

Arkana Methodist

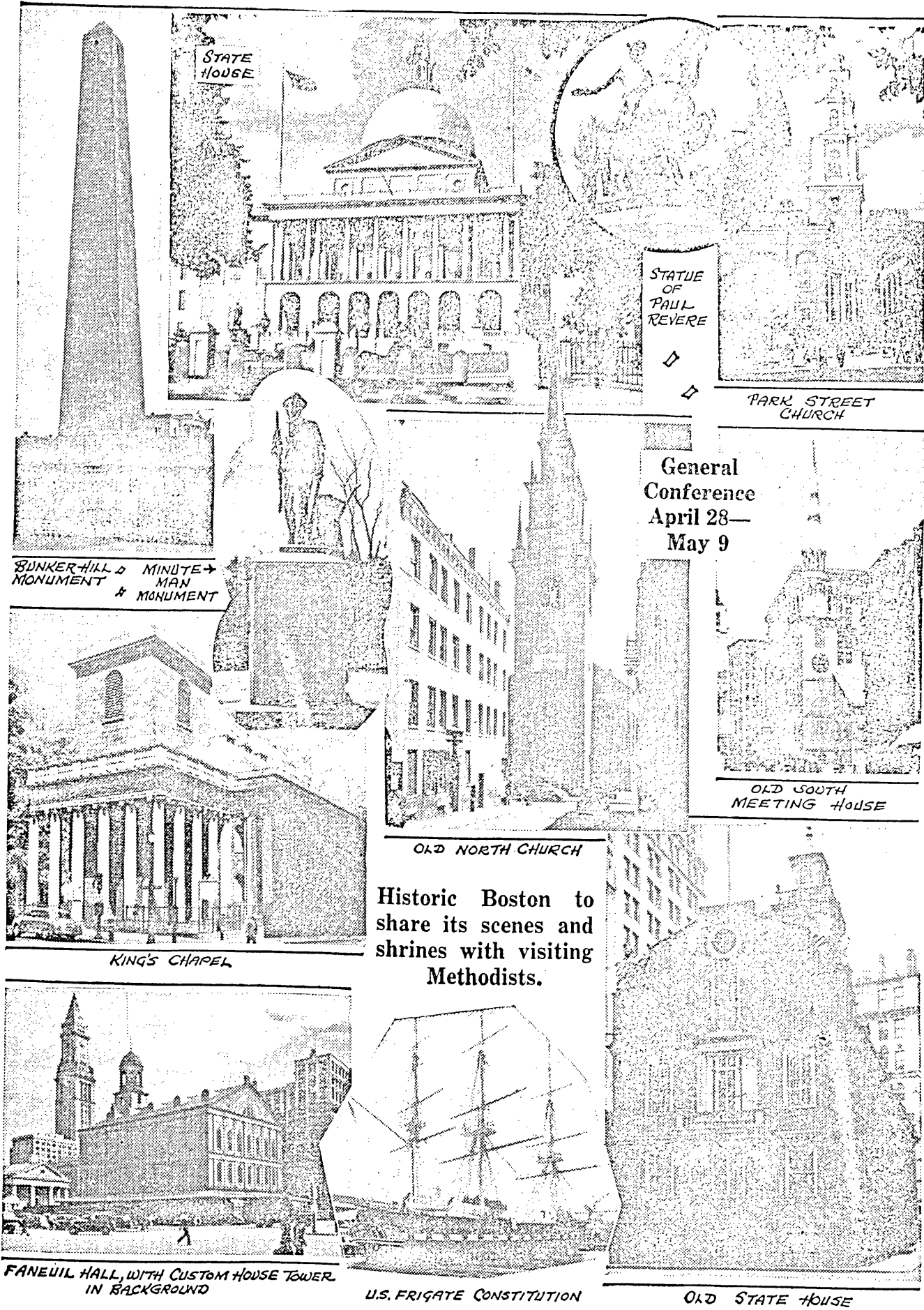
Serving One Hu *of Thousand Methodists in Arkansas*

"The World is My" *Little Rock Ark* *State House* *Ark. Hist. Commission* *John Wesley* "Go ye into all the world—" — Mark 16:15

VOL. LXVII

LITTLE ROCK, ARKANSAS, APRIL 29, 1948.

NO. 18



All Methodism Looks Toward Boston

THE General Conference of The Methodist Church convened at 9:00 a.m. on Wednesday of this week in Trinity Protestant Episcopal Church in Boston, Massachusetts. The Conference opened with the Holy Sacrament. Trinity Church became famous as the place of the ministry of Phillips Brooks. After the communion service Bishops and delegates marched in procession to Mechanics Hall where all regular sessions of the Conference will be held.

The editor of The Arkansas Methodist is in attendance at the Conference and will be able to give our readers a first hand report of the working of this great law-making body of our church. It is expected that the Conference will be in session through May 8.

Meeting at the time it does, in the midst of the tense international situation and in the midst of pressing problems at home, this session of our General Conference will likely be remembered as one of the most meaningful sessions of the General Conference ever held.

It was our last General Conference that set up the plan for the Crusade for Christ. It was the most ambitious program ever outlined for any church over a four-year period. The wonderful way in which every phase of that campaign succeeded is evidence of the wisdom and foresight of our leaders.

After the activities of the past quadrennium it will hardly be possible for The Methodist Church to return to the status quo. The General Conference now in session will outline in general the program of our church for the next four years. It is quite possible the new program, instead of carrying special emphasis on particular interests, will call for a general advance all along the line in the work of our church.

Members of The Methodist Church everywhere should pray for our leaders as they work in this Conference. Pray that they may have wisdom, vision and divine guidance in the decisions they make and in the program which they plan.

This Business Of Preaching Sermons

IT is a common feeling among Methodist preachers that THE SERMON SUBJECT SHOULD BE WORTH DISCUSSING. If we are to discuss any subject intelligently, it is necessary to give time and thought to a study of the subject. It is then necessary for us to use the time and attention of a group of people in discussing the subject. For this reason, to mention no other, our sermon subjects should not deal with trivial, insignificant, unimportant matters.

Any preacher is traveling a dangerous road when he attempts to increase church attendance by announcing sensational subjects. Most of us are not sensational preachers—for which we should be thankful. It is not very conducive to congregational growth to announce a sensational sermon and then be non-sensational in delivery. About the only thing of the kind that could be worse would be to announce a sensational subject and then follow it with a sensational sermon. Such tactics have a limited, questionable value for anyone, most especially a pastor.

Many subjects that have value and interest in a preacher's meeting are of little value or interest to the average congregation that gathers for the preaching service. It is not enough that the sermon subject is of interest to the preacher. Having made a life study of religion, theology, philosophy and related subjects it is very easy for the minister to select sermon subjects that are especially interesting to himself but difficult for his audience to understand and sometimes of a limited value to the group if it did understand them.

Trained news reporters are able to give us a record of current events much better than the average minister can do it. Any large use we make of current events in the pulpit should be for the purpose of giving them a religious, spiritual interpretation. First of all our sermons should be a spiritual interpretation of truth wherever found. Any other approach weakens and discredits the gospel we preach.

Rural Life Sunday, May 2

MUCH has been said and written in recent years about the "rural problem" of The Methodist Church. To say the least such discussion has made the church acutely conscious that such a problem exists. The Lincoln Rural Life Conference of last summer expressed, among other things, a desire on the part of the church to come to grips with this growing problem. The annual observance of Rural Life Sunday serves to further focus the attention of Methodist people upon the weakened condition of the rural church.

The church is becoming aware, however, that the situation is not accurately and completely described by the use of the phrase "rural problem". The problem is not confined to the rural areas. By its very nature the problem now affects practically every church community throughout the Methodist connection. The tragedy is that the problem was not identified earlier. Urban churches, preoccupied with their expanding programs, took little notice of what was happening in the nearby rural areas. It was not until urban charges themselves began to feel the effect of the weakening rural churches that sufficient interest could be aroused to do anything about this perplexing question.

That the problem is not confined to the rural areas alone has been conclusively demonstrated again and again where an honest effort has been made by an urban charge to share their stronger program with the surrounding rural areas. The inevitable result has been not only a stronger program for the rural areas, but the urban charge has been immeasurably strengthened.

Some have felt that the Methodist Church would do well to withdraw its program and work from the rural areas and confine its future efforts to the cities and towns. There is sufficient evidence to sustain the view that if this course were followed Methodism would find itself, in a few short years, an impotent force for good, growing increasingly weaker and weaker. It is quite probable that Methodism in the future will be just as strong as its rural church. As the rural church goes so goes Methodism.



Beginning At Lincoln

By ELLIOTT L. FISHER



DURING the months since the National Methodist Rural Life Conference met at Lincoln, Nebraska, we have witnessed renewed emphasis on the Church's task in town and country and increased cooperation along every line of endeavor. The Council of Bishops that planned the Conference and the committees which were in charge of program and arrangements have made a great contribution to the rural church, for the spirit of hopefulness and hard work manifested at Lincoln has been continued in every annual conference commission on town and country work.

Six months after the adjournment of the Rural Life Conference, a questionnaire was sent to each annual conference commission on town and country work in an effort to obtain first-hand information from every field. Three of the questions dealt with current programs related to the Lincoln meeting.

The answers have been encouraging. In response to the question, "What goals have been set by your commission based on action (or interest) promoted at the Lincoln Conference?", a number of leaders explained that a number of long-time goals had been set up prior to the meeting, but all gave testimony to increased zeal which they or other delegates from their conference had received during the three days in Nebraska. A number of conference commissions are setting up plans by which the secretary of the annual conference town and country commission will be a full-time worker in the field. Four conferences expect to establish this appointment soon, and a number of others are giving it serious consideration.

The lifting of minimum salary requirements

was mentioned in a number of questionnaires. Surveys and studies of rural areas and increased interest in attendance at pastors schools is on a definite upswing.

Among answers to the question, "What projects have been launched as a result of the Rural Life Conference?" no reports are more encouraging than the trend toward surveys now under way in rural sections. The scientific approach to rural church problems parallels the scientific advance in farming methods which has characterized the past decades.

Answers to the questionnaire took into account the great changes in rural life due to mechanization of farming and the movement of people away from the farms as well as the movements back to rural areas due to decentralization of industry with a corresponding increase of factory building in smaller communities. The establishment of government reclamation projects also will tax the resources of conferences for the organization of new churches in these newly developed areas.

Many of the newly launched projects deal with mobile units, larger parishes and group ministries. One annual conference commission plans for five group ministries with two now in process. Corresponding increase in the use of these methods is apparent in many sections.

Demonstration charges have been developed in a number of conferences and a program to improve parsonages in rural areas has been adopted. In one annual conference commission, it has been recommended that every pastor accept the responsibility of improving the appearance of the sanctuary, the parsonage and the

grounds through painting and landscaping.

Rural Life Sunday, May 2, will receive new impetus and offer opportunities for the presentation of programs related to the findings of the Lincoln Conference. A number of new district missionary institutes represent another result of the emphasis. Evangelism, education and especially recruitment for the ministry are being stressed in the commissions.

Another part of the questionnaire asked in what ways the Department of Town and Country Work might assist in the furtherance of rural work in the annual conference. The answers revealed that a first need is the interchange of ideas. More than one asked for an occasional newssheet which could be a way of sharing plans being put into practice in other conferences.

Evidently the leaders in rural life want a new approach to the administration of their church and they, in turn, want to use every possible method to represent the gospel in town and country. Printed materials, films and visual aids were requested as well as help in conducting surveys and providing speakers for district and conference gatherings. Since the ministry in isolated territory is somewhat dependent upon local preachers and supply pastors, interest in their training for more effective service is apparent.

One leader asked, "Pray for us," and we are convinced that only through consecrated and concerted effort can we fulfill great goals set at the Rural Life Conference. And only in this spirit can the work which began at Lincoln be continued.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

EARLY RISING TO WORSHIP

Abraham rose early to stand before the Lord (Genesis 19:27).
 Jacob rose early to worship the Lord. (Genesis 28:18).
 Moses rose early to give God's message to Pharaoh (Exodus 8:20).
 Moses rose early to build an altar to God (Exodus 24:4).
 Moses rose early to meet God at Sinai (Exodus 34:4).
 Joshua rose early to lead Israel over Jordan (Joshua 3:1).
 Joshua rose early to capture Jericho (Joshua 6:12).
 Joshua rose early to take Ai (Joshua 8:10).
 Gideon rose early to examine the fleece (Judges 6:38).
 Hannah and Elkanah rose early to worship God (1 Samuel 1:9).
 Samuel rose early to meet Saul (1 Sam. 15:12).
 David rose early to do as his father bade him. (1 Samuel 17:20).
 Israel rose early and found their enemies dead (2 Kings 19:35).
 Job rose early to offer sacrifices for his children (Job 1:15).
 The Son of God rose early to go to a solitary place to pray (Mark 1:35).
 Jesus rose early to go to the temple to teach (John 8:2).
 The people rose early to go to hear Him (Luke 21:38).
 The women rose early to go to the sepulchre (Mark 16:2).
 As an old writer puts it: The morning is the gate of the day, and should be well guarded with prayer. The morning is one of the threads on which the day's actions are strung and should be well knotted with devotion.—The Gospel Banner.

YOUTH NEEDS SPIRITUAL RESOURCES

By Luther W. Youngdahl,
 Governor, State of Minnesota

We have a sacred obligation to give our children the opportunity of Christian fellowship and teaching. We are failing a vast number of them, today. Fifty per cent of the people in America are unchurched and millions of children grow into adulthood without ever knowing the rich benefits of true religious faith. Material goals have become the only objectives of too many young lives. This spiritual starvation offers the most serious threat to the future of our civilization.

Let us leave nothing undone in giving the youth of our nation to the blessings of church and Sunday school. Their greatest need is spiritual resources upon which to draw the crucial days ahead.

A young man stood before a judge to be sentenced for forgery. The judge had been a great friend of the boy's father, who was famous for his books on the law of trusts. "Young man," said the judge sternly, "do you remember your father, that father whom you have so often mentioned?"

"I remember him perfectly," the young man answered quietly. "When I went to him for advice and companionship he would say, 'Away, boy, I am busy.' My father finished his book and here I am."—Baptist Bulletin Service.

ONLY

*It was only a blossom,
 Just the merest bit of bloom,
 But it brought a glimpse of summer
 To the little darkened room.*

*It was only a glad "good morning",
 As she passed along the way;
 But it spread the morning's glory
 Over the livelong day.*

*Only a song; but the music,
 Though simply pure and sweet,
 Brought back to better pathways
 The reckless roving feet.*

*"ONLY", in our blind wisdom,
 How dare we say at all?
 Since the ages alone can tell us
 Which is the great or small.*

—Anonymous, In Poems
 With Power To Strengthen the Soul.

DOES LIQUOR PAY?

Do you know that someone is killed in the United States every three-quarters of a minute, and that the greatest majority of these by the influence of liquor in one way or other?

Are we not startled by the fact that the crime wave in America has more than doubled since repeal, and that most of the criminal offences are attributed to young folk in their teen age?

Is it not an appalling disaster that has befallen our fair land when we are told that immorality has increased over 200 per cent since repeal? And does this not prove to every level-headed American that liquor does not pay?—Selected.

that other members of his family might not be infected. Many now have the leprosy of sin and through their ungodly influence are destroying the immortal souls of those whom they love best.

Many types of sin destroy physical health. Physical health is the greatest material blessing on earth. It is even greater than physical life for when it is gone never to return and the individual is in constant pain, death comes as a relief. We realize that much disease is not caused by sin. The best people on earth lose their health. But, at least, there are some who lose their health because of their sin. Think of the health that is destroyed annually by social sins, drunkenness and debauchery.

