

Arkansas Methodist

Serving One Hundred
and Methodists in Arkansas

"The World is My Parish"

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

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"Go . . . Heal"

MOTHER'S Day in the program of Arkansas Methodism has a special significance. By order of the two Annual Conferences of Arkansas this sacred day has been designated as the occasion for the annual Golden Cross enrollment and offering.

Interestingly enough, it was during the session of the General Conference of 1922 of the M. E. Church, South, in Hot Springs, that the Golden Cross observance was given disciplinary provision. Through these twenty-six years this annual observance has made possible throughout The Methodist Church an expanded program of physical and spiritual healing that could never have been possible otherwise.

The Methodist Hospital of Memphis, Tennessee, which is owned and supported by the North Mississippi Conference, the Memphis Conference, and the North Arkansas Conference has a long history of useful and benevolent service. Besides providing hospital care for those who are financially able to pay, this hospital annually provides thousands of dollars worth of hospital care for those who are financially unable to pay. The Golden Cross offering does not begin to pay for the amount of this charitable service rendered by the hospital. For people who live within the bounds of the North Arkansas Conference this benevolent ministry of healing was given this past year in the amount of \$44,630.00. The same conference through its Golden Cross offering and Conference Benevolences contributed \$5,584.00 to the Methodist Hospital of Memphis.

Four years ago the Little Rock Conference launched upon the ambitious program of purchasing and equipping their own hospital in Hot Springs. Success is crowning its efforts and today that conference has an institution, valued at a quarter of a million dollars, which is rendering a unique and beneficial service. Through the efforts of its Superintendent, Rev. R. E. Simpson, and its friends this hospital is rapidly becoming one of the best equipped institutions of its kind in this section of the country. The Golden Cross offerings received this year in the Little Rock Conference will be directed to putting the institution on a sound financial basis and to making provision for hospital care for those who are financially unable to pay.

The leaders of this charitable work in both conferences are concerned that all the people share in this endeavor to carry out the command of Christ, "Go . . . Heal!"

World Service Giving And Spring Fever

WORD has been received that Methodism's World Service offerings have decreased for the last three consecutive months as compared to corresponding months of last year. This is the first time that such a situation has developed during the present quadrennium. Howsoever such a trend in decreased giving to World Service might be explained, the fact remains that such a trend long continued would endanger the World Service program of the Methodist Church.

It has been nothing unusual now for several years for local charges to pay their "Benevolent askings in full." At this time of unprecedented opportunity for advancement of Christianity, when doors are being opened at home and abroad to the gospel, we can do no less than we have been doing in our World Service giving.

This Business Of Preaching Sermons

IF our pulpit work is to be as effective as it should be OUR MINISTRY MUST BE POSITIVE IN ITS APPROACH. Only a positive ministry will produce a positive effect in the lives of our people.

A negative life cannot be an attractive life. Especially is that true of the Christian. No man can make the Christian life winsome and attractive because of what he does NOT believe or does NOT do.

It is just as true that we cannot make our ministry attractive and helpful by repeatedly discussing what we do NOT believe. Few people, if any, are either helped by or interested in knowing what we do NOT believe. There are some men today in the Methodist ministry who have the intellectual capacity and training, the strength of

And it came to pass afterward, that he went throughout every village, preaching and shewing the glad tidings of the kingdom of God. Luke 8:1.

personality and the native-born powers of leadership to have made them outstanding, church-wide leaders of Methodism. Instead they have developed into self-appointed, destructive critics of the church. They will be remembered for the things they were "agin" rather than for any constructive contribution they have made to the progress of our church.

The writer knows a pastor who was exceptionally well trained for his work and possessed native ability that was a decided asset. In spite of his qualifications, natural and acquired, he changed pastorates with a disturbing regularity. The conditions in his charge that usually resulted in a change of pastors generally followed a sermon he regularly preached in a new charge on what he did NOT believe. A sermon of this character is not only uninteresting and unhelpful but it may be positively hurtful both to the pastor and to his people.

There is of course a difference in being positive and in being dogmatic. While we should express our faith in positive terms, we should also allow others to have convictions just as positive as ours and allow them to express them although they conflict with our beliefs. There is also a difference in being positive and in being dictatorial. We should preach a positive gospel. However, we should always remember that we are "co-workers" with our people and not in any sense their overlords, even in the matter of religion.

There may be times when a negative approach is temporarily necessary. Such an approach, however, should be used to clear the way so that we may shun skepticism as we would a fatal disease. Skepticism is fatal to a constructive, positive gospel.

"Behold Thy Mother"

IT was in 1907 that Miss Anna Jarvis suggested that an annual observance be held in honor of Motherhood. Almost immediately the movement took hold and today throughout our nation the second Sunday of May is held sacred for this purpose. That such an observance should gain so wide an acceptance in a comparatively short time indicates the feeling of indebtedness and love universally felt toward Mothers.

Like too many of our other special days, the Mother's Day observance has been too commercialized. Stripped of this commercialization, Mother's Day represents a sincere endeavor to pay loving tribute to the institution of Motherhood, and, more particularly, to express appreciation and gratitude to one's own Mother.

To exalt Motherhood is to make sacred life itself. To crown Motherhood is to strengthen the ties of the family. To feel eternally indebted to Mother is to be forever seeking those values in life she cherished so deeply. For if to love is to live, we can but acknowledge that we first knew love in our Mother.

General Conference Opens Amid Historic Surroundings

FOR the Methodist Press Club the General Conference opened with a supper meeting at "Ye Olde Union Oyster House" Tuesday evening of the 27th. It was in this building, which has been doing a continuous business since 1826, that nine editors of Methodist publications met for dinner ninety-six years ago while the General Conference of 1852 was in session.

The Bishop and delegates to the Conference met in Trinity Protestant Episcopal Church at 9:00 a. m., Wednesday, 28th, for the Sacrament of the Lord's Supper. Trinity Church was organized in 1728. It was made famous by the ministry of Phillips Brooks who preached there for twenty-two years.

After the Sacramental service at Trinity the Conference convened at 11:00 a. m. at Mechanics Hall, the seat of the Conference, with Bishop Paul B. Kern, president of the Council of Bishops, presiding. This was an organizational meeting. At the evening hour Bishop G. Bromley Oxnam read the Episcopal Address. This was a challenging, comprehensive address from our Council of Bishops, which required more than two hours for reading.

The Conference met this morning (Thursday) for a short time and adjourned for Committee meetings. Little general business can be transacted until these committees begin to make reports. There will be a great temperance program at the evening session today. Dr. Louie D. Newton, President of the Southern Baptist Convention, will be the speaker.

Anyone coming from a distance feels as if he were taking a "refresher course" in United States history when he reaches Boston. The site of The Boston Tea Party; The Boston Massacre; the home of Paul Revere and Old North Church in which were hung the signal lights when Paul Revere began his famous ride through the night; Bunker Hill Monument; The Boston Common, set apart in 1634 as a "place for traying" and for "the feeding of cattell;" "Old Ironsides," of naval fame, anchored at the point where the British soldiers landed at the time of the Battle of Bunker Hill; the cemetery in which

(Continued on Page 4)

Glimpses Of Christian Goodwill

By REV. CARL HERRMANN, Ajmer, India

WE were showing a visitor about the Madar Sanatorium in Ajmer, India. As we approached one of the cottages a bevy of happy, carefree girls met us at the door. Some were sewing, others knitting, a few had



A nurse and tubercular patient at the Madar Sanatorium, India.

been reading, one was drying her long, black tresses.

"Who are these girls? They do not look ill," our friend inquired.

We were happy to reply, "These girls have reached the very last stage of their convalescence, and they are preparing to go home!"

What a joy it was to restore these lovely girls to their families, and to lives of usefulness. Truly the investments which some of our friends have made, together with their prayers, have paid big returns.

In a cottage not far away lies Miriam, one who has been a devoted, efficient Bible woman. She is the mother of four fine children. As we looked upon her pale, wan face, our hearts sank. She had too long put off entering the Sanatorium. The pressing duties of home, and a lack of understanding of the urgency of early treatment, were responsible for this tragic delay. She looked up into our faces and said, "I want to go home." Very gently she was told she would soon be going to her heavenly Home. A few days later she slipped quietly

away—one of 3000 in India who succumb each day to this dread disease.

According to the statistics, this is the daily toll of deaths from tuberculosis. There is a tremendous need for universal education about preventive measures! Practically all cases are curable if treatment is begun in time. "My people perish for lack of knowledge. . . ."

The men's wards are in a distant part of the Sanatorium compound. We do not get out there as often as we wish were possible. One day as we looked into one of the private rooms, a fine looking young man said, "Do come in and sit down." We gladly accepted his invitation.

"How are you?" we inquired.

hospital bed for only one out of that number. Fortunate young man, that he is! . . .

Who does not know the comfort and satisfaction of an efficient reliable co-worker? Every day we say something like this, "What could we ever do without Mr. Singh, our office secretary? Well, we simply could not carry on, that is all there is to that." He is alert, careful and efficient, and very pleasant to work with. His father is a retired preacher of our Church, and he himself is planning to join the Annual Conference. Less than a year ago he was dismissed from the Sanatorium, cured of tuberculosis, a man in the strength of his youth—saved by your gifts to the service to Christ

through a Hindu State, and in a frenzy the train had been attacked. Out of 3,000 refugees four or five hundred had been wounded, some very seriously. They had been without care or food for hours. To avoid the danger of a riot in the city the train had stopped at Madar, knowing also that medical help would be available there. So our Sanatorium staff, from the Medical Superintendent right down to the lowliest sweeper had worked the whole night long, doing all in their power to relieve suffering. One was reminded of the multitudes who used to press about the Great Physician for healing. . . .

Freedom? Yes, political freedom has come to India, and the word has been music in every Indian heart. The Big Day passed off very peacefully, and in most parts of India great goodwill prevailed. Unfortunately there were some pockets of hate and rioting, and their venom has spread far and wide. The trouble is wholly between the two major communities. As Christians we feel it is our duty to try to be reconcilers, to help and to heal. We were glad our staff rose



The doctor and nurses are ready to operate on a tubercular patient at Madar Sanatorium, India.

"Oh, I am making excellent improvement. I shall be quite well in a few weeks."

"How do you like this place?" was our next inquiry.

"It is ideal," said he. "These beautiful hills which I see from my door are very inspiring. In fact, the whole atmosphere of the place gives a lift to one's spirit."

We trust this young man may not only find healing for his body, but that he may be led to Christ and find rest in Him. So far he is outside the Christian fold.

Our young friend is one out of 60,000; for in India there exists a

and the Church, and to the joy of his family. This is compound interest—what better return on an investment could any man want?

The Sanatorium is situated four miles from the city of Ajmer. Just beside it there is a small railway station named Madar. The other day when we arrived at our office a most gruesome sight met our eyes. Lying all about the compound and on the verandas were scores of wounded and dying, while at the station a very long train was standing. What did it all mean? These proved to be Muslim refugees bound for Pakistan. Enroute they had come



Christian madonna and child (wife and child of a Methodist pastor) in Ajmer, India.

so beautifully to the occasion, and proved to be in truth "Friends of Man."

WHERE IS AMERICA'S OLDEST ADULT CLASS?

Dr. M. Leo Rippy, director of the department of Christian Education of Adults is seeking to locate America's oldest adult Bible class. His search is in connection with the April-May emphasis of the Methodist Church upon adult attendance and enrollment in Church Schools.

