

Arkansas Methodist
Serving One Hundred and Fifty Thousand Methodists in Arkansas

"The World is My Parish"

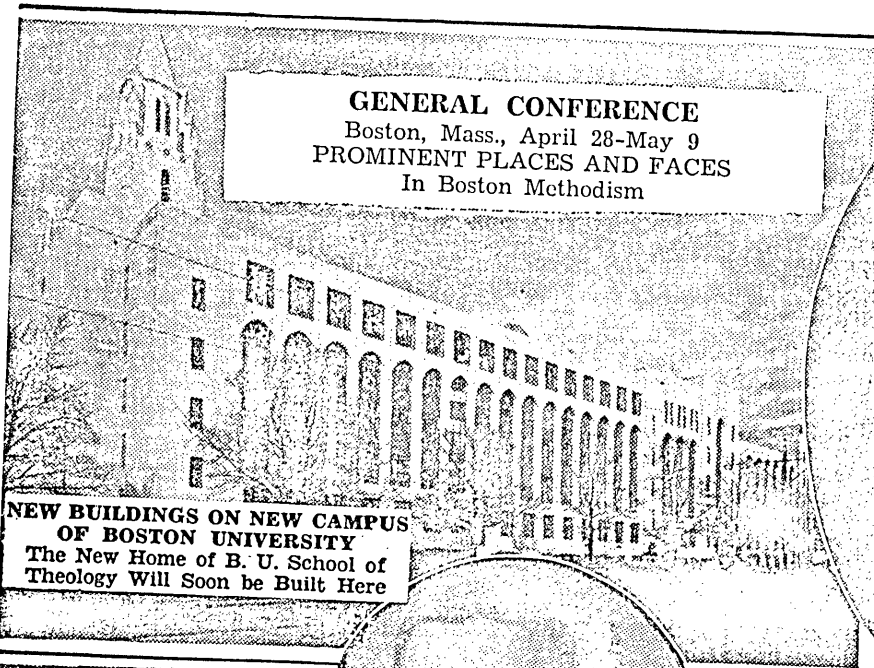
"Go ye into all the world—" — Mark 16:15

VOL. LXVII

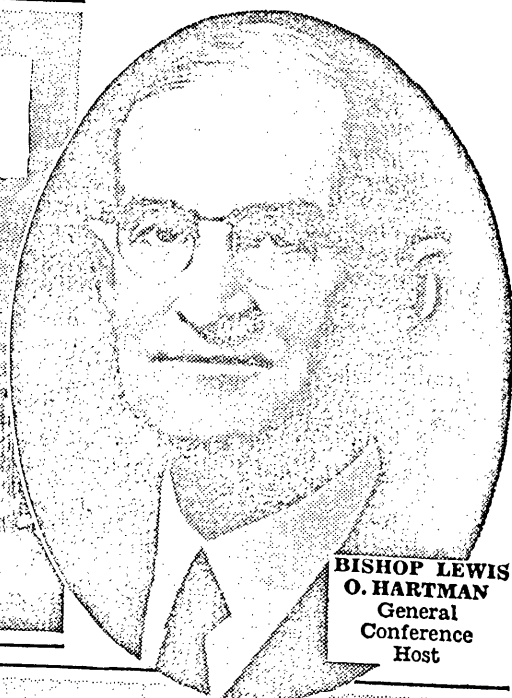
ARKANSAS, APRIL 22, 1948

NO. 17

GENERAL CONFERENCE
Boston, Mass., April 28-May 9
PROMINENT PLACES AND FACES
In Boston Methodism



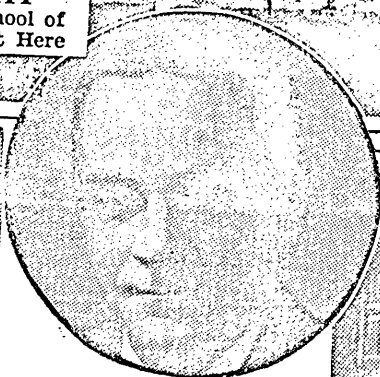
**NEW BUILDINGS ON NEW CAMPUS
OF BOSTON UNIVERSITY**
The New Home of B. U. School of
Theology Will Soon be Built Here



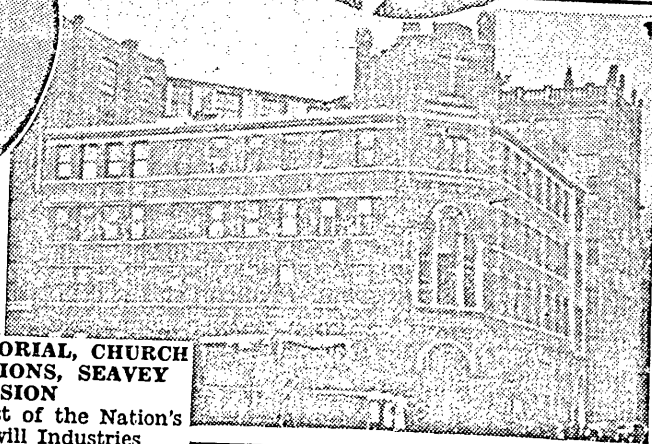
**BISHOP LEWIS
O. HARTMAN**
General
Conference
Host



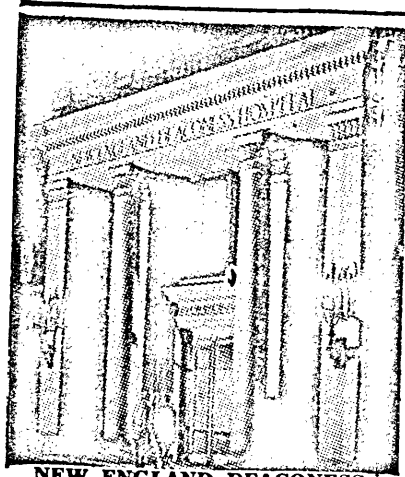
MR. HOWARD W. SELBY
 Busy Chairman
 of Local Committee



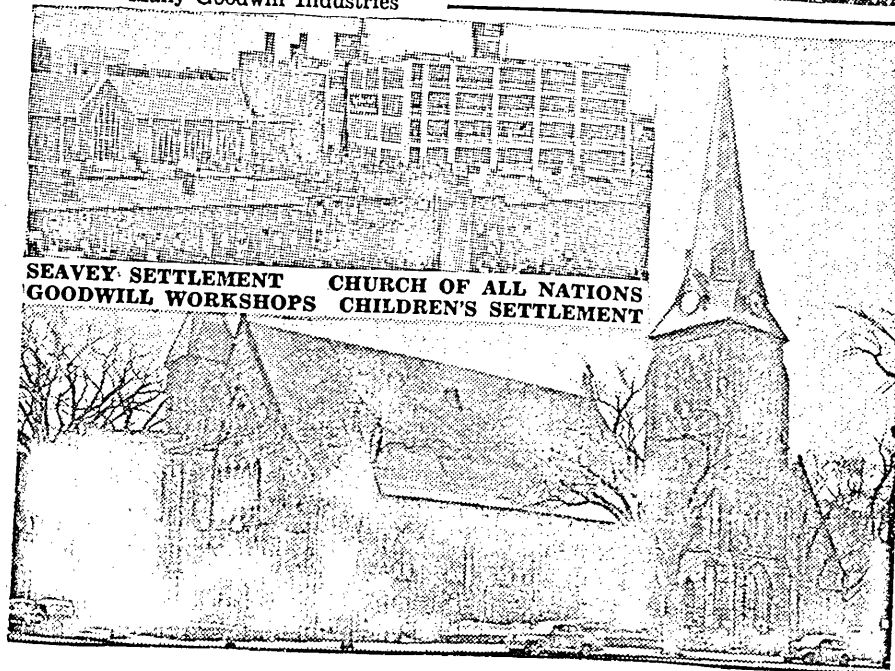
DR. EMORY STEVENS
BUCKE
Editor Zion's Herald,
Methodism's Oldest Weekly



**MORGAN MEMORIAL, CHURCH
OF ALL NATIONS, SEAVEY
MISSION**
Here is the First of the Nation's
Many Goodwill Industries



**NEW ENGLAND DEACONESS
HOSPITAL**



SEAVEY SETTLEMENT CHURCH OF ALL NATIONS
GOODWILL WORKSHOPS CHILDREN'S SETTLEMENT

TREMONT STREET METHODIST CHURCH

DELEGATES FROM NORTH ARKANSAS CONFERENCE
CLERICAL: Albert W. Martin, Cecil B. ...

CLERICAL: Albert W. Martin, Cecil B. Culver, J. Albert Gatlin.
Alternates, W. Henry Goodloe, Ira A. Brumley, Sewell B. Wilford.

LAY: Matt L. Ellis, Charles A. Stuck, Mrs. J. E. Critz. Alternates,
Nels I. Barnett, Joe Pierce, Cledice Jones.

DELEGATES FROM LITTLE ROCK CONFERENCE

CLERICAL: E. Clifton Rule, Fred R. Harrison. Alternates, Robert B. Moore, Arthur Terry.

LAY: B. T. Fooks, O. A. Graves. Alternates, T. E. McCoy, Mrs. E. D. Galloway.

Our Opportunity In Town And Country

By DR. E. C. RULE, District Superintendent, Little Rock District

(Dr. E. C. Rule, as chairman of the Little Rock Conference Cabinet, represented the Cabinet at the National Rural Life Conference held at Lincoln, Nebraska, last summer. The Little Rock District, seeking to put into practice the findings of the Lincoln Conference, recently expanded the Little Rock Methodist Council's program to include not only the city of Little Rock but the whole of the Little Rock District. Dr. Rule is District Superintendent of the Little Rock District.)

If you look at it one way you can see that The Methodist Church has a great opportunity for Christian service in developing churches that can adequately meet the need of town and country communities. If you turn the matter around you see that The Methodist Church faces, under God, a responsibility in the town and country church which we can not evade.

We are a small town and country church. Our strength has never been greatest in the cities. Since Asbury turned his horse toward the open country the greater number of our people have lived there. Today five of our eight million live in small communities. In fifty of our largest cities we are the largest Protestant denomination in only one, we are second in only six, and we are third in only twelve. Sixty-seven per cent of our ministers work in small cities and open country.

Look at Arkansas. Seventy-seven per cent of our people live in the open country or small towns. Little Rock District may be thought of as a city district, but forty-four of our churches are outside Little Rock and in them are over seven thousand members.

But when we are told that figures show only thirty-two per cent of the people in Arkansas belong to a church we are reminded that we are facing a time when large areas of the state are unchurched and that our people are living in many instances entirely outside the influence of the Christian teaching. In the nation we have closed five thousand churches in twenty years and our part of them in Arkansas. While an even deeper heart-searching may come with the knowledge that of those remaining open many do not have an adequate program, nor do they have a trained, full time pastoral leadership.

Many factors have affected the development of the rural life situation. It has not suddenly developed. It is the result of trends that have been gathering momentum for a hundred years.

We began life as a rural nation, and now we have become a people who live in towns and cities. In 1790 six cities had over 8000 population. In 1940 there were 1047 cities of over 10,000, while there were 91 cities of over 100,000. In 1880 less than 30 per cent of our people lived in the cities, but in 1940 nearly 60 per cent of them did, and the war years increased that figure.

Better schools, more comfortable living conditions, work in commerce and industry, modern conveniences, opportunities in the business and professional world drew them. And in many of our largest churches they have given us our strongest leadership. But the church in the old neighborhood has suffered be-

cause while they contributed the making of the larger church in its leadership nothing came back to them except some sentimental expressions of love!

Other factors affecting rural church life are present. Fewer people using modern science and equipment can produce more and so there are not so many people within a given area. The old self sufficient community where the high ideals of Christian families reigned somewhat isolated from the world is no more, roads and modern means of communication have made us all to live in the world. Yet there does need to be a community and we can not be good citizens of the world community unless we learn to be good neighbors in our small community. The consolidated school, if properly financed and intelligently controlled can do much better part

moral and spiritual outlook on life that gives it real meaning. Fundamentally all living must have a true spiritual basis. Economics, education, citizenship all must depend on the ideal, the purpose for which men and women intend to live.

And The Methodist Church is doing something about its opportunity in this field. Our Board of Missions is working at it, although it is at best a long way from us. The Woman's Division is making a contribution to it. The church at large has had one of the greatest Rural Life Conferences ever held at Lincoln, Nebraska, last summer. That conference was working at creating an appreciation of the situation, and accomplished much. Our law provides for a Town and Country Commission, and our conference has such a commission. The North Arkansas Conference has a full time

modern life and with their needs; of raising this work to a place in the mind and purpose of the church which it deserves.

So, I am offering the suggestion that a memorial be presented to the General Conference along the following lines:

A Memorial To The General Conference Of The Methodist Church, Boston, Massachusetts, April 25th, 1948

We respectfully ask the General Conference to pass legislation providing for the following jurisdictional conference procedure for promoting Town and Country Work:

That where a jurisdiction votes to do so there may be created in that jurisdiction a Town and Country Foundation, which shall have the following purposes and authority:

To present to our young people the opportunity for life service in Town and Country Work, and to secure life commitment to that work:

To provide for the education of such young persons as commit themselves to the work and are found likely persons for such service, having regard in both their college and seminary training to the particular type of work they are to engage in:

To set up, in co-operation with the annual conference's presiding bishop and cabinet and town and country commission, fields for work:

To set standards of work in the fields chosen:

To work with the bishops and cabinets and the town and country commissions of the conferences in which work is planned, to the end that properly qualified persons may be assigned to the work:

To work out a program of supplementary support, so that those assigned to work may be assured a living income:

If means are available to help the local church in acquiring necessary buildings and tools:

To keep this field of labor before the church at large, and to secure reorganization for good service.

The General Conference is asked to make general provisions for the relation of the administering board of the Foundation to the Seminaries within the jurisdiction and the annual conferences participating, in every case including the bishops of the jurisdiction in its number.

That the General Conferences provide for the relation of this Foundation to the work of the Board of Missions and Church Extension.

That this Foundation be given authority to raise funds both for current needs and for permanent endowment, provided also that all funds be administered solely in the interest of Town and Country Work within the bounds of the Jurisdiction, and that accounting be made to the Jurisdictional Conference.

I am only one, but still I am one; I cannot do everything, but still I can do something; and because I cannot do everything I will not refuse to do the something that I can do.—Edward Everett Hale.

Few persons have courage enough to appear as good as they really are.—J. C. and A. W. Hare.

Not, all I can get for what I give; but, all I can give for what I get.—William Carey.



Rural Life Forum at W. S. C. S. Conference at Hope. Left to right: Dr. E. C. Rule, Mrs. Mark Jackson, Rev. Robert Core, Miss Ary Shough, Miss Margaret Marshall, Mrs. E. D. Galloway, and Mrs. J. M. Workman.

in education than the small community school. But it has broken bonds of community and has not yet been able to establish a new center of life. The secular trend that has so subtly affected our whole life has been felt here, too. And that means death to good.

Then we have this situation: Thousands of people living out of touch with the Christian Church; Many small churches having a very difficult times; Many others with a program totally inadequate to the life needs of their communities; Indifference to moral and spiritual ideals growing; The economic and social life awaiting a moral and spiritual awakening; This one instance throws light on the situation, the report of the FBI shows that last year for the first time juvenile crime in the rural areas grew faster than it did in the city.

What to do? The United States Government has been working at this matter. We know of their large contribution through the farm agents and home demonstration workers. It is most surprising to find their sense of spiritual need revealed in their program for the Four-H Clubs programs on Rural Life Sunday and on other high days.

Educators have worked at the problem, too. The consolidated school and the various means used to strengthen the schools through government subsidies have meant much to rural life. Dr. J. H. Reynolds of Hendrix College saw the opportunities thirty years ago. He it was who brought to our pastors school leaders in the rural field. He, it was who made successive attempts to help meet the need through including in his faculty men trained in the rural life work.

But I have the feeling that these will only be effective measures where and when there is held a

leader of this work in the person of Glenn Sanford and has made significant progress. The Little Rock Council of Missions this year opened a way for Miss Margaret Marshall to give much of her time to helping the rural church. Some of our city and town churches have a rural church associated with them. Some of our pastors have gone out and revived a closed rural church, as Alfred Doss and the Henderson people did at Walnut Grove.

First Methodist Church of Little Rock and Dr. Aubrey Walton, the pastor, have done a very worthy thing at Robinson School House. Mr. A. J. Wilson, a layman, has been interested in this project some time. Last year the Missionary Committee and the Evangelistic Committee backed the pastor in promoting an evangelistic meeting there. As a result a new church was organized. First Church is putting some money into the church organized. The Board of Church Extension, through Dr. W. V. Cropper, its secretary is aiding. As a result we shall in a few years have over against a consolidated school a church with a good building and a pastor's home and served by a full time pastor.

