C. H. Ashabranner, Manila, Ark.

Chairman of Committee

Missionary Personnel, Mrs. E. E. Sexton, 615 Belle Ave. Ft. Smith.

Status of Women, Mrs. Glenn Sanford, Conway, Ark.

Historian, Mrs. R. A. Dowdy, Batesville, Ark.

MEETING OF WESLEYAN SERVICE GUILD NO. 1, FIRST CHURCH, LITTLE ROCK

The Wesleyan Service Guild Number One met for their 6 o'clock Dinner Meeting at First Methodist Church on March 23rd. The invocation was by Miss Nora Milligan. The devotional was led by Mrs. Alice Russell who gave her own personal interpretation of the "Seven Last Words" and put into it a challenge for each person present to more nearly live a righteous life.

Mrs. Bess Benson, president, presided and during the business meeting the 1948 budget amounting to \$550.00 was adopted.

Mrs. Nell Jones announced that 350 tray cards of cheer had been made by the members and sent to the Sanatorium at Booneville to be used on the patients' breakfast trays during the Easter week, and 75 are being sent to the Negro Sanatorium at McRae.

Mrs. E. D. Galloway, president of the Little Rock Conference W. S. C. S., introduced by Miss Martha Stafford, program chairman, gave a very inspiring and thought-provoking talk on "Thy Way Upon Earth."

Mrs. Eileen Wilmarth became a new member and Mrs. Virgine Robinson was a guest.—Alice E. Germer, Publicity Chairman.

FT. SMITH DISTRICT TO MEET

The district meeting of the Woman's Society of Christian Service of the Fort Smith District will be held in Clarksville Methodist Church, Monday, April 12. Miss Edith Martin, Missionary to Africa will be present and address the group.

CURRENT NEWS IN ARKANSAS METHODISM

MEETING OF MEN'S BROTHERHOOD

The Men's Brotherhood met for a fellowship dinner on Tuesday, March 23, at the Good Faith Church, Pine Bluff. Carr Culpepper, chairman of the Board of Stewards, was in charge of arrangements and presided at the meeting. Honor guests in addition to the Church School superintendent, Harry Lindsay, and the pastor, Rev. K. K. Carithers, were Rev. J. L. Dedman, district superintendent, and Rev. Otto W. Teague, pastor of the Lakeside Methodist Church.

After a splendid chicken dinner which was the gift of the ladies of the church served under the supervision of Mrs. Harry Lindsay was consumed, Carr Culpepper introduced Bro. Teague as the speaker of the evening. He spoke from a layman's point of view on the need of the church to be felt in the community. Some fifty-five men of the church and friends in the surrounding communities attended. Everyone agreed that the meeting was a high hour in their experience and they were deeply grateful to Mr. Culpepper and the ladies of the church for the occasion.

We are looking forward to more of these occasions.—Reporter.

DR. SOPER TO TEACH IN INDIA

Dr. Edmund Davison Soper, who will retire in June as professor of the history of religion at Garrett Biblical Institute, Evanston, Illinois, has been accepted by the Board of Missions of the Methodist Church to teach for one to three years on the faculty of Leonard Theological College, Jubbulpore, India, it is announced by Dr. Ralph E. Diffendorfer, Board secretary. Dr. Soper goes to India on a voluntary basis. Mrs. Soper will accompany him.

Leonard College—named for the father of the late Bishop Adna W. Leonard of Pittsburgh—is the highest-ranking educational institution of the Methodist Church in India. It trains ministers from several evangelical denominations, and from all Indian language areas, but uses English as the classroom language. It accepts only college graduates for professional training.

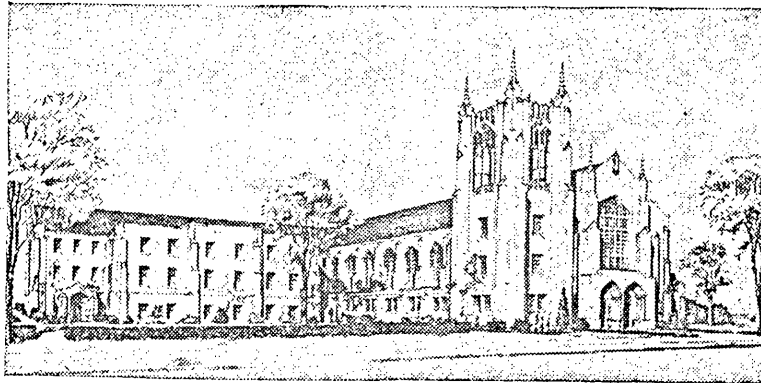
Dr. Soper has an international reputation as a teacher of ministers. He was born in Japan of Methodist missionary parents. Mrs. Soper was formerly a missionary in Japan. Dr. Soper has served at various times as dean or professor at Drew Theological Seminary, at Northwestern University, at Duke University's School of Religion, at Garrett Biblical Institute, and he was for four years president of Ohio Wesleyan University. "The Faiths of Mankind," "The Religions of Mankind," and "Racism; a World Issue" are among his best-known books.

CHURCH ATTENDANCE

You have lots of company when you go to church on Sunday for a great many people are doing likewise. According to a recent survey, 73 million people in the U. S. are connected with some church, and on their weekly Sabbaths an average of 43 million of them are in church.—Mrs. J. Payler, in Your Life.

Proposed Building For Blytheville First Church

Pictured below is the architect's drawing of the proposed new building for the First Methodist Church, Blytheville. Construction on the building will begin soon. The main site will be secured.



sanctuary will be built where the parsonage now stands. Additional space will be provided for educational rooms. The building when completed will have a value of be-

tween \$250,000 and \$300,000. More than \$100,000 is on hand in cash and plans are being made to collect the balance needed. The new parsonage site will be secured.