"Since the organization of such classes in local churches has not been reported in denominational yearbooks, this usual source of church history has not been too helpful," Dr. Rippy said. "It would seem that the only method is to conduct a wide inquiry in the hope that kindly amateur or professional church historians may contribute the data!"

Dr. Rippy invites letters or postcards giving the year or approximate time of organization of Adult classes from members who feel that perhaps theirs may have claim to national or state seniority.

While the department of Christian Education of adults recently reported more than two million adults enrolled and serving as officers and teachers in Methodist Church schools, and a gain in 1946 of 144,303 in adult divisions, Dr. Rippy claims that there are still another 2,000,000 adults available who should be interested. The "Crusade for Christ" emphasis on Church school enrollment and attendance is reminding Methodists during the spring months that "people never become too old for Sunday school." Efforts are being made to organize for young adults and older groups new classes

PEACE

Actually the price on the price tag of peace is much less than on the price tag of war, and whereas war is something so horrible that no one wants it, peace represents everything everybody wants. Therefore, let's have the courage to spend for peace, to invest in peace, to live for peace. Let's have great Peace Bond drives with all the showmanship and drama that we put into the War Bond Drives. Let's inspire and sell people on the idea of buying peace!—Wilfred A. Peterson, "Blueprint for Dynamic Peace," Inspiration, 2nd quarter, '48.

in every church.

Information concerning the oldest class should be sent to Dr. M. Leo Rippy, 810 Broadway, Nashville, 2, Tenn.

BABE RUTH'S TRIBUTE

The following testimony to the useful life of an old minister was given by "Babe" Ruth, the famous baseball player:

"Most of the people who have really counted in my life were not famous. Nobody ever heard of them, except those who knew and loved them."

"I knew an old minister once. His hair was white; his face shone. I have written my name on thousands of baseballs in my life. The old minister wrote his name on just a few simple hearts. How I envy him. Because he was not trying to please his own immortal soul, fame never came to him. I am listed as a famous home-runner, yet beside that obscure minister, who was so good and so wise, I never got to first base."—S. S. Times.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

SYMPTOMS OF A DECLINING STATE

To be heard and pondered over on the knees alone with God

1. When you grow bolder with sin, or with temptations to sin than you were in your more watchful state—then be sure something is wrong.
 2. When you make a small matter of those sins and infirmities which once seemed grievous to you and almost intolerable.
 3. When you settle down to a course of Christian life that gives you but little labor, and leave out the hard and costly part.
 4. When your God and Saviour grows a little strange to you, and your religion consists in conversing with men and their books and not with God and His Book.
 5. When you delight more in hearing and talking than in secret prayer and the Word.
 6. When you read the Word more as a matter of duty, than food in which your soul delights.
 7. When you regard too much the eye of man, and too little the eye of God.
 8. When you grow hot and eager about some disputed point, or in forwarding the interests of some party of Christians, more than about those matters which concern the great cause of Christ.
 9. When you grow harsh and bitter towards those who differ from you, instead of feeling tenderly towards all who love Christ.
 10. When you make light of preparation for the Lord's Day, and the Lord's Table and think more of outward ordinances than you do of heart work.
 11. When the joys of heaven and the love of God do not interest you, but you are thirsting after some worldly enjoyment and grow eager for it.
 12. When the world grows sweeter to you and death and eternity are distasteful subjects.
- All these are sure symptoms of a declining state.—Gospel Banner.

TOO LITTLE DEFINITION

It is astonishing how little doctrinal preaching there is. Complaints abound. Sermons are good, of their kind, but there is far too little definition of real Christianity in them. Compare the average published sermon with one of the New Testament sermons.

The preaching is admired, but it too frequently fails of bringing people to God. The listeners admire, but they do not revere, they appreciate, but they do not repent; they are interested, but they are not exalted. The exhortation which that great pulpit prophet, Phillips Brooks, gave to the divinity students at Yale in his day is appropriate now for our needs:

"The preachers that have moved and held men have always preached doctrine. No exhortation to a good life, that does not put behind it a truth as deep as eternity, can seize and hold the conscience. Preach doctrine, preach all the doctrine you know, and learn forever more and more; but preach it always, not that men may believe it, but

LIVE AS YOU PRAY

*I knelt to pray when day was done
And prayed, "O Lord, bless every one;
Lift from each saddened heart the pain,
And let the sick be well again."
And when I woke another day
And carelessly went on my way.*

*The whole day long I did not try
To wipe a tear from any eye;
I did not try to share the load
Of any brother on my road;
I did not even go to see
The sick man just next door to me.*

*Yet once again when day was done
I prayed, "O Lord, bless every one."
But as I prayed into my ear
There came a voice that whispered clear:
"Pause, hypocrite, before you pray,
Whom have you tried to bless today?"*

*God's sweetest blessings always go
By hands that serve Him here below."
And then I hid my face and cried,
"Forgive me, God, for I have lied;
Let me but see another day
And I will live the way I pray."*

—Selected.

True Church Membership

More and more the thinking people are coming to the conclusion that the hope of the world lies in the Church. This gives the Church a greater opportunity than ever before of assuming a place of leadership. Scientists, inventors and discoverers realize the danger of the situation the world now faces. They know that people now have unlimited means of destruction. These same means might be used for the advancement of the human race. One of the chief needs of the human family is that some way be discovered which will guarantee as far as possible, that these means be used in the right way. The majority of these people feel that the answer lies with the Church. They are looking to the Church, as never before, to point the way out. If the Church fumbles the ball now, it will miss the greatest opportunity in all history.

There are some things that stand in the way of the Church meeting this great challenge. They are so obvious that they hardly need enumeration here, but just by way of refreshing our memories, may we note some of them.

One thing that stands in the way is the lack of co-operation between the different branches of the Church. People put their denominationalism above their Church membership. They fail to realize that no religious group has a monopoly on Christianity. No religious organization can save a person. Christ alone can do that, and all of them preach Christ. Every true Christian, regardless of his denominational affiliation, is a member of the Church, the Body of Christ.

that they may be saved by believing it."—The Watchman-Examiner.

It is silly to argue that there are not true Church members in all of these religious groups. What we need is not so much to eliminate the groups, but to build a greater spirit of good will and co-operation over and above denominational lines. The need of this is seen when we realize that the task the Church is called upon to accomplish is far greater than any particular denomination can accomplish alone.

Another great hindrance is the fact that many of the members of our denominations are not true Church members. An unrepenting sinner can join a denomination and never quit his sins. Many of them do that. No religious group would be foolish enough to argue that it does not have such in its numbers. Judas was even numbered among the Apostles. On the other hand no unrepenting sinner can, by any stretch of the imagination, belong to the Body of Christ. All members of denominations, or religious groups which deny the facts that they are denominations, are not true Church members. It is a sad fact that many of the so-called church members live exactly like people on the outside: they gamble, they drink intoxicants, they lie, they steal, they commit adultery, they defame the character of others, they hate, and most of all they are selfish to the core. In fact, these sins have their roots in selfishness. These people are not true Church members but they are numbered in religious groups and their wicked influence greatly handicaps the Church. What we really need to do is to try to reach them for Christ. We are not commanded to eliminate them. Christ warned that the true and the false would grow together. In trying to eliminate the tares there is always a danger of uprooting the wheat.

We preach a gospel that is powerful enough to change the tares into wheat. It is along this line that we can do our best work.

Not only is the Church handicapped by lack of greater co-operation between the different religious groups which constitute it and the open sins of many who are numbered in the fold, but also by the spirit of indifference. We should never forget that there are sins of omission as well as commission. It is just as wrong in the sight of God to leave good undone as it is to do bad. The one-talent man who buried his talent was lost not because of what he did not do. The wrong was not in burying an unused talent but in the failure to use the talent. The rich man lifted his eye up in hell not because he was a libertine. No sins of that nature are charged up against him. His sin was in a failure to do good. He let a beggar starve to death at his gate.

A lot of indifference and spiritual laziness is caused by a false conception that many people have of the Church. They join it with the idea of keeping out hell and going to heaven. Incidentally, that will happen to all true Christians, but the main objects of joining the Church is to go to work. We join the Church to pool our efforts along with others to build a better world. To join with any other object is to miss the whole mark. One might as well remain outside, if he is going to sit down and do nothing when he gets in. Too many are like the little boy who on being asked why he fell out of the bed every night, replied, "I do not know, Mother, unless it is because I go to sleep too close to the place where I get in."

Jesus said, "Ye are my witnesses." Every true Church member is his witness. He witnesses by his attitudes, his deeds and his words. In the final analysis, all are preachers. Our greatest sermons are those which we preach with our lives. Truly, "The Christian's life is the sinner's Bible." "Ye are living epistles, known and read of all men." As one lives a good life, his words become loaded with spiritual power as he speaks out for his Lord.

Some years ago two men were great friends. For convenience sake we will call them Mr. Jones and Mr. Brown. For a quarter of a century they were business partners. They were together six days a week. All that time Mr. Jones was a member of the Church and Mr. Brown was not. During that twenty-five years they talked about every conceivable subject, but Mr. Jones never tried to win his partner to Christ. Then suddenly and without warning Mr. Brown passed away. With a sad heart, Mr. Jones still recalls his lack of duty. He had failed to a true witness for Christ. Such denominational membership will never assist the Church to meet the challenge of this hour. We need true Church members. Are you trying hard, by the grace of God, to be one? The world is depending on us.

—H. O. B.

Every man should keep a fair-sized cemetery in which to bury the faults of his friends.—Henry Ward Beecher.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY MOTHER — A PRAYER

By Tom Dillon

For the body you gave me, the bone and the sinew, the heart and the brain that are yours, my mother, I thank you. I thank you for the light in my eyes, the blood in my veins, for my speech, for my life, for my being. All that I am is from you who bore me.

For all the love that you gave me, unmeasured from the beginning, my mother, I thank you. I thank you for the hand that led me, the voice that directed me, the breast that nestled me, the arm that shielded me, the lap that rested me. All that I am is by you, who nursed me.

For your smile in the morning and your kiss at night, my mother, I thank you. I thank you for the tears you shed over me, the songs that you sang to me, the prayers you said for me, for your vigils and ministrings. All that I am is by you, who reared me.

For the faith you had in me, the hope you had for me, for your trust and your pride, my mother, I thank you. I thank you for your praise and your chiding, for the justice you bred into me and the honor you made mine. All that I am you taught me.

For the sore travail that I caused you, for the visions and despairs, my mother, forgive me. Forgive me the peril I brought you to, the sobs and the moans I wrung from you, and the strength I took from you, mother, forgive me.

For the fears I gave you, for the alarms and the dreads, my mother, forgive me. Forgive me the joys I deprived you, the toils I made for you, for the hours, the days, and the years I claimed from you, mother, forgive me.

For the times that I hurt you, the times I had no smile for you, the caresses I did not give you, my mother, forgive me. Forgive me for my angers and revolts, for my deceits and evasions, for all the pangs and sorrows I brought to you, mother, forgive me.

For your lessons I did not learn, for your wishes I did not heed, for the counsels I did not obey, my mother, forgive me. Forgive me my pride in my youth and my glory in my strength that forgot the holiness of your years and the veneration of your weakness, for my neglect, for my selfishness, for all the great debts of your love that I have not paid, mother, sweet mother, forgive me.