Sin destroys the aspiration to do and be good. The poet Browning said, "What I aspire to be and am not comforts me; I might have been a beast but I would not sink to the scale." At first this aspiration is strong, but as person goes on violating his conscience it grows less and less until it finally fades from the soul. The individual who finds himself in this condition is permitting the distance between him and God to increase. He is in danger of finally getting out beyond the reach of the grace of God.

Last, but not least, sin destroys the soul. The Bible declares, "The soul that sinneth, it shall die." The soul does not die in the sense of being annihilated. There are two deaths spoken of in the Bible—physical and spiritual, and the meaning of both is separation. In physical death the soul is separated from the body in spiritual death the soul is separated from God. We are told that God is the home of the soul. The soul separated from God is lost; it is away from home. Eternal death means eternal separation.

May God help us steer clear of sin. It is the greatest tragedy of life. Our own satisfaction comes through fellowship with God and also our influence for good over others.—H. O. B.

REVERSE—What you're sure to go into if you don't shift for yourself.—Pete Simer, Weekly Progress.

The best way to double a preacher's power is to double his congregation. Try this on your preacher.

When you call me red—add white and blue.—Don Iddon, London Daily Mail.

The Great Destroyer

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

"SIN" is a very short word. It is spelled with only three letters, yet it has caused most of the trouble of the world. We talk of heaven, but if sin were eliminated from the earth, man would need no better heaven. Really and truly sin is the great destroyer.

Sin destroys the harmony that should exist between nations, thus causing the expenditure of large amounts of money that could otherwise be used for better purposes. Think of the billions of dollars that have to be spent for national defense in the way of standing armies and implements of warfare. No one would argue that under the circumstances we should not have these things, but all will agree that sin is the cause of this need. But in spite of all of these precautionary measures, wars come and the very flower of manhood is cut off in early life. National and international sin is the root of all this evil.

Sin destroys the harmony that should exist between individuals and friction is created which often leads to serious trouble; even in many cases to the shedding of blood. Christ admonished that we love our fellowman as we do ourselves, but sin leads to jealousy, envy, misunderstanding, desire for revenge and hatred.

Sin destroys the peace in one's own life. Man is dual in his nature. He has within him the making of either an angel or a devil. With one side of his nature he fumbles in the filth of this world, but with the other he reaches after the stars. This duality naturally leads to inward strife. The greatest battle field of the universe is the inner life of man. The most wonderful victories and at the same time the most appalling defeats have taken place on this field. Inward peace comes only when sin is forsaken, the lower side of human nature crucified with Christ and the higher side liberated for righteous-

ness and filled with the presence and power of the Lord.

The poet sang:

*"O where can peace be found;
 Peace for the troubled soul;
 'Tis vain the ocean's depths to sound
 And pierce from pole to pole.*

*"Beyond this veil of tears,
 There is a land above;
 Unmeasured by the flight of years;
 And all that land is love."*

The individual can only find peace through the forsaking of sin, the great destroyer of peace, and the acceptance of Christ who promised: "My peace I leave with you; my peace I give unto you." This is a peace that the world cannot give, but on the other hand, with all of its corruption and evil, the world cannot take it away. It is a peace that comes in spite of outward circumstances and remains in the face of appalling difficulties.

Again, sin destroys one's influence for good. The poet sang of the footprints which are left on the sands of time. He was thinking primarily of the good influence that radiates from a righteous life. But an unrighteous life also leaves its footprints. No person can avoid the radiation of influence, whether for good or for bad. We are told that a man dies but his memory lives. His influence goes on either to help or hinder after his body is sleeping beneath the roses. A bad man was passing along some time ago. In his dying hour he thought of the influence for evil he had radiated in the world. His last request was: "When I am dead seal my influence in my coffin and bury it with me." That was the one thing that no person can possibly do. Evil parents, like all others, love their children, but through their influence they become the greatest enemies of their children. Sin has been compared to leprosy. This disease is very contagious, and in ancient times there was no cure for it. When an individual took the leprosy he was driven out from his home so

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

HAVE YOU A PLACE TO PRAY?

I preached my first sermon, as I have said before in this column, in the pulpit of my childhood, known as Pump Springs Church.

I went home for lunch that day with one of the saints of the congregation, Mrs. Mollie Dickson. We rode horse-back across the country from the church to her home. As an older saint, talking to a young preacher, she gave me much valuable counsel on that long horse-back ride. Among other things, she exhorted me as a young Christian to have a place to pray. She concluded her exhortation with a word of personal experience.

She said, "At our home we lead a busy life. We rise early in the morning, I get breakfast for the men, and get them off to the field. Then, I prepare breakfast and lunch for the children and get them off to school. After that, I go to the orchard at the back of the house, and at the roots of a big apple tree I have a regular place in which I kneel to pray. There undisturbed, I take my burdens to the Lord and wait for comfort and strength to carry on the rest of the day." She is gone now, but I think often of her beautiful experience, simply but impressively told.

All of us are not accessible to an orchard, but there is some place where we can shut ourselves away, for at least a short time, with God alone. There we can tell Him of our needs and seek for strength and grace to help us as we journey along the way.

When I traveled in Roman Catholic countries, I saw by the roadside, from time to time, little wayside shrines. They were crude little shelters with a simple crucifix, where tired peasants laid their burdens at Jesus' feet, and I hope "went away with a song."

We have places for everything else, a place to live, a place to sleep, a place to eat. Surely, we need and should have a place to pray. Jesus set the example. So often He resorted to the mountains for prayer and fellowship with God. It was not uncommon for Him to spend the entire night there. By all means, let us have a place to pray.

If we would understand the universe through and through, what a small and meager universe it would have to be!—Unknown.

I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine.—Edison.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. W. C. LEWIS, pastor at Ozan, will preach the commencement sermon for the Washington high school in the Methodist Church in Washington at 11:00 a.m., May 16.

WORD comes that Mrs. Teague, wife of Rev. Otto W. Teague, our pastor at Lakeside Church, Pine Bluff, who was admitted to the Davis Hospital on March 29 for major surgery, is now at home at the Lakeside parsonage and is doing nicely.

REV. HARRY L. WILLIAMS, director of The Upper Room Radio Parish sends the following telegram: "The Upper Room National Family Week radio series 'Families Need Parents' has achieved religious radio acceptance on all time high 928 stations in all 48 states, Alaska, Hawaii. Ask your people to listen for this program on their favorite station."

BISHOP JAMES C. BAKER, presiding bishop of the California Area, was elected president of the Council of Bishops of the Methodist Church at the recent meeting in Atlantic City, N. J. He will take office on May 9 at the conclusion of the General Conference which is being held in Boston, Mass. Bishop Baker succeeds Bishop Paul B. Kern.

THE bulletin of the First Methodist Church, Jonesboro, carries the following item: "During the General Conference of the Methodist Church convening in Boston, April 28-May 6, Charles A. Stuck, one of three regularly elected delegates from the North Arkansas Conference, has been invited to fill the pulpit at Trinity Methodist Church, Boston, on Sunday morning, May 2."

CHURCH World Service, Inc.,—through which the major Protestant churches of the United States channel their relief giving for Europe and Asia—is one of twenty-six participating agencies in the "Appeal for Children" now being currently made throughout the United States by American Overseas Aid, and sponsored by the United Nations. The national campaign seeks \$60,000,000 for the aid of children.

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."

REV. J. W. HARGER, pastor at Leslie, writes: "Rev. Kenneth Shamblin sent us to take charge of the Leslie pastorate on April 1. The fine people have given us a splendid reception. The ladies had the parsonage ready and lunch and supper prepared for us. We felt we had been warmly received with all that, but last week they surprised us with an old-fashioned pounding. The roomy cabinet in the parsonage is filled with good things to eat. The parsonage family is very grateful for all this. We have also appreciated the well-attended services each Sunday. We have had six professions and five additions to the church for which we are very thankful."

FROM Geneva, Switzerland, comes word that thirty-three German pastors, from the British, American and Russian zones, are waiting their marching orders to go and relieve an equal number of pastors who are prisoners of war in Great Britain. These "voluntary prisoners" will be at their new posts early this year. The Chancellery of the German Evangelical Church has organized in each of the interested zones a meeting of "future P. W.'s chaplains", to help prepare them for their new ministry which will continue until all the prisoners are repatriated. A second list of 20 pastors who are also destined for Great Britain is under examina-

DEATH OF REV. J. E. FULKERSON

Rev. J. E. Fulkerson, pastor of Pullman Heights Methodist Church, Hot Springs, died Friday, April 23, in a St. Louis, Mo., hospital.

Brother Fulkerson was a native of St. Louis and served pastorates there for sixteen years. He came to the Little Rock Conference in 1946 and was assigned to Scott Street Church, Little Rock. From there he went to Pullman Heights Church, Hot Springs, where he was serving at the time of his death.

Surviving are his wife and son, Joe A., of St. Louis. Funeral services were held in St. Louis on Monday.

tion. The Chancellery has also been requested to send 25 volunteer pastors for the prisoner-of-war camps in France.

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 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."

REV. C. RAY HOZENDORF, pastor at Prescott, writes: "Bishop Eleazer Guerra, bishop of The Methodist Church of Mexico, preached at the First Methodist Church, Prescott, Sunday April 18, in the evening. A capacity congregation from Prescott and Emmett heard Bishop Guerra, Dr. J. P. Hauser, missionary to Mexico and teacher in the seminary at Mexico City, Rev. Nelson Velasco, pastor at Monterrey and Rev. Jose Velasco, pastor of Trinity Methodist Church, Mexico City, describe the work of Methodism in Mexico. These men compose the delegation to the General Conference of The Methodist Church of Mexico. Prescott Methodists considered it a privilege to have these men as guests for this service and made a generous gift to the work of the Gante Street Methodist Church of Mexico City."

DISTRICT CONFERENCE DATES

North Arkansas Conference

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 20 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.

The Church And War And The Conditions Of Peace

By T. OTTO NALL

(The following statement on the Church, War and Peace was adopted by the Commission on World Peace of The Methodist Church at their meeting on March 8-9. Rev. Charles F. Boss, Jr., is the executive secretary.)

THE General Conference of 1944, meeting shortly after the landing on the Admiralty Islands in the Pacific and brief weeks before the invasion of the Normandy coast, was clear in its pronouncement on "The Church and War". The policy determining body of Methodism acted, by unanimous vote, adopting resolutions from the episcopal address:

We stand for these propositions: Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate. Christianity to reason and love. The influence of the church must, therefore, always be on the side of every effort seeking to remove animosity and prejudices which are contrary to the spirit and teaching of Christ.

The Conference went on record, more than a year before atomic weapons were used against Hiroshima and Nagasaki:

It does not satisfy the Christian conscience to be told that war is inevitable. It staggers the imagination to contemplate another war with its unspeakable horrors, in which modern science will make possible the destruction of whole populations.

The methods of terror and the methods of war belong to two different worlds. War is a crude and primitive force. It arouses passions which in the beginning may be unselfish and generous, but in the end war betrays those who trust in it.

The truths of the next few statements made by the Conference before victory in Europe and Asia are now tragically apparent in these days: It (war) offers no security that its decisions will be just and righteous. It leaves arrogance in the heart of the victor and resentment in the heart of the vanquished. When the teachings of Jesus are fully accepted, war as a means of settling international disputes will die, and dying will set the world free from a cruel tyrant.

We have looked to international diplomacy to prevent war, and it has failed. We have trusted in international law to reduce the horrors and eliminate in a measure the cruelties of war, but war grows only more hideous and destructive. The time is at hand when the church must use in its might and demand an international organization which will make another war impossible.

What the General Conference of 1948 will declare on the subject of war and the relationship of the church as a whole and individual believers as Christians to war is, of course, not known, but the Commission on World Peace has a suggestion in the form of a memorial.

It begins with the General Conference statement of 1944 and points out that "though overt hostilities have ceased, peace has not come". Instead, there have come those postwar evils which the General Conference predicted—vindictiveness and resentment, fear and want, rivalry and suspicion among the victors, misery and despair among the defeated. "If there is to be any peace on earth," the commission concludes, "it can come only through that good will toward men which lies at the heart of Christian faith."

The church, therefore, must continue to deplore the sinfulness of war, heightened in sinfulness because with new weapons "it can decisively put an end to the exercise upon earth of those curative and creative forces which Christianity holds in its keeping." The commission adds: "The church must use its spiritual power to destroy war, or war will destroy the church and humanity."

The task of the church in healing hurts, reconciling differences, removing prejudice and hate, cementing bonds of brotherhood, exalting God as the Father and Christ as the Saviour cannot be performed if the church becomes a partisan in international conflict. Therefore, the commission urges the General Conference to declare that "the church as the Body of Christ,

the carrier of the gospel, the institution bearing Christ's name must not give war its moral support or become the agent of any government for its furtherance."

Following this proposal for a statement on the position of the church as an institution, the Commission on World Peace makes a suggestion for a somewhat different statement on the position of the individual member of the church. "The Christian citizen lives in two worlds—the kingdom of God and the earthly community with its many complex bonds. Faced by the dilemma of one's nation at war, the individual Christian may decide prayerfully before God that it is his duty to refuse participation, or to participate in it as the lesser of alternative evils. What the Christian citizen may not do is to make the state, or public opinion, rather than God, the arbiter of his will, or overlook the degree of



DR. T. OTTO NALL

compromise in our best acts, or gloss over the sinfulness of war."

The commission adds: "The church must hold within its fellowship persons who sincerely differ at this point of critical decision, call all to repentance, mediate to all God's mercy, minister to all in Christ's name."

The second part of the memorial presented for General Conference action sets forth the conditions of peace, beginning appropriately with the moral and spiritual conditions.

Such attitudes as national self-righteousness, treatment of persons as things, disregard for compassion and justice, distortion of truth by propaganda, economic self-interest and reliance on military force as the sole arbiter in conflict are described as unholy aspects and fertile causes of war, with the Christian gospel speaking a decisive word on each of them. The commission repeats these words, and shows how the church, preaching, promoting and practicing affirmative Christian notes can lay the foundations of peace. The missionary and ecumenical movements in the church are cited as examples.

Closely allied to these moral and spiritual conditions of peace are the physical conditions dependent on the relief of widespread suffering. "War walks on the heels of hunger," the commission says, as it urges "large-scale government appropriations on a non-partisan basis, given for the welfare of the recipients without imperialistic conditions." Gifts through church agencies are also recommended, and especially by such personal connections ties of fellowship are cemented."

Political conditions favorable for peace depend upon the development of international organization, the commission believes. The United Nations organization is commended, for in spite of imperfections it "provides techniques for the peaceful settlement of disputes, if the necessary moral and spiritual conditions can be met."

The General Assembly is described as a "valuable sounding-board for the moral judgment of the world," and the possibilities of agencies for human rights, health, agriculture, education, science and culture are mentioned. The churches could, in the opinion of the commission, promote confidence in the potential usefulness of the United Nations and undergird it with prayer and moral support.

The reduction and control of armaments is a condition of peace. The commission says: "Fear increases the danger of hostilities; the diversion of wealth to this channel withdraws it from the constructive pursuit of peace. The militarization of the public, whether through propaganda for larger military appropriations, indoctrination of youth by universal military training, or the subsidizing of education for military purposes, breeds a temper of mind which invite war and is the antithesis of national defense."

The conditions of dependent and minority peoples at home and abroad must be improved as the basis of peace, in the opinion of the commission. Urging that the United States avoid moves toward colonial expansion, the commission states a conviction that "the Pacific islands seized in the recent war should not be annexed to the United States, but be administered under the Trusteeship Council of the United Nations."

And the application of the same Christian principles concerning the worth of persons in the sight of God would guarantee to every group in the nation, regardless of race, religion or economic status, "freedom of worship, of political and cultural expression, and of economic advancement." The commission adds: "It is the duty of the church to give prophetic witness in word and action until existing limitations such as restrictions in voting, education, employment, housing and use of public facilities are removed."