U. S. Branson, a Blytheville man and a member of First Church, is the architect. Rev. Allen D. Stewart is pastor.

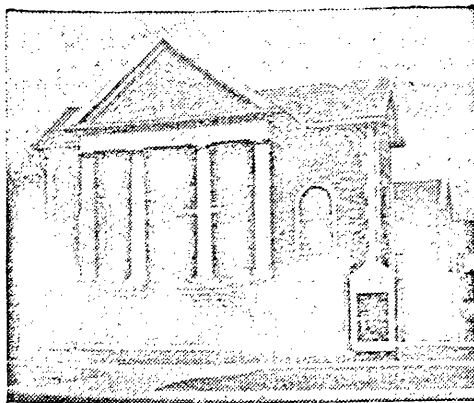
McCrory Church Observes Race Relation Day

The McCrory Methodist Church observed Race Relations Sunday on February 8 by having Rev. Samuel Araya, and wife, Anita, from Santiago, Chili, as guest speakers at all services throughout the day.

Rev. and Mrs. Araya are students at the present time at Scarritt College For Christian Workers in Nashville, Tenn. They look like any young North American couple gone Floridian; and they speak with a

ness and sincerity in their work in Iquique, the Arayas were awarded Crusade for Christ scholarships and given grants to study at Scarritt College. Getting to study at Scarritt in the field of Christian Education is a great privilege, the Arayas contend. "Here students from all over the world live and study and work in harmony. Here with many different nations there is peace."

This writer and pastor came to



restraint that Americans don't usually associate with Latins. Besides seriousness for their work at Scarritt, they have learned to make jokes in English and have acquired the American habit of gum chewing for relaxation.

Senor and Senora Araya were childhood friends during Sunday School days in Santiago. She was Anita Zottel Clark, of Spanish-Austrian-British descent. Her husband, a college student at Union Theological Seminary in Buenos Aires, a school which has trained many of Latin America's great leaders, returned to Santiago in 1940 with his minister's degree.

In the seven years which have lapsed since, he was married to Anita and they moved northward to Iquique (pronounced Ee-kee-kay), a town of 20,000 where a struggling little church awaited them, surrounded by poverty and misund-

standings. Because of the earnest know and appreciate this lovely couple last summer while attending a Seminar at Scarritt. They very graciously accepted the invitation to come to Arkansas and McCrory. They were accepted by large congregations at all services in a lovely manner, and all were thrilled with their experiences in Chile and at Scarritt, and by the gracious Christian spirit they possessed. In appreciation of their presence and messages, they were awarded with a voluntary offering of \$100.00, which they said would be used toward purchasing something to better serve their people in Chile as they returned in remembrance of the good people of McCrory.

Rev. Samuel Araya, the youngest Methodist Minister in Chile, will receive his Master's Degree from Scarritt in June, and hopes to continue his work at Scarritt and Vanderbilt for a Doctor of Philosophy degree. Anita is a special student.

ARKADELPHIA SUB-DISTRICT MEETING

The M. Y. F. of Keith Memorial Church, Malvern, entertained the Arkadelphia Sub-district meeting on Monday night, March 15.

There were 74 present who answered roll call. The young people of the Ebenezer Church on the Traskwood Circuit gave a very interesting, and constructive program on the Easter theme.

After the program and business session which followed, lovely refreshments were served by the local M. Y. F. After the refreshments the group reassembled and a sing-song was enjoyed by all present.

The boys' division of Keith have their pledge paid in full. The girls' division which has been organized recently will have their pledge paid in the near future. The M. Y. F. of Keith is growing in numbers and interest, and fine work is being done by these young people.

The next Sub-district meeting will be held at Ebenezer with the Keith Memorial young people in charge of the program.—Estelle Rusher, Counselor.

FELLOWSHIP SUPPER AT GEYER SPRINGS

Our church had our regular monthly fellowship supper on March 18. It was one of the best we have had. Dr. and Mrs. E. C. Rule were our guests for the evening. Dr. Rule made a talk on the Crusade for Christ and what it had done in the five years and especially threw out a challenge for the Church School work this year.

Our parsonage is under construction and will soon be finished. Our church is growing fast. We have had nine additions to the church since Brother Dean has been pastor. Our Church School attendance has reached 110. We are proud of this but we are not satisfied with it. There are still a lot of unreached people we need to get into our church.

Mr. and Mrs. Luther Miller, who are new members of our church, have sent the Arkansas Methodist into every home in our church which did not receive it. We appreciate this good deed in spreading the gospel.

We are sending our W. S. C. S. president, Mrs. Ed Meyer, to our Conference at Hope.

All phases of our work are going along fine. We praise God for it.—Mrs. Roy Huffstutler.

The habit of collecting is one that yields the greatest delight to its possessor since the collector goes thru the world always on watch for the beautiful and the rare.—Con Mu Topics, hm, Connecticut Mutual Life Insurance Co. of Hartford.

They left two children, Priscilla and Virginia, ages five and three, back home with their grandmother, which helps one to appreciate more their opportunity of coming to the states to study. It was learned from them that the highest paid Methodist minister in Chile receives less than \$60.00 per month. They were parsonage guests while in McCrory.—Jesse L. Johnson, Pastor.

HENDRIX COLLEGE NEWS

Summer School Plans Announced

The 1948 summer session will be held from June 1 to August 7. Dr. O. T. Gooden will be director of the session.

Fourteen regular members of the faculty will constitute the teaching staff. Courses will be offered in education, humanities, social sciences, and natural sciences. A maximum of 12 semester hours credit will be available. Courses for beginning freshmen will be offered.