And may the peace and the joy that passeth all understanding be yours, my mother, forever and ever. AMEN.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. J. E. COOPER of Hope, are attending the General Conference in Boston, Mass. On their return they will stop in Washington, D. C., to visit their daughter, Mrs. Carroll D. Bird.

REV. C. NORMAN GUICE, pastor at Searcy, writes: "We are having the formal opening of the new educational building on Sunday, May 16. Rev. Ira A. Brumley will preach for us that morning. In the afternoon from 2 until 5 we will have 'open house.' We will be glad to have any of our friends visit us and see the building."

REV. J. M. HARRISON, Pastor at Holly Grove, writes: "G. W. Wester, a long-time member of our church, died suddenly with a heart attack Wednesday, April 28. He was a member of the Board of Stewards for years and was a good Christian man. The funeral was held in our church on Friday and he was buried at Jonesboro that afternoon."

MRS. J. W. RHEA of Waldo writes: "Waldo Methodists are elated over the new Hammond organ installed this week in the church. What has been a dream for a number of years was brought to a reality by the efforts of the pastor, Rev. Kirvin Hale, who worked untiringly at the project. The organ is clear of all indebtedness and at an early date the dedication service will be held." Mrs. Rhea is a member of the music committee.

THE sympathy of friends goes out to Rev. Kenneth L. Spore, pastor of Winfield Church, Little Rock, in the death of his father, Claude Spore, of St. Charles, on Saturday, May 1. Mr. Spore is also survived by his wife, one daughter, Mrs. Julius Priest of Bentonville, two sisters, Mrs. Lorene Traughbers of Decatur, Ill., and Mrs. C. C. McCormick of Stewardson, Ill. Funeral services were conducted at the Methodist Church at St. Charles on Monday with Rev. Hershel Richert in charge, assisted by Rev. Virgil D. Keeley of Stuttgart; Rev. J. D. Baker of Hot Springs and Rev. Lewis Averitt of Little Rock.

UNDER the leadership of the late Rev. Ira E. Gillett, educational and industrial missionary of the Methodist Church in Mozambique, Portuguese East Africa, a recently-acquired farm of 2,000 acres is being developed by the Church as a farm-school for the training of young African agricultural teachers. Twenty-acre plots are being assigned to young Christian Africans and their families; they will reside on them and farm them according to modern methods taught by Mr. Gillett and his associates. The property contains plantations of coconut trees, eucalyptus trees, coffee, sisal, fruits, and there will be added tung nut trees. Most of the graduates will move onto farms of their own when trained.

TWENTY years ago, Pedro Alvez Machado, of Mineiros, Brazil, bought a New Testament from a traveling copporteur, and studied it until he almost knew it by heart, reports the Rev. Robert E. Ledwick, missionary to Brazil. Then a year ago, the story goes, Don Pedro took his family to the city of Rio Verde on a visit. There he saw his first Christian hospital and the work of a Protestant church. Says Mr. Ledwick, "Don Pedro was no longer content to read the New Testament and mull over it to himself. He opened a day school in his own house, and hired a Christian family to teach it; then he started a Sunday School. When I visited him recently, I found him, his wife, and three daughters ready for public confession for Christ. We held a series of evangelistic meetings, three a day. Sixty-one people were there on the average, and all slept and ate in his home as his guests. Now he is aiding in similar meetings in other communities in Brazil."

THE Protestant churches of the United States and Canada, under the leadership of the Japan Committee of the Foreign Missions Conference of North America, are proposing to

DEATH OF REV. H. H. BLEVINS

Rev. H. H. Blevins, aged 72, pastor of the Lake Street Methodist Church, Blytheville, died at his home on Sunday, May 2.

Brother Blevins joined the North Arkansas Conference in 1915 and served the Pocahontas Circuit, Marmaduke, Beebe, Judsonia, Aubrey, Tyronza, West Helena, Tuckerman and Piggott. He had served as pastor of Lake Street Church for the past eighteen months.

Surviving are his wife; a son, Mounson Blevins of Riverside, Cal., five daughters, Mrs. Jack Andrews of Heber Springs, Mrs. Russell Morton of Newport, Mrs. Hamlin Conditt of Tuckerman, Mrs. Vernon Harris of Albion, Mich., and Miss Ruth Blevins of Riverside and a brother, F. C. Blevins of McRae.

spend \$27,000,000 for Christian enterprises in Japan during the next five years, in addition to the millions required to finance their present large ongoing program of services. Pointing out Japan's military defeat has shaken her people in their old-state controlled religion, and that they are now seeking a new religious philosophy for life, Committee Chairman Luman J. Shafer says, "Christianity must move quickly in Japan if it is to help anchor its society on sound Christian principles." The proposed advance program includes: doubling the present staff of American missionaries; replacing 450 churches destroyed in the war; scholarships for Japanese ministers and other specialists in American colleges; establishment of a Christian graduate and professional university in Tokyo; the training of rural church workers, and of social service workers; the production of Christian literature.

CHURCH SCHOOLS CONTRIBUTE \$2,445,585 TO WORLD SERVICE AND CONFERENCE BENEVOLENCES IN 1947

During 1947 Methodist church schools contributed to World Service and Conference Benevolences \$2,445,585, according to a statistical report recently released by the Department of General Church School Work, Division of the Local Church, General Board of Education. This represents an increase of \$112,688 over the amount contributed for 1946.

This is the money contributed 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, educational, evangelistic and philanthropic program.

Of the amount contributed on World Service Sunday by Methodism's 40,000 church schools, 71.5 per cent is used for home and foreign missions and church extension; 15.2 per cent for education; and smaller percentages are allocated to eight other agencies.—Division of the Local Church.

GENERAL CONFERENCE OPENS AMID HISTORIC SURROUNDINGS

(Continued from Page 1)

John Hancock, Paul Revere, "Mother Goose," the grandfather of Benjamin Franklin and many others are buried, all are but a few minutes' drive from almost any point in the city.

Only a few miles away one may see Plymouth Rock, Concord, Lexington, Cambridge, and other points of interest. In Mt. Auburn Cemetery in Cambridge are the graves of John Adams, James Russell Lowell, Oliver Wendell Holmes, Henry Wadsworth Longfellow, Mary Baker Eddy and many other notables.

All in all, New England is a wonderful setting for a great Methodist Conference.

Excerpts From The Episcopal Address

(The Episcopal Address, coming at the opening of the General Conference, serves somewhat the same purpose for the Church's legislative body as the President's message at the beginning of a new Congress. Much as the President reviews the State of the Union, the message describes and appraises the state of the Church. Charged by the law of the Church with the general oversight and promotion of the temporal and spiritual interests of the entire Church, the Bishops in this Address are in a position to survey the world situation, note trends, make general recommendations for legislation and challenge the Church to apply its strength to what they regard the world's most urgent needs. When the Bishops have once spoken through this message, it is contrary to General Conference tradition for them to say anything further to influence legislation. They have seats on the platform, preside and conduct devotions in turn, and may, occasionally, be called upon for factual statements before the conference or committees in fields where they have special knowledge. Other than this they do not have the privilege of the floor or a vote. Bishop Oxnam was chosen by the Council of Bishops to give the address.)

IN appraising the Crusade Bishop Oxnam said: "The Crusade for Christ was boldly conceived, wisely executed, and demonstrated that a great Church, without regimentation can move as one toward challenging objectives." . . . "it proved conclusively that when the total organization of the Church is concentrated upon a high and worthy objective Methodism is well-nigh irresistible."

The Plan For The Coming Quadrennium

The Council of Bishops, in co-operation with the General Commission on World Service and Finance, the Council of Secretaries, and representatives of the Woman's Division of Christian Service, has concurred in a plan that will be presented at this General Conference for the coming quadrennium. It involves "a teaching and preaching endeavor in which Methodists may achieve a deeper understanding of and commitment to Our Faith, Our Church, Our Ministry, and Our Mission; a world-wide advance in which Methodists may share in carrying the Gospel of Christ to the peoples of the earth; a fellowship of suffering and service in which Methodists may participate in bringing relief to the hungry and destitute of war-ravaged lands." This plan will be presented in detail, and has the enthusiastic endorsement of your Bishops.

The Freedom Of The Methodist Pulpit

In an hour when totalitarianism threatens freedom, it is imperative that we ourselves do not adopt the practices of the totalitarian state in order to destroy the totalitarian threat. The totalitarian has conquered when the defender of democracy discards the civil liberties that are the essence of democracy. The Church is particularly concerned because the freedom of the pulpit is involved. Dictatorships destroy democracy, decapitate opposition, and demand conformity . . .

If a prophetic pulpit is dependent upon democracy for the freedom essential to its proper functioning, it is equally true that democracy is dependent upon prophetic preaching for the inculcation of those ideals that are essential to the continuance of democracy. It is to religion that democracy must turn for those overmastering ideals that will insure that men granted freedom will not abuse it.

The Methodist preacher has been protected by a democratic ecclesiastical government, and because he has been guaranteed freedom, the Church has become an increasingly powerful force in teaching the ethical principles of conduct upon which enduring social organization rests. Methodism, likewise, has been a voice of judgment condemning social and individual sin. This freedom has enabled the preachers of Methodism to herald a new day wherein the ideals of Jesus are to be translated into the actualities of the common life.

This liberty is challenged in many lands and destroyed in others. Methodism proposes to defend itself against every attempt to silence its preachers, whether the attempt be made by forces who regard religion as the tool of reaction, or those who declare religion to be revolutionary. Methodism espouses no economic system, and refuses to identify Christianity with any economic order. It seeks to preach the religion of Jesus Christ. It possesses and will struggle to retain the freedom to preach that religion . . . Methodism is determined to preach a Gospel that insists that all men are brothers and children of one Father, to whom final loyalty is due. Citizens who have inherited the privileges of liberty will do well to defend the civil liberties that make a free pulpit possible.

Temperance

The Methodist Church has been and is an implacable foe of the liquor traffic . . . We recognize that alcoholism is a disease and that



BISHOP G. BROMLEY OXNAM

the sufferer should be treated as a sick man, not as a criminal; but we refuse to blind ourselves to the moral responsibility for beginnings that lie in the individual who decides to drink, in the home that provides alcohol for adult and youth, in the social practices that make the cocktail the accompaniment of dinners and social gatherings. We are unwilling to close our eyes to the factors that develop the habit upon the part of the individual and of the group . . .

We refuse the easy argument that the use of alcoholic liquors is an individual problem. There are some who think that in the decision of the individual to abstain totally or to drink temperately lies the answer to this question. But how is the total abstainer's child to be protected from the drunken driver? How are our young people to be shielded from the lying advertisements that seek to associate whiskey with success rather than with the gutter? How are our homes to be made secure against the brutality or indifference of one member of the family who becomes an alcoholic? In what way are we to be saved the heavy expenditures resulting from crime caused by liquor or from the relief necessary to care for those whose income is spent upon drink? This is not solely an individual question. It is also a social question.

The liquor business has never been able to regulate itself. It fights for grain when the hungry of Europe cry for food. It is owned by those who have but one objective—profit. It despoils the magazines of the nation with colored pages by the score, all of which must be paid for out of the returns from the business. It employs a relatively few persons, when profits are considered, as compared with legitimate, constructive enterprise. We refuse, in the name of individual liberty, to be stopped from achieving the legislative control of this narcotic necessary to protect the youth of the nation from its ravages. We refuse, in the name of temperance, to condone the use of liquor by clergy and laity. We refuse, in the name of fellowship, to relieve

from moral responsibility the individual who makes his own decision to drink. We serve notice upon the liquor industry that we shall seek such regulation as may be necessary to reduce the menace of alcoholism to a minimum and that we shall seek this control through proper legislative channels. We shall seek likewise, through education, to rear a generation wise enough, in the interest of physical well-being, intellectual freedom, and spiritual growth, to realize that the initial stimulation of alcohol soon becomes the fact of eventual deterioration.