Economic justice is another condition of peace. The commission's memorial includes these words: "We look with favor upon such currency and monetary arrangements as seek to stimulate and stabilize international trade. We condemn cartels that restrict production for human needs in the interests of larger profits for those able to effect monopolistic practices. Economic imperialism has had its day and must give way to ideals of service and cooperation."

Declaring that national sovereignty is important in the field of economic relations, the commission urges the General Conference, made up of nationals of many nations, to "call upon our people to accept whatever limitations on tariffs, trade relations, access to raw materials may be necessary to provide an equality of opportunity for all men to raise their standard of living, even though this may temporarily lower our own. We are willing to sacrifice treasure to aid in establishing an economic world order capable of meeting human needs, and to relieve the suffering of the world."

In these proposals there is enough to keep the General Conference busy with heart-searching discussions throughout its session, enough to put Methodism in the forefront of thinking on the problems of peace, enough to create a new climate for peace-making in every country from which delegates come.

PARENT EDUCATION AND FAMILY RELIGION

Nashville, Tennessee — Parent education and family religion are given a strong emphasis in the church school periodicals for April and May.

Adult Student for May is devoted almost entirely to this emphasis built around National Family Week, May 2-9. It includes a five-lesson course entitled "Let's Think About Marriage," by Sylvanus M. Duvall and Evelyn M. Duvall.

The Church School carries several articles to help superintendents and pastors in planning observance of Family Week.

Other periodicals carry appropriate resources for this week.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

HOME-MADE SUNSHINE

By Louis Ramme Burns

How it did rain that day! Alice looked out of the window at the descending drops which pattered against the pane and listened to the noise of the water as it rushed through the eaves.

"Oh, now all my plans are spoiled!" she wailed, her face full of frowns. Philip, her younger brother, only looked at the flying drops as they beat upon the pane. He was too young to appreciate the troubles of a young miss of eleven.

Alice brought her pout to the breakfast table.

"What is the trouble, Alice?" her mother asked.

"Oh, it had to rain today of all days!" said Alice. "And it's the day of Irma's lawn party—and now there won't be any."

"Well, can't Irma have it another day?" Alice's mother wanted to know.

"That's just it—Irma's moving away from our neighborhood and there won't be any chance. It's a farewell party. I did so want to go. I can't see why the sun couldn't shine today."

Alice looked several times at the clouds, but there was not a ray of hope in one of them—all were dark and gray "No sunshine today," Alice said.

"Well, I am sorry there isn't any sunshine," said mother. "But I have found that when there is no sunshine we should make our own."

"How do you do that?" asked Alice.

"By doing something to make someone happy. When you can't have what you want, think of what others have to contend with and try to make them happy. In this way you make 'homemade sunshine'."

Alice sat a moment thinking.

"Now, there's poor Dickie across the street, crippled so he can't walk. Just think, if you couldn't walk, you couldn't go to a party, even if the sun did shine. On sunny days he is given a ride outside in the wheel-chair, but today he has to stay inside. Aren't there some books or toys you could take to him? He would be so glad of them. Wouldn't you like to do that?"

"Why, just the other day," replied Alice, "he said the one thing he would like most is a phonograph. It's an awful rainy day. Couldn't I take the portable phonograph over and play some records for him?"

"Oh, good," said Philip. "I'll help carry it."

"Oh, why does it have to rain anyway?" asked Dick of his mother. "I can't go outside or do anything."

"We'll just have to be patient. I know it's hard, Dick," said his mother. "The sun will shine by and by. We need rain to give us the vegetables we eat and other things and to make the grass grow so the cows and horses will have food, and also for flowers that decorate our tables and gardens. It couldn't be sunshine all the time or we'd starve to death." Then she added, "There's

the doorbell; I'll come right back."

When she opened the door there stood Alice and Philip with the portable phonograph and the records.

"It was raining and we couldn't go to Irma Field's party, so we thought we'd bring the phonograph over so Dick could have some music," Alice explained to Dick's mother.

"Oh, that will be splendid," returned Dick's mother. "Dick is feeling bad because the sun won't shine so he can go outside, and this will make him so happy. Come right in."

They sat in his room and played record after record. Sometimes, at his request, they played some of them over again.

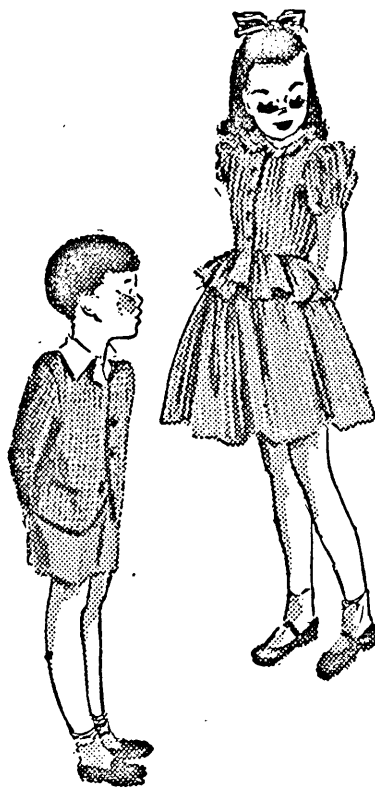
When they had to leave, Dick said: "My, I almost like this better than the sunshine and going outside. I hope you'll come again when it rains."

They promised to do so.

After lunch Alice and Philip looked outside and there was the sun, poking his head through an abundance of cloud and smiling like the good fellow he is.

"It's stopped raining! It's stopped raining!" Alice shouted. "There's still time to go to Irma's party."

At the party they had a wonderful time. But, like all pleasures, it had to end sometime, so the two



GROWING UP

By Vivien Howell Winn

*Stand straight and stand tall,
Heels close to the wall,
How much we have grown!
We were little last fall.*

*Gene comes to my ear;
I'm way up to here!
How the marks have jumped up
Since we measured last year.*

—In The Christian Advocate.

JUST FOR FUN

"Years ago at San Juan Hill," Grandfather told Junior, "My head was grazed by a Mauser bullet."

Looking critically at the same head, Junior commented passively, "There's not much grazing there now, is there, Grandpa?"—Balance Sheet.

* * *

Robinson: "Who was that man you just raised your hat to?"

Schwartz: "Oh! that was my barber. He sold me a bottle of hair restorer a month ago, and whenever I meet him I let him see what a fraud he is."

* * *

A little girl in school stood watching a bowl of cattails on the desk. "What are those?" she asked. "They are cattails," replied the teacher. "Didn't you ever see cattails, before?" "No, not without the cat," the little girl replied.

came home.

"Now, tell me all about it," mother said. "And did you like the homemade sunshine this morning?"

"Well," said Alice, a smile shining on her face in place of the frown of a few hours before, "the real sunshine is better for parties, but home-made sunshine is a pretty good kind, too!"—Religious Herald.

IN THE WORLD OF BOYS AND GIRLS

GOD IN MY NATURE

The other day there was a great commotion downstairs. There was a rush and a scramble on the front porch. Then all was still. Again there came a scramble and then bang went the window!

Rushing down I learned that the lovely orange kitty, who lives downstairs, was sunning herself on the front room window-sill when a strange dog came along. Up rushed the dog and down ran the cat. The cat soon tricked the dog though when she scooted up the tree and watched him from above. But all was over. The strange dog then spied the little dog downstairs who was peeping through the open window to see what he could see. Back he came and was about to pounce on the little dog when bang! down came the window because the lady was there and she was not going to have the strange dog enter her house.

Such excitement! Everybody was happy when the strange dog went home.

Not long after that I was looking from my window and was surprised to see two little sparrows fighting in the garden below over a little crust of bread. There was plenty of bread on the fence posts but for some reason or other they both wanted the same piece of bread.

It was then I thought about people and how silly they act, sometimes. Oh, people don't chase each other like the dog chased the cat, but we do unkind things to one another.

Sometimes we say unkind things about other people. We may laugh because they do not talk as we do or are of a different colour than we are. We may make unkind remarks about their shabby home and patched clothes until they feel they would rather be alone in their own homes with doors and windows closed in order not to hear the unkind things we say.

Sometimes things are different. Our friends have beautiful cars and homes. We may have neither and are jealous of them. We may be jealous of their pretty dresses or curly hair and they may be vain in their beauty.

We fail to see good things in each other. We forget God because God, you see, made us different from the animals. We have brains and we should be able to use them as God intended they should be used.

Because we have God in us we should be kind to others and not unkind; we should rejoice and be glad that others have things that we do not have. With God in our nature we should bring cheer and peace instead of fear and trouble and we should love and not hate.

Surely with God in our nature we can act differently from our little feathered or four legged friends.—Margaret G. Wilson in the United Church Observer.

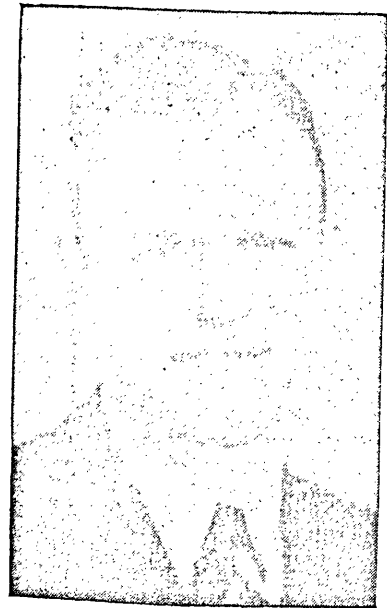
I know that the Lord is always on the side of the right, but it is my constant anxiety and prayer that I and this nation should be on the Lord's side.—Abraham Lincoln.

The Earth Is The Lord's

By CHARLES A. REEDER, Soil Conservation Service, Perryville, Ark.

(The following article is an address given by the author at the Perryville Methodist Church Rural Life Sunday last year. The address was later put in manuscript form and distributed by the Fort Worth Conservation Headquarters office to all the soil conservation offices in this area. It will also soon appear in print in a Texas farm journal. Mr. Reeder will give the address on Rural Life Sunday, May 2, at the Perry Methodist Church.)

GOD, man and the soil are related. There can be no separation of people and the earth. Man's whole existence is tied to earth. He was created from it; it gives him food, clothes, shelter and many luxuries. And the earth receives man when he dies. Conservation of the soul and con-



CHAS. A. REEDER

servation of the soil are inseparable. What is good for man is good for the land. "The earth is the Lord's." Certainly this is true, for in the beginning God created heaven and earth and all the things on it. The way man has spoiled the earth could hardly be called paying for it. God alone, through the process of nature, can produce soil, and His methods of preserving the soil were to cover it with trees and grass so the wind could not blow it away as dust, or the rains wash it away as silt in the floods.

Yes, the psalmist of old knew what he was writing about when he scribed the 24th Psalm: "The earth is the Lord's, and the fullness thereof." Throughout the ages man has disputed this ownership, using it for private and often selfish gains rather than as a steward of the Lord's earth. But in the end, he could not take it with him; and we might wonder what will be his report of his stewardship—did he leave the earth he used in a better or worse condition? Here you may say in your mind: "Well, I'm not a farmer, so I am not particularly interested." It must produce if you live. Did you know that food crops produced on good soil have more nutritive value in minerals and vitamins than crops produced on depleted soil. It is your duty as a citizen to encourage the producer to conserve his soil in every way he can, for the future of this country depends on how the soil is handled. This fact has been proven over

and over again in the ancient countries. When the soils of many parts of North Africa were misused and depleted and could not produce the needed food, many great empires fell. Today the vast portions of this area are man-made deserts. Our soldiers saw the remains of great cities with marble courts blocks square, and columns standing 30 feet high. What was once a great civilization is now surrounded by barren hills and empty deserts. As the soil was lost, all was lost.

From the land of Mesopotamia came the stories of the flood and Noah, Jonah and Ninah, the Tower of Babel. Here was the traditional site of the Garden of Eden where the Lord gave to Adam and Eve a land of abundance and charged them with the care of it. Today, this area is as bare of vegetation as if shaven with a giant razor. Ancient city ruins sit on bare limestone rock three to six feet above the earth while other places are covered with 20 feet of soil. How wonderful the report of Joshua and Caleb must have sounded to Moses and the children of Israel when the country was described as one that flowed with milk and honey. Of course, we know that this was just a figure of speech, but it does denote a land of plenty where a productive soil could produce an abundance to supply man's needs. The great cedars of Lebanon which were felled to construct Solomon's temple are evidence of the soil's fertility. But this fertile land is no more. The great forests are gone. Dr. W. C. Loudermilk of the Soil Conservation Service, an eminent student of land use in Biblical days, writes that this land of milk and honey is so devastated that half the topsoil is gone, and it is largely inhabited by wandering Arabian tribes and has only about a third the population of the Roman days.

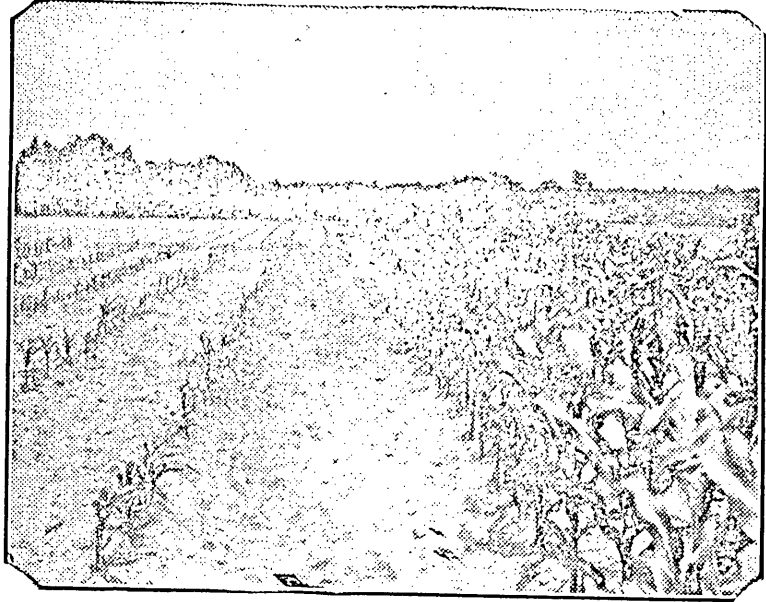
A few years ago while studying the history of erosion and man's influence on the land, Dr. Loudermilk concluded that had Moses foreseen the conditions that man has brought about through the misuse of the land, he might have included in the Ten Commandments a recognition of man's duty to the land as well as to his God and fellow man. As a result of these meditations, Dr. Loudermilk wrote the Eleventh Commandment as he felt Moses might have written it:

XI. "Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by thy herds, so that thy descendants may have abundance forever. If you shall fail in this stewardship of the land thy fruitful fields shall become sterile, stony ground and wasting gullies, and thy descendants shall decrease or be destroyed from the face of the earth."

Jeremiah pictured exactly what has happened when he wrote: "Many shepherds have destroyed my vineyards; they have trampled down my portions; they have made my pleasant lot a desolate waste. They have made a desolation that in its desolation mourns to me. The whole land is desolate because no man layeth it to his heart." I want

to emphasize those last words. The whole land is desolate because no man layeth it to his heart. Unfortunately, this grim prophecy has become a stark reality in part of many countries, including our United States. The Lord blessed our country with a wonderful soil, but

go around the earth 18 times. We are losing enough topsoil to cover 150 million acres a foot deep. We are losing annually the equivalent of 12,500 forty-acre farms. You may wonder why I keep talking about topsoil. That is where most of our plants get their food, and also



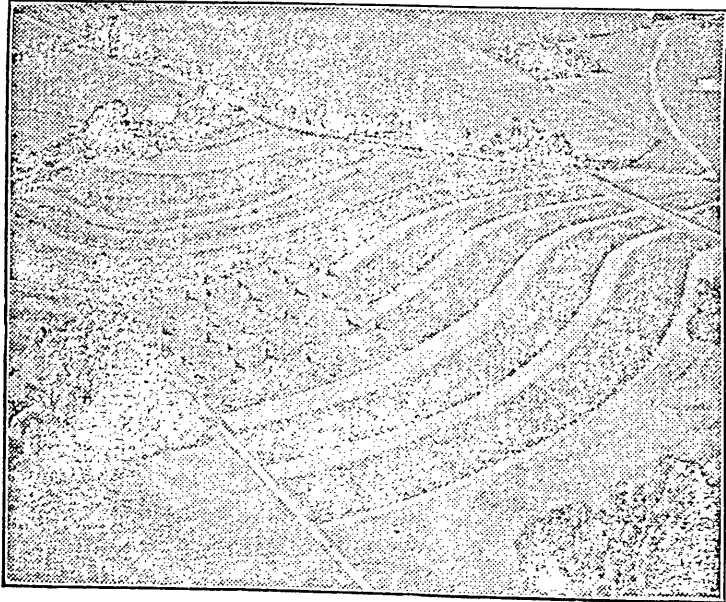
With and Without Conservation Farming.

we have mistreated it badly.