The summer faculty will be as follows: Dr. W. C. Butthman, history; Dr. Robert L. Campbell, English; Miss Myrtle E. Charles, French; M. R. Everhart, business; Paul Faris, humanities; Miss Katherine Gaw, music; Dr. O. T. Gooden, economics; Ivan H. Grove, recreation and sociology; Joe G. Robbins, mathematics; Miss Arlie Salmons, German; Robert W. Shideler, chemistry; Rev. J. S. Upton, religion; Dr. John S. Warren, education, and Dr. Richard Yates, political science.

Varsity Band To Tour

The Varsity Band will make a three-day concert tour of southern Arkansas cities April 5-7. The thirty-four piece band is made up of members selected from each section of the larger Concert Band.

The tour will begin with an appearance at the Ft. Roots Veteran's Hospital at North Little Rock, Monday, April 5, where the Band will play under the auspices of the American Red Cross. The Band will play at Ouachita College in Arkadelphia and at high schools in Malvern, Gurdon, Camden, El Dorado, Warren, Fordyce, Sheridan, and Stuttgart.

Students Take Honors In Speech

Three student won five top ratings in the Arkansas Speech Festival in Little Rock last month.

William McMahon, a senior from Conway, received a "superior" rating, the highest score given, for his reading in the prepared poetry division, and a "superior-plus" rating for his selection in the extemporaneous poetry division.

Wayne Tate, a junior student from Conway, won "superior" ratings for his reading in the prepared poetry division and in the extemporaneous prose division.

Mary Matthews, a senior from Heber Springs, received an "excellent" rating for her work in the extemporaneous poetry division.

A total of only seven "superior" ratings were given for all three divisions and each division had about twelve entries. Four of these seven "superior" ratings were won by the Hendrix contestants.

The Festival was sponsored by an organization of teachers in Arkansas high schools and colleges. The purpose of the Festival was to give examples of work done during the year and to present outstanding speech students.

Choristers Present "Crucifixion"

The Choristers presented John Stainer's cantata "The Crucifixion" on Palm Sunday night at the First Methodist Church in Conway.

Major soloists were Robert McDaniel of Fort Smith, baritone, and Eloise Arnold of Monticello, soprano. John Metcalf, associate professor of music, is conductor of the group.

The cantata contains the well-known "Seven Last Words" frequently sung on Easter programs.

Cross Speaks At Easter Chapel

Rev. J. Russell Cross, pastor of the First Presbyterian church in

METHODIST HOSPITAL AND BATH HOUSE NEWS

Since our last report the superintendent has attended the great convention of our hospitals, The National Association of Methodist Hospitals and Homes, meeting in Cincinnati, Ohio. Among our Southern leaders appearing on the program were J. M. Crews, superintendent of Methodist Hospital, Memphis; Dr. Umphrey Lee, President of S. M. U.; and Bishop Charles C. Selecman. Bishop Selecman made a great address on the development of the Golden Cross as he himself led in its early work and ultimate foundation.

At this time we report briefly on the work in January and February: In January we admitted 169 patients who spent a total of 1,572 days in the hospital. Our average daily occupancy was 52.07 for a percentage of 98.2; There were 19 babies born in our hospital and 46 operations were performed. A total of 1,065 baths and massages were given by our bath house department. For February: we admitted 143 patients who spent a total of 1,568 days; our daily census was 52.02 for a percentage of occupancy of 98; the same number of babies were born as in the previous month, 19; there were 47 operations. Our bath house department gave 1,240 baths and massages.

We feel that the first two months of this year have been among the best since our hospital opened in 1945.

Since Conference we have received \$4,803.00 as special gifts from many friends over the State. With these gifts we have installed a Flak-Ice machine capable of producing 2,000 pounds of chipped ice per day, more than twice the amount we will use on the warmest days of the summer; we have ordered and are expecting almost daily an ultraviolet ray machine for use in our physical medicine department. We have already added an infant and adult portable resuscitator, also a wire recorder for use in our record department in facilitating the work of the doctors in completing their patient charts.

We are about to obtain a "whole blood bank" which will make possible easier and less expensive blood transfusions. We already have a blood plasma bank but being able to use "whole blood" is much better and more satisfactory. The equipment will cost \$1,000.00. It consists of an automatic, specially designed, refrigerating unit which will hold about 400 units of fresh blood and will keep it at the proper temperature for a month. With this convenience only a few minutes will be necessary for a transfusion, the typing of the blood of the patient and its cross matching with the blood from the bank. All other laboratory work will have been done and a

Conway, was the principal speaker for the special Easter chapel during Holy Week.

Music was provided by the Chapel Choir and Sam Auslam, student president of the pre-theological fellowship, presided.

AAUW Holds Children's Art Show

First in a series of annual Faulkner county children's art exhibits was held at Hendrix last month by the Conway branch of the American Association of University Women. More than 100 entries were received for the exhibit.—Margaret Pullig.

College Students' Campaign To Buy Bus

The campaign of the Wesley Foundation of Conway to purchase a bus to improve transportation facilities to student activities at the First Methodist Church has gotten underway with good promises of success. The Foundation seeks to serve over 800 Methodist students in Arkansas Teachers College and Hendrix College.

The bus, when it is secured, will also cut in half the costs of trips to conferences, assemblies, etc., in both the Little Rock and North Arkansas Conferences. Many students who would receive great benefit from conferences are denied them because of the high cost of public transportation.

Students Seek Financial Help In Campaign

The effort to secure a bus in an independent student undertaking which has been approved by our Wesley Foundation Board. To complete the campaign Arkansas State Teachers College and Hendrix College students are asking their

friends throughout the state to help in raising an additional \$3,000.