Interdenominational And Ecumenical Relationships

We believe the forthcoming Assembly of the World Council of Churches will take its place among the great Councils in the history of Christianity. One hundred thirty-five communions will be represented there by delegates officially chosen by the churches . . . The World Council of Churches does not seek to become a Church. It is the churches themselves in co-operation at the world level . . . Methodism has co-operated in all the significant interdenominational endeavors, and rejoices in the privilege of sharing in the ecumenical fellowship. We should bear our fair share of the support of this Christian enterprise, contributing our means and our leadership and co-operating fully in all those measures that look to the extension of the Kingdom . . . We urge our people everywhere to participate fully in the local and state councils, and particularly in the Federal Council of the Churches of Christ in America.

Some Organizational Problems of Significance

The Recruiting of Personnel

Our world-wide organization desperately needs increased personnel . . . It is estimated that during each year of the coming quadrennium, we shall need within the United States in addition to present staff 875 ministers; 75 directors of religious education; 12 directors of Wesley Foundations; 400 teachers for Methodist schools and colleges; 100 social workers to serve in churches, community centers, and hospitals; 50 deaconesses; 100 dieticians, laboratory and x-ray technicians for hospitals; 2,500 young women to enter the nurses' training schools of our hospitals. Our annual overseas needs to be recruited from the United States and other missionary-sending countries are 55 ministers; 70 religious and social workers; 100 teachers and educational supervisors; 35 doctors; 45 nurses and laboratory technicians; 20 agriculturists, business managers, and engineers. In addition, large numbers must be enlisted by churches overseas to meet the personnel requirements of these churches and their institutions . . . The Church must strengthen its theological institutions in all parts of the world. This is a prime requisite to the training of a qualified ministry.

The Principle of Diversity in Unity.

We Methodists preach a common faith. We are members of one Church. We share a common tradition . . . Our strength lies in the principle of diversity in unity. Within the boundaries of this free land, peoples of the earth have found haven. Here are the cultures of Europe and the traditions of many nations. Here are the cultures of Asia and of Africa and the heritage, not of the centuries, but of millenniums. Methodism must be wise enough to proclaim its message in terms of the creative regionalism of this great land, rather than in terms of a rigid conformity that would make us all poorer and none richer. The unifying power lies in the common objective, the proclamation of the good news of God. But we must be wise enough to allow men who know the Far West to preach and teach and serve in the fashion best calculated to reach the heart of the West, and similarly the South, the East, and all the other sections. In this freedom there is opportunity for the fullest expression of the creative individual and the creative community.

Methodism and Rural America.

. . . the whole rural question that must be

(Continued on Page 15)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

A MAY DAY SURPRISE

By Philippa Q. Richardson

The first day of May Bobby and Betty Bell got up very early in the morning and crept out of the house as quietly as two little mice. They hurried to the big garden back of the house to pick some spring flowers. They were going to make a May basket to surprise their mother.

When they had filled the basket with flowers they sat down to rest for a minute. Betty looked over at the little red house where Billy Brown lived. He waved to Bobby and Betty. They waved back to him. Billy was lame and had to sit in a chair all the time.

"Billy's face looks sad," Betty said. "I suppose he wishes he could pick flowers, too."

"Yes, it must be hard to sit still all day," said Bobby.

"I have an idea," cried Betty. "Let's make a May basket for him."

"Oh, that's a good idea," Bobby said.

So the two children picked more spring flowers. Then they went home and just reached the house in time to hang mother's basket on the door knob and hide before she came down the stairs. When she saw it she called them and kissed them both and said, "What a lovely surprise!"

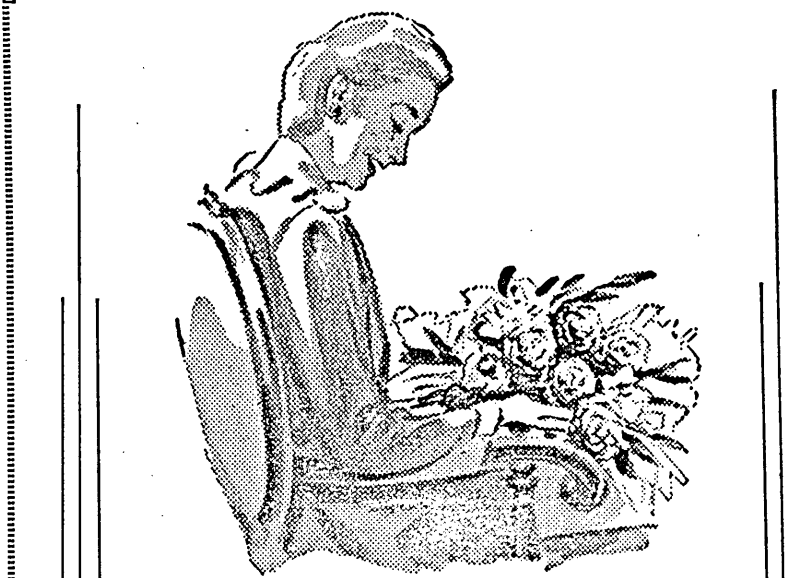
While they were eating breakfast Bobby and Betty told mother about their plan for Billy. Mother thought that it was a very nice plan. After breakfast Betty got a green basket that she liked very much and said that she would give it to Billy. When Bobby saw how generous Betty was he wanted to give Billy something, too. So he took his new book and put it in the bottom of the basket. Mother put in some sugar cookies and a glass of apple jelly. Betty arranged the flowers around the presents and the basket looked very pretty.

"Hurry," said mother, "or you'll be late for school." So off they ran.

They had planned to leave the basket at Billy's front door. But when they reached his house they saw that he was still sitting at the window. They did not want him to see them, so Betty hid the basket under her coat as they walked past the window. They went to the back door and hung it on the door knob. Bobby rang the bell, and then they ran down the road and hid behind a stone wall, so they would not be seen.

When they heard the door open they peeked out from behind the wall. Billy's mother took the basket and then she looked all around the porch to see if she could find who had left it. Of course she couldn't see Bobby and Betty. Then the children hurried off to school.

Betty and Bobby walked past Billy's house on their way home from school. Billy was sitting near the window reading Bobby's book, and they could see that he was smiling. The flowers and cookies were on the window sill beside him. "I think he likes the surprise,"



ONLY ONE MOTHER

Hundreds of stars in the pretty sky;
Hundreds of shells on the shore together;
Hundreds of birds that go singing by;
Hundreds of bees in the sunny weather.

Hundreds of dewdrops to greet the dawn;
Hundreds of lambs in the purple clover;
Hundreds of butterflies on the lawn;
But only one mother the wide world over.

—George Cooper, In Exchange.

'TIS MAY

By Cora May Preble

Upon my window a crimson rose—
A soft little velvety thing—
Tapped one morn with miniature
blows,
And I thought I heard it sing.
And this was the lilt of the song so
gay:
"Come out! Come out! 'Tis May!
'Tis May!"

Within my window a sunbeam slip-
ped
And stopped to dance on my
nose—
A gay little sunbeam, golden-tipped,
Followed by others in rows.
And I heard a sweet little fairy
voice say:
"Come out! Come out! 'Tis May!
'Tis May!"

Then a song bird perched on my
window sill
And tossed his pert little head,
And he looked at me and started
to trill
As I tumbled out of bed.
And I know by his manner he tried
to say:
"Come out! Come out! 'Tis May!
'Tis May!"

—Religious Herald.

Bobby said, "but he can't thank us because he doesn't know that we gave him the basket."

"That's so," said Bobby, "but I think his happy face is the best thanks we could have."

"I think so, too," said Bobby, "and I am so glad we thought of this surprise, aren't you?"

"Yes, indeed," said Betty, happily.
—The Story Picture Paper.

JUST FOR FUN

The family was sitting down to dinner when little Sylvia turned to her father.

"Why can't we pray once a week, daddy?" queried the child. "Do we have to ask for our daily bread every day?"

Her younger brother, looking up in utter disgust, asked, "Do you think we want to get stale bread?"
—Mrs. Olga Kern, Times-Picayune, New Orleans States Magazine.

* * *

"The Mississippi River is the Father of Waters," said the teacher. "But," said the little boy, "why do they call it Mrs. Sippi?"

* * *

John: If you had five baby ducks and a mother duck all in a box, what would have?

Tom: A box of quackers.

* * *

Raphael Jones: What do you think of my latest work of art, I mean that picture of the horse and cart?
Critic: I like the horse very much, but where's the cart?

Raphael: Oh, the horse is supposed to draw that!

* * *

Ship's cook (to new helper): Ever been on a ship before?

Helper: Sure. I was a gunner in the navy.

Cook: Well, start right in and shell the peas.—Montreal Star.

* * *

Jill: "I hear that fish is a good brain food, and I just eat loads and loads of it."

Bill: "Well, there's another good theory shot to pieces."

IN THE WORLD OF BOYS AND GIRLS

WHICH LOVED BEST?

"I love you, Mother," said little John
Then forgetting his work, his cap
went on,
And he was off to the garden
swing,
Leaving his mother the wood to
bring.

"I love you, Mother," said little Nell,
"I love you better than tongue can
tell,"
Then she teased and pouted half
the day,
Till mother rejoiced when she went
to play.

"I love you, Mother," said little Fan,
"Today I'll help you all I can."
To the cradle then she did softly
creep,
And rocked the baby till it fell
asleep.
Then stepping softly, she took the
broom,
And swept the floor and dusted the
room;
Busy and happy all day was she,
Helpful and cheerful as child could
be.