Let us take a quick look at the damage done to this country. Gone are 50 million acres that were cultivated—abandoned as far as growing row crops again. Another 50 million are in the last stage of going, with another 100 million

where most of the erosion damage is done. It is usually five to six inches deep in the virgin state, but now in too many cases, it is only two to three inches deep, and we are not conserving that.

Today the future of 140 million citizens of the U. S. are dependent



Saving the Soil for National Strength.

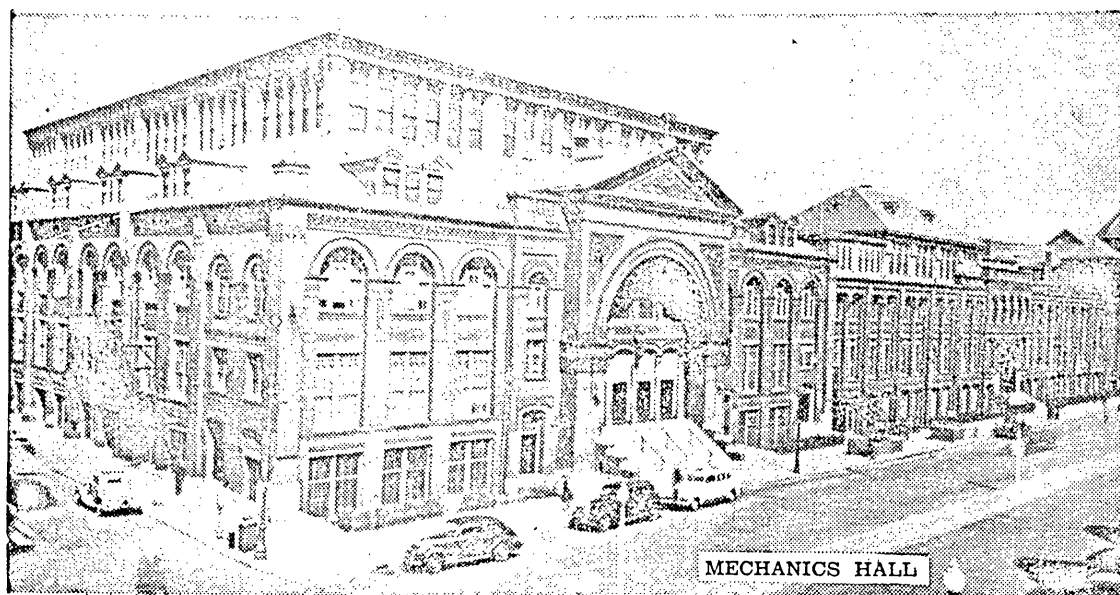
acres having lost 25 to 75 per cent of their topsoil. This is an area big enough to support 60 million people if properly treated. It is hard to imagine what a hole it would take out of our country if this amount of acreage were removed completely. It would consist of the combined area of Michigan, Ohio, Indiana, Missouri, Kentucky and Maryland. An area of this size is gone or going fast, and this is only the cropland figure. It does not take into consideration the damage done to range and pasture land by erosion.

If we could stop soil loss now and hold our own, it would help a lot; but we are a long way from stopping it. At the present rate, annually we lose enough topsoil to fill a string of box cars that would

on 460 million acres of cropland—about three and a third acres per person. It has been estimated that on an average it takes about two and a half acres to meet the need of an individual. That looks like we have a little margin to play on but with increase of population and decrease of productive acres, that margin won't last very long. And if we have a run of bad crop years like the strong of good years the Lord has blessed us with, that margin would disappear in a hurry. But looking at it from a world angle, it is not such a rosy picture, and with this situation as it is today and with what we are trying to do, we are in the world situation up to our necks. There are two billion people in the world and four

(Continued on Page 8)

★ Where Sessions Of Conference Are Being Held ★



BOSTON—In Trinity Protestant Episcopal Church 800 delegates to the 1948 General Conference of The Methodist Church first met for Holy Communion, April 28, then proceeded to nearby Mechanics Hall where all further sessions 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.

Mechanics Hall, venerable like many Boston buildings, is owned by an association of which Paul Revere was the first president.

BE STILL AND KNOW

"We live in a society that is more stimulating emotionally and physically than any other in the history of mankind . . . We know that those persons who have learned to relax and rest, to give over the tensions of body, mind, and spirit are the ones who live most creatively." There are a few of the opening words of a sixteen page leaflet on the art of relaxation entitled "Be Still and Know" by Rev. Russell L. Dicks and published by the Board of Hospitals and Home of The Methodist Church.

Mr. Dicks is chaplain of Wesley Memorial Hospital, Chicago. In June 1948 he will become a member of the faculty The Divinity School, Duke University, Durham, North Carolina. He has lectured widely before clergyman and physicians and is the co-author of "The Art of Ministering to the Sick" and the author of numerous other books.

"Be Still and Know" is available for five cents per copy or \$4.00 per hundred copies delivered. Order from the Board of Hospitals and Homes, 740 Rush Street, Chicago 11, Illinois.

THE EARTH IS THE LORD'S

(Continued from Page 7)

billion acres of cropland, so you see that the world is already short 500 million acres of good land. And with a world population increase of about 20 million a year, somebody is going to get hungry and cold.

Again, this may not sound interesting to you folk that live in town, but actually conservation is more important to city folks than country folk, for the producer takes out what he needs before any comes to the market. And if only enough is produced for home consumption, the farmer eats and the city folk go hungry. This has been the case of the hunger strikes of industry in Germany recently. The farmer is taking care of his needs first. Reports come back that the country people there are well fed, but the city people are starving—the battle of self-preservation.

The question is: What to do about it? What of the future? This may sound like a commercial, but we people in the Soil Conservation Service have the answer if we can get it applied. This is what we are working for: To use each acre of land according to its capability; and treat it according to its needs. Reduced to a practical term, it means that a field not adapted to row crops because of the character of the soil, the slope of the land, or degree of erosion should be used for something else, say pasture or meadow. If we follow this basic principle of land use with proper methods of controlling erosion and improving soil, we will be on the upgrade instead of the downgrade. Christ in his parable of the sower recognized the difference of the productive power of various types of land. Remember He said some fell by the wayside, some on stony soil, some among thorns, and that on the part which fell on good land produced some 30-fold, some 60-fold, some a 100-fold.

I mentioned earlier that peoples' health is tied to the soil. Figures from the physical examination of men in the last war show a direct

relation of physical rejection to poor land condition. Eroded soil means poor, under-nourished people. As the soil goes, so goes the health of our nation. With the soil gone, it is difficult for people living in that area to contribute to the betterment of the country and the church. Think back in your mind of some of the country churches you know that once were neighborhood centers and are now little more than a place for the birds to roost. Why this decline? Often it is because the people who live there no longer have the money to support a church; too much land is idle because the soil has washed away. You may say: "Oh, there used to be more people living in the country." Why aren't these farms where people used to live operating and producing? Certainly the demand and price for farm products are great enough. Too often, it is because the farm unit will not support a family. Think of some of the farms you know that raised a large family that now will not pay off enough to justify operation. They won't pay now because the soil is gone.

Let's take a quick look at the land and the church for a minute. After all, they are not separate compartments of life. They are tied closely together. As one member of the clergy put it: "The conservation of the soul and conservation of soil are worthy and complementary goals." Jesus spoke of the rich man losing his soul, saying: "What profiteth a man if he gains the whole world and loses his soul." One might draw a comparison there. What has the tiller of the soil profited if he gains temporary financial wealth and loses the producing power of his soil—the topsoil?

The basic wealth of any nation is its topsoil. Where the topsoil is fertile and well cared for, the farmer is usually prosperous. As he prospers, so does the trade area in which he spends his money. But where the topsoil is scant and lacks fertility, the people are usually poor. So it can be in the spiritual realm. Where the souls are worn and washed away from a mined-out land, the "abundant life" Jesus spoke of is usually lacking. People living on

land properly cared for are more healthy in their religion attitude.

"The goodness of the earth is God's goodness." This psalmist calls it God's mercy as God proved his good intention toward man by giving him a productive soil. As one

clergyman put it: "It ought to humble us and fill us with gratitude and inspire us to a genuine stewardship to remember ours is a heritage of the soil, and not an achievement. God's goodness is there in the soil, minerals, plants, and animals." It is our duty to use them wisely for ourselves and those who follow.

OBSERVE METHODIST STUDENT DAY

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Division of Educational Institutions

**Board of Education of
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810 Broadway, Nashville, Tenn.



In Anticipation Of Amsterdam



By PAUL GRISWOLD MACY

(The following article is the second 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 World Council of Churches is a fellowship of churches which accepts our Lord Jesus Christ as God and Saviour. So the constitution defines it. ("Churches" here refers not to local congregations but to the autonomous organized bodies which comprise local churches and which in America we are accustomed to call "denominations".) The Council is not now, nor can it ever be, a "super-church". It has no authority beyond that which the Churches delegate to it from time to time, and which they may just as easily take away. It is the servant of the member denominations—not their master. Its purposes, as set forth in the constitution are: (1) "to carry on the work of the two world movements of FAITH AND ORDER and LIFE AND WORK; (2) to facilitate common action by the Churches; (3) to promote cooperation in study; (4) to promote the growth of ecumenical consciousness in the members of all churches; (5) to establish relations with denominational federations of world-wide scope and with other ecumenical movements; (6) to call world conferences on specific subjects as occasion may require, such conferences being empowered to publish their own findings."

When the Council is duly constituted its principal governing body will be the ASSEMBLY to be composed of not more than 450 representatives of the churches or groups of churches adhering to it, and meeting ordinarily every five years. From the Assembly there will be chosen a Central Committee of about 90 members who will meet more often and have the care of the Council between sessions of the Assembly. The actual work of the Council will be done through commissions functioning through secretariats. In this present formative period the Council is guided by a Provisional Committee of forty members, of which the nucleus is the "Committee of Fourteen" plus alternates originally appointed by the Oxford and Edinburgh Conferences in 1937.*

Until his untimely death in 1944, Archbishop William Temple of England was the chairman of the Provisional Committee. To succeed him five presidents were chosen: Dr. Marc Boegner, who is President of the French Protestant Federation; the Archbishop of Upsala, Sweden (Dr. Erling Eidem); the Archbishop of Canterbury (Dr. Geoffrey Fisher); the Archbishop of Thyatira (Dr. S. Germanos); and Dr. John R. Mott of the United States.

Perhaps an idea of the activities of the Council can best be gained by a glimpse of what goes on at the headquarters in Geneva, Switzerland, where a staff of workers from many countries of the world is busily engaged in varied and important tasks. General administration is in charge of the General Secretary, Dr. W. A. Visser 't Hooft of Holland and an Assistant, The Reverend Herbert Newell from New Zealand. There is a complex and difficult task. First, there must be the coordinating of all the various activities of the commissions, divisions, departments, and agencies. Then there are all the relationships to be carried on with various ecumenical organizations and, in the present emergency, relief organizations. No small part of their correspondence is with the constituent Churches, or Churches that contemplate becoming members, scattered over the face of the globe and having all kinds of questions that need answering and problems which must be solved.

By far the largest department is that of Reconstruction and Interchurch Aid, of which Dr. J. Hutchison Bockburn, formerly moderator of the Church of Scotland, is the Director. He has an executive staff that averages nearly twenty members, many of whom have been provided by their own churches so that they work without any expense to this department. To each is as-

signed some portion of the whole field and some project common to all fields for special attention. It would take a brochure considerably longer than this one to give complete and adequate description of the varied work which is carried on by this department. Everything which is needed by churches that have undergone the ravages of war is its concern. Carload upon carload of paper and wood pulp have been purchased in Norway and Sweden and made available for the printing of religious literature. Hundreds of bicycles have been sent to ministers in places where all other forms of transportation have broken down. Buildings have been repaired where possible and re-equipped for use of the churches. Over a hundred wooden barracks have been erected as temporary churches in places where all church buildings were destroyed or made useless. With the help of the Bible Societies hundreds of thousands of Bible and Testaments have been widely distributed



DR. PAUL G. MACY

and many theological libraries have been provided for destitute seminaries. Students from the stricken lands have been aided by scholarships in American, British, French and Swiss colleges. A loan fund of over a quarter million dollars has been established for churches and church institutions to help them in their rebuilding.

Three fields of reconstruction have grown so large that they are distinct divisions in themselves—for Refugees, for Prisoners of War, and for Material Aid.

The Commission on Prisoners of War was set up in 1940 to care for their spiritual needs, in cooperation with the Y. M. C. A. which cared for their educational and recreational needs. In a six-year period over a half a million copies of the Bible New Testaments and Gospels were distributed. In addition, the Commission prepared and published a number of volumes to help prisoners study the Bible and conduct their services of worship. It furnished the materials for holding of services of Holy Communion. Many parishes were established in camps even where there were no pastors available. It now has theological seminaries in operation in some camps. Although the war has long since ended, the work of this department has not finished for there are still thousands of prisoners of war.

A secretary for service among refugees was appointed early in 1939. As war came on, the task of the department grew by leaps and bounds. After the refugees of war itself came the horde of persons displaced because of the war settlements. A large proportion of the population of Europe has been torn up by the roots. Added to the general problem of material relief and spiritual ministries is the need for resettlement and rehabilitation.

The World Council had not expected to go into the matter of material aid, but when the relief work done by governments and secular agencies broke down it became absolutely necessary, and so the division of Material Aid was

established in October of 1945. In the countries where there is the greatest need committees of the Protestant and Orthodox churches have been organized and have charge of distribution.

The Study Department of the World Council is a continuation of a similar department formerly conducted by the LIFE AND WORK movement. Dr. Nils Ehrenstrom of Sweden is the Director, and Bishop Stephen Neill of Cambridge, England, is the Co-Director. The department has been successful in getting the cooperation of a large group of scholars from various countries of the world. Its principal task at present is the preparation for the Assembly meeting in 1948 and the coordination of the various commissions set up to prepare for the Assembly study of the theme, "Man's Disorder and God's Design." The results of this Commission's work will be most evident after the meeting of the Assembly when a volume on each of the four divisions of the general theme will be published.

In cooperation with Christian organizations the World Council of Churches maintains an "Ecumenical Press Service" which is the most authoritative news-gathering agency of the churches. This press service, which brings to 60 countries news of the churches in all parts of the world, is presided over by Mr. Alexander de Weymarn, who has been the editor since its founding. At the beginning of 1947 the International Missionary Council merged its monthly bulletin with the Ecumenical Press Service so that missionary news is duly incorporated.

Not all the work of the World Council centers in Geneva. One of the two merging organizations, FAITH AND ORDER, has its headquarters in Oxford, England. The Rev. Canon Leonard Hodgson is the General Secretary. There is a branch office of FAITH AND ORDER in the United States, presided over by the Assistant General Secretary, Dr. Floyd Tomkins, in Washington, Connecticut.