The students of the two colleges are making an urgent appeal to Arkansas Methodist readers to contribute to the fund. Names of donors will be published in the ARKANSAS METHODIST unless they request their name be withheld. Send your contribution to Robert Simpson, Treasurer, Wesley Foundation, 1610 Prince St., Conway, Arkansas.

Names of Donors

Blytheville:	
A. O. Hudson	\$50.00
Guard Jewelry Store	50.00
E. D. Ferguson	5.00
Camden:	
B. T. Fooks	25.00
Springdale:	
Jeff Brown	10.00
Jonesboro:	
Roy E. Penix	5.00
Marion:	
Methodist Men's Bible Class	10.00
Cecil B. Nance	10.00
Portland:	
Hilliard Machen	10.00
—Robert A. Simpson	

record made on the blood to be used from the bank. When we received "literature" on this equipment and began discussing it with our medical staff, one of the doctors came by the superintendent's office and gave him \$100.00 toward its purchase; a layman from another community promised a "nice sum" toward this also. That explains "why" we began this paragraph by saying "we are about to obtain"; the fact is we have already placed the order for the equipment.

The nurses and hospital personnel are establishing a children's room on the second floor in memory of Miss Leah Sanford, who was the victim of a recent tragedy. Miss Sanford was one of our best nurses and had been with us about two years. She was in charge of the second floor on the afternoon shift and always gave excellent care to her patients.

During January the superintendent preached at Waldo, First Church Hot Springs, and Prairie Union; during February he preached at 28th St., Little Rock, and Parker's Chapel near El Dorado.

Our hospital continues to be filled almost to capacity. We could use more rooms—and how we wish we

had them.

The Kate Steel Class, Pine Bluff, sent gifts in memory of Mr. C. E. Bush who recently passed away. Two patients, upon leaving the hospital, left contributions for the Equipment Fund. The Wesleyan Service Guild, Pulaski Heights, Little Rock, sent a box of 15 dozen diapers for the nursery. Our grateful thanks to all our friends who remember us from time to time.—R. E. Simpson, Superintendent.



Wanted 300 Laymen

To help transport 800 Methodist students in Arkansas State Teachers' College and Hendrix College to church, student religious activities, and conferences.

HOW CAN YOU HELP?

Of course, you can't offer your car, but 300 Methodist Laymen giving \$10 each would make it possible for the Wesley Foundation to purchase a much needed bus.

If you, as a friend to students, can help,
Please send your contribution to

ROBERT SIMPSON, Treasurer
Wesley Foundation
1610 Prince, Conway

The University Of Denver

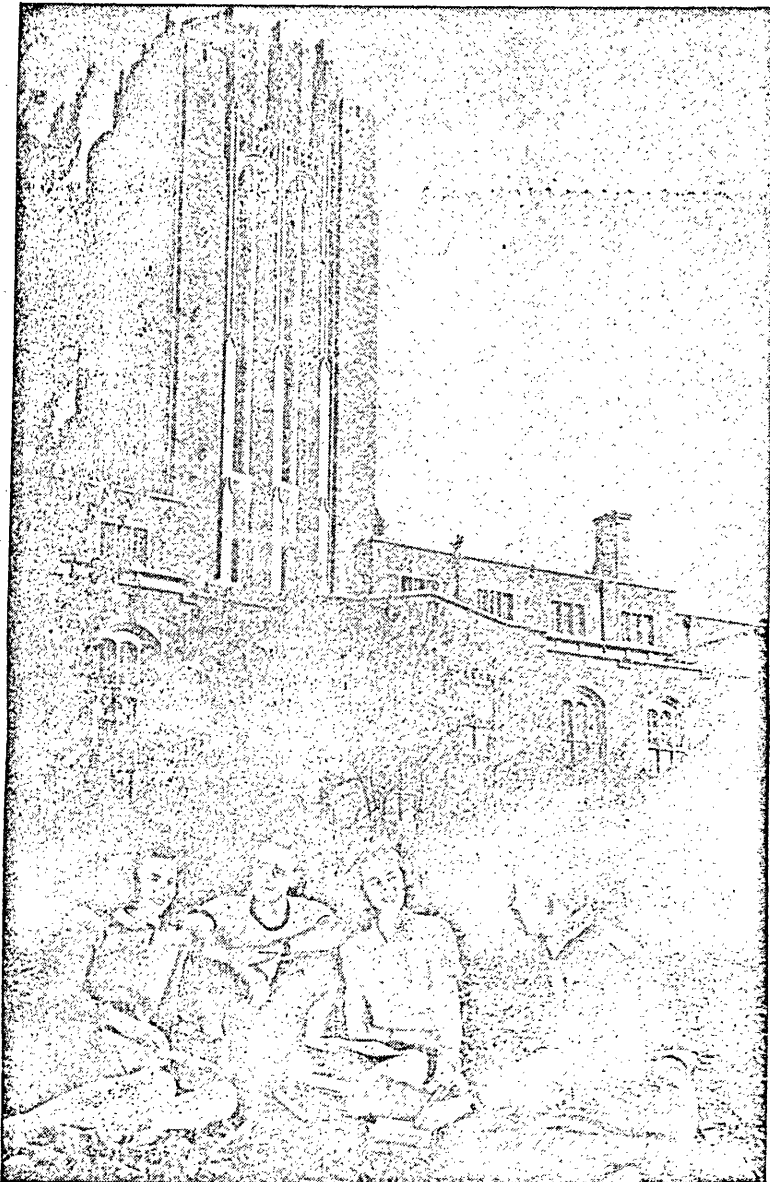
By Department of Public Relations, Board of Education

ALL universities point with pride to some fact associated with their founding. In the case of the University of Denver there are two such facts. One is the signature of Abraham Lincoln on the founding charter in 1864. The other is that John Evans, a man of great faith and wisdom, was the founder.