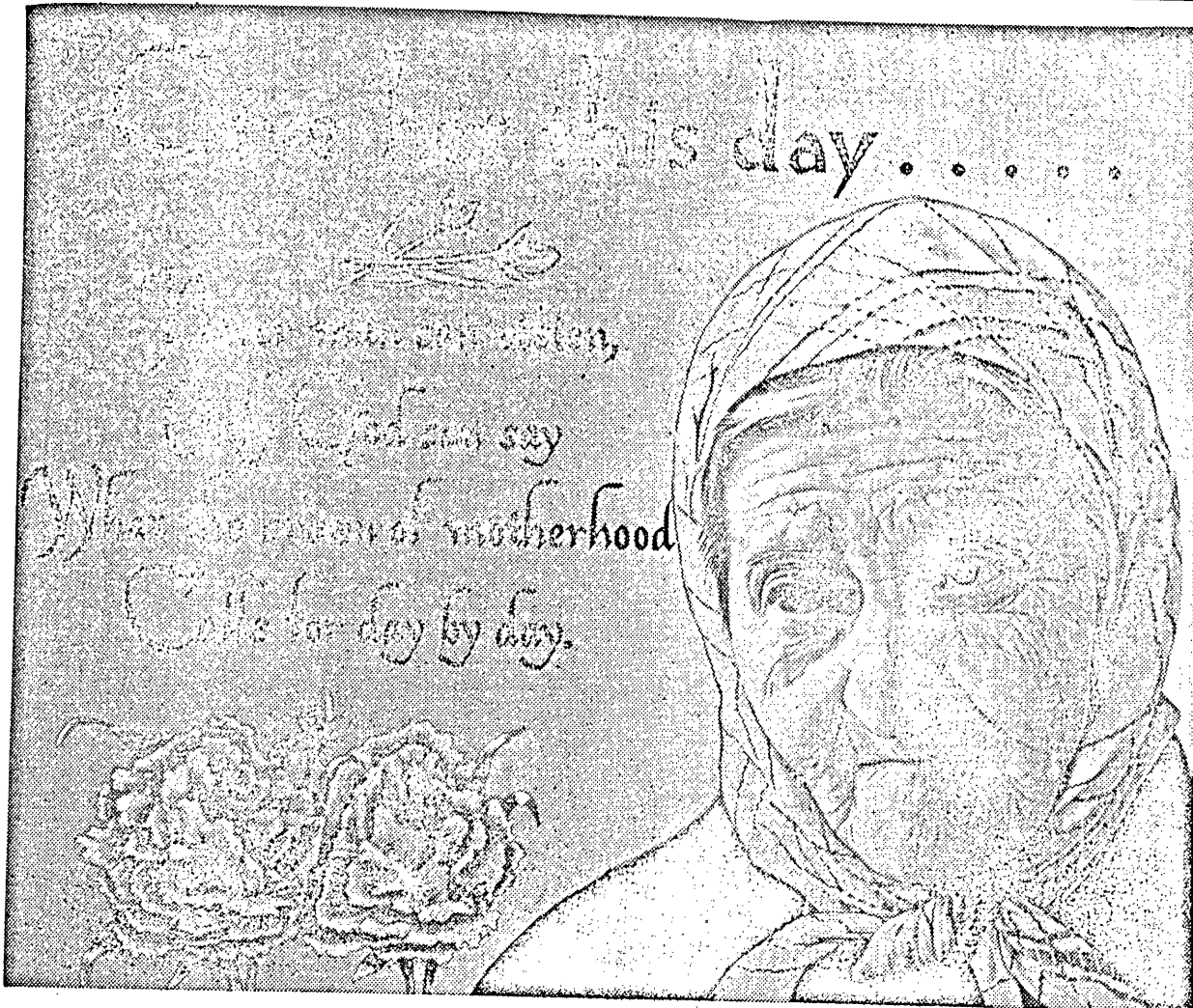
"I love you, Mother," again they
said—
Three little children, going to bed.
How do you think that mother
guessed
Which of them really loved her
best?
—Joy Allison, In Exchange.

A LITTLE BIRD AND A BIG HOUSE

A lady lived in a big old fashioned house had had nice green blinds on the windows. Not venetian blinds like we see in homes these days, but blinds made of wooden slats that could be opened and shut.

One day the lady went in a room that had not been used in a long time and raised a window, and what do you think she found? A nest with three little birds in it. The blind on this window had a broken slat, and a tiny house wren had slipped in and built her nest between the sash and blind. When the window was raised one little bird jumped out through the broken slat and fell to the ground. The lady watched it to see that a cat did not find the little fellow, and as she was watching the mother bird flew in the blind with a worm in her bill, then she flew out still holding the worm. She did this twice and came out and flew to the ground. In the meantime the baby had slipped through the lattice and was under the house. Mother bird looked all around in the grass and finally went under the house and came out without the worm. That wise little bird knew whose turn it was to be fed and she kept that worm till she found the hungry baby.

Now who but God could teach a
(Continued on Page 12)



A MOTHER'S PRAYER

By Martha S. Clingan

As Thou didst walk the lanes of Galilee—
 So, kind and loving Saviour, walk with my dear son for me.
 The years have passed, and now that he has grown
 I cannot follow, he must walk alone.
 Be Thou my feet that I have had to stay,
 For Thou can't comrade him in every way.
 Be Thou my hands that would keep his in mine,
 And all things else that mothers must resign.
 Be Thou my voice when other things allure,
 Pleading with him to choose those that endure.
 When he was little, I could walk and guide,
 But now I pray that Thou be at his side,
 And as Thy blessed mother folded Thee,
 Oh, kind and loving Saviour, fold Thou my dear son for me.

—Presbyterian Tribune.



Home And Motherhood In A Changing Order

A Mother's Day Reflection



HOME isn't what it once was. It belongs to a changing order—for better or for worse. Once it was a little world in itself. That was pre-eminently true in the rural districts where a majority of the people then lived. Around the country homestead were the broad acres of grain and fruit and vegetable supplies that made the home largely self-sufficient.

It is not a mere wail of discontent to say that it is different now. The home is no longer a detached institution. It has been invaded from every front. Many of the things that the farmer used to do for himself and his family have been taken over by agencies outside the home. Familiar household treasures and household effects are now cherished heirlooms of a day that is passed. Accomplishments of the housewife of that period, in many cases, are numbered with the lost arts. Mechanized industry has taken them over.

And the city home likewise has undergone a transformation—some might call it a disintegration. Massive houses, one time the homes of the well-to-do, have given way to filling stations and parking lots, and the occupants, or rather their successors—have migrated to the exclusive suburban districts, while apartment houses have gathered in the multitudes. Children in many instances have grown up and are growing up without the experience of home life as it once was known—and as normal home life still is.

But why mention the obvious? It is but a reminder that drastic changes have been taking place rap-

idly. We may deplore these changes and say all manner of evil against them, but they have come and will continue to take place, in spite of all we say or do. We must adjust ourselves to them, preserve what is good and strive to overcome the evil. That which is fundamental in the home somehow will persist. The outward form may perish but the inward reality will be renewed from day to day. The home has come to us through some six thousand years of change and through all kinds of conditions, and is not going to be destroyed over night.

Home is a spirit—a spirit that is embodied in family life. That spirit will take unto itself a form through which it will find expression. The form changes as the spirit changes. Just what the form may be in the future it may not be possible to forecast, but regardless of the modifications that may take place in the changing society in which we live we may be sure that the home spirit will abide. It is as persistent as the human race.

The home spirit abides in the heart of motherhood—and may we add fatherhood also, for it is not necessary to rob fatherhood of its just dues merely because we may wish to pay tribute to motherhood. Still we confess that mother is the very center around which home life revolves. It is only when she repudiates her position that the home is endangered. There are some who do repudiate their sacred responsibility, or fail to recognize it, we regret to say. There have always been such, and we do not believe their number is any greater today than it has been at any time in the

past.

One of the most beautiful sights one can behold is that of a young mother and father on the street or in the park pushing a baby cab which they guard with tenderest care, for it contains the greatest treasure on earth—their first born. They may not own an automobile, but they do own a baby carriage. They may have begun the romance which consummated in their life union in college and still have some college debts to care for. But they have a home where love reigns, and that home, though humble, is doubly sanctified by the presence of a baby

BOSTON CHURCH SENDS TON OF SUPPLIES ABROAD

Through correspondence and through gifts of clothing, the service of Morgan Memorial Church of All Nations, Boston, Mass., has been linked with friends in far places. In the united effort of a congregation whose members represent many national backgrounds, it has been estimated that a ton of food and other supplies have been sent to sixteen families in eight countries—Greece, Bulgaria, England, Holland, Germany, India, China and Japan. Miss Edith McDowell, a staff member at Morgan Memorial Church, has directed the correspondence and the sending of food and clothing. A World Friendship Prayer Circle unites the friends around the world to the congregation in Boston.

One of the packages of clothing sent to Mrs. Margaret Iwamoto, of Tokyo, Japan, was shared with Mr. Jutaka Maishima, who had become

that has wrought itself into their hearts and already has conditioned their plans for the future. Such a scene is an omen of good, a guarantee of a stability of the home and of society. And, thank God, that is by no means a rare sight. It is rather a familiar one, and that makes it all the more significant. If it were an exception, then indeed we might be alarmed.

So we continue to pin our hopes to mother. We trust her implicitly; we honor her and pray that she may ever be equal to her God-given task. She is the heart, not of the home only, but of the nation and of human society. Her voice will be heard after the noise of world conflict has subsided. Her influence will go on, even though statesmen wrangle and disagree and give up in despair.—Religious Telescope.

acquainted with Morgan Memorial Church during his student days at Tufts College, Somerville, Mass. When Mr. Maishima completed his school work in the United States, he donated an overcoat to Morgan Memorial Church for relief work. Twenty-five years later a note in a package told that the articles of clothing received for his children were the gift of the church he had known in Boston.

In gratitude for the clothing and food received by the Von Ommeron family on their farm in the South of Holland, 50 bulbs were sent to Morgan Memorial Church at Christmas time. The bulbs were brought to bloom in time to decorate the chancel of Morgan Memorial Church on Easter Sunday 1948.



Christ's Call To Life Service



By SUE OSMENT

(The following article comes from Rev. J. Albert Gatlin, district superintendent of the Jonesboro District. He writes: "This message was delivered to the W. S. C. S. of the Jonesboro District at the First Methodist Church, Jonesboro, by Miss Sue Osmont of First Church on April 1. Miss Osmont is a student at Hendrix College. The message was so fine that we wanted to share it with others. One of the fine things coming out of the Hendrix Building and Endowment Campaign was the annual scholarship given by the W. S. C. S. of the district, this scholarship to be awarded to some worthy young woman who wishes to prepare for Life Service. It is believed that Miss Osmont is the first in Arkansas to receive such a scholarship from the W. S. C. S. While something has been done to help graduate students at Scarritt, this is the first step toward helping young women who wish to attend Hendrix. Let us hope and pray that this is the beginning of greater things for our young women.")

A NUMBER of years ago at a great student conference in Northfield, Massachusetts, something occurred which should have meaning to us as we begin the adventure of putting Christian discipleship into action in our own lives and in the life of the world.

At the end of the day a group of delegates from West Point gathered in their tent to discuss the ideas and inspiration which had come to them that day. Like a bolt out of the blue someone shot this question into the discussion: "What is Christianity anyway?"

In the silence that followed, each person tried in his own mind to frame a definition. Then from one corner of the tent came the answer:

"Christianity is Oscar Westover!"

The young man who answered had put his finger on the central issue. He had seen Christ at work in the life of a student.

Christianity can only be defined in terms of the persons who follow Jesus, and perhaps the most vital appeal of Christianity is a person's belief in God. There is something divinely instinctive, in all human hearts, which constantly calls out "How can I know God?" This has been the experience through all the ages; it shall go through endless days, and only those who find the answer within the depths of their own hearts ever really know and experience peace and happiness.

One young Christian minister has answered the question thus: "I can know God through Jesus Christ, through prayer, Bible study; and service to men, women, and children. God is a Being so great and so good that when we are rightly related to Him, we are spiritually prepared for whatever we have to meet."

The man who answered that demonstrated its truth; he was one of the four chaplains in three faiths, who were on the Cargo transport "Dorchester" which sank in iceberg waters, after being torpedoed February 3, 1943.

The chaplains gave their own life jackets to other men, and survivors say the last they saw, the chaplains were praying for the safety of their men—four men in three faiths—Catholic, Jew, Protestant, joined in friendship, sharing a holy mission; in death, were not divided—"Lost in action—they were found in God."