One of the newest branches of the Council's work is that of International Affairs. This Commission, which was established by joint action of the World Council of Churches and the International Missionary Council, has its headquarters in London, and Mr. Kenneth Grubb is the Director. A branch office, presided over by the Associate Director, Dr. Frederick Nolde, is in New York. This Commission has the task of serving the Churches of the two Councils by gathering and distributing information on international problems and the hearing upon them of the Christian gospel.

The Youth Department was founded in 1946 and for the first year was busy with the task of preparing for the World Conference of Christian Youth held in Oslo, Norway, in the summer of 1947, to which it gave major leadership. Following the holding of that Conference the Department had a special conference in Lund, Sweden, at which extensive plans were made for its future work. At the present time it is making a detailed survey of youth movements all over the world. The Rev. Francis House of England was the first Secretary of this Department. He was succeeded by Miss Jean Fraser.

About ten miles from Geneva, near Céligny on Lake Geneva, is the beautiful Chateau De Bossey, once a private estate and later a school conducted by the International Y. W. C. A. Through the gift of Mr. John D. Rockefeller, Jr., this property was leased and is now the location of the Ecumenical Institute. To this Institute groups of people are brought from various countries of the world for short and intensive courses in Christian work. The emphasis is upon training for laymen. Various sessions have been held, as example, for doctors, teachers, youth leaders, editors, as well as theological students and pastors. Dr. Henrick Kraemer of Holland became the Director General beginning January 1, 1948.

* It is significant that no member of this Provisional Committee, not even those who have served for ten years and have carried all the burdens of the war period, will have a vote in the forthcoming Assembly unless elected a member of it by the denomination to which he belongs. To such lengths does the constitution go in preserving the liberty of its member churches.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

FELLOWSHIP TEAM TRAINING CONFERENCE

The eager desire of many young people and adults to DO something that is truly worthwhile and of help to others seems to have reached a climax. We, of Little Rock Conference, would be missing a great opportunity if we fail, at this time, to change TALK into ACTION. The opportunity is at hand.

On April 30-May 2 Miss Virginia Henry from our General Board of Education in Nashville, Tennessee, will be with us for a week-end training conference, especially planned to train a selected group of young people and adults who are interested in working on fellowship teams that will, according to present tentative plans, serve churches in their own district for a period of one month during the summer.

A FELLOWSHIP TEAM is composed of two or three young people, seniors in high school or older, with an adult counselor, who may visit a church for several days for the purpose of inspiring the young people and strengthening the local church program. The success of such a venture as this depends on several important factors: (1) choice of team members, including the adult counselor who is a functioning member of the team, (2) careful preparation of the team's itinerary by the district director and district superintendent, (3) preparation in the local church for the coming of the team, and (4) advance preparation by the team members. The preparation is very important and all members will be chosen with special consideration for their personality and local church experience and activity. Realizing that teams should not be sent out without adequate guidance during their preparation, we feel very fortunate in securing Miss Henry for this purpose as she had a great deal of successful experience in training and working with Fellowship Teams.

The present plan is to invite about four young people and two adults from each district—depending on the number of persons who are capable, interested, and available for such service—to attend this training conference April 30-May 2. The meetings will be held at Pulaski Methodist Church in Little Rock. Housing and all meals will be provided for by the host church and the conference but each delegate will be expected to pay his transportation to Little Rock and home. Opening session is at 6 o'clock on Friday and the closing session will be Saturday night, ending at 9 o'clock. Homes will be provided for both Friday and Saturday nights.—Eloise Nelson, President Conference MYF.

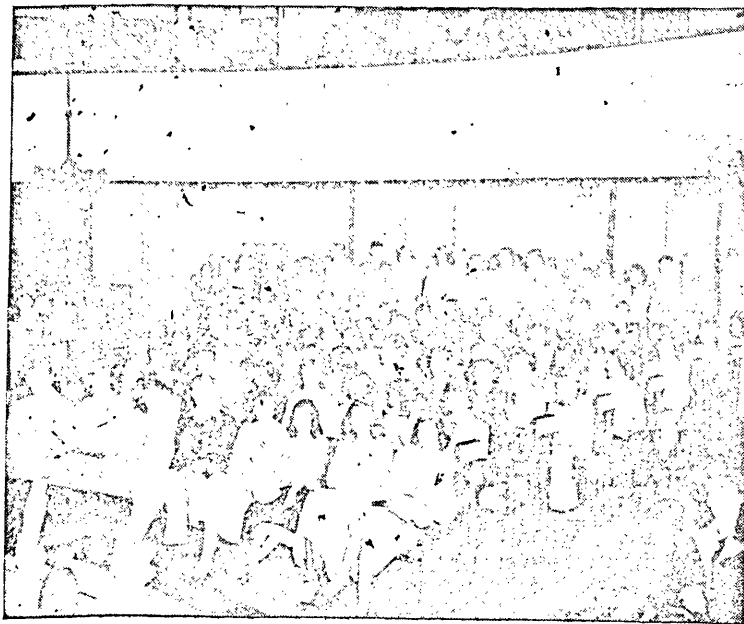
CHURCH SCHOOLS CONTRIBUTE

Nashville, Tenn.—During 1947 Methodist church schools reported annual contributions of \$2,445,585 to World Service and Conference Benevolences, it was announced by the Department of General Church School Work of the Board of Education, here. This amount represents an increase of \$112,688 over 1946.

This is the money given by church schools on the fourth Sunday of each month, which has been designated by General Conference as

World Service Sunday. The offering is used to carry on an extensive missionary and education program.

Of the amount contributed on World Service Sunday by Methodism's 37,975 church schools, 71.5 percent is used for home and foreign missions and church extension; 15.2 percent for education; the remainder is allocated to eight other agencies.—Crusade News Bulletin.



Youth Night at the Little Rock Conference W. S. C. S. Annual Meeting at Hope.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Church School Day

Sunday, April 18, had been designated as the day for Church School Day program in the North Arkansas Conference. We are already receiving splendid reports from a number of the churches. The following Church School Day offerings have been received:

| Batesville District | |
|----------------------------------|----------|
| Batesville, First Church | \$100.00 |
| Newport, First Church | 50.00 |
| Hazel Memorial, Newark | 8.00 |
| Conway District | |
| Wesley Memorial, Conway | 7.43 |
| Gardner Memorial, N. Little Rock | 40.00 |
| Fayetteville District | |
| Farmington-Goshen | 10.85 |
| Fort Smith District | |
| Fort Smith, First Church | 200.00 |
| McKendree | 2.00 |
| Prairie View | 5.00 |
| Scranton | 5.00 |
| Pioneer Memorial | 5.00 |
| New Blaine | 5.00 |
| Magazine | 2.00 |
| Wesley Chapel | 2.00 |
| Charleston | 14.00 |
| Grand Prairie | 6.00 |
| Cole's Chapel | 6.00 |
| Dyer | 5.00 |
| Bethel | 5.00 |
| Massard | 5.00 |
| Hartman | 10.00 |
| Mt. Zion | 3.00 |
| Branch | 6.00 |
| Low's Creek | 4.00 |
| Bonanza | 5.00 |
| Bethel | 3.00 |
| Goddard Memorial | 75.00 |
| Mansfield | 20.00 |
| Shiloh | 2.00 |
| Van Buren, First Church | 40.00 |
| South Fort Smith | 15.00 |
| Helena District | |
| Forrest City, First Church | 50.00 |
| Crawfordsville | 10.00 |
| Forrest Chapel | 2.50 |
| Millwood | 5.00 |
| Biscoe | 5.00 |
| Jonesboro District | |
| Wilson | 15.00 |

| Yarbro | 6.00 |
|--------------------|-------|
| Osceola | 50.00 |
| Paragould District | |
| Mt. Zion | 2.00 |
| Searcy District | |
| Austin | 7.45 |
| Harrison | 50.00 |

The Austin Church on the Cabot Charge has made probably the largest offering considering the size of the Church School of any church reported in the above list. This little Church School through the years has made excellent offerings in proportion to its numerical number.

We appreciate the splendid offering being made by the various churches. Additional reports will be made from week to week.

Should your Church School have failed to make its order for Church School Day programs please order them at once as we still have a supply in the office. It is our hope that your church school will use the special program even though you have in your budget an amount to be sent to the Conference Board. A church that simply sends in the offering without a special observance has failed at one of the main points. One of the two chief purposes of Church School Day is to bring the importance of the Church School before the whole church. That is the purpose of the program.

Church Schools are being encouraged to report to our office special gains that have been made in Church School enrollment and attendance. Eureka Springs reports that they now have an enrollment of 209 on a goal of 195. They also report increase in attendance.

Enrollment for the Conference Youth Assembly, May 1-June 4 has already begun to reach our office. Local churches desiring to have a delegate in the Conference Youth Assembly, should send in registration at a very early date. All churches are limited to one person per church until May 10.

The Senior Assembly to be held at Conway, July 5-9 is opened to Seniors of local churches not being provided for in other area senior programs.

PLANS FOR LEADERSHIP SCHOOL

Mount Sequoyah, Fayetteville, Arkansas, July 19-30, 1948.

Chapel Speaker—Dr. Mack B. Stokes, Emory University, Georgia.

Courses and Instructors

The Total Program of the Church for Children—two hours — Miss Barnett Spratt, Raleigh, N. C.

Deepening the Religious Experiences of Youth—to be secured.

The Church's Program of Recreation—Rev. Cecil R. Matthews, Lubbock, Texas.

The Church's Program for Youth—Mr. A. A. Knight, West Virginia. Audio-Visual Resources in the Church—two hours—Rev. Howard E. Tower, Department of Audio-Visual Education.

Helping Adults Learn—first week—Rev. S. Walton Cole, Lee's Summit, Mo.

Adult Work: Local Church, District, Conference—first week—Rev. R. S. Clemmons, Adult Department.

Adults In Social Action—second week—Miss Doris Denison, Adult Department.

Facing the Alcohol Problem—Dr. W. W. Ward, Fort Worth, Texas.

Understanding Intermediates — Mrs. Bob O. Clark, Trenton, Tennessee.

Conference and District Children's Work—Mrs. Uel D. Crosby, Lubbock, Texas.

Home and Church Co-operating —Rev. W. Neill Hart, Camden, Arkansas.

A Course for Young People Only—to be secured.

Christian Beliefs—Dr. Mack B. Stokes.

A course for children's workers —Mrs. W. B. Ferguson, Nashville, Tenn.

Laboratory School

Mrs. C. W. Kent, Director.

Nursery—The Child's Approach To Religion—Mrs. Roy Scales, Shreveport, La.

Kindergarten—The Child's Approach to Religion—Miss Inez Brantner, Houston, Texas.

Primary—When Children Worship—Miss Maurine Martel, Fort Worth, Texas.

Junior—When Children Worship —Mrs. R. O. Sory, Hillsboro, Texas.

Intermediate Workshop—Mrs. Bob O. Clark.

Registration

The registrations for the Leadership School are being cleared through the office of each executive secretary for his conference. A goal for attendance has been allotted each conference. Each executive secretary has a supply of registration forms. If you desire to attend, write your secretary for a registration form so that you can make room reservation in advance. Preference will be given to conference and district staff members up to June 1st. —Roy E. Fawcett.

Of the 1,500 children under the care of the child welfare division of the city administration in Boston, 85 per cent are said to be victims of family situations resulting from excessive drinking.—Ex.

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

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

METHODIST WOMEN OPPOSE WAR TALK AND UMT

Protesting "war talk and hysteria", the executive committee of the Woman's Society of Christian Service of the Methodist Church, has sent to President Truman and other government officials a statement calling for "specific steps toward peace" while there is still a chance for peace, according to Mrs. J. D. Bragg, national president of the Society.

The resolution says: "In this moment of intense international crisis, the Church has a renewed responsibility to point the way toward World Order. Other foundations can no man lay than that which is laid, which is Jesus Christ."

"Trygve Lie, the Secretary General of the United Nations, has said that nothing has basically changed in the international situation in the past six weeks. We do not believe that the peace will be secured by attacks and challenges issued in public statements.

"While it cannot be denied that the international situation is grave, we must recognize the real sickness that has Europe in its grip, rather than riveting our attention on the Soviet Union and Communism. Europe is in the throes of economic upheaval. Poverty, inflation, and bankruptcy breed social protest and political conflict. There must be concreteness to our approach in the political and economic areas. We can and must help Europe with economic aid. Military mobilization has never yet prevented war.

"Our present foreign policy has both assets and liabilities. Our assets lie in our plans for economic rehabilitation, and our relation to United Nations agencies. Our liabilities lie in our tendency toward underwriting alliances against Communism, our faith in the power of military strength, and our half-hearted support of the United Nations.

"It is by protesting war talk, combatting hysteria, and making every attempt to direct conversations into talk of peace and good will among men. It is recognition that the 'show of force' theory cannot cure the sickness of Europe nor curb the progress of undemocratic ideologies. It is the taking of specific steps, such as the following:—

"Complete enactment of the European Recovery Program legislation, with provision for the fullest possible use of United Nations machinery.

"Direct and full-scale negotiations in terms of peace between the heads of the governments of the United States and the Union of Soviet Socialist Republics. One of the matters which needs immediate consideration is the possibility of a World Disarmament Conference under the auspices of the United Nations, before nations everywhere become saddled with a military regime.

"Reiterate opposition to Universal Military Training.

"Continue to work to solve the basic problems which are the cause of war; through whole-hearted support of the efforts of such United

BETTER, WISER AND HAPPIER

*Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thoughts be clean and high,
You can make a little Eden
Of the sphere you occupy.*

*Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart;
Do not waste one page on folly,
Live to learn, and learn to love.
If you want to give men knowledge
You must get it, ere you give.*

*Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be oftimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.*

—Ella Wheeler Wilcox.

FINANCIAL STATEMENT, LITTLE ROCK CONFERENCE, FIRST QUARTER, 1948

| | | | |
|--|-------------|---|-------------|
| Bal. Brought Forward from 4th Quarter 1947 | \$4,011.56 | of the Kingdom" (10) | 10.00 |
| Receipts: | | Treasurer's Report Books sold at Annual Meeting | 2.10 |
| Adult Membership Offering | \$8,360.61 | From Endowment Fund for Miss Shough's Salary | 225.00 |
| Lenten | 190.02 | Total | 487.97 |
| Bible Women | 162.00 | Grand Total First Quarter 1948 | \$14,888.89 |
| Scholarships | 95.00 | Add Bal. Brought Forward from 4th Quarter 1947 | \$18,900.45 |
| Margaret Williamson Hospital | 25.00 | C. S. R. & L. C. A. Reported | \$11,172.34 |
| McKimney Fund | 400.65 | Disbursements: | |
| Booneville | 174.25 | To Division: | |
| Little Rock Methodist Council | 304.72 | Undirected Pledge | 6,630.82 |
| Special Memberships: | | Special Projects | 1,826.02 |
| Hon. Baby (27) | 135.00 | Conference Work | 62.50 |
| Adult Life (27) | 675.00 | Special Memberships | 1,170.00 |
| Total Adult Credit | 10,522.25 | Total Credit on Pledge W. S. C. S. | 9,689.34 |
| W. S. G. Pledge | 861.86 | W. S. G. Pledge | 861.86 |
| W. S. G. Projects | 118.80 | W. S. G. Project | 118.80 |
| Total Conference Credit | 11,502.91 | Total Credit on Pledge | 10,670.00 |
| Children's Service Fund | 35.54 | Fourth Fund | 206.50 |
| Youth Fund | 206.50 | Children's Service Fund | 35.54 |
| Cash for Supplies: | | Cash for Supplies: | |
| W. S. C. S. | 570.50 | Foreign | 573.25 |
| W. S. G. | 150.95 | Home | 5.25 |
| W. S. C. S. Cultivation Fund | 916.15 | Supplementary Gifts | 42.62 |
| W. S. G. Cultivation Fund | 106.80 | Total to Division | 11,533.16 |
| Conference Rural Work | 88.25 | Other Disbursements: | |
| E. T. Workman Special | 308.15 | Conference Cultivation | 958.86 |
| Alcohol Education | 160.50 | Other Approved Statements | 236.60 |
| Student Loan Fund: W. S. C. S. | 198.10 | Refund for Prescott Rural Work | 87.75 |
| Student Loan Fund: W. S. G. | 8.50 | Refund District Cultivation Fund | 916.15 |
| Supplementary Gifts | 42.62 | Other Refunds | 163.50 |
| World Day of Prayer | 52.81 | Elizabeth T. Workman Special | 225.00 |
| World Federation of Methodist Women | 5.49 | European Relief | 262.47 |
| Treasurer's Books | 17.50 | Alcohol Education | 160.50 |
| Hon. Baby Pins | 2.00 | World Day of Prayer | 52.81 |
| European Relief | 11.60 | L. R. Methodist Council for Supplies | 16.00 |
| Too Late for 1947 | 16.05 | L. R. Methodist Council to Apply on Salary | 75.00 |
| Total Receipts from Districts | \$14,400.92 | W. S. G. Supplies for Aldersgate | 74.75 |
| Other Receipts: | | Methodist Hospital | 5.00 |
| Offering taken at Annual Meeting for European Relief | 250.87 | Supplementary Gift for Miss Guffey | 12.50 |
| From Sale of Histories, "Builders | | Student Loan Fund | 101.60 |

Nations agencies as the Food and Agriculture Organization, International Trade Organization, and the World Health Organization, etc. Support the International Children's Emergency Fund, the International Refugee Organization; take steps to admit our fair share of Displaced Persons, etc.