These are all doing good, but I am persuaded that it is time for The Methodist Church to really deliver itself in the field or lose its great opportunity. Fundamentally the problem is that of supplying a well trained leadership of persons who regard this field an opportunity for life investment; of seeing that these persons have adequate and specific training that will equip them for their task; of developing in each area of the Church a plan of operation suited to its needs; of trained administration; of providing living conditions and support for the workers that is in line with

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

CHRISTIAN MOTIVE

Carry holy principles with you into the world, and the world will become hallowed by their presence. A Christlike spirit will Christianize everything it touches. A meek heart, in which the altar fire of love of God is burning, will lay hold of the commonest, rudest things in life and transmute them, like coarse fuel at the touch of fire, into a pure and holy flame.

Religion in the soul will make all the toil of life, its gains and losses, friendships, rivalries, competitions, its manifold incidents and events, the means of religious advancement. Lofty or lowly, rude or refined as our earthly labor may be, it will become, to a holy mind, only the material for an infinitely nobler creation than all the works of genius—a pure and godlike life. To spiritualize what is material, to Christianize what is secular—this is the noble achievement of Christian principle.

If you are a sincere Christian, it will be your great desire by God's grace to bring every gift, talent, occupation of life, every word you speak, every action you do, under the control of Christian motive.—Caird.

A SATISFIED HEART

Evangelist Joseph Parker once gave a supposed dialogue between a small watch and the famous Big Ben clock at Westminster. The watch was dissatisfied with the place it had in the world and envied the exalted position of the great clock. Big Ben offered to change places with the watch. When this was done the watch realized how utterly unable it was to render service from the top of the lofty tower—it could neither be seen nor heard. It learned the lesson and was glad to return to its humble position.—The War Cry.

How many of us are satisfied to work hard in humble places? You see, the watch could go anywhere the wearer would take it. He could tell the time in places Big Ben could never go. The watch had a job to do which it alone could do.

Although our station in life be lowly, let us pray that God will help us to do our work for Him in the very best way we can. Earthly fame and praise will seem very unimportant when we stand before our Heavenly Father.—Selected.

"Do You Attend Sunday School?" is the first question asked by William D. Becker, trial commissioner of Juvenile Court in Louisville, Kentucky. Mr. Becker tried to get all those who appear before him to become interested in the home, the school, and Sunday School.

Whiskey is no longer a Remedy according to the United State Pharmacopeia, which lists all drugs used by physicians. It is reported that many physicians long ago ceased to use whiskey as a remedy.—Selected.

The stronger the seam, the worse the rent.—French.

APRIL RAIN

*It is not raining rain to me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills.*

*The clouds of gray engulf the day
And overwhelm the town;
It is not raining rain to me,
It's raining roses down.*

*It is not raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
Can find a bed and room.*

*A health unto the happy,
A fig for him who frets!
It is not raining rain to me,
It's raining violets.*

—Robert Loveman
In Poems of Inspiration.

AN UNFAILING HELP

Most gladly I add the testimony of my experience concerning the memorizing of Scripture. To me it has been an unfailing help in doubt, anxiety, sorrow, and all the countless vicissitudes and problems of life. I believe in it enough to have devoted many, many hours to stowing away passages where I can neither leave them behind me nor be unable to get at them.

The Word of God is the Christian soldier's best weapon, and it is essential to have it with him always. In doubt it decides; in consultation it directs; in anxiety it reassures; in sorrow it comforts; in failure it encourages; in defense it protects; in offense it is mightier than the mighty.

Facing death alone on a floating piece of ice on a frozen ocean, the comradeship it afforded me supplied all I needed. It stood by me like the truest of true friends that it is. With my whole soul I commend to others the giving of some little time each day to secure the immense returns it offers and insures.—Dr. Wilfred T. Grenfell of Labrador, The Covenanter Witness.

The Failure Of Infidelity

A week before his crucifixion, Christ came to Bethany and stopped at the home of Mary, Martha and Lazarus. When the first day of the week came he rode triumphantly into Jerusalem. A large crowd accompanied him. When it was learned in the city that he was coming another group went out to meet him. They sung his praises and broke branches from the palm trees and spread them along the way. His enemies, the Pharisees, were present and they were greatly disturbed over his popularity. We are told in the twelfth chapter of John that they said to one another, "Perceive ye how ye prevail nothing? Behold, the world is gone after him." It was under their influence that a few days later he was nailed to the cross.

Infidelity has always been opposed to Christianity, but it has always failed. From the birth of Christ, people hounded him until they saw him hanging on the cross. Since, through death, he passed beyond the reach of his enemies, they have struck at him through the religion he established. But in spite of all their efforts they have failed. The Pharisees were right when they reminded themselves that they were failing and proclaimed the fact that the world was gone after him.

In the very beginning of Christianity, the disciples were greatly persecuted. Their Leader was nailed to a cross. The Messiah had come, but his own people had rejected him. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." This enmity was transferred from Christ to his followers, and pretty soon after the crucifixion Stephen was stoned to death. Then as time went on King Herod had James put to death. The persecution became so great that the disciples were scattered abroad. But this did not stop them. They went everywhere preaching the gospel.

The Gentile world also opposed Christianity. Polytheism, was so firmly fixed in the hearts of the people and so completely interwoven with the government, the arts and trade, that Christianity was regarded as treason against religion, the state, common sense and good taste. At first the Christians were slandered, maligned, and criticized. Later this hatred became so intense that they were slaughtered by the thousands. They were killed by every imaginable form of torture. They were torn limb from limb, burned at the stake, thrown into the arena with wild beasts, and sawn asunder. But try as they did, the infidels of that day could not stamp out Christianity. The more Christianity was persecuted the more the numbers grew. It was now conceded by all that the blood of these early martyrs became the seed of the Church.

The progress of Christianity was so rapid in those early years, that in less than half a century from the time of the crucifixion, it had spread to all the chief cities of the Roman Empire. In less than three centuries, Christianity had become the official religion of the Empire.

In spite of the steady growth of Christianity, there have been people in every generation who have contended that it is failing. An outstanding proclaimer of this fact was Voltaire, the great French atheist. On one occasion he made a speech in a large music hall in Paris. In the midst of his speech he declared that in less than one hundred years from that moment Christianity would be completely eliminated from the earth. In just a hundred years from the date of that speech, the hall in which those words were uttered was being used as a storage place for hundreds of thousands of Bibles which were being shipped to the ends of the earth. Again, Christianity had not failed; it was infidelity that failed.

One of the things that gives us great courage in the midst of the confusion we face today is the fact

that Communism preaches and practices infidelity. Nazism and Fascism did the same thing and they came to naught. Their leaders have already passed to their reward. As surely as the sun shines and there is a just God in the universe, Communism will either change its attitude toward religion, or meet the same fate. The cards of the universe are stacked against infidelity. Man is incurably religious. He is made for religion. He cannot indefinitely continue to defy the laws of his own nature without sooner or later bringing about his own destruction. We are all aware of the operation of laws all about us. No one, unless he wishes to commit suicide, is foolish enough to defy the law of gravity. There are moral laws just as immutable as the law of gravity. Broken, they bring about a consequence just as unerring as any other broken law of the universe. All of us realize the danger of continually breaking the laws of health. What we sometimes fail to note is that there are spiritual laws of health that if continually broken bring about a destruction even greater than physical death. That is why infidelity must always fail.

Infidelity has failed in the past because it has dashed itself against the Rock of Ages. There is no successful arguing against such a character as Christ. He is not a dreamer. He is the greatest realist the world has ever known. His way of life fits man like a hand fits a glove. As the world becomes more densely populated and is made smaller by the inventions of men, people will have to live his way or not live at all. His ideas of the Fatherhood of God and brotherhood of men must finally prevail or human life on this earth will be impossible.

Last, and very important, infidelity has failed in the past and will continue to fail because it offers no adequate substitute for Christ.

(Continued on Page 15)

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE TWO BOYS

In one of my first parishes, while I was still a young and single man, I had a room with one of the families of my church and took my meals in a nearby boarding house, operated by a widow.

I knew that this woman had one son who had given her much grief, and though in his late twenties, was still dissipated and worthless, a burden on his hard-working mother. One day, as I came out of the dining room, I noticed hanging in the hallway a picture of a handsome lad who looked to be in his teens. Turning to her, I said, "Whose picture is that?" She paused beside me, looked up at the picture, and replied, "Brother Hutchinson, we never had but two children, twin sons. 'This one,' referring to the picture, 'was killed in an accident in his early teens. He was a fine, promising lad. Because of this tragedy, I became very bitter, charged God with being cruel and unfair to permit such a thing to happen. I didn't know then how foolish I was, but many a time since I have wished my living son was sleeping beside this one.' 'I need not tell you,' she said, 'how the one that still lives has broken my heart over and over, and even now, if he should be brought in dead, killed in a drunken brawl, I would not be surprised.' She was greatly moved and the tears were flowing freely down her cheeks. She said, 'We never know what is best.'"

I was reminded of two very familiar passages uttered by a proud, but disconsolate father, and recorded in God's word. I speak of King David in his reference to Absalom, and his younger brother, Solomon. Absalom, in rebellion, had just been shot through the heart by Joab's well-directed dart. The broken-hearted king was climbing the stairway to his bed-chamber in the palace, and as he climbed, he cried, "O my son Absalom, my son, my son Absalom, would God I had died for thee. O Absalom, my son, my son."

The other statement, uttered by the same father, was directed to his younger son, Solomon. It was his last charge to that fine lad of whom he was so proud. He said, "And thou, Solomon, my son, know thou the God of thy fathers, and serve him with a perfect heart and with a willing mind. If thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off forever." One statement sobs with grief, the other shouts with pride and joy.

The happiness of parents is bound up in

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. ALF EASON, our pastor at Bentonville, is doing the preaching in a meeting at Lonoke. Rev. J. E. Dunlap is pastor.

REV. THOMAS C. HUFF, pastor of Newton County Methodist Churches, was the speaker at the Methodist Men's Club of the First Methodist Church, Russellville, on April 21. Rev. W. F. Cooley is pastor.

UNDER the leadership of Bishop Paul N. Garber and Superintendent William G. Thonger, two reconstructed Methodist churches in Belgium—both destroyed in the war—were recently completed and dedicated. One is the Methodist Church at Herstal where the service was in French; the other at Ypres where the Flemish tongue was used. Large congregations took part in both dedications. Both new buildings were made possible by reconstruction funds of the "Crusade for Christ."

ALTHOUGH half a dozen of the great nations of Europe "control" vast colonies in Africa, it is pointed out by Dr. Emory Ross, of the Foreign Missions Conference of North Africa, that 85 per cent of the secular modern education on the continent is in the hands of Christian mission agencies. This means, he says, that a large percentage of Africa's leaders in all walks of life have been trained in Christian schools, and to some degree act from Christian motives. Dr. Ross fears, however, that Africa's leaders will lose confidence in Christianity unless the so-called Christian nations apply their religious principles to the solution of race relations, and to problems affecting business and government, and in the everyday conduct of white people in Africa.

TO the Committee on Korean Affairs, Washington, D. C., Bishop Arthur J. Moore, Atlanta, Georgia, formerly administrator of the Methodist Church in Korea, has written: "The problems confronting the Korean people are of such magnitude that I cannot escape the conviction that the security of all small nations is involved in their solutions. The conscience of mankind should support the efforts of the American forces to liquidate the disastrous results of Japanese occupation, and their efforts to help Korea take her place as an independent nation built upon the democratic pattern. It was my privilege recently to see this problem at close range and I sincerely hope the United Nations will actively support this effort to build an independent state."

FOR daily use by women of all churches preparatory to the National Assembly in Milwaukee, Wisconsin, November 15 to 18, under the auspices of the United Council of Church Women, the following prayer has been written by Mrs. Harper Sibley, of Rochester, N. Y., council president: "Almighty God, Father of all mankind, forgive us that we have forgotten so many things that thou hast told us: that all men everywhere are brothers, that it is more blessed to give than to receive, that thy grace and power are sufficient to meet every need. May thy Kingdom come within our hearts. May thy Kingdom come within our homes. May thy Kingdom come in this our country and in every land. May thy church be purified and strengthened, beginning with each one of us. Bless our Assembly to thy glory, and dedicate us to thy service through him whom thou hast sent to show us the way, even Jesus Christ our Lord. Amen."

their children. When our children are well and happy, we are happy. When they have trouble, we have trouble. It is a close and intimate relation, which to say the least, cannot be broken this side of the grave.

After all, we succeed or fail in our children.

Grace is the beginning of all good; peace, the end of all blessings.—Thomas Aquinas.

HOME MISSIONS AT GENERAL CONFERENCE

Sunday evening, May 2, will be Home Missions night at the General Conference, in Boston, Mass., under the co-chairmanship of Mrs. Fred C. Reynolds, of Washington, D. C., chairman, Department of Work in Home Fields, Woman's Division of Christian Service, and Dr. Earl R. Brown, of New York, executive secretary, Division of Home Missions and Church Extension. The speakers will be Mrs. J. D. Bragg, of St. Louis, Mo., president of the Woman's Division of Christian Service, and Bishop A. Frank Smith, of Houston, Texas, president of the Division of Home Missions and Church Extension.

A chorus of 150 voices, representing Methodist missionary work in many states, will be directed by Dr. James R. Houghton, director of music of Boston University School of Theology. Among the singers will be young people of many racial backgrounds—Negro, Indian, Oriental. A number of bilingual groups will be present as well as representatives from mountain missions. The quartette of Bennett College, Greensboro, North Carolina, also will sing.

METHODIST GIVING SHOWS INCREASE

CHICAGO—Methodist giving to the denomination's world-wide missionary and educational work showed an increase of \$106,550, or 2.5%, for the first 10 months of the fiscal year begun last June 1, it was announced by the Rev. Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance. Total receipts for this period are \$4,461,894.

Dr. Lugg's report of World Service contributions on a monthly basis was not as encouraging, for March receipts showed a decrease of \$15,732 in comparison to the same period of last year.

Much of the increase in the first 10 months, Dr. Lugg stated, was made during the summer and fall of 1947. He added that World Service giving for the last three months has shown a decrease, and reminded Methodists that only April and May remain in this fiscal year to show their concern for an expanded world-wide service program.

Contributions to the Fellowship of Suffering and Service fund increased \$11,739 in March, making the total for the 10-month period \$388,568. Crusade for Christ Relief and Rehabilitation fund receipts amounted to \$27,010,399 through March 31.

DISTRICT CONFERENCE DATES

North Arkansas Conference

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

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

Little Rock Conference

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

Every man who understands and loves his country must wish education to be brought to the highest point of development and efficiency and to be shot through with Christian principles.—Woodrow Wilson.

In Anticipation Of Amsterdam

The Background And Formation Of The World Council Of Churches

By PAUL GRISWOOD MACY

(The following article is the first in a series of interpretations of the World Council of Churches and its forthcoming First World Assembly in Amsterdam, August 22 to September 4, 1948, issued by the Department of Ecumenical Education of the International Council of Religious Education and the Midwest Region of the World Council of Churches of which Dr. Macy is director.)

THE concern for Christian unity is almost as old as the Church itself. As soon as divisions appeared, sensitive Christians were troubled about them. St. Paul in his letters expressed dismay over the cleavages developing in the churches which he had founded. As early as 49 A. D. a council on Christian unity was held at Jerusalem (Acts 15). At that time division was averted because of the leadership of the Holy Spirit—"It seemed good to the Holy Spirit and to us..." If Church policy had subsequently been determined in the same way and St. Paul's conception of unity—which gave room for the greatest diversity of ways of worship and church government—had prevailed, the history of the Church would have been far different. Unfortunately, (a) the mistaken idea that in order to have unity one must have uniformity; (b) the holding of a small part of the truth to be the whole truth; (c) rival politics, politics, national allegiances; (d) educational and social backgrounds; and quite often (e) the temper and spirit of high-powered leaders all contributed to the long, and sometimes tragic, story of division which reached its peak in the 18th century.

Early in the 19th century there was a real "turn in the tide". Then individual Christians who carried responsibility for various aspects of the Church's work united in organizations that cut across the lines of separation. Among early movements were the Bible Society and Sunday School. The fact that at meetings of the American Bible Society, about the middle of the century, it was not possible to have prayer offered—because it would be according to the pattern of a particular denomination—shows how far we have come since then!