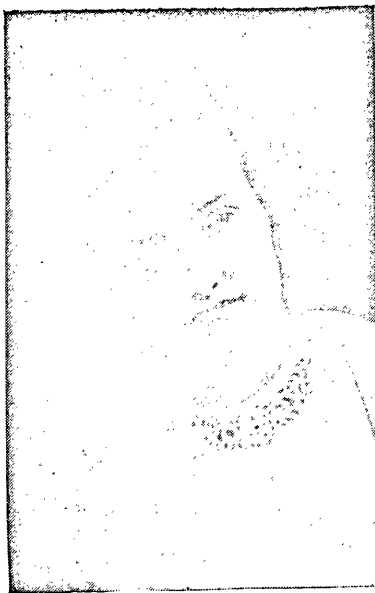
I believe like Clark Poling that instinctive question, "How can I know God?" found answer for me when I committed my life to Jesus Christ on an Easter Sunday morning in 1937. Then it seemed to me, in my childhood, that I had found the real essence of human happiness. As my experiences have grown through the years, however, I have believed that this world does not see the triumphs of justice nor the ultimate victory of those truths and values which make life glorious, but that we are set for an eternal life, and when I have attained the fullness of it, I will have reached the height of my belief and happiness, and I will know the fulfillment of God's love.

Christianity demands a dedication of one's work in life so if we love God with all our heart, soul, mind and strength, as we who are Chris-

tians claim we do, then we must seek to express God's will through our vocation. That vocation should and must meet the needs of humanity today; it must build fellowship among the peoples of the world; and, it must provide for the fullest utilization of one's own interests. Any vocation is Christian to the degree that it meets these tests.

Today, there is the greatest need for full-time Christian service workers in the history of mankind. In the next ten years, we need each year, 1,000 ministers to fill our pulpits; 500 missionaries to go abroad; and 300 workers here at home, to serve as directors of religious education; youth directors and home missionaries.

Recognizing, in a time of world crisis, the church's facing a tragic shortage of qualified



SUE OSMONT

workers, and the cause of Christ being blocked, I was challenged with the potential sacredness of full-time Christian service work.

It was in a dedication and commitment service at the close of a Youth Week in this church, on April 19, 1945, when I heard and answered Christ's call—"Follow me!" It was then that a passion was born in me to devote my energy and ability to leading other young people into a fuller life. It was then that I began seeking something greater than self for which to live. And from that day, the words of John Wesley have been mine:

"This is the work I know God has called me to; and sure I am that his blessing attends it. His servant I am and am employed according to the direction of His word, and His spirit has disengaged me from all things else."

Youth should ever remember that a call to service is a call to prepare. The church can and does keep its opportunities for service strongly shut against those who would go out recklessly and ill-prepared. Whoever crosses the threshold into service must be qualified in spirit, mind, and body to join the lengthening train of vigorous and victorious Christian laborers. I was willing and anxious to join on that train to receive the necessary training for Christian work. Hendrix College beckoned to me, and through friends and my family, I was able to enter Hendrix in 1946. I very soon found that Hendrix certainly provided the atmosphere and conditions for fulfilling my purpose in coming there, that of growing spiritually and receiving training to be an effective Christian worker. In addition to our own personal quiet periods, we have a chapel service once a week; our Hendrix Christian Association; the Pre-Theolog Fellowship; morning worship each day from 7:00 to 7:15; a worship service in our dormitories once a week; and impressive moments of silence and prayer at each meal in our dining hall. Through these things we seek to discover greater breadths, depths, and heights in our practice of the Christian life at Hendrix.

Just a year ago, in the hearts of your leaders, there was born an idea of a scholarship to

Hendrix, for one of the life-service volunteers from the Jonesboro District. That idea grew until it became a reality and the scholarship came into being for the fall semester of school.

There arose in my heart a feeling of unbound joy, when I returned from a summer of caravanning in South Georgia last August, encouraged and inspired anew, and determined to go on with my preparation, to find there is a way provided for those whom God calls; because it was then that I learned your Missionary Personnel Committee had voted to give that scholarship to me.

May I, at this time, express to you my deepest appreciation, and my heart-felt thanks for your interest and belief in me. I felt it was the highest honor ever bestowed upon me, for I knew it was the faith of 2,000 women in my power to transform their love into the building of God's kingdom.

I accepted the scholarship humbly, trusting that my life and my work would be the evidence of my gratitude to you. I realized anew that I had accepted a great commission and Jesus seemed to come forward again and say to me, "Go, and make disciples of youth, and all the time I'll be with you."

New and bigger hopes have been born during these years of my preparation. Realizing that the people of the world are desperately in need of a message—the message of peace, love, forgiveness, and brotherhood, I am constantly aware of my challenge and the small part I may have in bringing about a world brotherhood.

Last December, I had the privilege of attending the National Methodist Youth Conference in Cleveland, Ohio. Twenty-two countries were represented in that great Conference, and there we saw representatives of our missionary program; we saw young people who were the products of this Christian missionary effort. At Cleveland, we lived as brothers—we didn't look at the color of the person next to us—we only knew their personalities; and that we had all come together for one purpose—to proclaim "Christ Above All."

And it is only as all of us work together; treat our neighbors as ourselves; and live as brothers in our Father's world, that we will be able to proclaim Christ Above All, and live in a world which is not just a neighborhood, but a truly Christian brotherhood.

May I read to you an experience of Rev. Hoover Rupert, our National Director of Youth Work, while he was in Europe attending the Oslo World Conference:

"One rainy and dreary day last July I left the noisy streets of downtown Copenhagen, Denmark, and walked into the Cathedral of Our Lady. On entering the sanctuary, I discovered I was its sole occupant. I started up the long center aisle and saw far ahead what I had come especially to see. It was Thorvaldsen's statue of the Christ. There before me was this great artist's conception of our Christ in startlingly life-like stone. There was the Christ with arms outstretched; and as I drew nearer I could see the words "Come Unto Me" at the base of the statue. But, I could not see the Master's face until instinctively I knelt at the altar before him. And Christ was above all!"

And it was when I knew Christ was above all that—

"I heard Him call,
'Come follow'—
That was all.
My gold grew dim.
My heart went after him.
I rose and followed;
That was all.
Who would not follow
If he heard Him call?"

A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however time may have furrowed his cheek, or silvered his brow, who can yet recall, with a softened heart, the fond devotion or the gentle chidings of the best friend that God ever gives us.—Bovee.

Arkansas Methodism's Newest Undertaking Reports Progress

In 1944 Members and Friends of The Methodist Church in the Little Rock Conference raised \$139,000.00 for a Methodist Hospital in Arkansas. Today we have property conservatively valued at \$250,000.00. The Methodist Hospital in Hot Springs is excellently equipped and is rendering service twenty-four hours of the day, seven days a week. Under the Superintendency of Rev. R. E. Simpson great progress has been made. Your support has made all this possible.

NEXT SUNDAY, MAY 9, IS HOSPITAL DAY

Golden Cross Sunday

Christ has said:

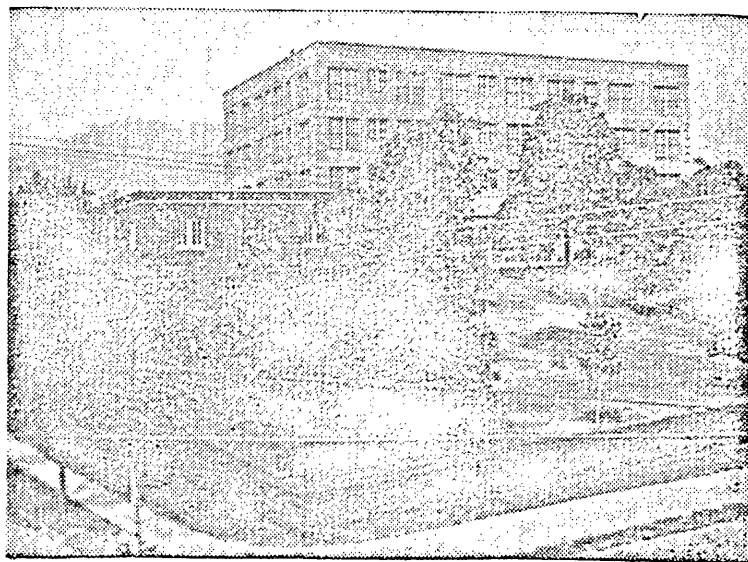
"Go . . . Preach . . . Teach . . . Heal!"

"Inasmuch as ye have done it unto one of these, even the least, ye have done it unto me."

OUR GOAL: An Offering From Every Methodist of the Little Rock Conference

It will actually take \$40,000.00 to put YOUR HOSPITAL on a sound financial basis and provide for necessary charity during the next twelve months.

See to it that your offering envelope is returned next Sunday. Make it a fitting memorial on Mother's Day!



OUR METHODIST HOSPITAL

Trustees of The Methodist Hospital of Arkansas

B. T. FOOKS, Chairman
MRS. H. KING WADE, Vice Chairman
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HORACE CABE
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REV. J. L. DEDMAN
HENRY F. TROTTER

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

HISTORY OF CRUSADERS CLASS OF DEQUEEN

When my wife and I moved to DeQueen in May 1938, there was no Sunday School class for young men and women therefore she had to join the Women's Class and I joined the Men's Bible Class, of our age, both of which were very good classes but of an older age group than we were.

In the summer of 1938 Elbert Leslie was elected president and I was elected vice-president of the Men's Bible Class. For some reason which I still have not figured out, I soon found myself president of this class. It did not take me but a few Sunday to realize that I had a job for which I was not qualified and too, young people liked taking part in the discussions. I tried to figure some way which a mixed class of men and women could be formed from the ages of 18 to 35. I found that there were lots of Methodists not attending Sunday School because they felt that there was no class for them.

In early September, Brother Clem Baker of Little Rock, who was primarily interested in Sunday School extension service, came at the invitation of Bro. E. D. Galloway, to help organize a young people's class. A night meeting was called of several of the young people who expressed a desire for this class. At the same time Judge Minor Millwee promised his aid in helping the class to get started.

During this time all the adult classes were meeting in the auditorium for a short devotional service before going to their respective places. I announced my resignation of the Men's Bible Class before the complete group the following Sunday, and extended an invitation to the young people present to join this class, and asked the support and cooperation of the other classes in getting this new class organized. We received splendid cooperation from the Women's Class and the Men's Bible Class.

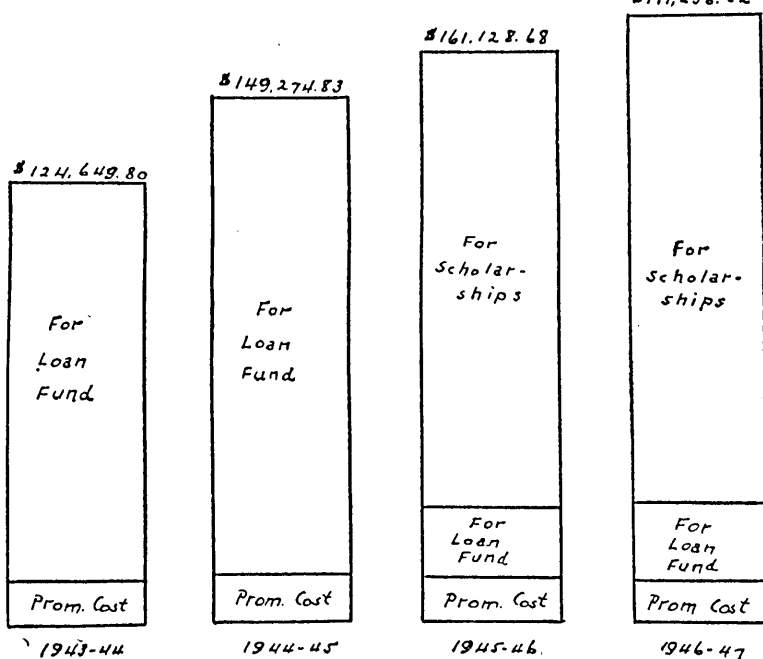
The following Sunday, after the devotional, Mr. and Mrs. King Ebbert Doss, Mr. and Mrs. Hubbard, Mr. and Mrs. R. G. Gray, my wife and myself with Judge Minor Millwee, took our places on the east side of the auditorium. This was our first Sunday School Class with Judge Millwee teaching. At the time it was agreed that Mr. and Mrs. Hal Robbins would be charter members. Hal could not attend class because he was teaching the High School group. His wife was at home most of the time taking care of Jerry Hal.