Governor John Evans was one of those outstanding persons possessed with unlimited energy and en-

sponsibility. Today the University's obligation goes beyond the borders of the state of Colorado, beyond the Rocky Mountain Region, encompassing the globe in its services and activities.

Students who are enrolled in the University of Denver will benefit directly from the \$15,000,000 building program already begun. New buildings on the Civic Center will include Law, Music, Fine Arts, Library, Men's Dormitory, Dining



thusiasm. He thrived on frontier life. All the facets of his great mind found an outlet in the pioneer communities in which he lived. As a doctor of medicine he founded hospitals and was an inventor of surgical instruments; as an empire builder he was instrumental in bringing railroads to the Rocky Mountain West; and as an educator he founded Northwestern University as well as the University of Denver. Also, he was a deeply religious man brought up in the Quaker faith whose gentle doctrines must have caused him to insert this sentence in the charter of Colorado Seminary:

"No test of religious faith shall ever be applied as a condition of admission."

The University of Denver can look with pride upon accomplishments wrought since its founding. In 1880, when Colorado Seminary's reorganization as the University took place, a total of sixty-one students were enrolled in liberal arts courses. In 1948, the University of Denver has more than 10,000 students enrolled in its seventeen colleges and schools. The growth has brought also an ever-widening re-

Hall, Student Union Gymnasium, Civic Theatre, and Business Administration. On the University Park Campus, buildings to be constructed are Administration, Women's Dormitory, Men's Dormitory, Student Union and Cafeteria, Field House and Gymnasium, Science, Engineering, Religious Activities, and Infirmary and Clinic. Both the Field House and Gymnasium and the Business Administration Building are under construction.

More than \$2,000,000 of the total amount of money necessary to complete the building program were enthusiastically given in the initial fund raising campaign by the residents of Denver, the people of Colorado, and alumni and friends of the University throughout the United States. The campaign's slogan, "You Cannot Have a Great City Without a Great University," was heartily endorsed by all of the University's many supporters.

Throughout the years the University of Denver has maintained an official relationship with the Methodist Church. The Board of Trustees of the University receives its final election from the Colorado

"DO UNTO OTHERS"

(A self-analysis meditation.)

By Iona Lamb Pontius

Have you ever made a mistake, which due to certain circumstances, was unavoidable? Then, have you had to sit back and know unkind criticism has been made? Have you had to do something that appeared unusual, or what some may consider "showing off" and then have folks make unfriendly remarks about it to you and behind your back, when they know nothing of circumstances making such action on your part necessary?

These are experiences that come to all of us, not once, but many times. Undoubtedly, we ourselves, have been guilty of treating another in such manner, but we find it is a different story when the tables are turned. It is just possible the "criticiser" could do no better than the "criticised", under similar conditions.

Why should we be so "catty"? It does not promote good feeling and it most certainly is not Christian behavior. Are WE so perfect we can afford to assume a supercilious attitude toward others? If the erring or "seemingly" erring one is known to be sincere and conscientious, he is not going to willingly offend, nor be without remorse and disappointment, if he does make a mistake.

As a young woman, I belonged to a Movement, to join which we signed a pledge built up around the Golden Rule. We promised not to "see" an error in another which we would not want another to note in us; not to "hear" an evil report about another that would grieve us to have spoken about ourselves. Lastly, we promised to guard the tongue regarding some "frailty" of others, which, if our own we would want "sheltered in kindly silence".

Some said such a pledge was too hard to live up to and refused to sign. But if the pledge was TOO EASY it would not be worth the effort to be guided by it. It is true we often fail to live up to what we know is right. Does that excuse us from further effort, or callousness in our attitude toward others? Not if we follow Christ's teachings and living example. Who, on earth, has ever been more criticised and crucified in every way, than the Saviour? Who has ever met criticism and ill feeling and cruelty with more poise, dignity and yes—"love", than Christ? It is the Master of Men, who showed mankind how to be master of self and "to do unto others as we would have others do unto us."

PEACE—If we actually wish for peace, we must work for it, dream for it, pray for it. Peace in our hearts, peace in our homes, peace in our nation this year, peace in the whole world! I read recently: "Beware of what you think, you will come to look like it. Beware of what you say, you will come to believe it. Beware of what you wish—if you stick around long enough you'll get it." I believe that and I want to think, and say, and wish peace. — Dr. William L. Stidger, Christian Herald.

Conference of the Church and the Church is represented on the Board. The University offers each year one scholarship of \$180 to a candidate from each Methodist Church in the state.

THE CHURCH CARRIES ON IN CHINA

(Continued from Page 2)

through in fairly good shape. This was true in Nanking of Union Hospital, University of Nanking, the Theological Seminary and Ginling College. Bishop Ward made an appointment and we interviewed the American ambassador, Dr. Leighton Stuart. He is a fine Christian man of whom our country may well be proud. I questioned him very frankly about a number of rather delicate political matters and found him equally frank and ready to give reasons for the judgments he expressed. The embassy, being heated comfortably, in marked contrast with homes, churches and institutions seemed like an American oasis.

On the next full day I attended conference, received Communion, and at Bishop Ward's request, gave the devotional address. In the afternoon I visited the Union Bible Women's Training School and saw some unusual visual aid materials. On the roof of the Theological Seminary the Japanese had built a lookout from which I got a good view of the city and environs. No visit to Nanking is complete without a trip to the Ming dynasty tombs and "Purple Mountain" where the tomb of Dr. Sun Yat-sen is a worthy national shrine. I know of nothing except the Lincoln Memorial in Washington to compare with it in impressiveness.