"The repercussions and significance of our domestic practices are world-wide. We are challenged to strengthen our economy and our democratic practices at home, and to oppose the increasing militarization of our country."

PARAGOULD FIRST CHURCH HAS BIBLE STUDY

The W. S. C. S. of the First Methodist Church at Paragould recently completed the Mission Study "Great Prayers of the Bible". The Study was in charge of Mrs. Guy C. Ames, Study Leader.

The Prayers of the Patriarchs and Moses were discussed by Mrs. Ames and she also led the opening prayer. Hymn sung by group, "Beautiful Garden of Prayer"; Solo by Mrs. G. B. Ames. Mrs. J. M. Lowe, Mrs. H. H. Griffin, Mrs. A. G. Craver, Mrs. John Meiser, Mrs. Woodrow McDaniel, Mrs. John Thiel and Mrs. L. D. Barfield assisted in the discussion.

The Second Session of the study was in charge of Mrs. John Meiser. Mrs. Meiser was assisted by Mrs. Guy Ames and Mrs. F. J. Heaton. A ten minute discussion of the book, "First Steps in Prayer", was an interesting feature of this session.

The Third Session was in charge of Mrs. A. G. Craver; she was assisted by Mrs. N. C. Harrington. Hymns used during the session were "Sweet Hour of Prayer", "At The Cross", and "Beautiful Garden of Prayer".

The Fourth Session was in charge of Mrs. James Starr. Mrs. Starr conducted the devotional and introduced as the guest speaker Rev. H. H. Griffin, who had as his subject "The Prayers of Paul". Mrs. Joe E. Wilbourn sung a solo during this session.

Following the study the Hostess Committee served refreshments during an hour of fellowship.—Reporter.

Hon. Baby: Rebecca Jane Banks, Carol Jean Rudkin, Bauxite; Emma Frances Perry, Gary Wayne Perkins, Carlisle; John Wayne Thompson, Des Arc; Kenneth Lowell Covington, Hunter.

MONTICELLO DISTRICT: Adult Life: Mrs. John T. Erwin, Crossett; Mrs. J. H. Hawley, Tillar; Mrs. J. W. Oswald, Winchester; Mrs. O. D. Campbell, Warren; Mrs. C. C. McDuffie, Eudora; Mrs. T. R. Pugh, Portland; Mrs. Marvin Cruce, Monticello; Mrs. Floyd Walker, Hamburg; Mrs. William Bullock, Mrs. K. K. Parker, Dermott; Mrs. W. I. Fish, Dumas. Hon. Baby: David Harrell Wiley, McGehee; Huretta Norvell Prewitt, Rebecca Hess Rice, Zachary Taylor Prewitt Jr., Phyllis Carol Roe, Joseph Benjamin Roe Jr., Tillar; Judith Ann Willis, Kathleen Hay, Mary Gail Hooper, Ann Carol Higginbotham, Susanne Campbell, Emile Ray Wells, Hamburg.

PINE BLUFF DISTRICT: Adult Life: Mrs. A. G. Brummitt, Stuttgart First; Mrs. Otto Teague, Mrs. R. B. Hutson, Lakeside; Mrs. W. E. Arnold, First Church Pine Bluff; Mrs. Robert Bowen, Altheimer. Hon. Baby: Ellen Marie Davis, Sally Lou Dietrich, Altheimer.

PRESCOTT DISTRICT: Adult Life: Mrs. Dan Pittman Sr., Prescott; Betty Carole Tippet, Blevins.

TEXARKANA DISTRICT: Adult Life: Mrs. Lynn Smith, Mrs. Edward Harris, Texarkana First; Mrs. C. S. Dillon, Fairview. Hon. Baby: Sherry Virginia Johnson, Stamps.

CONFERENCE: Mrs. Walter Ryland, Mrs. C. E. Moseley, Mrs. Anita Wade Cox, Miss Mary McSwain.

Mrs. J. P. Carpenter, Conference Treasurer.

Moral courage is obeying one's conscience and doing what one believes to be right, in face of a hostile majority; and moral cowardice is stifling one's conscience and doing what is less than right to win other people's favor. — Dr. John Watson.

"The darkest night the world has ever known did not put out the stars."

CURRENT NEWS IN ARKANSAS METHODISM

M. Y. F. CHOIR AT HATFIELD PRESENTS CANTATA

The Methodist Youth Fellowship choir of the Hatfield Church presented an Easter cantata entitled "The Calvary Way" at the evening hour on Easter Sunday. The choir was directed by Mrs. Ralph Edwards, sponsor of the group, and was accompanied at the piano by Kathleen Griffin. Special solos and duets were included in the program and the narrator was Bettye June Burgess. The cantata was presented by candlelight, and was immediately preceded by a half hour of recorded Easter music.

Members of the choir are: Evelyn Davis, Mary Jo Barnett, Mrs. Edwards, Peggy Enlow, Aldena McCafferty, Opal Griffin, Jonnie Faye Ross, Pauline Griffin, Mary Yynn Ross, Bob Slote, George Fisher, Hal Dean Lane, Kelsie Rogers, Eldon Davis, Jimmy Harris, John Emmett Hinson, Ted Gray and Bettye Burgess.

Rev. C. E. Lawrence is pastor at Hatfield.—Reporter.

METHODIST YOUTH OFFICERS INSTALLED

Miss Ruth Seay was installed as president of the Mississippi County Sub-district of the Methodist Youth Fellowship when the group met on April 12 at the Wilson Methodist Church.

Other officers installed were: Steve Ralph of Osceola, vice-president; Jane Pheeny of Whitton, secretary; Georgia Anable of Osceola, treasurer and Ruth Abbott of Wilson, reporter. Rev. Charles Lewis of Luxora, director of district youth work, served as installing officer.

The Wilson group was in charge of the program and they presented a film entitled, "The Calling of Matthew." The president presided over the business meeting and the banner for excellence went to the Osceola group.

Refreshments were served by the Wilson group following the business meeting.—Ruth Abbott, reporter.

VACATION CHURCH SCHOOL CLINIC

A Vacation Church School Clinic for the Fort Smith District was held in First Church, Fort Smith, April 13th. Eighty-five representatives from the various churches of the District attended. Mrs. C. Wayne Banks, Fort Smith was in charge of the Kindergarten workers; Miss Anna Rose Miller, Fort Smith, conducted the Primary session; Mrs. R. J. Cook, Paris, led the Junior group; Miss Estelle McIntosh, Waldron, presented the Intermediate unit of work. Churches represented were: First Church, City Heights and East Van Buren; Massard, Paris, Coal Hill, Waldron, Waldron Circuit, Ozark, Alix Circuit, Alma, Booneville, Mulberry, South Fort Smith, Fifth Street, Grand Avenue, Midland Heights, Second, Goddard Memorial and First Church, Fort Smith.

Rev. Cecil Culver, district superintendent, conducted a District meeting of the ministers in connection with the Church School Clinic. —Anna Rose Miller, District Director Children's Work, Fort Smith District.

Washington Composer Writes Anthem For First Methodist Choir

DR. R. DEANE SHURE, organist and choirmaster of the Mount Vernon Place Methodist Church in Washington, D. C., has recently written an anthem which is dedicated to John H. Summers, organist and choirmas-

ter, and the choirs of the First Methodist Church, Little Rock. Dr. Shure is one of our outstanding church musicians and has written many fine works for youth and children choirs as well as for adult choirs. Dr. Forney Hutchinson, known and loved in Arkansas, was for some time the pastor of Mount Vernon Place Church. Dr. Shure has directed the music program of that church for many years.

This signal honor has come to First Church Choir in recognition

of the high quality of church music as supported by the choir and in appreciation of the many former choir members who have become members of Dr. Shure's choir in Washington.

The title of the anthem is "One of



JOHN H. SUMMERS

God's Best Mornings", and is a brilliant praise to God through nature. The text as well as the music was written by Dr. Shure.

First Church is to be congratulated on this recognition from one of the significant churches in the nation and her brilliant choirmaster, Dr. Shure. The choir of the First Methodist Church sang the anthem at the morning service on Sunday, April 25. Dr. Aubrey G. Walton is pastor.

MONTICELLO DISTRICT PREACHERS' MEETING

The Monticello District Preachers' Meeting held recently found that it had much progress to report. The Easter results were found to be as follows: Fifty-three babies were baptized, sixty-two youth and adults were baptized; and one hundred fourteen persons were united with the church. This was a good record for Holy Week, culminating at Easter Sunday.

The preachers of the Monticello District, led by their Superintendent, the Rev. T. T. McNeal, have begun work on additional units for the Camp on old Keener Campground. Camp Keener now has seven buildings and construction is under way for an assembly building and six separate classroom

buildings. The assembly building will seat about one hundred and fifty persons and will have a stage with two dressing rooms. As usual, all the labor is being done by the preachers of the district. In time for the first camp, the Juniors' Camp beginning May 31st, the new building will be ready and other buildings will be started. The facilities of the Camp were almost outgrown during the first season of last year.

An invitation is given to all friends to inspect the facilities of the Camp. Camp Keener has been a great influence during the past century of Methodism in southeast Arkansas and it is starting its second century with new facilities and new energy to influence Methodism to greater efforts.—Roland E. Darrow, Secretary, Monticello District.

BANQUET OF RICE BELT SUB-DISTRICT

The Fellowship Hall at the Lodges Corner Methodist Church was transformed into a Chinese garden for the annual banquet of the Rice Belt Sub-district of the Methodist Youth Fellowship, Monday evening, April 12. Using China as a theme for the banquet, the hall was gaily lighted with over a hundred Chinese lanterns.

Cut-outs of Chinese women were used as place cards, and the program booklets had attractive covers with hand-painted pictures depicting youth of all nations. Crystal float bowls of iris centered the banquet tables.

Miss Ovita Sue Harris, president of the Sub-district, was toastmistress. The program was as follows:

Invocation, Rev. W. V. Walthall; Chinese Folk Songs, Jo Clair Knoll; Believe It or Not, Austin Grandgeorge; Chinese Jive, The Hungry Five; Chinese People, Mr. C. L. Patillo; Chinese Needs, Mrs. B. J. Burkett; benediction, Rev. C. E. Whitten.

One hundred sixteen youth and youth counsellors attended the banquet. Guests included the district superintendent, the Rev. J. L. Dedman, and Mrs. Dedman. —Mrs. B. J. Burkett.

QUARTERLY CONFERENCE AT WESLEY MEMORIAL CHURCH

The second Quarterly Conference was held at Wesley Memorial Church, Conway, on April 16 with Rev. R. E. Connell, district superintendent in charge. A good report was given by the pastor. In the absence of the W. S. C. S. president, Mrs. Dulaney gave the report and Mrs. Rhode gave the report of the M.Y.F. in the absence of Miss Wilma Henry, president. A short report on the Church School was given by the assistant superintendent in the absence of the superintendent.

The Conference was more or less a called meeting for the main purpose of giving authority to the trustees to dispose of lots already purchased and to obtain lots in a more suitable location which was authorized.

Last fall our church set a goal of 181 enrollment by October 1, 1948. At this meeting it was brought out that we at this time have an enrollment of 171.

Plans were made and discussed for the new church building and it was decided that the building committee accept all offers of assistance of money and gifts to be used toward financing the new building.

Will have more news from our church in the near future. "Watch us grow."—Reporter.

SPEECH—The average man speaks eleven million words in a year, and one half of them are "I", "Me", and "Mine."—Policyscales.

THOUGHT—Originality—A lot of people don't know what they think until they hear someone else say it.—Construction Digest.

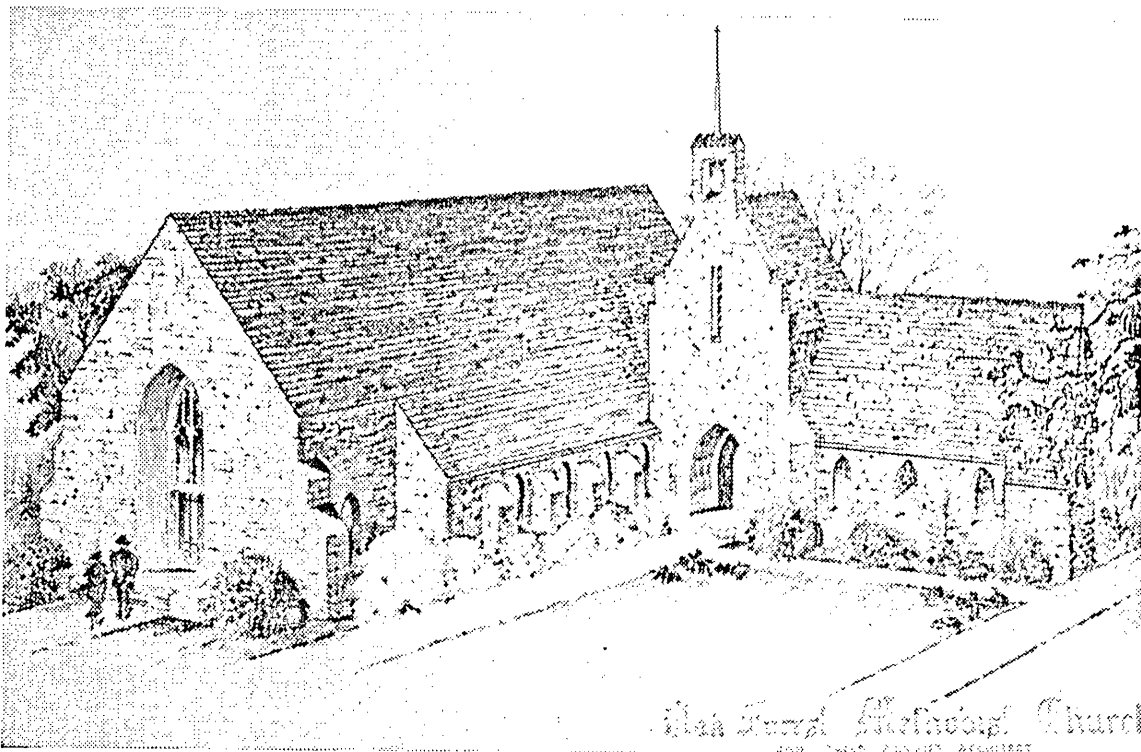
When victims of war are sobbing they speak the same language all over the world.—Karl Spitteler.