Not until the twentieth century, however, was there any significant movement toward unity in which the churches as churches participated. We therefore date the beginning of the modern "ecumenical" movement in 1910. In that year representatives of the various missionary societies of the world gathered at Edinburgh, Scotland, to discuss their common problems of reaching the millions who had never heard of Christ. Out of that great meeting there flowed three streams of the movement toward Christian unity. The first of these was a continuation of the parent stream, the *Missionary or Evangelistic* one, which became organized as the international Missionary Council. It held its next great gathering at Jerusalem in 1928 and its last one at Tambaram near Madras, in 1938. Competition on the mission field was reduced and cooperative work so firmly established that during the war "orphaned missions"—those cut off from home base support—were universally maintained.

There was present at that Edinburgh Conference a missionary bishop from the Philippines, Charles Brent. He noted that in the discussion of practical problems of the missionary enterprise all matters touching the fundamental beliefs held by the members of the Conference were avoided. That seemed to him to be a great hindrance to achieving Christian unity. He had a vision of Christians gathering for the very purpose of discussing basic questions of things believed, ways of worship, and systems of government of the various church bodies. He prevailed upon his own Church, the Protestant Episcopal, to take the leadership in summoning a great conference of the Churches. Invitations were sent to all churches which "accept our Lord Jesus Christ as God and Saviour" to gather for the purpose of studying questions of "Faith and Order." By 1913 there had been thirty com-

missions appointed to carry on preparatory studies but in the next year came the First World War and so it was actually seventeen years before the conference could be held and the vision of 1910 became a reality.

In August of 1927 four hundred and fifty delegates of the churches met at Lausanne, Switzerland, in the first World Conference on Faith and Order. They found that it was possible to have discussions on the most vital subjects without any loss of unity. Many major agreements on matters of faith were reached although not on "orders" in the church or on the sacraments. A continuation committee was appointed and ten years later a second conference on Faith and Order was held in Edinburgh, which marked a distinct advance over Lausanne. Again it was found that frank discussion in an

ford, England, that Council called a Conference on "Church, Community and State" whose pronouncements have been most influential in the life of the churches ever since.

It was not without design that the two conferences one on "Life and Work" and one on "Faith and Order" were held in the same year, 1937, and in the same country (Great Britain). Many Christian leaders had been active in both movements. They believed that these separate and somewhat parallel movements should become parts of one great whole. So, there was presented to both conferences the proposal that they merge and form a "World Council of Churches." With only a very few dissenting votes this proposal was accepted and a Committee of Fourteen chosen to bring a "World Council of Churches" into being.

The following year (1938) delegates who represented over a hundred Christian bodies met with the Committee of Fourteen in Utrecht, Holland, to create a constitution and plan of organization. When one reflects on the wide diversity which was represented there—both in basic thought concerning the faith which the churches hold, and also in the forms of organization through which their life is expressed—the conclusion is inevitable that the Spirit of God must have led that Conference. Without a single dissenting voice, a proposed constitution and a plan or organization was adopted.

Shortly after the sending of invitations to the Churches of the world to join the new Council there came the holocaust of World War II. Many thought that the development of this new organization would be indefinitely postponed. But the very exigencies of the whole situation—sometimes in the most dramatic way—conspired to give a growth to this "embryonic" organization beyond anything that had been dreamed of. Looking back, one sees that it was by the Providence of God that the Council began just when it did and developed so rapidly even in its "process of formation." The ecumenical contacts which had been established in the conferences which preceded the setting up of the Council were for the most part maintained. In spite of all the barriers of war, Christians were held together in ways that were often "miracles of grace."

The Council met the challenge of the desperate needs of victims of war, especially the millions of prisoners and refugees. It entered upon the task of Bible distribution and then of church reconstruction. As early as 1942 the foundations were laid for a Department of Reconstruction and Interchurch Aid which was ready to operate on a rapidly expanding scale as soon as the war was over. In 1939 the Council, at its interdenominational headquarters in Geneva, had a tiny staff and a modest budget of about \$20,000. Within eight years, in order to meet the demands thrust upon it, the Council had expanded to an employed staff of more than 75 and a budget that, including the money handled for relief and reconstruction, has to be figured in millions of dollars. In that time the number of member churches grew from 55 in 1939 to 90 in 1945 and 137 in 1948.

*Ecumenical—a word, derived from the Greek word for "inhabited house," which was used to describe the earliest councils of the whole Church from the whole inhabited world. In its modern usage "ecumenical" signifies "the whole household of faith, embracing all races, all nations, all branches of the Church itself throughout the World." In its meaning of *universal* it is nearly synonymous with the word "catholic" but it has the advantage of never having been used to designate a particular branch of the Church, as is the case with the word "catholic".

In nature there are wintry months between the sowing and the reaping. And in the Christian there is the prayer of faith, the work of faith, the fight of faith, the walk of faith, before he receives "the end of his faith, the salvation of his soul."—William Jay.



DR. PAUL G. MACY

atmosphere of goodwill was compatible with a continued fellowship and there was a greater agreement than had been thought possible. This Conference issued a great statement on Christian unity which has been an inspiration to churches ever since. Here are some of the great sentences in that statement:

"We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

"We desire to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know that our witness is weakened by our divisions. Yet we are one in Christ and in the fellowship of His spirit. We pray that everywhere, in a world divided and perplexed, men may turn to Jesus Christ our Lord, who makes us one in spite of our divisions; that He may bind in one those who by many worldly claims are set at variance; and that the world may at last find peace and unity in Him; to whom be glory forever."

A third stream of the movement toward Christian unity is that which has been called "Life and Work." Although it did not begin as early as that of "Faith and Order" it actually held its first conference earlier, in Stockholm in 1925. Then, for the first time in history, 91 churches from 33 countries sent their official delegates to talk together concerning the relationship of the Church to society. This conference marked a resumption of Christian fellowship after the first World War and it accepted the Church's responsibility to cooperate with all men of good will to establish a more just and brotherly social order. Out of it also came the establishment of the "Universal Christian Council for Life and Work." In 1937, at Ox-



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

FIVE CATS AT A PARTY

By Lydia Lion Roberts

"Frosty is three years old next week," said Marjorie Burke one Saturday morning. "It would be fun to give him some birthday presents."

"Oh, let's have a birthday party for him," said her sister Norah.

"He couldn't say 'thank you' except by crying 'meow, meow,'" said Marjorie, laughing as she stooped to pick up the big cat who was purring at her feet. The streaks of gray across his black fur made him look as if he had brushed against snow or frost, so he had been named Frosty.

"It would be fun to invite Beatrice and Beth, the Sawyer twins, and ask them to bring their cats," said Norah.

"We might give a catnip mouse to each cat," planned Marjorie eagerly. "Spunk and Spot and Frosty would have great fun together. Let's go and invite the twins now and plan the party."

"The new girl who has just moved in across the street has a cat," said Norah thoughtfully. "I saw it today. It is a gray cat with a short tail."

"It must be a bobtail cat," said Marjorie. "If we knew her, we might ask her to come to the party."

"Let's ask her anyway and then we shall know her," suggested Norah. "She looks lonesome playing over there by herself. I heard her mother call her Anna, and Anna called the cat Star."

Anna Martin's eyes sparkled when the two girls invited her to the cat party, and she promised to come and bring Star.

The next Saturday afternoon there were five cats in the Burkes' kitchen, for a cousin had come and brought Goldie, a big yellow cat.

"Five girls and five cats made quite a party," said Beth.

"How did you ever think of the playthings for the cats?" asked Beatrice.

"We gave Frosty some for his birthday and he wanted to share them with his cat friends," explained Marjorie.

On the kitchen floor were five card-board boxes, one for each cat, and in each box was a piece of old cloth to make it warm and comfortable for a cat nap. A rattle and some little round bells lay under a chair. In one corner were some marbles and rubber balls. Long pieces of string for the cats to play with hung from two chairs. Under the window were some old slippers and some big balls made of crumpled newspapers. In a row in front of the stove were five catnip mice.

"There they go!" cried Anna, as the five cats scampered for the mice.

"Oh! Oh! Did you ever see anything so funny?" said Beatrice. "Look at them bump into each other and roll over and over."

For almost an hour the girls watched the cats and laughed until they were too limp to stand up and

had to sit down on the floor.

The cats chased their tails and each other, they raced around the room and over the chairs. They tumbled head over heels over the mice, they pushed the rattle and jingled the bells over the floor and leaped for the strings. They scampered after balls and marbles and rushed furiously at the newspapers, catching them between their paws until they were torn to pieces.

"I think it is time for their refreshments now," said Norah. She placed five saucers of cream in front of the stove and in one second there was a row of cats there too, and Frosty, Spunk, Spot, Goldie, and Star were lapping cream as fast as their little red tongues could move.

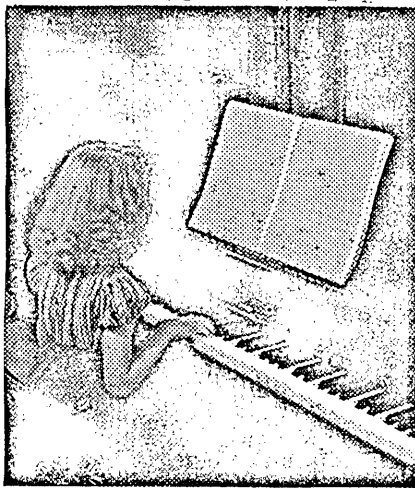
"It is time for our refreshments too," said Marjorie as she led the way to the dining room. How the girls exclaimed when they saw the table! It was covered with a big white tablecloth on which had been pasted many pictures of cats.

"We cut them from old magazines and papers," said Norah.

Each girl found an envelope beside her plate and in it were more pictures and some poems and stories about cats.

"We thought it would be fun for us all to have scrap books," said Marjorie. "These clippings will help us begin, and we shall watch for anything about cats. We can take snapshots of our cats and exchange them too."

After the sandwiches and cookies and cocoa were all gone, the girls played "cat" games, as Marjorie called them, such as Catch, Caterpillar, and Catfish. Then each girl told a story about a cat. Next each girl in turn had to make the funniest meows and cat noises that she possibly could, but the others must not laugh. Whoever laughed first



WHILE PRACTICING

*My Mother would be surprised
If she knew the thoughts I think
While practicing the piano;
(She hears from the kitchen sink).*

*I play that the keys are men
Determined to play in tune;
Whites with blacks go stepping along
To create a glad Walloon.*

—Mary Cureton Brumley.

IN THE WORLD OF BOYS AND GIRLS

FINDING FOUR LEAFED CLOVERS

"Oh, Grandma, I can't find a single four-leafed clover!" cried Nettie. And she looked as if she were just ready to cry. There were little tiny bits of tears way down in the corners of her eyes just ready to come out. And her lips twitched at the corners—you know—just like when you feel real bad about something.

"And I found seven. Just see, Grandma," said Nellie, the other twin. Then she ran away into the clover to find some more.

"Now I will have to tell you some four-leaf-clover secrets," said Grandma to Nettie. "Come with me and I will show you how to find four-leafed clovers."

Grandma and Nettie went into another part of the field away from where Nellie was.

"Now," said Grandma, "you know there are two kinds of clover. The red clover that has the big deep pink balls on it and the big leaves and stems. Then there is the white clover that does not grow nearly so tall as the red clover nor have such big leaves and stems; and it has little white balls on it."

"Oh, yes, I know the two kinds, Grandma," answered Nettie. Why she had known that ever since she was a teeny weeny girl.

"Now in a place where both kinds of clover are growing," Grandma went on, "they will mix a little and you will find clover with larger leaves and stems than the white, but not quite so large as the red, and with pinkish white balls on them. Four-leafed clovers are what you might call a freak of nature and there seem to be the most of them where the two kinds of clover are mixing."

Then Grandma and Nettie went along the edge of the clover field. There was white clover close to the fence and red clover out in the field and along by the path was some clover of the kind Grandma had been telling about, mixed from two kinds.

"Oh! Oh! Oh!" cried Nettie. "There's a four-leafed clover the first time." And she ran and picked it and ran on to another clump of the mixed kind of clover to look for more.

"Come, come," called Grandma, "Come back and look all over the plant where you got your four-leafed clover and you will probably find more." Nettie came back, and, sure enough, there were a lot more of the four-leafed clover in the same clump where she got the first.

"That's another secret about four-leafed clovers," explained Grandma, "when you find one, you will generally find several others in the same place, because they seem to grow in clusters."

And what do you think? In about half an hour, Nettie found twenty-two four-leafed clovers. And Nellie didn't find nearly so many because, you see, she didn't know Grandma's two secrets, but Nettie told her, of course.—Methodist Protestant.

JUST FOR FUN

"Paw!"

"Now, what?"

"Why didn't Noah swat both flies when he had such a good chance?"

* * *

Peck: "But, dear, I thought we had planned to go to the theater this evening."

Mrs. Peck: "Yes, but I have changed our mind."

* * *

Little Tommie was running errands for his sister. Among the requirements were some from the chemist.

"I would like a box of powder for my sister," said the boy.

"Certainly," replied the chemist, and think to have a joke, he added, "Some that goes off with a bang?"

But Tommy was equal to the occasion.

"No," he answered, brightly, "the kind that goes on with a puff."

had to take next turn. Afterwards they played "puss-in-the-corner."

"We have had a lovely time," said Beatrice when it was time to go, "but now we must take our cats home."

"I always liked cats, but now I like them more than ever," said Anna, "because they have helped me make new friends. Star and I shall not be lonesome any more."

The girls went into the kitchen, and there, curled up under the stove, and not in their nice boxes after all, were five balls of fur. Frosty, Spunk, Spot, Goldie, and Star had played so hard and eaten so much at the cat party that they had gone sound asleep.—Zion's Herald.



Scott Street Dedicates Organ

By REV. R. F. SORRELLS, Pastor



FOLLOWING a series of heart-breaking experiences, the Scott Street Methodist Church, Little Rock, dedicated its sanctuary organ on the seventh of March. Final payment had just been made for the organ and plans had been made to dedicate it prior to the time of the destructive fire which swept through the church in June last year. The organ had been secured through the sacrificial efforts of the members of the church. During the fire it was assumed that the organ was being destroyed; however, through the efforts of the local fire department, and through what seemed to have been divine intervention, the organ was saved, and was completely rebuilt immediately following the fire. The organ has now been installed in the rebuilt sanctuary and is proving to be more effective than in its former installation.

It was with deep appreciation to those who had made it possible that the organ was dedicated at a most beautiful service on the afternoon of March 7. The music department of the church, under the leadership of Mrs. Guy Russell, presented a very impressive and beautiful program at the time. The Sanctuary Choir sang the introit anthem, "Glory To God, And Unto His Son," by Palestrina, and "Sing Praise To God, The Lord," by Franck, and "Great And Glorious Is The Name Of The Lord," by Dickinson. Miss

Mary Fowler Jones is organist. The organ was presented for dedication by Mr. G. P. Trout, who had been a central figure in the paying for the organ. The dedication service

added. Pews have been ordered, and will probably be installed before the end of the Conference year. The art-glass window, which was seemingly miraculously saved from com-

taxing the capacity of the sanctuary, while the evening services and the mid-week services are being supported in a most loyal way. At the present time there have been added to the church roll more than seventy members during this church year. We are looking forward to a great year, through the cooperation of our people and the help of God.

The sanctuary choir is composed of:

Sopranos:

Mrs. Frank Bass, Mrs. W. N. Butcher, Mrs. Louie Lequieu, Mrs. Fred Longstreth, Miss Uldene Longstreth, Miss Billie J. Pendleton, Mrs. Robert Rogers, Miss Marion Sorrells, Mrs. Harlan Thomas, Miss Virginia Watson, Miss Betty Whisnant, Miss Virginia Griffith, Miss Bettie Gatten.

Altos:

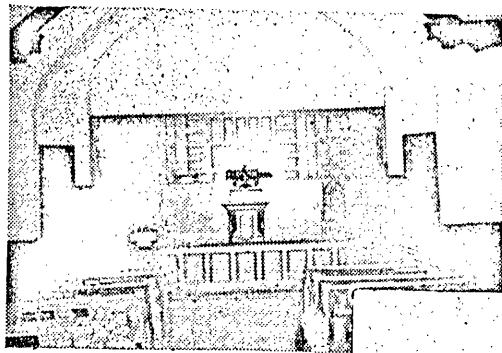
Mrs. H. K. Davis, Mrs. Max Mahan, Mrs. Robert McCay, Mrs. Walter Newton, Miss Thelma McCormack, Miss Alice Rody, Mrs. Bertha Rackley, Mrs. R. F. Sorrells, Miss Betty Standard, Miss Clela Stuart, Miss Verna Ward, Miss Irene Womack, Miss Bobbie Gatten.