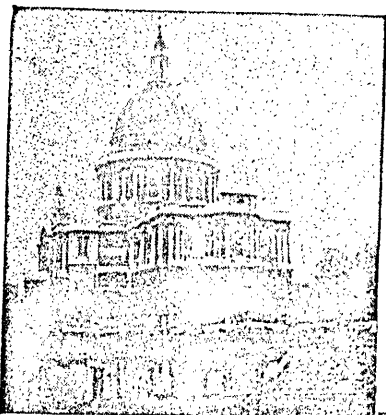
Methodism in the Shanghai section of China was developed by the former Southern church. I must admit that in churchly planning they did a better job on the whole than is visible to the naked eye in some other parts of the country which I visited. Moore Memorial Institutional church is worthy of a great city, and the McTyeire school is "tops". Shanghai itself is an international cross roads city like Hongkong, Manila and New York.

Our missionaries at Chang-shu are Rev. and Mrs. Wesley Smith. Until the arrival of some Episcopal workers a few weeks ago, they were the only foreigners in a city a little larger than Bridgeport. Off the beaten path, they were glad to receive a few visitors. A new church is being completed and I thought the day school one of the best I had seen in China. It gets dark early in December in China as at home. Tire trouble is no fun any time or any place. And we had plenty just as it got dark. One slow leak, one bad valve, one puncture, one big blowout and one poor jack all add up to trouble in a strange land with a chauffeur who knows no English. I'll give him credit, though, he knew his job and he got us as far as McTyeire School on his last available rubber; from there a taxi brought us back to Wiant's and a good meal of the best Chinese food.

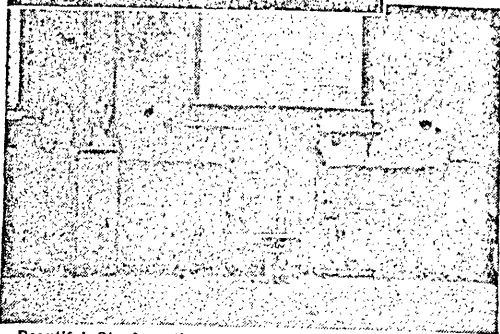
The plane was still held in Hongkong, and the wait of two days and four hours with continued postponements wasn't easy to take. However, we finally left the ground at 4 p.m. on Friday the 12th and the smooth and comfortable plane compensated for the delay. The distance of 1095 miles to Tokio was covered in four and a half hours, arriving with the vast expanse of the lighted city in full view. I recalled the title of a war book, "Thirty Seconds over Tokio", and also God's message to Jonah concerning the human values in enemy cities.

ENGLISH METHODISM BUILDS AGAIN

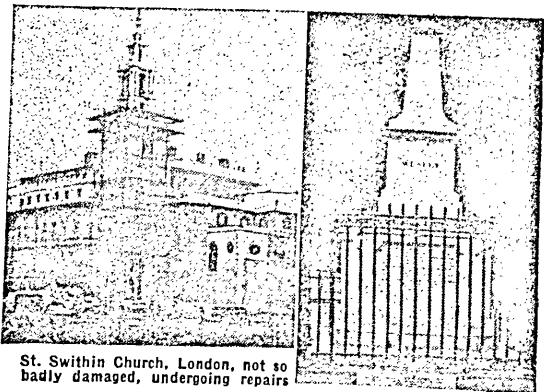
By CARL J. SANDERS



Famous St. Paul's Cathedral in London through the top of which came two bombs



Beautiful St. Augustine's, a Christopher Wren Church, in the shadow of St. Paul's, was totally destroyed. Note the improvised altar, however

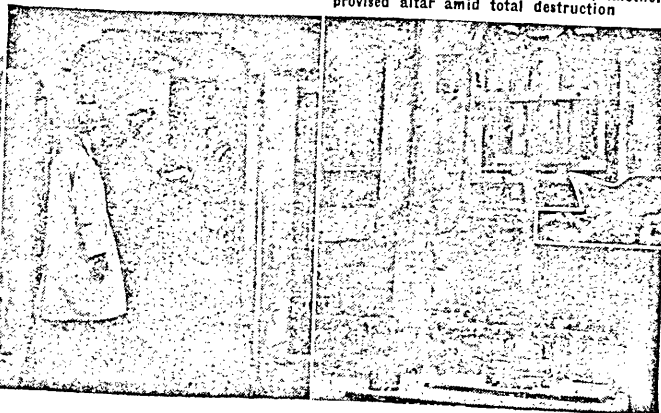


St. Swithin Church, London, not so badly damaged, undergoing repairs

The burial place of John Wesley in London miraculously escaped damage while buildings around it were destroyed



Crowd attracted to Methodist Mobile Cinema operated by Home Missions Department. (Below, left) All-Hallows Church, London, destroyed but still serving



Through the wrecked doorway of Clapham High Street Church, London, strangers enter and receive leaflets. (Below, right) St. Stephen Church, London, another improvised altar amid total destruction



The Rev. Carl J. Sanders, Pastor, South Roanoke Methodist Church, Roanoke, Virginia, sorts the pictures he secured for this article

CONTRARY to some fears, the work of Methodism in England did not fall to pieces with the outbreak of the war. Despite the fact that evacuation wiped out large Sunday Schools and decimated Sunday congregations, the work went on in new forms.

A total of 2,600 Methodist churches were damaged or destroyed. The area of the greatest damage was in London. In Borough of Lewisham with 56,000 houses, only 375 escaped damage. Orphanages, homes for the aged, churches, parsonages, public buildings, private residences—all took a terrific "knocking about."

A conservative estimate, based on last year's prices, of the war damage to English Methodism totals \$21,830,880.