Oak Forest To Build New Church

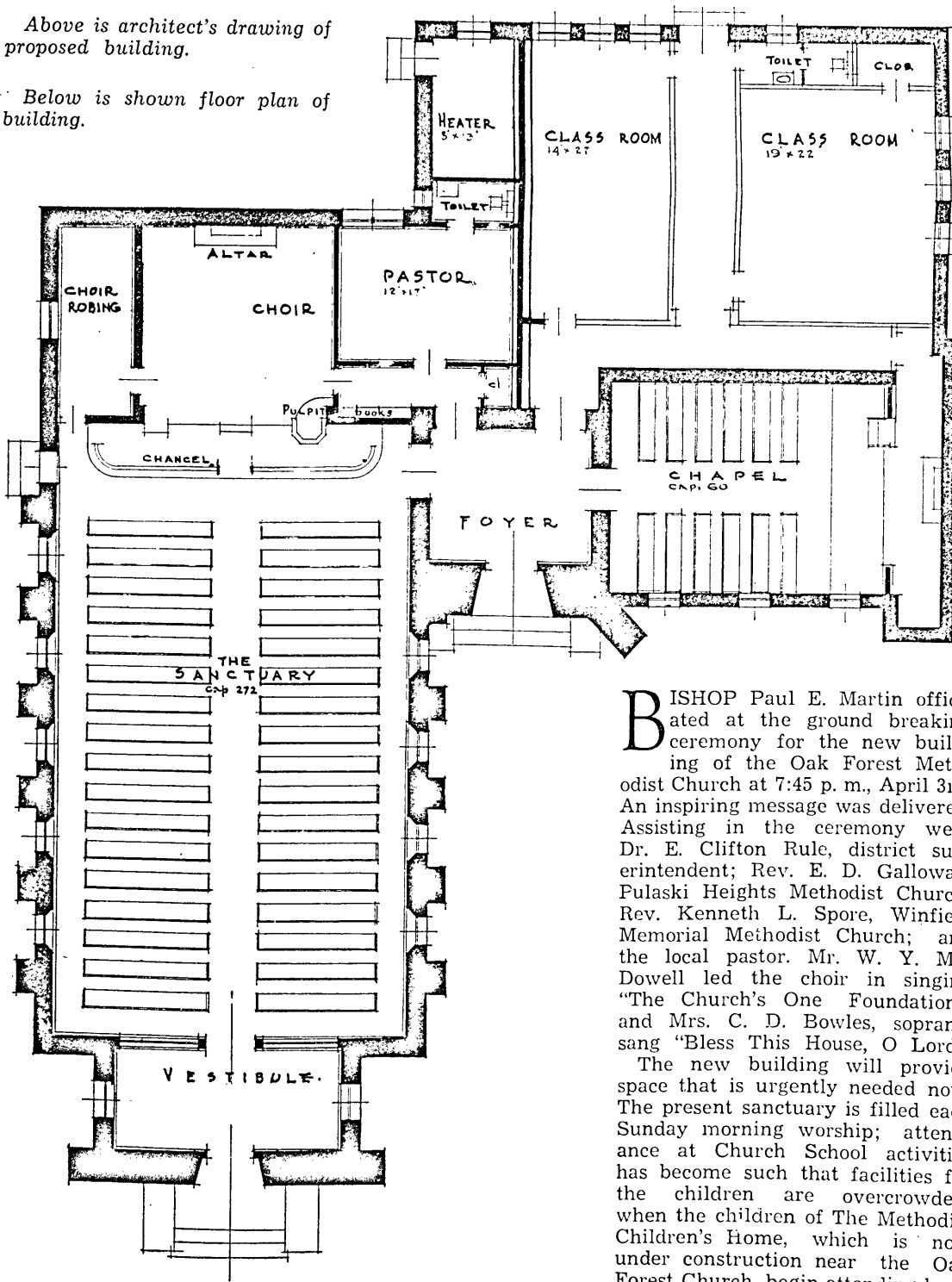


By D. MOUZON MANN, Pastor



Above is architect's drawing of proposed building.

Below is shown floor plan of building.



BISHOP Paul E. Martin officiated at the ground breaking ceremony for the new building of the Oak Forest Methodist Church at 7:45 p. m., April 3rd. An inspiring message was delivered. Assisting in the ceremony were Dr. E. Clifton Rule, district superintendent; Rev. E. D. Galloway, Pulaski Heights Methodist Church; Rev. Kenneth L. Spore, Winfield Memorial Methodist Church; and the local pastor, Mr. W. Y. McDowell led the choir in singing "The Church's One Foundation," and Mrs. C. D. Bowles, soprano, sang "Bless This House, O Lord."

The new building will provide space that is urgently needed now. The present sanctuary is filled each Sunday morning worship; attendance at Church School activities has become such that facilities for the children are overcrowded; when the children of The Methodist Children's Home, which is now under construction near the Oak Forest Church, begin attending here,

even more additional space will be needed.

Because this will be the church attended by The Methodist Children's Home, all of Arkansas Methodism is affected by it. The church's financial resources are not abundant, but its faith in God is strong. It is on faith that the new building is being constructed, faith in God as faith that Arkansas Methodism is rightly concerned, not only with housing and other material needs of the homeless, but also with their spiritual needs. The invitation is extended, humbly, to all Arkansas Methodists to share in this glorious undertaking by mailing a contribution to the Oak Forest Methodist Church, 2424 S. Tyler St., Little Rock, Arkansas.

In addition to those already named as having participated in the ceremony, the following officials of the Oak Forest Church and others turned a spade of dirt: Rev. E. T. Wayland, editor of the Arkansas Methodist; Mr. H. F. Buhler, friend of the Church; Mrs. E. D. Galloway, Conference president of the W. S. C. S.; Mrs. D. Mouzon Mann, wife of the pastor; Harold Fink, Church School Superintendent; Harry Wet-sell, secretary of the Official Board; J. A. Griffey, chairman of the Official Board; Mrs. T. V. Allen, president of the W.S.C.S.; E. E. Harrison, Charge Lay Leader; Johnny Hunt, representing the Youth; Charles K. and Betty Claiborne, for the Children; T. V. Allen, Trustee.

NEWS ABOUT HENDRIX COLLEGE

New Publication Heads

Frances Houston of Little Rock has been appointed editor of the 1949 Troubadour, student yearbook, and Bradford Govan of Marianna editor of the 1948-49 College Profile, student newsweekly, it was announced last week by Winston Faulkner of Cotter, student president. Charles Houston of Rector was appointed business manager for the Troubadour and Hugh McGaughy of Pine Bluff for the Profile.

The appointments were made by the student senate upon recommendation of the publications committee headed by Marvin Galvin of Stuttgart.

The new Profile heads will assume office with the first issue of the fall semester. Govan, present Profile editor, succeeds himself. McGaughy succeeds Bob Henry of Conway, who was not a candidate for reappointment. McGaughy will become Henry's assistant for the remainder of the present year.

Tom Hervey and Eric Wade, both of Pine Bluff, were editor and business manager of the 1948 Troubadour, largest in the history of the school, which was distributed earlier this month.

Miss Houston, Mr. Govan, and Mr. Houston are junior students and Mr. McGaughy is a freshman.

Girls Edit "Profile"

An all woman staff edited the April 17 issue of the College Profile, student newsweekly. The paper, printed with green ink, was the first issued by an all girl staff since 1943.

Co-editors for the issue were Mary Alice Bradford of Little Rock and Nancy Penix, of Jonesboro. Margaret Ann Woods of Little Rock

(Continued on Page 14)

REGARDING DISPLACED PERSONS

In the Displaced Persons Camp in Europe human beings like ourselves are still waiting in suspense for word of opportunity to start a new self-supporting life. We are still talking. You can change this to action.

Effective legislation to admit displaced persons has been making headway. The two bills previously discussed in these pages have been superseded by the Wiley Bill S 2242 in the Senate and the Fellows Bill H. R. 6163 in the House. Action on these bills is expected in the immediate future.

The Wiley Bill is too narrow and restrictive to fulfill the underlying purpose of the friends of earlier bills, namely, to solve the resettlement problem. Many senators, both Democrats and Republicans, are working for strengthening amendments. The main difference between the old and new bill is that it calls for 50,000 persons a year for two years instead of 100,000 a year for four years. The amendments call for 100,000 a year for two years and remove discrimination against certain religious groups.

The Fellows Bill H. R. 6163 is on the whole a fairly good bill in that it would permit entry of 200,000 for two years, also allow orphans to come non-quota. The other provisions would be easier to administer than those of the Wiley Bill because they do not discriminate against certain religious groups and nationalities.

There is still time to help by writing to senators and congressmen expressing belief in the principles of U. S. responsibility for solving the problem by admitting a large enough number to enable the United Nations to carry out its work effectively. Many groups who have been studying the subject may not realize that the time for expressing their ideas is now.—Elizabeth G. Gardiner.

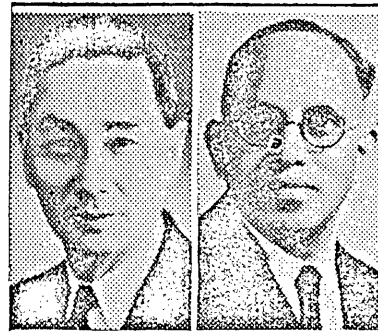
CONDITIONS STILL SERIOUS ACCORDING TO RECENT ARRIVAL FROM POLAND

Emily Shacklock

"The situation in Poland has not improved since the end of the war," said Rev. Konstanty Najder, upon his recent arrival in this country to report to the churches on Poland's need for relief. This he attributed to four causes.

First—the lack of seed for planting and horses for ploughing in the western part of the country. When the eastern part of Poland was united to Russia, Polish people living there moved to western Poland which previously had been part of Germany. Buildings had been leveled to the ground and all live-stock removed as a result of the war. The farmers moving in had little food for themselves and practically nothing for planting. Even in cases where seed is available, restoration of the land is difficult since the lack of horses necessitates the use of the hand plough.

Second—the shortage of meat and milk. Seventy percent of the cows and almost all of the pigs were taken from Poland during the war. Many villages have only 3 or 4 cows for 100 families. In the cities children have only 25 to 40 percent of the milk and meat they need for proper growth. This would be serious at any time. It is doubly serious in Poland where at the present time an estimated 25 percent of the children suffer from tuberculosis. Through UNRRA the United States



BISHOP KAUNG BISHOP SUBHAN



BISHOP WARD BISHOP BOOTH

Bishops Of Mission Fields At General Conference

BOSTON — Special distinction marks each of these four Methodist bishops. They are among the denomination's 66 episcopal leaders who will occupy platform seats in Mechanics Hall and preside in turn over the ten-day quadrennial General Conference which opens here April 28.

Bishop Z. T. Kaung, Chungking, China, while a Methodist pastor, baptized Generalissimo Chiang Kai-shek.

Bishop John Subhan, Bombay, India, is the only Moslem ever to have become a Christian bishop.

Bishop Ralph A. Ward, Nanking, China, was for more than three years prisoner of the Japanese and subjected to torture on suspicion of being a spy.

Bishop Newell S. Booth, Belgian Congo, Africa, at 44 is the youngest bishop. He was born in Belcher-town, Mass.

A CALL FOR FIFTY AMERICAN YOUNG PEOPLE

New York City—The Youth Department of the World Council of Churches has issued a call for 50 American young people to participate in a voluntary summer service work camp project in four European countries, according to Rev. William Keys, Secretary of the Youth Department.

Arrangements have been completed by the world headquarters of the Council in Geneva, Switzerland. Mr. Keys stated, for American youth to participate in Christian reconstruction programs in Austria; at Agape, Italy, a Waldensian youth center; Le Cambon, France; and Mainz and Stuttgart in Germany.

In announcing these projects, Mr. Keys stated that the voluntary service program was "an attempt to connect the compelling love of Christ with the needs of the world."

Young people who wish to participate in this project may do so by writing Mr. Robert Tesdall at Church World Service, 214 East 21st Street, New York 10, N. Y.

NEWS ABOUT HENDRIX COLLEGE

(Continued from Page 13)

took over the finances as business manager. Feature editor was Gladys Blakney, Little Rock, and arts editor was Billie Ruth Stokes, Batesville. Sports editor was Donno Sue Johnson, Bassett. Judy Marritt, Jonsboro was art editor and Earlene Brown, Springdale, was society editor.

Other staff members were Mary McGuyre and Frances Houston, Little Rock; Martha Stuck, Jonesboro; Charlotte Smith, Kansas City, Mo.; Dorothy Shaw, Guymon, Okla.; Nancy Purkins, Warren; Elizabeth Teague, Pine Bluff; Bettie Whitman, Malvern; and Nell Tharp, Dermott.

Students Produce Play

"The Happy Times," a student-produced musical drama, was presented in the Little Theatre April 16-17. The production was sponsored by Theta Alpha Epsilon and Alpha Psi Omega—honorary music and dramatics fraternities on the campus.

Music for the play, which included seven original songs and background music, was written by Wilbur Redwine, a junior student at the college. The play by M. Holloway of Little Rock, was written especially for the production here.

Cast of the play was headed by Georgia McNeal of Monticello, Mary Margaret Holmes of Crossett, Charles Stuck of Jonesboro, and Robert Jordan of Little Rock. Others included Rosemary Dilday of Sheridan, Janis Dillaha of Little Rock, Earlene Brown of Springdale, Mary Ann Flanagan of Leachville, Fred Walton of Benton, James Fleming of Conway, Robert Triessmann of Little Rock, Chase Stephens of Gurdon, Mary Matthews of Heber Springs, and Martha Ann Meek of Little Rock.

The play was directed by Martha Ann Meek, Alpha Psi Omega president and Wilbur Redwine. Miss Geneva Eppes, assistant professor of speech, and Philip Howard, assistant professor of music, were faculty advisers.

Proceeds went for organizational projects of the two sponsoring fraternities. —Margaret Pullig.

It is expected, Mr. Keys stated that the expense of travel will be supplied either by the applicant or by a sponsoring youth organization, since the World Council has no scholarship fund available.

sent to Poland 7 or 6 percent of the cows needed. Obviously this is not sufficient for the rebuilding of Poland's dairy industry.

Third—the drought of last Spring followed by summer floods has retarded resoration of agriculture at least one year. Food during the winter months became more scarce than ever and there now exists a serious shortage of potatoes and corn for spring planting.

Last winter the Methodist Committee for Overseas Relief was able to send powdered milk and other concentrated foods which helped to supplement the meager rations available for children. According to Rev. Najder this powdered milk was the only milk many children in western Poland had in their diets.

Government aid to Europe and the Children's Emergency Fund of the United Nations will help to change this appalling situation. However, all studies of relief needs make it clear that church and other private agencies must continue to increase the work they have been doing. The coming winter will not bring measurable changes in the lives of little children except as food and clothes can be sent by those who have. Now is the time Methodists, through their gifts, must indicate what hope MCOR can implant in the hearts of tuberculosis weakened children. Our best gift of hope is continued shipments of food and clothing, particularly milk and shoes. Without our aid the relief work administered by the Methodist Church in Poland must stop, according to Rev. Najder.

CHILDREN--GUIDANCE — It's better to be a poor gardener than a poor parent; you can throw out spoiled vegetables, but spoiled children you have to keep.—Mundy Smith, Woman's Home Companion.

War will never yield but to the principles of universal justice and love and these have no sure roots but in the religion of Jesus Christ.—Virginia Methodist.

In the beginning we make our own habits; but in the end our habits make us. News Letter.