Tenors:

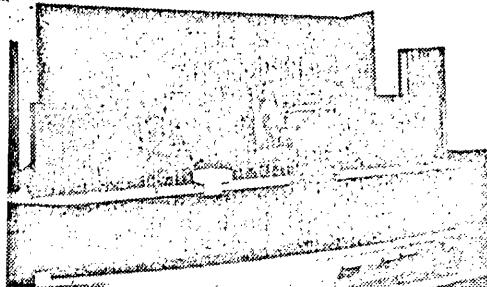
Frank Bass, W. S. Buffalo, Floyd Bates, Edward Dixon, Wiley Perry, John Stegall, Harry Shoppach.

Basses:

Don Barnett, George Hufsmith, M. C. Judd, Robert McCay, Walter Newton, Leroy Rackley, Bruce Thompson, Charles Farr.



Left: Interior view of re-decorated Sanctuary.



Right: Side view of altar and pulpit rostrum. Recently dedicated organ now located in choir section behind pulpit.

was led by the Pastor, Rufus Sorrells.

The recovery which the church has made following the disruptive fire has been most heartening. The building has been completely rebuilt, the Sanctuary was redesigned, and other needed features have been

plete destruction by the fire, has been repaired, and is automatically lighted each evening.

The people of the Church are showing the finest spirit that can be imagined during this period of reconstruction. The attendance at the morning worship services is



Rural Work And The Annual Conference

By GLENN F. SANFORD, Secretary, Commission on Town and Country Work, North Arkansas Conference



(This article was received from the Board of Missions and was written for general distribution to the Methodist press.)



THE Methodist Church in America is launching a great rural program which is long past due. This new rural program for which plans were laid at the National Methodist Rural Life Conference

should not only regain the losses of rural Methodism; but should reach out and serve an ever-increasing number of people in a widening range of territory, and serve them better than ever before.

It is most important at this time that the church consider the question of a fulltime secretary of rural work in the annual conference. The duties and functions of the Annual Conference Town and Country Commission bring the church program into one plan of action. The commission correlates the work of the conference boards—Board of Missions and Church Extension, Board of Education, Board of Lay Activities and Board of Evangelism. Any program so comprehensive in nature calls for fulltime leadership.

It is still true that "everyone's business is no one's business." There should be one general approach and one general goal. The district

superintendents and the several boards and agencies working in the annual conference have their own special duties and responsibilities, making it most unlikely that any one of them, or all of them working together, could promote a complete or well-rounded program.

There is no area of our church organization in which fulltime leadership is more necessary than in the administration of the work of the Town and Country Commission; yet few conferences have provided for personnel in this field. The need is so imperative that the Discipline's provision (Paragraph 1232) that the annual conference "may elect" a secretary of town and country work might well become a "must".

The fulltime secretary of rural work in the annual conference must be carefully chosen. He should be employed by, and be responsible to, the Town and Country Commission of the annual conference and approved by the bishop and the district superintendents. He should be fitted for the work. This should not be "just another appointment." He should accept the place of service because of his love and faith in the program.

The service which can be promoted by a fulltime rural life secretary are almost numberless. He is, first of all, a resource specialist for the boards and agencies and responsible persons serving in the conference. It is important that the secretary be allowed as much freedom of action as possible. If he is required to spend a certain amount of time in each district, to conduct any certain number of revivals,

training schools or institutes, or to organize a given number of new churches or church schools the secretary will not have the time or the objective viewpoint necessary to do creative work.

The secretary of rural work must evaluate the activities and projects of district and conference and formulate and introduce new plans wherever needed. He should conduct surveys, discover trends and conditions, and his findings should be available to all who need them.

The secretary of rural work should not only know what is being done within the boundaries of his own annual conference but he should be granted opportunity to investigate the worth of other pieces of rural work in other annual conferences. He needs to know the men in his conference well and to spend time learning their superintendents in their desire to find pastors whose qualifications fit given situations.

In all this activity, the fulltime secretary also must serve as a one-man public relations director in order to keep alive in the minds and hearts of pastors and laymen the great needs which exist in the rural areas and the contribution which the rural church can make. Particularly should he bring before the churches of the conference his concern for the neglected people in the hard-to-get-at areas as well as the people who live in the blighted areas within their own communities. He should enlist their aid in securing funds and personnel to make the preaching of the gospel most effective.

The first attention of the secretary of rural work must go to ailing churches. His is the work of a physician. He must recognize their need for better buildings in which to teach and worship, for sound financial programs, for the most adequate approach to evangelism, for real help in getting churches more fortunately situated to claim kin with the struggling churches and to lend a helping hand.

In many sections, people are being subjected to foolish doctrine and are developing loyalties that are not conducive to the better life. These mistakes could be counteracted by a more effective ministry instituted and inaugurated by the secretary of rural work and the Commission on Town and Country Work.

The secretary of rural work will find obstacles that must be met. He will learn that many rural churches are served by supply pastors, that finances are lacking in many congregations, that numbers of promising young people and families are moving out because of the lack of income and of educational facilities, that the attitude of the church in general makes it difficult to dignify the work of a rural pastor. And he may discover that he is expected to find a formula which will bring about immediate cures for all the ills facing the rural church.

The secretary of rural work must be content to continue doing his best and to work at the job for years before he sees lasting results. As time goes on, the secretary will know the encouragement that comes from meeting obstacles that become opportunities for service.

HENDRIX COLLEGE SPECIAL

We have received up to April 15th, the following offerings on the Hendrix College Special:

Arkadelphia District	
Arkadelphia Station	\$100.00
Arkadelphia Ct.	
Hart's Chapel	2.00
Mt. Zion	1.00
Smyrna	2.00
Benton Station	100.00
Friendship Church	13.00
Fountain Lake	10.00
Tigert Memorial	10.00
Hot Springs:	
First Church	250.00
Grand Avenue	25.00
Oaklawn	15.00
Pullman Heights	25.00
Leola	12.00
First Church, Malvern	100.00
Keith Memorial, Malvern	10.00
Princeton Ct.	
Macedonia	6.00
Princeton	7.00
Providence	2.00
Sparkman-Sardis:	
Sardis	18.00
Sparkman	22.00
Traskwood Ct.	12.00
Total	\$742.00

Camden District	
First Church, Camden	\$750.00
Fairview, Camden	75.00
Chidester Church	45.00
El Dorado:	
Centennial	30.00
First Church	1200.00
Vantrease	60.00
Emerson Ct.	
Atlanta	5.00
Christie's Chapel	8.00
Emerson	6.50
Ware's Chapel	6.00
Fordyce	150.00
Hampton-Harrell:	
Harrell	20.00
Huttig	75.00
Junction City Ct.	44.00
Kingsland Church	20.00
Louann Church	30.00
Jackson Street, Magnolia	70.25
Marysville-Fredonia:	
Fredonia	24.83
Parker's Chapel	50.00
Smackover	150.00
Stephens Church	75.00
Thornton Church	51.47
Strong Ct.	
Rhodes Chapel	7.50
Strong	20.00
Union	7.50
Waldo	76.00
Mrs. T. A. Monroe, Magnolia, Memorial to J. L. Longino	25.00
Total	\$3082.05

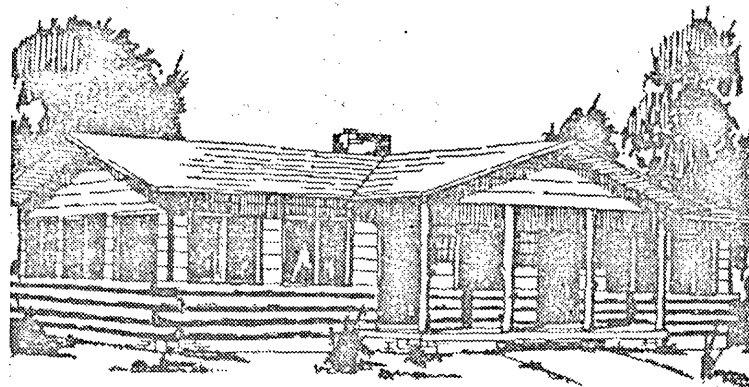
Little Rock District	
Bryant Ct.	
Bryant	10.00
Mt. Carmel	10.00
Salem	13.50
Carlisle Station	75.00
Douglasville	25.00
Geyer Springs	25.00
England	60.00
Hazen	55.50
Tombertin Church	30.00
Little Rock:	
Asbury	150.00
First Church	800.00
Forest Park	37.00
Highland	75.00
Hunter Memorial	39.28
Oak Forest	10.00
Pulaski Heights	157.45
Scott Street	100.00
28th Street	16.00
Lonoke	75.00
Mabelvale	30.00
Total	\$1793.73

Monticello District	
Arkansas City Ct.	\$ 15.00
Dermott	75.00
Drew Ct.	14.70
Dumas	75.00
Eudora	25.00
Ft. Hill Ct.	15.00
Good Hope	3.00
Hamburg	75.00
Hermitage Ct.	11.00
McGehee	75.00
Monticello	125.00
New Edinburg Ct.	10.00
Portland-Parkdale:	
Parkdale	25.00
Portland	45.00
Montrose	30.00
Tillar-Winchester Ct.	
Newton's Chapel	10.00
Selma	5.00
Winchester	10.00
Watson	15.00
Warren	125.00
Wilnot	45.00
Total	\$823.70

Pine Bluff District	
Almyra	\$ 25.00
Altheimer-Wabbaseka:	
Altheimer	30.00
Wabbaseka	7.50
Good Faith Ct.	
Arsenal	2.00
Good Faith	15.00
Redfield	5.00
Grady	22.00
Gould	13.00
Humphrey	9.50
Little Prairie Ct.	
Camp Shed	25.15
Prairie Union	26.05
Pine Bluff:	
Carr Memorial	60.00

Proposed Building For Methodist Camp

Below is a drawing of the proposed dining lodge to be built as summer at Wayland Springs southwest of Imboden. This building is



the first building for the new Methodist Camp to be established this to cost about \$5,000.00. Walls will be built of stone and concrete.



A Visit To Berlin



By JAMES J. DAVIES

"If thou hadst known in this thy day, the things which belong to thy peace!" So Jesus wept over Jerusalem. He must weep over Berlin too.

In 1939 I stood on Unter den Linden in a crowd of a million strong. It was there to welcome Herr Hitler on his return from a bloodless capture of Czechoslovakia. An open limousine was driven by with Der Fuhrer standing hand high in the Uazi salute. Up went a million hands and out of a million throats came "Heil Hitler."

It's quiet enough there now. I stood on the same spot in November 1947. There was hardly a soul in sight. A few persons shuffled among the debris. It's as dead as the streets of Pompei. The shouting is over and a gloom—clammy and cold—has settled on the city.

The history of Germany goes back

to the days of Caesar, but a dozen years produced changes which ultimately wrecked a land full of promise. The present story can be crowded into a line—twelve years of history's worst dictatorship with six years of the world's most devastating war.

A certain sick feeling creeps over one today as he views the utter destruction of famous places. Neither written or spoken word; pictures, still or movies, can convey the terrible depression that sweeps the spirit when he sees a historic and modern metropolitan city wrecked beyond redemption.

And Methodism has suffered too. We'll spend no time interpreting the guilt or innocence of a small group of Christian people whose only passion was an evangelism with inner assurance not found in the regular churches of Europe. German Methodism has been true to the Wesleyan emphasis. If there ever was need of the comfort and stability of a dynamic Christian experience it's now. And these preachers are handicapped beyond description.

Pastor Ernest Scholz, district superintendent, told me of a score of preaching places in Berlin with seven substantial and well-equipped edifices. All are destroyed with one exception—out in the suburbs. I was shown many in ruins. Magnificent old First Church has a front wall standing. A motto over the entrance reads in German. "For Christ is our peace. Eph. 2:14."

In a near-by factory basement, also in ruins, the Sunday School meets. During Hitler Youth movement it was impossible to gather the young. Now they come, 150 of them, seeking instruction in the way of Christ. Equipment is meagre and helpers undernourished. They continue working among circumstances most discouraging. Pastor Scholz said, "God knows we need food and clothing but we need praying for most of all." Having nothing they share with others who have nothing. Relief has passed them up.

Thank God for Dr. Roy L. Smith's happy thought and its glorious response. The work must be kept supported for quite a while. Food must be shipped in sustaining

PRE-EASTER EVANGELISTIC AND EDUCATIONAL PROGRAM AT S. M. U.

This is a summary report of the Pre-Easter evangelistic and educational program carried on by the faculty and students of Southern Methodist University (The Perkins School of Theology). This is the second of what we expect to be a regular annual Pre-Easter schedule of the Perkins School.

The work was planned and furthered by a committee headed by Prof. A. W. Martin of the faculty and by James Riley of the student body. Each student serving a pastoral charge put in his request for the type of aid he wished from the rest of the school and each professor and each student not serving a charge was asked to state the kind of service he was willing to render. The committee then took these requests and worked out the best possible use of men for the types of work expected.

Every sort of educational and social and spiritual work was undertaken that could well be done in such a week of services. Some men were beginning new churches and needed visitation mainly; others wanted training classes in doctrine or in Bible or in preparatory church membership; others wanted evangelistic services; still others wanted a week of preaching for the spiritual culture of the church itself.

During Holy Week of 1948 the following services were rendered: Training classes taught, 77; Sermons preached, 547; Visits in homes, 2888.

The results in accessions and baptisms in the 90 churches cooperating: Infants baptized, 83; Young people and adults baptized, 218; Total additions to membership, 367.

Reports for the same charges for the year: Young people and adults baptized, 623; Additions by transfer, 659; Total additions for Conference Year, 1282.

When it is remembered that these are for the most part "supply charges" the record is not too unsatisfactory. It makes an average of 16 additions per church for the year.—J. T. Carlyon, Chairman of Publicity and Professor of Christian Doctrine.

amounts and clothes for wintry weather. The Methodist Committee for Overseas Relief is the agency that Methodists can best use in sending cash for this purpose.

In Geneva, Bishop Paul Garber showed me a sheet of paper with the outline of a man's foot drawn. A preacher of 52 years' standing wants to trade a life-time collection of foreign stamps for a pair of shoes. His toes were out and he must travel on foot through the snow. A pair of shoes in Warsaw cost one-fourth of the average man's annual salary if they can be found.

The desperate need of Europe is spiritual rejuvenation. We make a serious mistake if we think government money alone will solve their problems. Neither the Marshall, nor any other plan will do it, unless it rebuilds the inner life. Materialistic capitalism fighting materialistic communism will get nowhere. The emptiness in a man's spirit must be filled with something bad: Civilization is not a by-product of economics. It is the result of an inner drive of which economic progress is a part. Ideas

(Continued on Page 9)

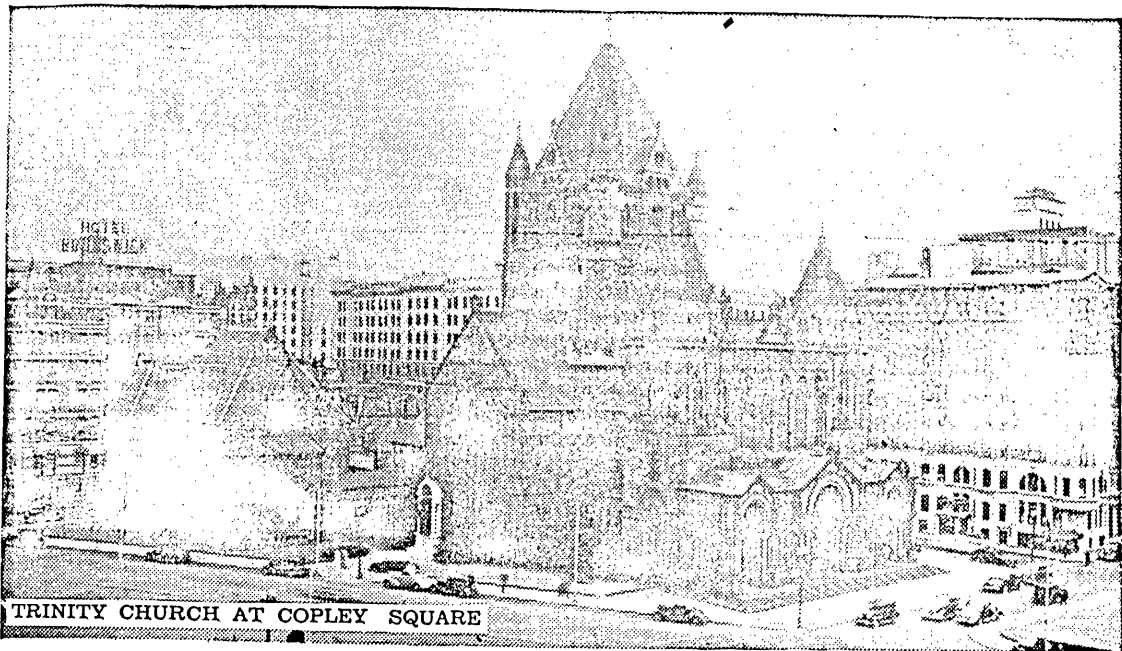
First Church	365.04
Hawley Memorial	22.00
Rison	55.00
Roe Ct.	5.00
Rowell Ct.	25.00
Sherrill	35.00
Tucker	10.00
Star City	25.00
Stuttgart:	
First Church	100.00
Grand Avenue	100.00
White Hall	5.00
Total	\$988.24

Prescott District	
Bingen Ct.	\$ 9.40
Delight	13.00
Hope	150.00
Mineral Springs Ct.	
Ozan	5.00
Mount Ida	15.00
Nashville Church	100.00
Okolona Ct.	35.00
Prescott Station	85.00
Washington-Columbus	22.00
Total	\$434.40

Texarkana District	
Ashdown	12.60
Buckner Ct.	10.70
DeQueen	75.00
Doddridge Ct.	15.00
Foreman	25.00
Garland	15.00
Horatio Ct.	20.00
Mena	75.00
Richmond Ct.	10.00
Stamps Church	40.00
Taylor Church	25.00
Texarkana Ct.	
Few Memorial	10.00
Harmony	10.00
Rondo	10.00
Texarkana:	
Fairview	23.00
First Church	406.20
Wilton Ct.	12.60
Total	\$809.50

Grand Total Received through April 15, 1948	\$2669.62
J. S. M. Cannon, Treasurer	

Where General Conference Will Meet For Communion Service



TRINITY CHURCH AT COPLEY SQUARE

In Trinity Protestant Episcopal Church 800 delegates to the 1948 General Conference of The Methodist Church will first meet for holy communion, April 28, then proceed to nearby Mechanics Hall where all

further session of the 12-day gathering will be held.