Methodism is faced with heavy and far-reaching responsibilities in the task of rebuilding its damaged or destroyed property. Every step taken must be taken prayerfully and carefully. The whole future of Methodism must be considered in regard to the planning of new towns and cities. The main task is to work out with the War Damage Commission general principles upon which payments for war damage to ecclesiastical building might be completed.

It is the unanimous opinion that the agreement of the churches with the British government relating to church payments for war damage is fair and equitable, but that it does not, nor could it be expected to, meet the full need of the churches.

The Crusade for Christ representing the feelings of Americans recently sent to the Rev. Mr. Perkins the sum of \$100,000 as a gift to be used in the rebuilding program. At the Annual Conference of the Methodist Church in England in July of 1947 a resolution of appreciation of the gift was presented and unanimously passed.

This gift from the Crusade will not be lost in one great fund but will be used as The American Gift and remembered as such.

SPIRITUAL REBUILDING

Fifteen years ago three branches of English Methodism came together to form the Methodist Church of Great Britain. At the time there were 838,109 members. Fifteen years later the total was 734,894, a decline of 103,125.

Their strength would seem to have gone from them. There are, however, bright spots in an otherwise dark scene.

The Church of England, becoming alarmed over the situation, made a diagnosis of the religious condition of the nation which has been published under the title "Toward the Conversion of England."

Realizing that the task was too great for one denomination, the Methodist Church appealed to the Church of England and to the Free Churches with a view to securing immediate co-operation in planning afresh for a common evangelistic task. As a result, recently I saw 120 ministers representing all denominations in England joined hand in hand in this mighty work of God.

Outstanding in our spiritual rebuilding is, for instance, the work of Dr. Donald O. Soper who speaks each Sunday afternoon to thousands from a "Soap Box" in Hyde Park, London. Also, the "Methodist Mobile Cinema" owned and operated by the Home Missions Department, which includes movie outfit, loud-speaking system, record player and piano and which tours the countryside, attracting large crowds.

English Methodism is called upon to rebuild the church, and let it be stated again—not only its outer walls, but its inner life. To rekindle the flame of its devotion; to restore its broken fellowship; to revive its power of witness; and to re-establish its life in society. A church with a zeal like this will do it.



CRUSADE FOR CHRIST

"SMART SET" NON-DRINKING GROUPS FORMED

The Jerome Hines Smart Set Group has recently been formed in Hollywood. This is third of these Smart Set Groups ("It's Smart Not to Drink") to be formed in the Los Angeles area within the past seven months, and the first to be formed principally of singers, writers, and show people. John Gardner was master of ceremonies, and read telegrams of congratulations from Bebe Daniels, Jeanette McDonald, Gene

Raymond, Diana Lynn, John B. Kingsley, president of the Hollywood Chamber of Commerce, Dr. Karl Wecker, managing director of the Hollywood Bowl Association, and from other notables.

Jerome Hines, who is with the Metropolitan Opera Company of New York, sent a letter to be read to the group, in which he praised those who have the courage to declare that it is not smart to drink, and expressed the hope that Smart Set groups will be established

CHURCH WOMEN'S ASSEMBLY IN MILWAUKEE

Several thousand church women, representing every state and every Protestant denomination, are expected at the Fourth National Biennial Assembly, under the auspices of the United Council of Church

throughout America. These groups are sponsored by Smart Set, International, 5653 1/2 Hollywood Blvd., Hollywood, Calif.—The Voice.

Women (156 Fifth Avenue, New York City), to be held in Milwaukee, Wisconsin, November 15 to 18. The call to attend has been issued by Mrs. Harper Sibley, of Rochester, N. Y., Council president, to call women "who have a deep concern for the coming of Christ's Kingdom and want to share in it." A program of platform sessions, with speakers of national note, and with "workshops" on various phases of Christian advance, is being prepared.

The Sunday School Lesson

By DR. O. E. GODDARD



GOD'S MESSAGE TO A PEOPLE IN EXILE

LESSON FOR APRIL 11, 1948

SCRIPTURE TEXT: Ezekiel 18; 34; 36:22-38; 37:1-14.

GOLDEN TEXT: A new heart also will I give you, and a new spirit will I put within you. Ezekiel 36:26.

The exiles were very unhappy. They felt that their fathers had caused them to be in bondage. They laid their difficulties and afflictions to the sins of their parents. Ezekiel warned them that they had overworked the old saying, "The fathers had eaten sour grapes and the children's teeth were set on edge." The young people of our day feel that we adults are leaving the world in a miserable mess. Every person is related to his ancestors and also to his successors. From our forebears we must accept gratefully the many good things they have transmitted to us, and be patient and tolerant concerning the bad things they have left for us. For our progeny, we are obligated to leave them a better world than we inherited. This is duty number 1 for each succeeding generation.

Hebrews A Pastoral People

The words shepherd, sheep, flock, lambs, pasture, green grass, still waters, etc. indicate the character and pursuits of the Jews, in their early history. The relationship between the shepherd and the sheep was most tender. The shepherd, the sheep, and the faithful shepherd dog have been the basis for poetry and stories galore.

The Shepherd Psalms

Perhaps every one of my readers can recite the 23rd Psalm by memory. If you cannot please turn to it and read it now. The Lord is my shepherd. Therefore, "I shall not want." The feeling of the sheep that they have a good shepherd brings them a sense of quietude and security. This Psalm has comforted millions of God's children and will comfort millions and millions more.

Jesus Used Pastoral Terminology

Here we should all read John, chapter 10, noting especially, "I am the good shepherd, the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine." (John 10:11-14). You will note that Jesus calls himself the Good Shepherd repeatedly. Jesus wants everyone of us to feel that He is our good shepherd and all his workers are his under shepherds.

All Pastors, Teachers, And Other Workers Are Under Shepherds

How important it is that all sheep (Christians) have good under shepherds. Only God knows how much his cause has suffered from inefficient under shepherds.