From that first Sunday the class grew by leaps and bounds. I was elected president at the election of officers, and served in that position for the first three years. Our first social was a Halloween party held in October in celebration of the rapid growth of this class. This social was held at our home next to the Legion Hut. As well as I can recall, there were approximately 35 people present. This social also started an event which has become a tradition of our class. With few exceptions, there has been a social at least once a month since it was first organized.

As previously mentioned, Judge

METHODIST STUDENT DAY OFFERINGS

1943 - 1947



YOUTH FELLOWSHIP AT PULASKI HEIGHTS ELECTS OFFICERS

The Intermediate Youth Fellowship of the Pulaski Height Methodist Church at a meeting on Sunday, April 4, elected officers as follows: Jane Powell, president; Fred Richardson, vice-president; Ted Lewis, secretary; Jean Starns and Patsy Ransom, recreation chairman. The Planning Committee is composed of Joe Baxter, Jo Ann Keen, Jimmy Rose, Jimmy Adams, Bob Flemming and Joanne Tackett.

This group has had a recent high average attendance. Mr. and Mrs. W. D. Simmons are counselors.—Reporter.

Minor Millwee started teaching this class of young people. In a short time he was assisted by Mrs. Schley Manning. Judge Millwee would teach the first and third Sunday and Mrs. Manning would teach the second and fourth Sunday, and we would have a guest speaker or teacher on the fifth Sunday. Occasionally some member of the class would be asked to hear discussion of the Sunday School lesson while the teacher sat back in the class. This was a good idea because it helped in two ways. The one holding the discussion had to study the lesson and the rest of the class could enter into the discussion more freely. Every member of the class was given an opportunity to teach.

Other teachers of the class have been Hal Robbins, Byron Goodson, Gordon Carlton, Schley Manning, Mrs. Galloway, Mrs. L. C. Graves and our present teacher, Mr. Jim Manning. Presidents of the class have been Hollis Smith, Lowell Durham, James Crab, David McAnally, Hal Robbins, Mrs. King Ebbert Doss, Bill Phillips, Lock Brandon and our present capable president, Mrs. Elmer DeShazo. Our present membership is 100.—Hollis A. Smith.

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. Prov. 9:10.

8672 DECISION CARDS RETURNED FROM CLEVELAND YOUTH CONFERENCE

Nashville, Tenn.—A recent analysis of the returns on the cards at the Cleveland Youth Conference Dedication Service reveals that of the 8672 cards returned 1539 contained dedications for full-time Christian service in the employ of the church, according to the Rev. Hoover Rupert, director of the Youth Department, General Board of Education.

Mr. Rupert has written to each of the 8672 youths who made definite decision at the conference, suggesting that they talk to their pastors about their particular dedications at Cleveland. Later on the cards will be sent to conference directors of youth work for further follow-up, it was said.

That Methodist youth have definite convictions on the social questions of today was shown by the fact that: 8210 pledged themselves "to treat members of all races as sons of God and as my brothers;" 7963 made decision to "refrain from the use of alcoholic liquors in all forms, and work to rid the world of the liquor traffic;" 7594 dedicated themselves to "work ceaselessly for cooperation with movements working to help bring that about," and 903 made decisions to abstain from the use of tobacco.

Breakdown by states of the total number of cards signed, showed that Texas led with 748; Ohio ranked second, with 609; and Pennsylvania third, with 535. Other states having large returns were: North Carolina, 478; Illinois, 470; Tennessee, 392; New York, 371; Indiana, 339; Michigan, 326; and Virginia, 324.

The 1539 decisions made at Cleveland increase the total number of volunteers for full-time Christian service in church vocations during the quadrennium to 4432.—Division of the Local Church.

God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

CHURCH SCHOOL ENROLLMENT ALMOST DOUBLES CHURCH MEMBERSHIP

Church school enrollment in the Puerto Rico Conference is almost twice as large as the church membership, according to the church school statistical report recently compiled by the Rev. Pedro F. Velazquez, Conference statistician.

Church school enrollment for 1947 was 7,829, and church membership in 1946 was 3,903. Figures for 1947 are not available. Conference gains were made in almost all areas of church school work. Largest gain reported was 369 in average attendance, the total is 5,365. Church school enrollment numbered 7,829, an increase of 131 over the previous year. There are 2,006 enrolled in the youth division, a gain of 137 over last year.

Church schools of the Conference raised \$7,447 for all purposes, an increase of \$2,284 over 1946. There were 318 pupils who joined the church on profession of faith, representing an increase of 61.

Puerto Rico has been selected as one of the 1948-49 emphasis in missionary materials for study by church school children. This will acquaint them with the Island and the mode of life there, as well as with the work of The Methodist Church there.—Crusade News Bulletin.

SPECIAL TRAINING PLANNED FOR YOUTH WORK DIRECTORS

Nashville, Tenn.—Special training for Conference directors of youth work will be offered at Scarritt College during the winter quarter of 1949, the Rev. Hoover Rupert, director of the Youth Department of the Board of Education, announced.

Courses will include classes in Bible, youth work, religious education, music, drama and crafts. In addition, persons enrolling will have the advantage of personal conferences with staff members of the Board of Education; previews of new films; supervised observation in youth groups; days for evaluating and planning a total youth program; fellowship with students of many races and nations, and time for seeing the job as a whole. Either graduate or undergraduate credit will be given.

Each Annual Conference in the United States has a youth director, with 35 of them working on a full-time basis. However, the turnover among part-time and volunteer directors has slowed up progress that must be made if the youth program of the Church is to be adequate for these days, Mr. Rupert stated.

It is hoped that Conference boards interested in taking advantage of the project will be willing to provide the time necessary for the courses on regular salary as a leave of absence for study, with the understanding that the director will return for at least one year's work in the Conference.—Crusade News Bulletin.

Freedom is the consciously chosen identification of one's will with the will of God . . . It is the end and goal of self-realization; we have not reached, but we are striving toward it.—Sir William Ramsey.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

JONESBORO DISTRICT MEETS

The W. S. C. S. of the Jonesboro District met at First Church Jonesboro, April 1st. The Church was beautifully decorated, and the worship center was an inspiration to the group during the program.

The meeting opened with Dr. W. Henry Goodloe, pastor host giving the devotional, using the theme "Our World to Christ we bring". Greetings were given by Mrs. John Cavender. Mrs. George Strickler, district president was in charge of the meeting.

The Annual message of Mrs. J. E. Critz, Conference President, was given to the meeting by the means of a recording, which had been made during the session of the Annual Meeting at West Memphis.

Mrs. Robert Killiam reported on Student Work, urging that each church that had students in colleges pay \$5.00 for each student for student work. Rev. Albert Gatlin, district Superintendent, reported on the camp at Wayland Spring, which is a camp for youth in that part of the conference. The societies of the Jonesboro District voted to give \$500 to build a cabin there. He reported that Rev. Eugene Hall was to be the Superintendent of the camp.

Miss Mildred Osment held a "Time Apart", which proved to be most helpful. Miss Grace Badgett, the Rural Worker made a wonderful report on her work.

Mrs. H. L. Mills, district Vice-President, presented a program on World Federation at the lunch hour.

Rev. H. C. Couchman opened the afternoon session with prayer. Roll call revealed there were 141 present with 31 societies represented. The officers representing the different Lines of work reported on their work. Mrs. Altman, district parsonage chairman reported on what had been done for the parsonage. Mrs. Claud Heebe, district treasurer, held a very impressive pledge service, at which time the treasurers of the local societies made their pledge to missions. The district pledge for 1948 is \$5000.

The program for the day closed with a dedication service which was led by Mrs. James Guard.—Reporter.

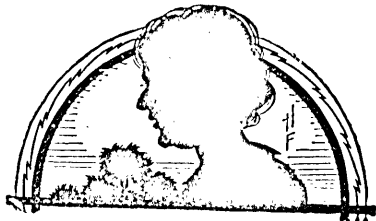
SPECIAL GUILD SERVICE

On March 18 in the church sanctuary the Greenwood Wesleyan Service Guild presented an Easter pageant "Open the Gates of the Temple." Mrs. W. H. Lewis and Mrs. C. O. Bell were the directors. Special guests were the Mansfield Wesleyan Guild.

Preceding the pageant the devotional talk was given by Mrs. Lewis, a solo by Miss Amalita Maestre, and a duet "Olive's Brow" by Miss Maestre and Mrs. Bell.

An impressive rededication service was held at the close of the pageant with the lighting of a small candle on a purple cross, which was presented to the guests as they entered, from a large master candle placed at the altar.

Leaving the church with their lighted candles they went to the educational building for recreation directed by Mrs. Martin Gilbraeth.



A MOTHER'S CREED

I believe in the eternal importance of home as the fundamental institution of society.
I believe in the immeasurable possibilities of every boy and girl.
I believe in the imagination, the trust, the hopes and the ideals which dwell in the hearts of all children.
I believe in the beauty of nature, of art, of books, and of friendship.
I believe in the satisfactions of duty.
I believe in the homely little joys of everyday life.
I believe in the goodness of the great design which lies back of our perplexing world.
I believe in the safety and peace which surround us all through the over-brooding love of God.
I believe in the will of God and the one and only law of human life in all its relationships.
I believe in faithfully training my children to be children of God and disciples of Jesus Christ.

—In Exchange.

TEXARKANA DISTRICT MEETING

An executive meeting of the District Officers of the W. S. C. S. of the Texarkana District were luncheon guests of their District President, Mrs. W. F. Meissner at First church, Texarkana on April 15. Rev. Edward W. Harris gave the invocation. Minutes of the last meeting were read by Mrs. R. L. Gantt, District Recording Secretary. Other officers present were: Mrs. O. B. Poland, District Vice-President; Mrs. Roxie Deal, Secretary of Christian Social Relations; Mrs. Has Owens, Secretary of Supply Work; Miss Kate Cargile, Secretary of Literature and Publications; Mrs. W. R. Shackelford, Secretary of Status of Women; Mrs. C. I. Parsons, District Treasurer; Mrs. W. L. Phillips, Secretary of Promotions; Mrs. Edward W. Harris, Secretary of Youth Work.

Each of the officers gave reports which were instructive and inspirational. An expression of appreciation was given Mrs. Messner for her splendid work as our president this year and the lovely luncheon made more lovely by the work of her own hands. Co-hostesses were Mrs. Watson and Mrs. Joplin.

Mrs. T. H. Owens gave the devotional in a beautiful way using as her subject "Destiny"; she then dismissed the group with prayer. Reports from the officers indicated that the W. S. C. S. of Texarkana District is steadily moving forward.—Mrs. R. L. Gantt.—Reporter.

Every man is an influence for good or for evil, whether he intends or designs it or not. A blank he can not be.—Joseph Fort Newton.