Trinity Church was made famous by the ministry of Phillips Brooks. This photograph of the church was taken from across Copley Square

from the Wesleyan Building where are located the offices of Zion's Herald, Methodism's oldest weekly, the headquarters of Bishop Lewis O. Hartman, the Conference host, and the Boston branch of the Methodist Publishing House.

SUCCESSFUL VISITATION

Fort Smith, Ark. — First Methodist Church here is proving in a big way the value of contacting persons in the interest of Christian education.

This church has the largest church school average attendance of any in the state, having doubled the average attendance during the Crusade period. Average attendance for this church school year is more than 800. Quite often it passes the 900 mark.

First Church bulletin carries weekly reports not only of the attendance, group by group, but also the number of visits made, cards written and calls made by phone. —Crusade News Bulletin.

A VISIT TO BERLIN

(Continued from Page 8)

have legs and religious ideas are most potent of all. In other words, Christ must save Europe or Europe's gone. The few, still holding tenaciously to the faith, must be supported.

Historians admit that Methodist preaching saved England from revolution when the streets of Paris ran red with blood. From an awakened Christian conscience came all kinds of reform. We have the cure. God will do it again. The windows of heaven are ready for opening. Can we fix the necessary channels of God's mercy?

Conscious of their weakness the disciples asked Christ, "Why could not we?" The answer: "This kind can come forth by nothing but prayer and fasting." Have we time to pray? Have we sufficient self-denial? The greatest crisis since Pentecost awaits our answer.

WORK—Play—"Work," says an observant boy, "is something that other people think of for you to do. Play is what you think of yourself." —Watchman-Examiner.

INDIA'S ESTIMATE OF GANDHI

By David A. Seamands Bidar, Deccan, India

It is rather hard to put into words just exactly what Gandhi meant to the Indian people.

Perhaps a few quotes from the newspapers will best describe it: "father of our country," "spiritual and political father," "divine incarnation," "the God-man Gandhi," "the Indian Lincoln," and "the greatest man of our century."

His death was a terrific blow to the new nation, which needed his steady outlook and keen advice even more than it had in the past. At first there was a good deal of panic and violence. That has very largely died down. However, there have been two results which you ought to know.

First, a sort of miniature revolt against the Brahmins. After all it was not a Muslim, nor a Sikh, or an Untouchable who killed Gandhi; rather it was a Brahmin—one of the highest caste, the priestly group. Hence in many areas every Brahmin house was burned to the ground, and the occupants often slaughtered in cold blood. All over there has been a strong feeling against the high-caste people by those of the lower cast groups.

But the most unusual result of Gandhi's death has been the amazing amount of (shall we say) publicity which has come to Christ and Christianity. The Indian people love Gandhi so much that they wanted the highest and best with which to compare him. Did they turn to Shiva, Vishnu, Rama, or Krishna—their most venerated gods? No, not once were their names even mentioned. All the way through, step by step, from birth to death, Gandhi was compared to Jesus Christ. Christ was not born in a wealthy family; Gandhi was only a middle-caste man. Christ taught non-violence; so did Gandhi. Christ was killed by the Jews, His own people; Gandhi was murdered by a Hindu, one of his own. Christ had three wounds (one in each hand and one nail through both feet); Gandhi was shot three

times. Christ prayed for those who were crucifying Him; Gandhi "would have no doubt forgiven the man" if he had become conscious!

It is probably safe to say that Gandhi's death has been the greatest single factor of Christian evangelization in our decade. But even here the Indians sensed a difference. A Brahmin lawyer while talking to me said, "Of course we love Gandhi more than any other man; he is the father of our nation. But you cannot really compare his death to Christ's; Gandhi never told people that he had come to die for the sins of the world; he never said that he

was to die that others might live." And then his conclusion amazed me. "And of course Gandhi did not rise again!" Mind you, this from a Hindu lawyer!

But India true to its Hindu pattern, has already begun to deify Gandhi. Shrines are arising all over the land; it is only a question of time until he will be definitely worshipped as a divine-incarnation. This is something Gandhi fought against during his whole life.

No person was ever honored for what he received. Honor is the reward of what he gave.—Coolidge.

Today's World

IS IN THE HANDS OF ADULTS

THEY MUST KNOW CHRIST AND LEARN OF HIM

Reach Adults NOW!

The Church School Can Teach Adults the Way of the MASTER. . . .

CRUSADE FOR CHRIST

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Conference-Wide Youth Assembly

The Conference-wide Youth Assembly of the North Arkansas Conference will be held at Hendrix College, Conway, May 31-June 4.

The following program courses have already been listed for this school:

Worship and Evangelism.
Community Service.
World Friendship.
Recreation.
Senior and Young People's Department Program and Organization.

These courses have been planned for the purpose of providing training for local Methodist Youth Fellowship leaders.

Plans have been made for workshops in each of the program areas. Splendid leadership has been secured for these workshop periods as well as for the courses.

Leadership is also being secured for a number of craft groups.

Each local church has the privilege of sending one delegate to the assembly. Should the space not be taken under this plan a local church will have the privilege of sending additional delegates. After May 10 any local church may have an additional delegate, if the quota has not been taken by local churches sending one delegate.

Should your church desire to do so you may send in application for the additional delegate with the understanding that the Board of Education office will notify such persons immediately after May 10 as to whether or not they can attend. After May 20 any additional space will be open to any person desiring the space, providing said persons are within the age range listed for delegates.

There will be a registration fee of \$2.00 which is to be sent with pre-registration. The total cost of the assembly outside of small cost of text material will not be more than \$9.00. Persons taking craft groups will be required to purchase any materials they use in the shop. Thus, we are saying that room, meals and registration fee will not exceed \$9.00.

Undergraduate School

The North Arkansas Conference Undergraduate School was held at Morrilton, April 12-20, with an enrollment of 31 undergraduates and supplies. This has proven to be another most satisfactory program of training for our ministers.

The following enrolled for this school: J. Clarence Wilcox; B. M. Sullivan, M. B. Short, Harold L. Bailey, J. H. Richardson, R. L. Hanks, Byron McSpadden, James Smith, James F. Weatherford, Fred M. Thompson, Mrs. Fred M. Thompson, Randolph Kerr, R. B. Hower-ton, Jr., William Womack, Arnold Simpson, Olin Findley, F. G. Holland, Woodrow Woods, C. L. Martin, Clyde Crozier, Robert Montgomery, T. B. Parmenter, Dale Dorsey, Lester J. Trout, M. J. Pollard, Alvin Gibbs, Albert Gibbs, Marvin A. Thompson, A. A. Noggle, L. L. Langston, J. W. Sandage.

The following served as members of the teaching staff: S. B. Wilford,



It Can Be Done

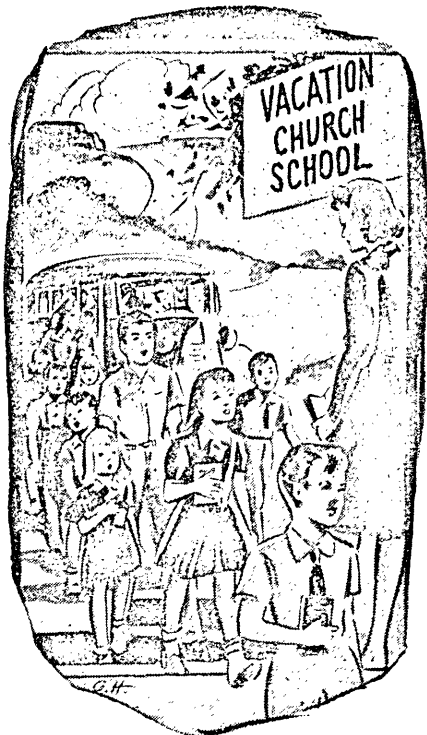


By MISS HELEN OPT, Church School Extension Worker,
Upper South Carolina Conference

WHERE plans for a Vacation Church School are concerned, this little rural community in the Upper South Carolina Conference is really awake! Three of the churches on a four-point charge combined forces and the results were almost unbelievable. Miss Opt, who was director of

on the first day we had quite a 'crying session' with some of the little ones who never had been away from home, but they soon became absorbed in the activities, and were no problem at all.

"Altogether 151 children were enrolled, and of that number 128 attended at least four of the five days.



recreation for the school, tells the following story:

"The public school teacher who created the interest in a Vacation Church School has considerable determination. She conceived the idea when she discovered that only three of her 25 pupils ever had been inside a church.

"Long before summer, she met with interested leaders from the three churches to make plans. Because it was a rural community, the afternoon hours of one week in July were set for the school. The group decided to make a survey of each community, contacting every family to gain information about church affiliations and preferences, and to tell the children about the school. They made the acquaintance of many families they had not known lived in the community, and discovered countless children who never had attended a church. Information regarding those who preferred another church was passed on to the proper denominational authorities.

"Seeing the pleasure of those children as they came in two school buses and in private cars, would make your heart sing! Of course,

The teaching staff was made up mostly of public school teachers. A director of music taught the children new songs which they later used in the worship service. Refreshments each afternoon were provided by the Woman's Society of Christian Service.

"The vacation school was a great success, but many of the teachers felt that two and one-half hours each afternoon for five days was only a start in the religious education of those children. As a result, efforts are being made to arrange bus transportation for those parents and children who do not now attend Sunday school or church.

"A vacation school is a big undertaking in a rural community with limited facilities, but this one demonstrates what can be accomplished with careful planning and enthusiastic workers."

Four out of every five Americans now are without opportunity to learn of the Master's teaching. They do not attend church school. The devoted men and women enlisted by God as teachers in Church School employ the modern methods of teaching to introduce persons of all ages to Christ and His way.

Glenn F. Sanford, William F. Cooley, James S. Upton and Ira A. Brumley.

The following were the platform speakers: H. Lynn Wade, S. B. Wilford, G. C. Taylor, R. E. Connell, Roy I. Bagley, Fred G. Roebuck, Ethan Dodgen.

The Morrilton Methodist Church under the leadership of Rev. Garland C. Taylor made this school possible by opening their church

and their homes to the school. The persons attending the school were provided their room through the cooperation of the Board of Ministerial Training and the Morrilton Methodist Church. The Board of Ministerial Training provided funds for the meals of these persons. The Conference Board of Education and the General Commission on the Course of Study cooperated in making possible the school itself.

WITH THE CHILDREN'S WORKERS

By Mrs. W. F. Bates

Training Class — Arkadelphia Ct.

The course on CRUSADE FOR CHRIST IN THE CHURCH SCHOOL was given at Smyrna April 5-7. Miss Fay McRae taught the course. Forty persons attended the class, all or part of the time, representing Hollywood and Smyrna churches. Many interesting plans were made to further the work of the Church School in both churches. The class made a list of prospects and found that it would be possible to actually double their present membership. So teams were appointed and definite plans made to visit all prospects and to endeavor to enlist them in the work of the church. The members from Hollywood decided that one of their greatest needs was a class for the Young Adults of the church, so plans were made for organizing that group. And at Smyrna the children's division was to be re-organized and divided into three classes instead of two. Much of the success of this class was due to the advance planning of the fine young pastor in charge, Rev. David Hankins. The roads were bad and there were other difficulties to be overcome, but the success of this class testifies to the fact that a training class on a circuit can be well attended and most helpful, where the pastor and members of the church are really interested in making it so.

Little Rock Vacation Church School Institute, April 8.

A cooperative Vacation Church School Institute was held at First Methodist Church on April 8th, with four denominations, Presbyterian, Christian, Episcopal and Methodist participating. There were 90 persons enrolled in the all-day institute, 56 of those were Methodist. The theme for the Institute was, "The Christian and His Community." The leaders were:

Miss Iris Ferrin, General Chairman, Director of Christian Education, First Christian Church.

Miss Fay McRae, Leader of Kindergarten Group, Director of Children's Work, Little Rock District. (Methodist).

Mrs. W. F. Bates, Leader of Primary Group, Conference Director of Children's Work, Little Rock Conference. (Methodist).

Mrs. J. W. Sullivan, Assistant in Primary Group, State Children's Worker for the Disciples of Christ Church.

Mr. John Hayes, Leader in the Junior Group, Area Director of Religious Education for the Presbyterian Churches.

Miss Margaret Marshall, Assistant in the Junior Group, Director of Little Rock Methodist Council.

Mrs. Lucille Toll, Assistant in the Junior Group, Children's Worker Christ Episcopal Church.

Miss Lucille McDonald, Leader in the Junior High Group, Director of Religious Education at First Presbyterian Church.

Miss Sue Pattillo, Assistant in the Junior High Group, Youth Director, First Methodist Church.

Miss Rosalynn Lawrence, charge of browsing room, Church Secretary First Christian Church.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

THE LITTLE ROCK DISTRICT WESLEYAN GUILD MEETS

The Fellowship Hall of Winfield was the scene of a beautiful banquet on Tuesday evening, April 6th, for Miss Mary McSwain, missionary from Brazil, and 210 members of the Little Rock District Wesleyan Service Guild, with members of the Winfield Guild serving as hostesses. The hall was decorated with garlands of English ivy and rose of Sharon, and baskets of mixed seasonal flowers and fern. A low arrangement of yellow gladioli was the central decoration of the speaker's table, which was lighted with yellow tapers in crystal candelabra. The other tables were similarly decorated, the color motif of yellow and green being further accentuated in the program and favors, which were miniature crystal vases containing fresh pansies. The places at the speakers table were marked with handpainted Brazilian scenes, being the gift of Miss Mary McSwain, whose place was marked with a green orchid corsage, which was presented by the Mary McSwain Guild of the First Methodist Church.

The invocation was given by the Rev. Kenneth L. Spore, host pastor, and a business session was conducted by Miss Maude Hammock, retiring District Secretary. It was announced that over \$600.00 had been raised for the Aldersgate project. Miss Ollie Hall of Highland Guild, was elected District Secretary, and Mrs. Edna Snell of Capitol View Guild, was elected Recording Secretary.

Miss Sue Medlock, Program Chairman, conducted a worship service which included call to worship by Miss Lillian Peaslee; a call and a response "Are Ye Able, said the Master" with Mrs. Kenneth L. Spore, contralto, as soloist, and a unison prayer. The Kiwanian Quartette composed of Johnny Gilbreath, Bill Boburn, Luther Burton, and Bob Gannaway was presented in a group of Negro Spirituals with piano accompaniment by Tommy Scott, who was in charge of the music of the evening.

Miss McSwain was introduced by Mrs. Maurice Studer, who was the official representative of the Mary McSwain Guild. Miss McSwain spoke on "Better Instruments for Great Uses", her address being based on the purpose of the Methodist Institute to train Chinese Christian Workers; Miss McSwain being a member of the staff of this missionary institution in Sao Paula, Brazil. The program was closed with the singing of "Lead On O King Eternal" which was followed by the Mizpah Benediction in unison.