Characteristics Of Good Under Shepherds

1. They feed their sheep. It is inverting the order when the sheep have to feed the under shepherds. Milton said in his day that the hungry sheep often looked up to the

shepherd for food and got nothing but wind. In our modern parlance "Nothing but hot air." "And the word of the Lord came unto me saying, Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel, that do feed themselves: should not the shepherd feed the flock? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. Ezekiel 34:1-3.

2. The good under shepherd loves his sheep. I have seen the Palestine shepherds leading their flocks to pastures and I noticed that they led them. The shepherd never drives his sheep. When you see men driving a flock, you know the shepherd has sold them to the butchers who are driving them to the slaughter. The real shepherd so loves his sheep and is likewise loved by them. that he has only to lead and call and they follow. I have seen the shepherds carrying the lambs, the crippled, and disabled in their arms.

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty ruled them. And they were scattered because there was no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. (Ezekiel 34:3-6)

Such shepherds do not love their sheep, and they failed and the sheep suffered. It is thus today with the preacher who does not love his people.

3. The good under shepherd is willing to die for his sheep. "I am the good shepherd: the good shepherd giveth his life for the sheep." (John 10:11)

Characteristics Of The False Under Shepherd

1. He is arrogant and domineering. Some of the prophets in Ezekiel's day were miniature tyrants. Some modern pastors seem to think that the command to take heed to all the flock over which the Holy Spirit has made you overseer, means to be bossy. A bossy preacher is an abomination to the Lord.

2. He is mercenary. He is in the work for the revenue it provides. Such prophets were sadly rebuked by Ezekiel. The love of money is the root of all evil. God's saints are not immune from this temptation. A sympathetic observer, I think I am, my fear is that some present-day preachers are too much concerned about money. Secularity is the damning sin of our age. A money-loving preacher cannot preach an altruistic gospel. In these more than fifty years of working

with preachers, I must say that I have seen some go on the rocks from an inordinate love for money. I have seen others neutralize their influence by too much concern about the income. Every congregation is entitled to a God-loving wise, considerate pastor.

A New Heart The Need Of Today

A new heart will I give you, and a new spirit will I put within you: I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers and ye shall be my people, and I will be your God." (Ezekiel 36:26-28)

This was the need of the Jews. A new heart and a new spirit before they went back to Palestine would have kept them from sinning as their fathers did when they brought the captivity upon themselves. It is not very fashionable now to talk about a new heart, regeneration, conversion, witness of the Spirit, infilling of the Spirit, but unless the thing that these terms signify is recaptured and experienced in the heart today I fear continual captivity for us. Let us pray for a Spirit-filled prophet, a Spirit-guided officary, and a Spirit-anointed membership of our churches.

SAYS CHRISTIANITY MUST "DO BETTER JOB" THAN COMMUNISM

The trend toward communism throughout the world cannot be defeated by militarism nor by American charity to needy nations, in the opinion of Dr. Mark W. Dawber, executive of the Home Missions Council of North America. He believes that if communism is to be defeated "Christianity will have to do a better job than communism in terms of race relations and in bread and butter for the impoverished masses."

Dr. Dawber recently made a plea to the churches of American to help their people understand the basic issues in communism, and the causes for its growing acceptance by suffering peoples.

"I blame the old church of Russia more than any other force in that country for communism," he says. "It did nothing to lift tryanny from the neck of the Russian peasant during the regime of the czars. Rather it linked its hands with the czars against the common people of Russia . . . The Christian church today must do a better job than that for the people of the world."

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WORLD ASSEMBLY DAY

NEW YORK CITY — Protestant and Orthodox Churches throughout the United States will be observing Whitsunday — May 16th, 1948 — as World Assembly Day, it was announced by Dr. Henry Smith Leiper, Associate General Secretary of the World Council of Churches.

The observances will be in honor of the First Assembly of the World Council of Churches, meeting in Amsterdam, Holland, in August of this year. 135 churches in 39 countries will be represented at the Assembly, including major Protestant and Orthodox bodies in the United States.

Special interdenominational services will be held on Whitsunday at the National Cathedral, Washington, D. C., under the sponsorship of the Rt. Rev. Angus Dun. Mass religious observances of World Assembly Day will take place in St. Louis, Mo., and Los Angeles, Calif., under the sponsorship of each city's council of Churches.

"These three services," Dr. Leiper explained, "will be the focal points for smaller ecumenical services in other communities throughout the country."

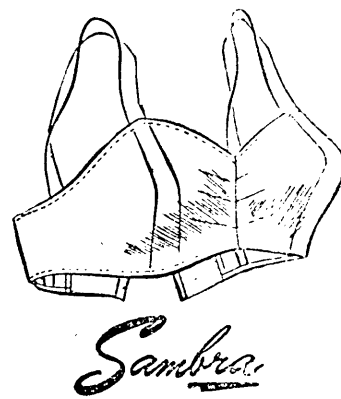
Pointing out that Whitsunday is cited in the Book of Acts as the anniversary of the Christian Church, Dr. Leiper declared that "in the stretch of Christian history, those hundred and twenty individuals who met at the original Pentecost in Jerusalem have now grown to include the 135 churches representing millions of believers whose delegates will meet at Amsterdam this August."

"We have every hope that this Assembly will mark a great renewal of faith in the original concepts of Christian brotherhood," Dr. Leiper concluded.

EDUCATION

Education, just as the great elemental forces of fire and water, can be used to serve either good or evil ends. Just as the dictators use the power of education to fasten their evil designs upon their people, so should the democracies use this same great power for the purpose of perpetuating and strengthening their way of life.—Lion's Magazine.

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