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OBITUARIES

McCLURE—Mrs. Nannie A. McClure was born on March 4, 1868, in Gibson County, Tenn. She moved with her parents near Booneville, Arkansas, in 1870 where she was reared. She was converted at the age of 23 and joined the Methodist Church. She was married in 1894 to Rev. R. F. Emerson who lived only four years after their marriage. She was married the second time to Rev. G. B. Griffin in 1900. Brother Griffin passed away in 1921 and she married the third time in 1926 to Rev. I. D. McClure.

Mrs. McClure died in Little Rock, Arkansas, on the morning of March 15, 1948, and was buried in Rose-lawn Cemetery. Her husbands being Methodist ministers most of her life was spent in a parsonage. When she asked me to write her obituary she said, "I want you to mention that there is no place on earth so dear to me as the parsonage home."

She was a real genius in home-making. She took the plain parsonages into which she moved and made them delightfully attractive homes. She was a great lover of flowers and wherever she lived she would have flowers blooming in every available nook and corner.

She could take the simplest food and under her magic touch it became wholesome and nourishing. All who have been guests in her home will remember her lovely meals.

She loved her church with an ardent devotion and was always serving it in unostentatious ways, but her talents were in home-making and were more resplendent here than anywhere else. She lived several years after Brother McClure's death and lived alone much of the time. She was heard to say several times in the last years of her life, "I am lonely. Oh what a joy it will be when the Lord says 'Come on over. You have served long enough.'" She served so long and so well I cannot think of her as being dead. "Whosoever liveth and believeth in me shall never die."—Gussie Griffin Lloyd.

GOODSON—George Goodson was born December 21, 1869, and was taken by the angel of death on December 30, 1947. Mr. Goodson was converted at an early age and united with the Methodist Church. No finer friendlier man ever lived than Mr. Goodson. He was a true Christian. He loved his church, his family and his community. When he came to die he was not afraid for he well knew that the same God who had given him life would lead him through the valley of the shadow of death.

Mr. Goodson was a lifelong resident of Miller County. He taught school until his health failed. He was active in the work of the church. He served as Sunday School superintendent for a number of years and also served on the Board of Stewards. For the past several years he was a member of the Rondo Church and was always there, when it was possible, to do all that he could in helping to carry on the Lord's work. It can truly be said "He was a good man."

The funeral services were in charge of the writer, assisted by Rev. R. H. Cannon and Rev. Edward Harris. He was laid to rest in Cedar Grove cemetery. He is survived by one sister, Mrs. F. T. Wright of Texarkana, three brothers, William of Oakdale, La.; Chas. W. of Magnolia, La., and Henry of Alexandria, La.—D. L. McCauley.

RESOLUTION

Whereas the Divine Creator, in His infinite wisdom, has taken from our midst a trusted servant, Edward C. Hayes, and

Whereas Edward C. Hayes has been a long and faithful member of this church, and of its Board of Stewards, and

Whereas he has supported the church and other worthy enterprises with his presence, his efforts, and his means, and

Whereas he has steadfastly pursued righteousness and condemned unrighteousness; has steadfastly supported good government and morality, and

Whereas his passing is a distinct loss to church, to community, to society, and to friends and family, NOW BE IT RESOLVED that the Board of Stewards of the De Queen Methodist Church record in its minutes its expression of sorrow for his passing; and its condolence to his family; and leave this thought to his family, to his church, and to his friends:

"He has fought a good fight, He has finished his course", And has claimed his reward for eternity.

Committee on Resolutions
Board of Stewards,
Methodist Church
G. P. Bolding
Ed C. Henderson
Mrs. D. E. Moon

JERSEY SUBURB AND LONDON PLAN PULPIT INTERCHANGE

New York — An international exchange of pupils between London, England and Englewood, N. J., a New York City suburb, got under way April 2 when the Rev. Dr. and Mrs. Elmer C. Lewis of the Englewood Methodist Church, embarked on the SS Mauretania for London to take over for five weeks the pulpit of the Kenton Methodist Church in North London and the supervision of the Harrow district.

Meanwhile the Rev. Wilfred Wade, London pastor and a leading British Christian youth worker, is enroute to America with Mrs. Wade. Each clerical couple will occupy the other's parsonage, fulfilling, so far as possible, one another duties.

While "exchange preachers" are not a novelty, this particular type of interchange between pastors of British and American Methodism may be unprecedented. According to Mr. Charles C. Parlin, a New York attorney and an official in the Englewood Church, who proposed and substantially supported the movement, the idea originated during the Ecumenical Methodist Conference in Springfield, Mass. last fall, when many delegates from the Methodist Church in Great Britain were in this country. The Rev. E. Benson Perkins of Manchester, England, who was here, assisted in the present arrangements, the coming visitor having been his former junior minister in Birmingham Central Hall.

Dr. Lewis and Mrs. Lewis met in Asbury College Kentucky where Mrs. Lewis was graduated in music. She is an accomplished vocalist. Both were reared in parsonages, Mrs. Lewis in the Virginias, Dr. Lewis in the Philadelphia Conference. While Dr. Lewis attended Colgate-Rochester Theological Seminary he served a church in Jasper, N. Y. Later he was minister of Kensington Church, Buffalo, N. Y., and First Church, Gloversville, N. Y. He is finishing his first year in Englewood. His doctorate in philosophy he received from New York

COMMUNITY CENTER HONORS FOUNDER

Fifth Street Community Center, Philadelphia, Pa., will establish a chapel honoring the founder, Dr. Maurice E. Levit, according to Dr. James A. Simons, superintendent of Methodist Midtown Parish, which includes the Center. A number of organizations of the settlement where Dr. Levit served for 29 years as superintendent plan to share in the work that will transform the library on the first floor into the Maurice E. Levit Chapel. The Home Makers Club, organized 30 years ago by Mrs. Levit, will present an electric organ dedicated to the work of both Dr. and Mrs. Levit. The Woman's Society of Christian Service and the Methodist Youth Fellowship will provide specific units of the enterprise. The hymnals which will be used in the new chapel are now in use at the Center.

Interest continues to grow in the Spanish congregation which now meets each Sunday evening in the kindergarten. The Rev. M. R. Cardenas leads the group which formerly met in his home. The attendance began with 60 and is steadily increasing. A union Easter service of the English-speaking and Spanish-speaking groups was held this year.

University.

The Rev. Mr. Wade, while at Handsworth Theological College, won the Marshall scholarship in Greek Testament, a coveted distinction for post-collegiate work. Outstanding in young people's work, he is both chairman of the Wesley Guild Council and of the Executive of the British Council of Churches Youth Department. He led the Methodist delegation to the 1939 Christian Youth Conference in Amsterdam and the entire British delegation to last year's Oslo Youth Conference. Under Y. M. C. A. auspices he has visited Germany several times, training both British and German youth leaders in the British Zone.

MISS STUNTZ SERVES IN EUROPE

Miss Hyla Stuntz, a young woman with two streams of Methodist missionary blood in her veins is one of a team operating a barrack-type foyer for students in the University at Mainz, Germany under the auspices of CIMADE (Protestant Youth Services Agency).

The four Protestant churches of Mainz were bombed to the ground, leaving spiritual despondency in this Rhineland city. The center provides a reading room for the use of students, a sewing machine, radio, an iron, and, among other facilities, a shoe repair kit. More than 200 attended classes barefoot last fall to save shoes. The leaders conduct discussion groups, exhibits and goodwill programs for the student body.

"Our work is to seek with our German friends the understanding of God's truth . . . which alone can give life meaning and hope," Miss Stuntz says. A graduate of Smith College, Miss Stuntz was, for a time, head of a national Y. W. C. A. committee on student work. She is the granddaughter of the late Bishop Homer Stuntz of India and the Philippines, daughter of the Rev. and Mrs. Clyde Stuntz of India, niece of Dr. Hugh Stuntz, president of Scarritt College and niece and namesake of Hyla Watters, M. D., of China.

Our grand business in life is not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

Every one wishes to have truth on his side, but it is not every one that sincerely wishes to be on the side of truth.—Whately.

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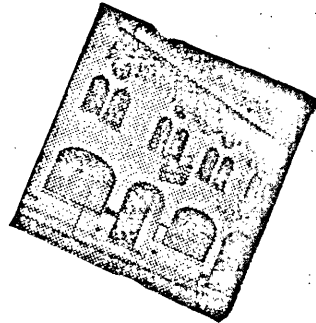
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The Sunday School Lesson

By DR. C. E. GODDARD



EZRA LEADS A RELIGIOUS REVIVAL

LESSON FOR MAY 9, 1948

SCRIPTURE TEXT: Ezra 7:6-10; Nehemiah 8:10; 13 Chapter.

GOLDEN TEXT: *Be ye doers of the word, and not hearers only. James 1:22.*

Ezra had led in the rebuilding of the Temple fifteen years ago, and had disappeared. Nehemiah had come and repaired the walls of Jerusalem. More than fifty thousand exiles had returned to Palestine. Most of these exiles had been born in Babylon. They probably had never seen the Temple nor a synagogue. They had never heard the Mosaic Law read. They knew of it from what their parents had told them. The Jews, on the whole, were faithful to teach their children the Law. But with no Sabbath, no place for public worship, parents themselves no doubt often grew cold and indifferent about religion.

At this juncture, Ezra appeared with the Law. I do not know how they publicized it, but they evidently knew that Ezra was to be present to read the Law.

The people were interested, attentive, and willing to take heed. The reading and explaining the Law was on all day for days. The people repented and agreed to keep the Law, observe the Sabbath, pay their tithes, and the temple fee, and attend the worship in the synagogue. This was a genuine revival. They repented, consecrated, and rededicated themselves to God. They got a new experience of God. A revival is an impartation of a new and larger life. It was a revival of vast and new allegiance to God.

Ezra led in this great revival among these newly arrived exiles. The time was ripe for a revival and Ezra had the message in the book of the Law.

The Genesis Of Revivals

Someone who knows vastly more about revivals than I do, said, "All great revivals are started by restating or reemphasizing some new or neglected truth." I can endorse this fully if I may have permission to add one phrase. All great revivals are started by restating or reemphasizing some new or neglected truth ABOUT GOD. All revivals, from my viewpoint, are God-centered. God is the center, substance, and power of all effective revival preaching.

Five Historic Revivals

1. The revival among the fifty thousand returned exiles.
2. The Pentecostal revival under Peter.
3. The Lutheran revival—The Reformation.
4. The Edwardian revival.
5. The Wesleyan revival.

I think a study of the preaching that brought on these five historic revivals will reveal the fact that in each case the vital, dominant message was concerning the power, attitude, characteristics, or fear of God. It might be his unity, his incarnation, death, and resurrection, his agust sovereignty, his impartiality, or his love. As a matter of fact it was an emphasis on one of these facts about God that brought on the revivals.

The Post-Exilic Revival

Ezra appeared on the day of the Feast of the Trumpets. (We must remember that for seventy years they had been in captivity with no synagogue, no service, no temple worship, no Sabbath observance, no celebrating of the great historic feasts.)

Some of them may have remembered the day of the Feast of the Trumpets and voluntarily assembled themselves. Or Ezra may have sent out runners to call them together and as they assembled Ezra and his helpers read the Law of Moses. They were fascinated. They were gripped. They forgot everything else to hear the Law of God. Perhaps this is what they heard: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in the earth beneath, or that is in the heaven above, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord in vain; for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day, to keep it holy." (Exodus 20:1-8.)

Perhaps they had all their lives been used to hearing of lords many, and gods many. The oneness of God, the abomination of idolatry, indeed all the Law so just and divine, struck them with amazing fear. They repented, they revised their relations with the one God—in short they had a great national revival based on a statement of the oneness of God.

The Pentecostal Revival. The risen Christ was the most glorious news that ever fell on disconsolate ears: "He is risen, Christ is alive forevermore!" God was manifest in the flesh, abused, and slain. "Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death; because it was not possible that he should be holden of it." (Acts 2:23-24) Peter's message burned its way into the hearts of the hundreds and thousands who were converted. The risen Lord, the ascended Christ, the loving glorified Christ was able to save to the uttermost all who called in Him in truth. The Pentecostal revival, the preaching of the risen Savior, lasted more than two centuries.

The Lutheran Revival. God approachable, accessible, available was

taught by Luther. The Roman Catholic spent more than a thousand years building up a hierarchy, evolving a sacramentarianism that placed the keys to the kingdom in the hands of the clergy. That barricaded God in the cathedrals and sanctuaries, accessible only through the medium of the priesthood. Millions of people wanted direct access to God. They were soul-hungry for union and communion with Him. Shall not a deep unutterable groan for conscious touch with God be heard without the meditation of priest or ritual?

Martin Luther made that inarticulate groan articulate. He offered humanity an approachable, accessible, available God. What a boon to have such a God! No wonder millions heard Luther with such joy and made direct approach to God by faith, in Christ, without the meditation of the pope or priest. The Reformation in the Lutheran Revival was the most extensive and intensive revival in Christian history. This was made possible by showing that God is approachable, available, and accessible.

The Edwardian Revival. Now we consider the majesty, sovereignty, omnipotence of God. If the preaching of the reformers of the approachability, availability, accessibility made God look like a great benevolent servant of a generous grandfather, such a presentation was strongly counteracted by the preaching of the sovereignty and omnipotence of God by Jonathon Edwards and his helpers. Edwards' famous sermon on "Falling into the hands of an angry God," was perhaps the most powerful sermon ever preached on American soil. Edwards made all men stand in awe of God.

That kind of preaching made God so great and man so small; God so omnipotent and man so impotent; God did it all, man could do nothing. Such preaching gave rise to predestination, fore-ordination, and election. It was impudent in man to ask if it was fair for God to elect a part of the race to salvation, and condemn all the others to perdition.

The Wesleyan Revival. The Wesleys came on the scene preaching an impartial God, that God provided salvation for all who would accept it through faith in Christ. They taught that a man's salvation depended wholly upon his attitude toward Christ and man could accept Christ and be saved or reject Christ and be lost.

If he accepted Christ then he received the inward assurance that he was a child of God and he was saved. The Wesleys, and their followers, are perfectly sure that the Bible teaches that Christ died for ALL. The Methodist Church, which grew out of the preaching of the Wesleys, while it is yet a young church, is now one of the mightiest on earth.

The Coming Revival. We surely need a revival—a world-wide revival. We need a revival that will put us in right relationship to God and to our fellowmen. What truth revived, reemphasized and over all, realized would create a perfect relationship between us and our fellowmen and to God? The omnipresence of God. We have been taught always that God is omnipresent, here, there, and everywhere. But his omnipresence has not been realized by the Church as a whole, nor by many of its individual members.

What Would Such A Realization Do For Us?

A definite sense of God's presence would restrain us from doing, saying, or thinking anything displeasing to God. It also would prevent our doing, saying, or thinking anything wrong toward our fellowmen. If we realize, Thou, God, see me, thou God, hearest me, how careful we would be not to do, say, and think anything displeasing to God.

Pentecostal ushered in the universal reign of the Spirit. "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever." (John 14:16). The Holy Spirit is present with every person in the world at all times. We just do not realize his presence.

*"Present we know Thou art;
But, O, thyself reveal!
Now, Lord, let ev'ry waiting heart
Thy mighty comfort feel."*
Hymn No. 25.

*"Talk with us, Lord, thyself reveal,
While here o'er earth we rove;
Speak to our hearts, and let us feel
The kindling of thy love."*

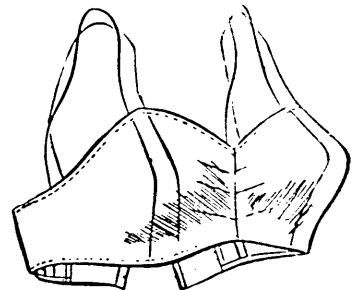
*With Thee conversing, we forget
All time, and toil, and care:
Labor is rest, and pain is sweet,
If Thou, my God, art here."*
Hymn No. 309.

It is amazing how much God can accomplish through an imperfect person who has put all his imperfections completely at God's disposal.—The Christian Advocate.

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