Covers at the speakers table were laid for the Rev and Mrs. Spore; Miss McSwain; Miss Margaret Marshall, District Deaconess; Mrs. E. D. Galloway, President, and Mrs. J. Russell Henderson, Secretary of Christian Social Relations, Little Rock Conference Woman's Society of Christian Service; Miss Virginia Guffey, Social Worker, State Sanatorium; Miss Hannah Kelly, Secretary, Little Rock Conference Wesleyan Service Guild; Mrs. Frankie Murphy, member Executive Board,

PAGEANT DEPICTING SEVENTY-FIVE YEARS OF LITTLE ROCK CONFERENCE W. S. C. S.



Scene from second twenty-five years presented by Hot Springs group.



Conference Presidents or their representatives of last twenty-five years.

Little Rock District Wesleyan Service Guild; Miss Mammock; Miss Hall, Mrs. R. P. Ramsey, Co-Ordinator, and Mrs. Mattie Griffith, President, Winfield Guild; Mrs. J. S. M. Cannon; Mrs. Studer; Miss Peaslee; Mr. Scott; Mr. Gilbreath; Mr. Coburn, Mr. Burton and Mr. Gannaway. Guests seated at the other tables included members from guilds as follows: Capitol View Methodist, Des Arc, First Methodist, (3 Guilds), Guild No. 1, Nell Fatheree Chapter, and the Mary McSwain Guild, Henderson, Highland, Hunter, Lonoke, Pulaski Heights Guilds No. 1 and 2, Scott St., Asbury, and Winfield. There were two visitors from Geyer Springs.

During the fellowship period that followed the program, samples of several thousand tray favors made by the District Guild members for the patients at the State Sanatorium were exhibited.

While in the city, Miss McSwain is the guest of Mr. and Mrs. Paul Millar and Miss Sue Medlock.— Louise Mulkey, Publicity Chairman, Little Rock District Guild.

LITTLE ROCK CONFERENCE W. S. C. S. DISTRICT MEETINGS

Arkadelphia District—May 5th.
Camden District—May 6th.
Little Rock District—April 30th.
Monticello District—April 29th.
Pine Bluff District—May 6th.
Prescott District—April 30th.
Texarkana District—April 27th.
The time and place will be announced through the districts.

FT. SMITH DISTRICT MEETING

The Ft. Smith District meeting was held in Clarksville, April 12th, and was attended by more than 150 people. Mrs. Monroe Scott, district president, presided over the meeting. The meeting opened with an organ prelude played by Mrs. Mary White.

The devotional was given by Rev. H. E. Pearce, pastor of the local church. Miss Estelle McIntosh reported on the Rural Life work, and Mrs. J. K. Fraser spoke on the district promotion work.

Miss Edith Martin brought a wonderful talk on her work as missionary in Africa. "Time Apart", directed by Mrs. W. F. Cooley, closed the morning session.

A Memorial service was given by Mrs. F. M. Tolleson, assisted by other members, and special music was given by Mrs. Mitchell and Mrs. Leon Holstead. Miss Katala Ann Green reported on the Cleveland Conference, and Miss Virginia Guffey reported her work at the Booneville Sanatorium.

The roll was called of the district officers and they reported their work.

The Fall Executive meeting will be held at the home of Mrs. W. T. Bacon at Booneville.—Reporter.

To be always intending to lead a new life, but never to find time to set about it; this is as if a man should put off eating and drinking and sleeping from one day and night to another, till he is starved and destroyed.—Tillotson.

CONWAY DISTRICT MEETING

The Conway District W. S. C. S. met in the church at Pottsville April 9th with meeting called to order by the District President, Mrs. R. E. Connell.

Rev. Frank Shell, pastor host, gave the morning devotional, using as his subject "He must increase but I must decrease". A prayer by Rev. R. E. Connell, district superintendent, and a beautiful solo sung by Mrs. Lady Weatherston closed the devotional hour.

The President's message to Annual Conference, "Our Task", was given by means of a recording, which was very much enjoyed. Echoes from the Conference were given by Miss Ethel Millar, Mesdames Weatherford, Wayland, McClure, Chalfant, Wilson, Hughey, and Patton, which was followed by a skit presented by Mrs. S. J. Rye on "The New Look", bringing out Literature and its uses.

Mrs. W. L. Scroggins, District Treasurer, gave the financial report and the pledge for 1948, stating that the pledge for this year is \$4500, which is an increase over last year.

Mrs. W. F. Cooley, Promotion Secretary of the Conference, reported gains in number of societies as well as new members. Mrs. L. A. Maxwell of Lanty, whose address is Solgohachie, was confirmed by the group as chairman of Spiritual Life in the District. The office was made vacant by Mrs. John Gieck moving from the district.

Miss Edith Martin, our missionary to Africa, brought a wonderful message on "Africa Yesterday and Today". A research committee was appointed, composed of Mrs. S. J. Rye, Mrs. Nathan Gordon and Mrs. For a George.

Roll call revealed one of the best attendances, with a record of societies represented. There were about 115 present, and twenty societies represented.

In the afternoon session, Miss Grace Badgett told of her work in the rural fields in our conference. Miss Louise King, a life volunteer and a student in Hendrix, spoke in appreciation of the help given students in school. A committee was appointed looking toward a scholarship in the district. The meeting closed with a beautiful and helpful service, led by Mrs. W. F. Cooley, in the form of a "Time Apart".—Reporter.

WHAT PERSEVERANCE MEANS

One of the best definitions of perservance was once given by a colored preacher, who said:

"It means, firstly TAKE HOLD; second, to HOLD ON; thirdly and lastly, TO NEBER LET GO!"

Men or women blessed with perservance are never afraid of hard work, of long hours, or unceasing application and they seldom fail.—Selected.

Sign of a church: "We believe the task ahead of us is never as great as the Power behind us."—Pipefuls, hm, State Mutual Life Assurance Co.

CURRENT NEWS IN ARKANSAS METHODISM

ORGAN DEDICATED AT HOLLY GROVE

The people of Holly Grove witnessed a beautiful service in our church last Sunday when Bishop Paul E. Martin brought one of his inspiring messages and at the close dedicated our new Hammond Organ and Chimes. Mrs. P. C. Mayo, who has given these to the church in loving memory of her late husband, P. C. Mayo, her children, and her sister, presented the gift. The Bishop accepted it in his gracious way, and dedicated it to the glory of God and in memory of these loved ones. The Bishop was assisted in the service by the pastor, and by Rev. Ethan W. Dodgen, the district superintendent. Mrs. Mayola McDougal presided at the organ. Special musical numbers were a solo by Mrs. J. W. Mason and a duet by Junius Davidson and Mrs. George Young Jr. After the worship service a reception was given in the dining room of the church, by the Woman's Society of Christian Service, honoring the visiting ministers.—J. M. Harrison.

GEYER SPRINGS CELEBRATES ANNIVERSARY

Under the leadership of our pastor, Rev. Gerry Dean, and the Church School superintendent, H. B. Griffith, the church celebrated last Sunday, April 11, the first anniversary of the completion of our auditorium.

We have 134 enrolled in the Church School and we have an average of 100 present each Sunday. We are especially proud of the record the men have established. For about three months there have been more men present in our Church School than women. They have been running a close race. We feel this is unusual especially in the rural sections. There is a lot to be done in the Crusade for Christ in this fast growing community. With God's guidance we want to go forward and reach the unreached.

Fourteen of our young people went to Douglasville to the district meeting.

Mrs. Ed Meyer, and Mrs. A. C. Fisher and the pastor went to the W. S. C. S. Conference at Hope.—Mrs. Roy Huffstutlar, Reporter.

JUDSONIA TO LOSE PASTOR

Rev. J. Otis Sutton, pastor at Judsonia, will move to Richley, Montana, on account of a throat ailment which has affected both him and his little daughter, Dorothy Ann.

The people of Judsonia are greatly indebted to Brother Sutton for since he has been here we have had great prayer meetings and the M. Y. F. has been wonderfully helped. He has preached some very fine sermons.

Brother and Mrs. Sutton will leave here Thursday for their new charge.

We, the people of Judsonia, wish them the best of success in their new charge. We also hope that some day they will again return.—Sara Burge.

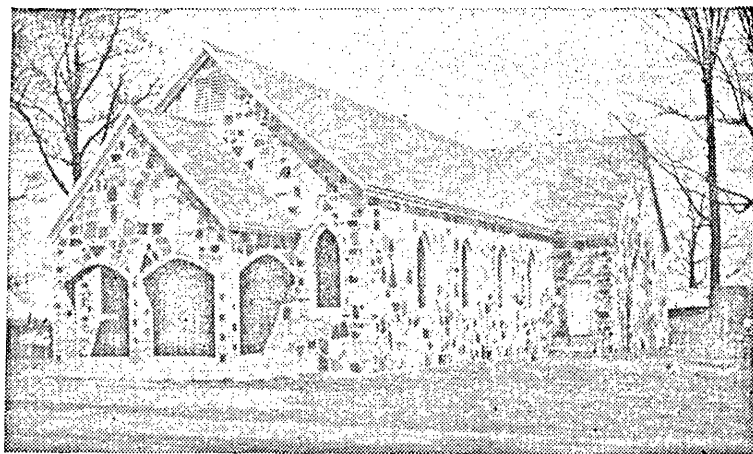
Life is a long lesson in humility.—James Barrie.



McRae Church Dedicated



BISHOP Paul E. Martin dedicated the beautiful McRae Methodist Church on Sunday morning, Feb. 29, at 11 o'clock. Three former pastors of the church, Rev. Frank Shell, Pottsville; Rev. J. M. Hughes, Newark and Rev. J. M.



Talkington, Griffithville, were among those present for this occasion and had a part in the morning's program. Rev. E. C. Hence is now the pastor of the church. Rev. J. Kenneth Shamblin, district superintendent of the Searcy District, introduced Bishop Martin. J. C. Holt, Chairman of the Board of Trustees, presented the building for dedication. Following the service, the members of the Woman's Society of Christian Service served dinner at the new McRae High School building.

Work on the church, which is a native stone veneer structure, was begun in 1946 when Rev. J. M. Talkington was pastor. Brother

Hance, the present pastor, and a building committee, composed of Wade Roseau, Fred Henry, Joe Tom Lyons, J. T. LaFerney, Mrs. Hattie Springer, Mrs. W. R. Henry, and Mrs. Forrest Cherry, had a great part in bringing the building pro-

gram to completion. Much of the labor was donated, thus cutting down the total cost of the structure which is now valued, with furnishings, at between \$15,000 and \$18,000. The church includes a large auditorium and space for approximately seven classrooms. Stained glass memorial windows add much to the appearance and so does the rich carpet recently purchased for the auditorium by the W. S. C. S. Its deep rose color blends pleasingly with the walls of the sanctuary which are paneled in soft shades of rose and beige. Citizens of McRae have every right to be proud of this beautiful building.—Mrs. J. H.

BUTTERFIELD M. Y. F. HOLDS COUNCIL

The Butterfield M. Y. F. met at the home of its sponsors, Mr. and Mrs. Frank Spurlin, on Thursday evening and held its regular council meeting.

The work of the commissions was taken up and the following plans were made:

World Friendships — Have special pledge service at which time the Methodist Youth fund will be explained and the junior members will make their personal pledges. This will be April 25. On May 23 there will be a special musical program containing stories and facts about foreign melodies. On June 27 there will be a special candlelight service carrying out the theme "Methodist Youth's Part in the World Today." The young people will continue their pen pal project. Two of them have already heard from the secretary of the World Council of Churches in Switzerland and received addresses of persons in Belgium and Denmark.

Community Service — On April 28 clean churchyard and saw wood. The commission will work with the recreation chairman in carrying out a weiner roast at the same time. The third Sunday in May this group, with the worship group assisting, will have charge of a Church School Day program. The goal is every child in the community participat-

ing. On April 29 make May baskets to be hung on May 1. On May 7 paint vases for bouquets for the hospital for Mother's Day. On June 11 make tray favors. These will be flags for Flag Day and little boys fishing for good health.

Worship and Evangelism — Begin a library at the church for the use of all.

Make scrapbook of worthwhile poems and articles.

Ray Rusher, Fay Rusher, Beverly Wallace, Alta Jean Efrid and Howard Smith will assist their counselor in fixing the worship center for the service on April 11. The subject of this service is "The Cross Rises from a Bomb."

Recreation — On April 18 a picnic. May 5, Mother Goose kid party. May 16, Mother's Day banquet for mothers and fathers. June 4, candy making. June 16, swimming party and twilight supper.

The young people enjoyed a St. Patrick's Day party at the home of Mr. and Mrs. Lee Efrid. A green and white color scheme was carried out throughout the house with dainty shamrocks pinned to the curtains. Alta Jean assisted her mother in serving a delicious salad plate.—Mrs. Frank Spurlin, Counselor.

It wouldn't hurt so much to become angry, except that, for some reason, anger makes your mouth work faster than your mind.—Construction Digest.

FINE EASTER SUNDAY AT WALNUT RIDGE

The 1948 Easter season will be long remembered as a very happy occasion for Walnut Ridge Methodism. Our district superintendent, Rev. E. B. Williams, came to us on the evening of Palm Sunday and led us in a series of services through Holy Week. These services were attended by fine congregations in spite of other community activities and severe rain storms which often came at just the hour of worship.

Our services were climaxed with the eleven o'clock service on Easter Day. At this time we baptized four infants and received seventeen into the church, ranging from eight to eighty-four years of age. This service was attended by a "balcony congregation" and declared to be the largest congregation present for any service for many years. A new high mark in Sunday School attendance was reached with 204 present for Easter Sunday and with an average attendance of 172 for the month of March. We also received a special Easter offering of \$800, paying in full our quota for the Wayland Springs Camp.

We are endeavoring to build on our Easter gains and push on to greater activity and service. We are now in a four week Home and Family Life program which will be climaxed on Mother's Day. We are having a fine year in the work here.—Lloyd M. Conyers, Pastor.

WHAT IT TAKES TO BE HAPPY

A happy family life, freedom from worry, good health and satisfying work—those are the basic things that make people happy, according to a survey by the "Ladies Home Journal." Of those questioned, fewer than half of the adults considered themselves very happy, and one in twelve declared he was actually unhappy. Yet most of the factors in happiness are available to most people. Money isn't so important to happiness as people think, the survey indicated. So long as you income is in the national average, your chances for happiness are as great as if you were wealthy. While the preponderance of happy people like their friends and community, whether you live in the city or country doesn't make much difference. Neither does your age, once you pass 30. But the happy person thinks the individual, not fate, is responsible for his own happiness or lack of it. And the happiest people found in the survey go to church more often and are far more likely to look to religion for comfort.

GOOD RESOLUTION FOR ANY DAY

I will study the language of gentlemen, and refuse to use words that bite and tones that crush.

I will excuse others' faults and failures as often and fully as I expect others to be lenient with mine.

I will be a friend under trying tests and wear everywhere a good-will face, unchilled by aloofness.

I will pray frequently, think good thoughts, believe in my fellow-man, and do a full day's work without fear or favor.—Religious Telescope.

NEWS ABOUT HENDRIX COLLEGE

Commencement Speakers

The 1948 commencement address will be given by Roger Hull, vice president of the Mutual Life Insurance Company of New York, and the baccalaureate sermon will be preached by Dr. W. Henry Goodloe, pastor of the First Methodist Church in Jonesboro. The commencement exercises will be held in Axley Gymnasium, Sunday afternoon, May 30.

Mr. Hull, a native of Mississippi, was educated at Mississippi State College and Kentucky Wesleyan. In 1928 he was appointed soliciting agent for Mutual Life at Meridan, Mississippi. In 1932 he was appointed district manager for the company and then in 1935 was appointed manager of the Nashville agency. He was appointed assistant superintendent of agencies with headquarters in New York in 1938. In 1941 he was promoted to vice president and manager of agencies for the company.

Dr. Goodloe, well known Arkansas minister, obtained his bachelor of arts degree from Hendrix in 1924 and received the bachelor of divinity and master of arts degrees from Southern Methodist University in Dallas, Texas. The honorary doctor of divinity degree was conferred on him by Hendrix in 1946. He held pastorates at Rogers, West Helena, Helena, Fort Smith, Siloam Springs and Kensett before assuming his present pastorate in Jonesboro.

Approximately 90 are candidates for 1948 degrees. This is one of the largest graduating classes in the school's history.

Seminary Singers Here

The Semimmary Singers, men's glee club from the Perkins School of Theology at Southern Methodist University in Dallas, appeared on the campus last week.

The twenty-two member, a capella group is on a concert tour which includes Texarkana, Memphis, Jackson, Tennessee, and Springfield, Mo.

Charles McDonald of Fort Smith and James Christie of Benton, both Hendrix graduates, are members of the group.

1948 Troubadour Distributed

The 1948 Troubadour student yearbook, was distributed to the student body last week. The 224-page book, edited by Tom Hervey of Pine Bluff, is the largest in the school's history. The business manager was Eric Wade, also of Pine Bluff.

Revealed for the first time with the publication were 12 outstanding students selected by a faculty committee. They are: Tom Hervey, Pine Bluff; Norman Goodwin, Salem; Nancy Penix, Martha Love, and Charles Stuck, Jonesboro; Winston Faulkner, Cotter; Pat Henry and Bill McMahon, Conway; Martha Stewart, Blytheville; Bradford Govan, Marianna; Jim McDaniel, Paragould and Wilbur Redwine, Little Rock.

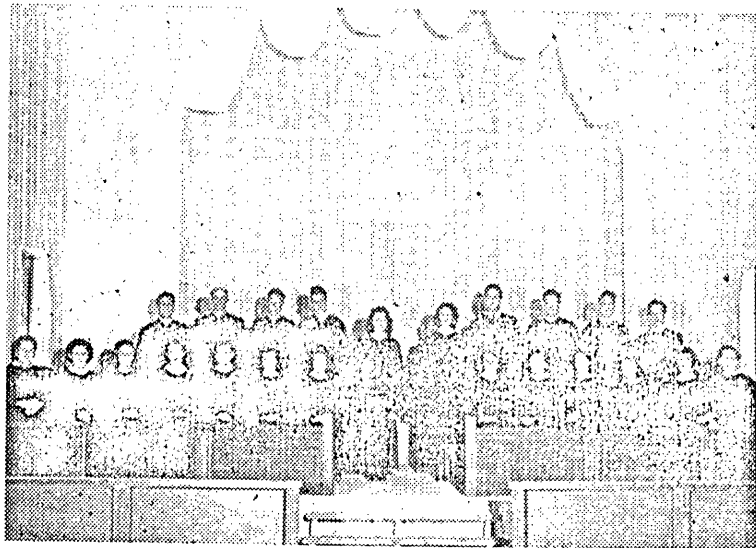
Also made public for the first time were the results of a student's who's who poll conducted earlier. Arthur Porter of Morrilton was chosen hardest worker from the men students and Nancy Penix of Jonesboro hardest working woman student. Other results of the poll are Allan Mitchell of Sheridan and Judy Merritt of Jonesboro, most collegiate; best athletes, Jim McDaniel, Paragould, and Donna Sue Johnson, Bassett; most brilliant, Margaret Ann Woods, Little Rock, and Harlan Spore, Little Rock; best dressed,

Gardner Worships In New Sanctuary

PICTURED below are the adult and children's choirs of Gardner Memorial Methodist Church, 18th and Schaer

beautiful new sanctuary Easter Sunday morning.

One of the finest additions to the church is the new organ which has



The Adult Choir



The Children's Choir

Streets, North Little Rock.

The church was destroyed by fire a year ago last February and the congregation worshipped in the

been installed. The choirs are under the direction of Mrs. Mary Stipe Munns and Miss Ernestine Flake is the organist.

Judy Merritt, Jonesboro, and James Moore, Rison; friendliest, Winston Faulkner, Cotter, Martha Stewart, Blytheville; best liked, Nancy Penix, Jonesboro, and Winston Faulkner, Cotter; most musical, Donald Warmack, Rosston, and Margaret Covey, Little Rock.

Staff of the Troubadour included: Harold Nance, Malden, Mo.; Jay Jackson, Atkins; Bradford Govan, Marianna; Bob Moore, Conway; Donna Sue Johnson, Bassett; Margaret Gilmer and Alvin Doty, Pine Bluff; Bob Eppes, Forrest City; Stan Cook, Texarkana; Charles Stuck, Jonesboro; Dale Woosley, Carlisle, and Sterling Blalock, Cotton Plant.

Warmack Auditions in Philadelphia

Donald Warmack of Rosston, a senior student, left last week for Philadelphia, Pennsylvania, where he was to receive a violin audition at the Curtis Institute.

Warmack obtained the audition through the interest of Albert Spalding, violinist, who recently appeared in Conway under the auspices of the Conway Community Concert Association.

Warmack has completed the requirements for a bachelor of arts in music and expects to complete the requirements of a bachelor of music in June.—Margaret Pullig.

THE METHODIST CHILDREN'S HOME

Sunday, April 11th, was a great day for the children of our Home. The Men's Bible Class of the Methodist Church at Fordyce chartered a bus and had all of our children and the members of the staff go down to Fordyce as their guests. Mr. Willard Clary, of Fordyce, visited the Home twice, making preparations for our visit down there. Our children thanked him and to the members of his great class for this courtesy. Approximately 150 men were present in the class, and we understand that the attendance averages close to that figure. It is, indeed, a great class and Mr. Willard is a great teacher. Our children sang three songs for the Men's Class and then went to separate classes of their own age groups in the Sunday School. After church, the children and members of our staff were entertained in various homes throughout the city. The day was greatly enjoyed both by the children and the staff.

Work is progressing on our first cottage and excavations for the three additional buildings authorized are about complete. Actual construction work on these buildings will begin at an early date.

The Home is indebted to Mrs. James Thomas for a gift in memory of Dr. James Thomas. This gift is to be used for furnishing the living room and one bedroom in the Friends Cottage, construction of which is just beginning.

We give below a list of the gifts and contributions received since our last report:

Memorials

Mrs. Charles Fullwood, given by Mrs. S. E. Morrison, Earle.

Miss Elise Turner, given by Mrs. C. E. Morrison, Earle.

Lt. Col. Henbest, given by Mrs. Service Guild, Clarksville.

Lt. Col. R. C. Henbest, given by H. E. Pearce, Sr., and Mary Lou Pearce, Clarendon.

Mrs. Joe Watson, given by Berean Class, Paris.

Other Gifts

C. B. Nance, Marion	\$25.00
Mr. and Mrs. O. G. Robinson, Des Arc	2.00
Mrs. James Thomas, Little Rock	400.00
Circle No. 6, Asbury Church, Little Rock	5.00
Susanna Wesley Class, First Church, Texarkana	10.00
Union Grove Church	9.31
Plainview Methodist Church	20.00
Asbury Church (Formerly called East Batesville Church,	20.00
Des Arc	35.00
Men's Bible Class, Fordyce	223.00
Foreman	52.12
Lonoke (Additional Christmas Offering, Total \$165)	5.00
First Church, North Little Rock (Total Christmas Offering \$525)	150.00
First Church, Little Rock (Total Christmas Offering \$1,546)	25.00
Little Rock Conference Treasurer	541.37
Miscellaneous Receipts	541.37

In addition to the above, we also wish to acknowledge the following gifts:

Mountain View W. S. C. S., a quilt.

Mt. Pleasant W. S. C. S., Waldron, box of clothing.

Farmington W. S. C. S., box of clothing and miscellaneous gifts.—J. S. M. Cannon.

VIEWPOINT

There is a dirt road in central Georgia that runs up an especially steep red hill. It appears to be so nearly perpendicular that a small girl from a distant state, seeing it for the first time from the window of an automobile, prophesied that if an attempt were made to ascend it the car would surely topple over backward.

As the road unwound and the hill came closer and closer, the matter of climbing it was gradually simplified. At close range it was nothing spectacular, just a big hill. The little girl observed, "Hills smooth down when we come to them."—Mary Jackson Blank, Good Business.

RELIGION

Too many people have the idea that religion is a straitjacket put over them by their elders to make them "be good." They must be helped to see that religious faith has developed findings which are like formulas of living tested in the laboratory of long experience and that instead of being limitations they are enlargements of life.—Dr. Ralph W. Sockman, "Higher Religion For Higher Education," Vital Speeches, 3-1-48.

PRESIDENT TRUMAN ENDORSES NATIONAL FAMILY WEEK

Chicago — President Harry S. Truman said in a letter endorsing National Family Week released here that the place of God in family life needs to be emphasized more than ever.

Scheduled for May 2-9, National Family Week will be observed for the sixth consecutive year by Protestants, Catholic, and Jews.

The President's letter is addressed to an interfaith committee which sponsors the observance and was released here by Dr. Gerald E. Knoff, associate general secretary of the International Council of Religious Education, representing 90 per cent of Protestantism in United States and Canada.

"The most perfect economic and social environment conceivable cannot assure a sound home life where the spiritual foundations of the family are weak," Mr. Truman declared.

The Chief Executive referred to the National Conference on Family Life that will be held in the White House during Family Week (May 6-8). He observed that although the churches can use much of the material that will then be developed, their real contribution to the home will come in keeping its spiritual forces vital and vigorous.

"There is greater need today than ever in our history for emphatic emphasis on the place of God in our family life," President Truman stated. "National Family Week would therefore seem providential."

The text of the President's letter follows:

THE WHITE HOUSE

Washington

March 27, 1948

My dear Friends:

I note with pleasure the decision of the churches to observe, as heretofore, National Family Week from the first to the second Sunday of May.

The fact that the sessions of the National Conference on Family Life are scheduled for several days — May 6 to 8 — within that same week may well lend even added importance to this observance for the year 1948. There can be no question that our spiritual leaders will be intensively interested in, and will make most effective use of, the valuable data from the wide reaches of our manifold welfare activities and the varied fields of the social sciences that will be assembled by this Conference.

However, while the churches can undoubtedly turn to the best of purposes, in their efforts in behalf of the family, materials and information from secularist fields, it remains true beyond all contention that far and away the most important contribution they can make to the home is to bend their efforts towards keeping its spiritual forces as vigorous and vital as possible. It would seem a mere platitude to say that the most perfect economic and social environment conceivable cannot assure a sound home life where the spiritual foundations of the family are weak. And it is just as true that the fairest flower of American family life is the fruit of the religious heritage of the centuries brought to our shores.

It is my reasoned conviction, that, in view of present disturbed and even turbulent conditions, there is greater need today than ever in our history for emphatic emphasis on the place of God in our family

THREE-YEAR GAINS IN METHODISM 1945-1946-1947						
CRUSADE ACHIEVEMENTS				OTHER GAINS		
DEC. 31 1947	CRUSADE GIVING	EVANGELISM	STEWARDSHIP	CHURCH SCHOOLS	TOTAL GIVING	ALL BENEVOLENCES
TOTALS	\$27,481,165	8,567,772	13,364	5,346,987	\$50,320,688	\$11,702,597
INTEREST	\$477,265					
PAID ON PLEDGES	\$27,003,900		3,364	567,641		
	GOAL	510,643	INCREASE	INCREASE	44.3%	61.3%
	\$25,000,000	GOAL	10,000			
JAN. 1 1945		8,057,129		4,779,346		

Rural Japan Welcomes Gospel

By REV. JOHN B. COBB, Tokyo, Japan

THE most inspiring experiences of recent months came in two short trips into the country. The first was to the island Awaji, which has a population of about 200,000, mostly farmers and fishermen. A four-hour boat ride from Kobe took me to Sumoto, the largest city on the island. (There are two churches in Sumoto.) I was met by Rev. S. Endo, a young preacher who supports himself teaching in Sumoto while he is pioneering in the farming villages nearby. That evening I met with an influential group of teachers and business men who have formed a Cultural Society to promote culture, good-will, and democracy.

The next day I spoke to five different groups; the fifth and sixth grade children of the city school, who gathered in the city auditorium; the students of the newly organized junior schools of the city with the members of the parents' association of one of them; the students of a large girls high school miles out in the country; then miles away in another direction the students of the higher grades of a primary school, who had waited after school until five o'clock to hear me; and finally in the evening the adults of the same village. Practically every family in the community was represented at the meeting. Next morning there was time for a talk to the students in a girls high school back in Sumoto before taking ship to Kobe. Altogether I must have spoken to 2,500 people. In line with policies of separation of church and state I avoided giving direct evangelistic messages at the meetings in the public schools, but there is no doubt about the cordiality of the people and their openness to the Gospel.

Later, my wife and I made a Friday-to-Monday trip to a rural section of Tokushima Prefecture on the island of Shikoku. We were met at the dock by Rev. Eichi Ito with a truck. This truck made good time though it was driven by Charcoal gas in place of gasoline. An hour's drive into the country took us to Kimajima. We were entertained in the elegant home of the owner of the local silk mill, Mr. Tsutsui, who was baptized by Mr. Ito a few months ago. It is about his mills here and in Wakimachi that this encouraging rural work is growing. In the evening about twenty of the

life. National Family Week would therefore seem providential. It can contribute much towards that highly important end.

Very sincerely yours,
Harry S. Truman

young people came together in his home for an informal prayer meeting. Next morning we spoke to all the students of the private girls high school, to which girls come from farms as much as twenty miles away. We took a trip through the silk mill and then gave short English conversation lessons to some of the classes in the high school. In the afternoon we had a meeting with a large group of enquirers, fifty or sixty, who stayed an hour after school to hear our message. Just before supper the girls of the silk mill thronged their assembly hall for a service of worship.

Sunday morning I preached at the church, organized a few months ago in a rented building, but entirely self-supporting. There were sixty present. An hour's train ride took us to the station nearest Wakimachi. In the afternoon we spoke to the mill employees, several hundred of them, and then in a private home met with a group which is soon to be organized into a church, about fifty present. Next morning we got up before day, and by train, ship, and electric car, with a good amount of walking, got home before supper. The earnestness and generosity of these people puts us to shame. They not only entertained us but also paid the equivalent of \$40 or more for our travel.

Rev. L. L. Shaver, who has recently come back to Japan, made a two weeks' evangelistic trip in other parts of Shikoku last month and reports the same cordiality and eagerness everywhere. He was called upon to speak so often that he wore out his voice and had to cancel plans for a third week!

Night School By Candle Light

Japanese students persist in their earnest endeavor to get English in spite of many difficulties. I am teaching two afternoons and evenings at Palmore Institute, meeting in very unsatisfactory rented rooms. There is no heat whatever, and last night was quite cold. One group of students meets from 4:30 to 6 and the other from 6:30 to 8. It gets rather dark before 5 o'clock, but the electric current was on only between 5:30 and 6 and between 7 and 7:30. The rest of the time we worked by the light of a single candle in each classroom. Streets were pitch-black as we made our way out of the school. Last night was not unusual. The shortage of coal and electricity is our greatest problem in our homes, and is one of the greatest hindrances to the recovery of business in Japan.

Cooperation
Eight American denominations

R. T. HENRY PLEADS FOR RELIEF FOR CHINA

The continuation of the civil war in China, and a curtailment of relief supplies are making more difficult the work of all missionaries in that nation, according to Dr. Robert T. Henry, Methodist missionary heading the relief of the American Advisory Committee in Shanghai. In a recent letter to Dr. Ralph E. Diefendorfer, of the Board of Missions and Church Extension, Dr. Henry says:

"You possibly are aware that the Church World Service funds have been greatly reduced during the past seven months. Our last remittance was sent to us in September, and any amounts paid since that time have been for designation or to meet travel expenses and shipping charges.

"We believe that the present situation demands heroic effort on the part of the churches in America to meet the dire needs of the ever growing number of refugees. The household of faith must not only do good to its own, but must also help to meet the needs of countless groups for whom no one takes responsibility. Also it is another illustration of the burden of the weak having to be borne by the strong. Therefore, I appeal to you and Boards like the Methodist Board to provide us with the sinews of relief in order to meet the needs of the suffering. The situation would have been impossible had it not been for the work done by our Committee.

"My work on the district is proving more taxing than I realized at the time it was accepted. I discovered that Sunday had been offering me a let up in giving me that much needed rest, but now I am busy on Sunday as well and it leaves me with a washed-up feeling which I do not like to have. We are doing a most significant piece of work in our whole experience in the relief field, and I must say that my fellow workers on the Shanghai district are certainly doing everything possible to assist me with my duties. The work would have been impossible otherwise.

"The situation does look dark in many areas, but I, too, have confidence that the common people in China will win the day. It was absolutely marvelous to see the development and rebuilding that is taking place where bureaucracy does not rule."

If you expect to stay in the game, leave alcohol alone. It gets you sooner or later.—Walter Johnson.

have agreed on a policy of full cooperation among themselves and with the United Church in Japan. The boards have set up the Inter-board Committee in America, and now the Japanese have approved and sent to America a constitution for the "Council of Cooperation" on the field. The new arrangement should begin to function early in 1948. We are expecting great things from it. May this bring us even more support in prayers, in gifts, and in personnel from the American churches. We rejoice at the number of missionaries coming back to join us here and at the new missionaries who are arriving. However, our Protestant forces are woefully weak. The official government report of Oct. 31 said there were in Japan 220 Protestant missionaries and 1120 Catholic. Surely Protestants must awake to the need and the opportunity of this new day in Japan!

RELIEF CLOTHING ASKED FOR KOREA

There is an acute need for relief supplies, especially for warm clothing, in Korea, where Methodist missionaries are again in service, according to the Rev. Charles D. Stokes, recently named to service in Wonju in the heart of an agricultural valley. Mr. and Mrs. Stokes, of Randleman, North Carolina, have recently been added to the missionary forces in Korea.

"Amid the present shortage of virtually all commodities, a period of severe inflation has ensued," said Mr. Stokes. "The Korean pastors, whose salaries have not kept pace with rising prices, are being compelled to spend almost all their income for food and fuel and are left without adequate clothing for themselves and their families. Also there are many refugees in Wonju and throughout southern Korea, who have escaped from the Russian occupation zone in the north, bringing almost literally only what they had on their backs. Many of them are destitute, thinly clad, living in tiny make-shift huts where the entire family is crowded into one small room. One cannot complacently enjoy warm clothing while the children about him suffer from the cold, with no warm wraps and their bare legs and stockingless feet exposed to zero temperatures.

"The most needed relief items are: coats, jackets, sweaters, heavy underwear, suits, pants, caps, gloves, scarfs, children's clothing of all types, men's and children's shoes, ladies' flat-heeled shoes (high-heeled shoes are not usable here), and cotton goods, preferably in black, white, or other solid colors."

Packages weighing up to 22 pounds may be mailed to Korea, and they should be securely wrapped and tied, and marked "For Relief." (Strong cloth sacks may be used for packing in place of cartons and will save on weight). Relief packages may not be sent APO, but must go through international mail service. Address them as follows: To the Rev. Charles D. Stokes, Methodist Mission, Wonju, Korea.

"We are also particularly interested in helping the church in its outreach into new communities," says Mr. Stokes. "Only last week the superintendent of the Wonju District was telling me that five of the nine townships of this District are without any churches. He was anxious that workers might be secured to enter these communities to bring Christ to the people through preaching and personal testimony. In these times of high inflation, however, the Korean churches are not financially able to assume this additional burden. Will you not join with us in prayer that the workers may be forthcoming and their support secured? Perhaps some of you will want to have a share in this program. According to present exchange and prices, \$15 would support a Christian worker for one month."

THE FAILURE OF INFIDELITY

(Continued from Page 3)

ianity. Infidel Communism has no remedy whatever to offer for life's three greatest problems—Sin, sorrow, and death. Christianity has successfully met these problems in the past and will continue to do so. Nothing else has ever been discovered that can do this. Some day, the world will really and truly go after Christ. He alone is our hope. —H. O. B.

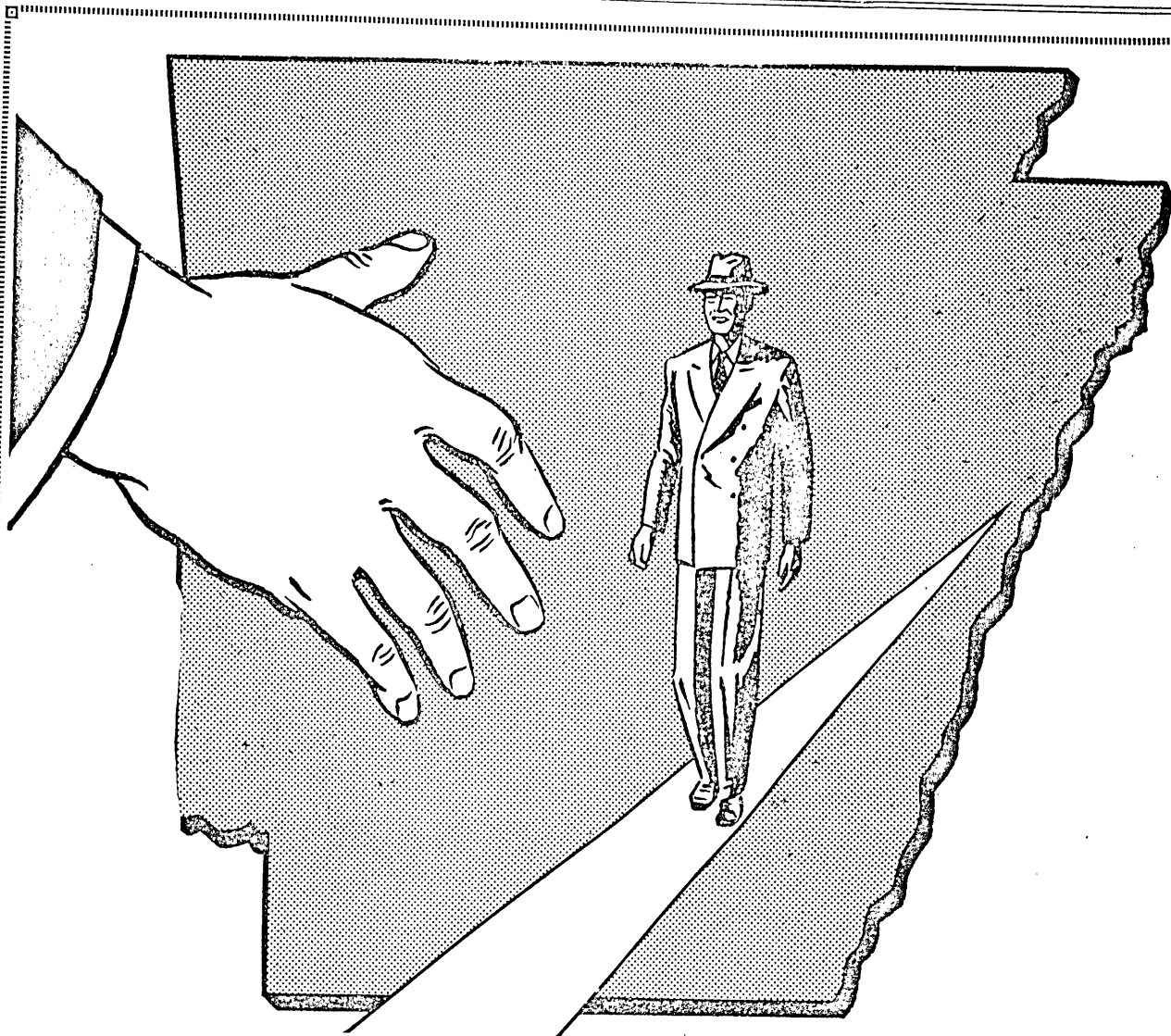
NOTED IRISH METHODIST COMMENDED TO AMERICANS

A letter from the president of the Methodist Church in Ireland, the Rev. John England of Dublin, to the Council of Bishops commends to Americans in general and Methodists in particular the Rev. Charles W. Ranson who has recently

come to New York to assume the general secretaryship of the International Missionary Council. His headquarters are at 156 Fifth Ave. He is living at 169 Read Ave. Crestwood, Tuckahoe 7, N. Y.

Dr. Ranson is referred to by the president of his conference as possessing "outstanding gifts and personality" and as "a preacher of great acceptance and power."

ACHIEVEMENT—When Charles M. Schwab had not yet become a great man in his own right in the field of steel, he worked for Andrew Carnegie. The little Scotsman taught him one of the hard lessons of the commercial world. "All records broken yesterday," Schwab wired his chief. In reply, Carnegie telegraphed: "What have you done today?"—Coal Heat.



Welcome, NEIGHBOR!

In the past two and one-half years, Arkansas has witnessed a commercial and manufacturing growth that is little short of phenomenal! Over one thousand new concerns or major expansions have created this growth which, when completed, will represent an estimated cost of about \$75,000,000.

To every one of these newcomers our company extends a neighborly welcome, realizing that no matter in what part of the state they might settle, they would be a neighbor to Arkansas Power & Light Company. For we do not believe that our major job stops with the supplying of the necessary electric power these new industries demand—as important as that job may be. Our major job is accomplished when the home folks, these new neighbors and we work together for the greater growth of a greater Arkansas.

Arkansas
POWER & LIGHT
Company
BUSINESS-MANAGED, TAX-PAYING
HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. O. E. GODDARD



NEHEMIAH REBUILDS JERUSALEM

LESSON FOR MAY 2, 1948

SCRIPTURE TEXT: Nehemiah Chapters 1-7.

GOLDEN TEXT: So built we the wall—for the people had a mind to work. Nehemiah 4:6.

About 600 B. C. Nebuchadnezzar destroyed Jerusalem and carried off thousands of the best people to Babylon. In the course of time the Persians conquered Babylon and the exiles had a new sovereign, Cyrus. God told Cyrus to allow and help all the exiles who desired to return to Palestine. During these seventy years nearly all the adults who were carried away to Babylon by Nebuchadnezzar died. The major part of the living exiles had been born in Babylon. Many of the younger element had become so integrated by marriage and business relations that they did not wish to return to the land of their fathers. But thousands of them longed to return to God's country. They were sick and tired of pagan civilization. About 50,000 returned by permission and assistance of Cyrus. Zerubbabel was their leader.

Some time after, the fervent preaching of Haggai and Zechariah moved the people to rebuild the temple destroyed by Nebuchadnezzar. Then follows a period of silence. We have no Bible information as to what was taking place in Palestine. Cyrus died, and Artaxerxes ascended the throne. A bright, capable young man named Nehemiah was chosen by Artaxerxes to be his cupbearer. The cupbearer was on the alert to hear news from Palestine. He heard most distressing news. The walls were unrepaired, worship was neglected, crops were poor, the people were miserably poor, and Jews were marrying women from foreign tribes. This crushed Nehemiah. He was so distressed that the King read it in his countenance. The King asked the cause of his trouble. Nehemiah told him and asked the privilege of going to Palestine to determine what he could do. Permission was granted and a military escort was provided, with all necessary passports and other legal papers were placed in his hands. Nehemiah returned. With great sagacity, fine generalship, and amazing wisdom, he rebuilt the walls. This bit of history has lessons for God's people today.

Let us see if we can find some of these lessons, and utilize them for the ongoing of the Kingdom of God.

Leadership

One indispensable factor to success in state, church, or financial corporation is efficient leadership. No one ever can know what state, church, and financial corporations have suffered from incompetent leadership. So far as we can see, had it not been for this incomparable leader, Nehemiah, the Jewish race would have been absorbed and lost to human history.

Essentials To Leadership

We are now discussing leadership for the church. We are not making distinction between leaders as laymen or as preachers. The qualifications are often the same.

1. A Call From God. This is God's world. He has a place, a job for

every creature. The ministry has no monopoly of divine calls. The business man, the teacher, the doctor, the farmer, the lawyer, yes; all persons have a right to know what they are best fitted to do. Only God knows what is his place and his work. All our children should be taught to look to God for guidance in choosing a life work. If a young person will ask God, He will guide him in that choice. "In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:6) "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." (Psalm 37:5). Nehemiah knew he was called of God. I know I was called of God.

2. Ability to Choose Lieutenants. Whether the leader is a layman or a preacher if he puts over anything worthwhile, he has of necessity to have lieutenants. Some of our presidents know how to choose the cabinet members, others do not know. Some bishops know how to choose district superintendents and some do not. A president or a bishop who knows how to choose his helpers reinforces himself immeasurably. If he does not know he circumscribes himself hopelessly. Nehemiah was a past master in this respect.

3. Unshaken Faith in the Enterprise. The leader ought to believe the task ought to be done, and that it can be done, and say, "By the grace of God, it shall be done." Remember that "faint heart never won fair lady." And a faint heart never won anything else worth keeping. I heard the preachers and laymen in the long ago pray, "Lord give us a faith that laughs at impossibilities and cries it shall be done." Nehemiah never had any doubt about the success of that enterprise. He had a contagious faith. His faith inspired others, and these inspired others, and the people had a mind to work.

My last most difficult task was refinancing the debt on the Dodson Avenue Methodist Church (now The Goddard Memorial Church). Perhaps not half the members of the church believed it could be done when we first began. I took with me a layman to see another layman who was a man with a good income. After I had laid before him our plans for liquidating the debt, he looked me squarely in the eye and in a sage-like voice said, "Doctor, do you believe that plan will work?" I replied, "Yes; I expect it to work." He shook his head with a knowing finality, and I nodded my head with a definite certitude and said, "It shall be done," and by the help of God it was done.

Walls In Our Present Day Need Repairing

The wall around the home is breaking down. The best sellers, the movies, and the radio, are all feeding the public on a kind of rot that menaces the home. The home life as portrayed in these realms of entertainment, are making terrible inroads upon the sanctity of the home. The domestic unfaithfulness

presented there is enough to make the angels weep. Their influence is surely breaking up many homes today. Divorce laws are too lax. Marriage licenses are granted too easily and too many homes thereby wrecked. There is only one ground for divorce allowed in the Bible. The state and church ought to make their laws coincide with the Bible laws.

And again, the prohibition walls have and are broken down. Public sentiment needs to be strengthened. Sober people do not express themselves at the polls and other places as they should. (I am writing this lesson on the day after Christmas, 1947). The papers are full of horrible deaths caused by drunken drivers during these holidays. Nearly two hundred families have been bereaved by the loss of a loved one whose death was caused by a drunken driver. One of my granddaughters, barely escaped death, during this season, from five drunk men in a car approaching her and with a crash left her unconscious. So during this Christmas tide she is recovering from a needless and serious accident. Such human slaughter ought to be stopped. No use to temporize or compromise longer with this damnable business. Absolute prohibition is the only decent law against liquor, and total abstinence the only safe practice for the individual person. How we need some Nehemiahs to lead us to victory. Let us arise and repair the broken walls!

Fellowship Needed

Bishop Candler used to say leadership could not go very far if there were not corresponding fellowship. Our bishops, our boards, our General Conferences, have planned great things for God. Let us all from the least to the greatest, be loyal to all the programs and plans and support our leadership wholeheartedly. Let us follow our leaders as they follow God and Methodism will repair broken walls all around the world. So may it be.

OKLAHOMA CHOIR EXPERT COACHES DIRECTORS

The work of Marvin Reeher, minister of music at Boston Avenue Methodist Church, Tulsa, Oklahoma, has recently been heralded widely by officials of Transylvania College, Lexington, Kentucky where he held a two-day Choirmasters' Clinic last winter with 80 choir directors and public school music supervisors.

In Boston Avenue Church he maintains eight choirs, ranging in age from the Angelus (3 and 4 years) and Cherubs Choirs (5 and 6 years) to a Chancel Choir of adults.

The trustworthiness of men seems often to grow with the trust.—Woodrow Wilson.

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RELIGIOUS FREEDOM IN POLAND TODAY

For the first time in history, the Polish Government has guaranteed equal freedom to all churches and synagogues in that country, declared the Rev. Konstanty Najder upon his arrival in the United States. Mr. Najder, a minister of the Methodist church and chairman of the Reconstruction Committee of the Polish Council of Churches, is here to tell the American people how much their aid is helping in the reconstruction of Poland.

American aid, coupled with the new freedom of religion, has given the Polish churches the chance for a great future. "Smaller groups," he states, "like the Baptists and Methodists have increased their membership as much as seven-fold in the three years since the war." Because the government is encouraging general religious activity there is a wide-spread interest in raising the level of moral life which sank so low during the war years.

Mr. Najder also praised the help given the Polish churches by the supplies sent through American relief agencies. This winter about 20,000 children have received a daily meal in a nation-wide church Child Feeding program. At three kitchens operated by the Reconstruction Committee, 2,000 of the neediest citizens in Warsaw have received a daily meal. Though these feeding programs should be kept open until the coming harvest they will have to be closed unless more supplies are made available.

Textile manufacturing has not yet recovered in Poland and the clothing and shoes sent by American church people have helped considerably in the critical situation. "Thousands of children," says Mr. Najder, "who could not leave their homes for lack of shoes and garments, are now able to go to school as a result of this help." The greatest need this year is clothing and shoes.

During the last four months, the Methodist Committee for Overseas Relief has sent by bulk shipment to Poland, 400 women's woolen skirts, 740 pairs of women's shoes, 200 cases (60 lb.) enriched whole powdered milk, 100 cases (70 lb.) of lard. During April the following shipments are scheduled to be sent to Poland: 4,640 pairs of shoes, 400 bags (100 lb.) of flour. Your gifts to overseas relief will definitely help to encourage our needy brethren in Poland.

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