There were forty-two ladies present; decorations were suggestive of the Easter season.—Reporter

FT. SMITH GUILD MEETS

The District meeting of the Wesleyan Service Guild of the Ft. Smith District was held at the Methodist Church in Paris on Sunday, April 11.

As five new Guilds have been organized in the district since the expansion program began in October, we now have the largest number of units of any district in the North Arkansas Conference. Representative were present from all but three of the sixteen groups.

After registering at the parsonage, the members attended the morning worship service conducted by Rev. Earle Cravens, pastor, and afterwards ate dinner together.

The afternoon meeting began at 1:45 with Miss Bess Wesley, District Secretary of the Guild, presiding. Mrs. James T. Burkett of Marianna, Conference Secretary of the Guild, spoke to the group after a devotional by Mrs. Pace of Paris.

Miss Edith Martin then discussed "Africa, Land of Contrasts." Each person there felt the richer for having heard Miss Martin who has done so much good during her years in the Belgian Congo, and each of them realized more keenly how much their contributions for missions may mean in helping those who are so in need of God's word.

During the short business meeting the Guild of First Church, Van Buren, of which Miss Bessie Furry is president, extended an invitation to the group for the October meeting.

A number of visitors were present among them Mrs. Monroe Scott of Ft. Smith, District President of the W. S. C. S. At the conclusion of the program, guests were entertained at a lovely tea by members of the hostess unit, of which Mrs. Ada McCarthy is president.—Reporter.

"Honor thy father and mother."

SEARCY DISTRICT MEETING

Mrs. P. B. Davidson of Kensett, district president of the Woman's Society of Christian Service, presided over the district meeting held at Kensett. During the business session the district officers gave reports and highlights of their work. A message from the conference president, Mrs. J. E. Critz, was given by Mrs. H. H. Fulbright.

Mrs. Bill Harris sang the conference hymn, "Christ to the World We Bring". The morning speaker was Miss Wadene Foreman of Harrison, who brought a message from the Youth Conference of Cleveland. The Rev. Kenneth Shamblin closed the morning session with a brief meditation.

During the lunch hour, the district vice president, Mrs. S. J. Albright, presented World Federation of Methodist Women.

A clever skit directed by Mrs. J. H. Johnston, who is literature and publications secretary, was presented by Mrs. Irene Watkins and Mrs. Buck Harris of Kensett, and Mrs. Milton Baker of Higginson.

Promotion of missionary giving was presented by Mrs. Fulbright, District secretary of promotion.

Miss Grace Badgett, deaconess of Searcy District, told of her work in the rural areas of Van Buren County and gave the highlights of the Jurisdiction meeting in Houston, Texas.

The work of Miss Edith Martin, missionary from Africa, was the event of the day. She told many interesting experiences concerning the schools and agricultural projects of the work in Dodja. She will return to her missionary field in July.

District officers attending and participating in the program of the day other than those previously mentioned were Mrs. O. L. Cole, Supply Secretary; Mrs. Walter Jimeron, Christian Social Relations Secretary; Mrs. Vera Bone, Children's Worker; Mrs. Jack Andrews, Missionary Education; and Mrs. Tommy Killough, Treasurer.

Heber Springs First Church extended an invitation to the group for the next meeting to be held in the latter part of June.

Mrs. Cole of Beebe, dismissed the group with prayer.—Reporter.

BAUXITE CIRCLE ENTERTAINS

Twenty-three ladies enjoyed a most pleasant evening on April 13 when the evening circle of the Bauxite W. S. C. S. entertained with a silver tea at the home of Rev. and Mrs. B. F. Fitzhugh.

The house was tastefully decorated with spring garden flowers and the tea table was especially attractive, spread with a beautiful handmade lace cloth and centered with a bowl of creeping buttercups. Mrs. Vera Scott presided over the punch bowl.—Reporter

The reason some of us haven't more friends is that we haven't taken enough interest in acquaintances to convert them.—Walker Log, Jas. Walker Marine and Mill Supplies.

CURRENT NEWS IN ARKANSAS METHODISM

FORT SMITH DISTRICT CONFERENCE

The District Conference of the Fort Smith District met at the Charleston Methodist Church, April 22, 1948, with Rev. Cecil R. Culver, district superintendent, presiding.

The theme of the Conference was "Developing Persons". Brother Culver opened the conference with a devotional address on "The Worth of Persons." Rev. Ira A. Brumley addressed the Conference on "Developing Persons through Christian Education." Speaking on the subject, "Developing Persons through the Church College," Dr. Matt L. Ellis brought greetings from Hendrix college. "Developing Persons through the Enlarged Parish" was Rev. Glenn F. Sanford's message. Mrs. Monroe Scott, district president of the W. S. C. S. gave a report of her society. Miss Estelle McIntosh, Deaconess of Scott County, spoke on Recreation. Rev. Garland C. Taylor, Conference Director of Evangelism, addressed the Conference on "Developing Persons through the Evangelistic Program." Mrs. Hubert Pearce used as her subject, "Developing Persons through the Parsonage Home."

At the worship hour, Rev. Raymond L. Franks, pastor of First Methodist Church, Van Buren, delivered a message on "Power." Brother Franks had been a member of the parsonage family at Charleston when he was a boy. The people of Charleston had requested that he be the Conference preacher.

Rev. R. E. L. Bearden, Jr., using the subject, "Developing Persons through the Ministry" gave the report of the Committee on Ministerial Relations. The following were licensed to preach: Mrs. Charles Pachl, Orvill Knapp, Paul Kelley, Martin Cal Martin, R. W. Robertson, Carmine Stahl.

The report of the Committee on Lay Activities was read by R. L. Bost. Rev. Fred G. Roebuck read the report of the Committee on Evangelism. In the report of the Committee on Christian Literature, Rev. Earle Cravens noted that the Ft. Smith District had exceeded its quota in Arkansas Methodist subscriptions.

Excerpts from the statistical report shows the following for the first half of the Conference year: Infants baptized, 94; Received by Vows, 405; Received by certificate, 324; subscribers to the Arkansas Methodist, 1719; Church School enrollment, 11,301; Training Credits, 312; Total members of W. S. C. S. and Wesleyan Service Guilds, 2192; Pastor's salary paid, \$38,633; District Superintendent's Fund, \$3,743; Bishop, \$764; Retired Ministers, \$5521; World Service apportioned, \$13,285; World Service Assumed, \$14,999; World Service paid, \$8,943; Church School Rally Day, \$582; Hendrix Special, \$863; Hendrix Million Dollar Campaign, \$13,423; Children's Home, \$2,612.—James R. Chandler, Secretary.

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M. Y. F. SUB-DISTRICT MEETS AT WYNNE

The First Methodist Church in Wynne was host to the Methodist Youth Fellowship Sub-district meeting on Monday night, April 19. There were fifty-eight members present from five of the eight churches in the sub-district.

Miss Theresa Chandler of West Memphis, president presided over the business session. Commission chairmen for each of the four commissions were elected. The chairmen are: Worship and Evangelism, Martha Miller White of West Memphis; Community Service, Jerry Kernodle of Wynne; Recreation, Billy Clark of Crawfordville; World Friendship, Helen Harold of Wynne.

Plans for a Workers' Council were made. Members of the council are the presidents of each M. Y. F. group of the churches in the sub-district, the officers of the sub-district, the four commission chairmen and the adult advisors, Rev. J. M. Barnett of Earle, district director of Youth Work and Rev. Ethan Dodgen of Forrest City, district superintendent. The first council meeting will be held on May 11, at 7:30 p. m. at the First Methodist Church in West Memphis.

Members of West Memphis M. Y. F. were in charge of the program. Taking part on the program were Annamary Hall, Theresa Chandler, Patricia Chandler, Martha Miller White, Charles Dickerson, Joryn Smith and Martha June Warner.

Following the program a social hour was enjoyed with Wynne M. Y. F. in charge of recreation and refreshments.—Robert L. Naylor, Publicity Chairman.

REV. F. A. LARK GOES TO JUDSONIA

Rev. F. A. Lark, who served at one time as pastor at Judsonia for four years has returned to serve this charge.

Since the illness of Brother Sutton's daughter has taken them away, leaving this charge without a pastor, Brother Lark will serve the remainder of the Conference year.

Brother Lark retired in 1945 and then he and Mrs. Lark moved to Little Rock where they have made their home.

So much was done for the church while they were here that the people of Judsonia extend a heartfelt greeting and a loving hand to a couple of old friends they love so well.—Sara Burge.

HOW TO READ THE BIBLE

Read the Bible, not as a newspaper, but as a home letter.

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon the page as a blank check, cash it.

If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life.

F. B. Meyer. R. Sparks, Pastor.

ORGAN DEDICATED AT HOLLY GROVE

Sunday, April 11, will be a day long remembered by the Methodists of Holly Grove, for upon this date the congregation, with friends from other churches of the town and surrounding communities, gathered to pay tribute in the dedication of an organ and chimes, presented to the church by Mrs. P. C. Mayo, in memory of her husband, P. C. Mayo, and children, Mary and James Mayo, and her sister, Mrs. Ada Dial.

The services of dedication were led by Bishop Paul E. Martin of Little Rock; assisted by Rev. Ethan Dodgen of Forrest City, superintendent of the Helena District, and Rev. J. M. Harrison, local pastor.

The church was beautifully decorated with vases of purple iris and spirea and potted azalea.

Bows of white satin ribbon marked the pews reserved for members of the family and special friends.

Promptly at 2:30 o'clock Mrs. Mayola McDougal, seated at the console of the organ, sounded the notes of the prelude "Whispering Hope" by McClelland.

The call to worship was led by Rev. Ethan Dodgen reading portions of scripture from the 21st chapter of St. John. Rev. J. M. Harrison offered the prayer.

A vested choir of mixed voices led the congregation in singing one of the grand old hymns of the church "All Hail the Power of Jesus' Name."

Special music was given by Mrs. George Young, Jr., Junius Davidson and Mrs. J. W. Mason.

Guests from Clarendon, Brinkley, Palmer, Searcy, Conway, Marianna and West Helena were present.

A reception was held in the basement of the church by members of the Woman's Society of Christian Service. Mrs. Oran Washington is president.

The pastor, district superintendent, Bishop Martin and members of the official board formed the receiving line.—Reporter.

REVIVAL AT LOUANN

We have just closed an excellent revival here. Revival sermons preceded the meeting at regular services.

Brother Claud Hall, who has accomplished so much on the Village-Dumas Charge, among other things that extra fine modern church at Dumas, was our evangelist. To say he rendered some of the very best help we have ever had is stating it mildly. Mrs. Hall accompanied him. We were delighted to have them in our home.

Our good people here, who are always doing something worthwhile, responded nobly. While only three were added to the church by vows and an infant (whose parents were received) was baptized, there were other splendid results.

A short time ago we organized a circuit W. S. C. S. with a circle at each church which is doing good work. We are told this is the first of the kind in the Conference.—L.

A SURPRISE GIFT

Mrs. Bryon Cowan, president of the W. S. C. S. of the Methodist Church at DeValls Bluff, went to the postoffice last week and received a large yellow, well-filled envelope addressed to "The Methodist Church, DeValls Bluff, Arkansas". She opened it expecting to find literature from the publishing house. Instead crisp, new green bills began falling out until her lap was filled with them to the amount of five hundred dollars.

Inside the envelope was a tiny hand-printed anonymous note which read, "Use this to pay for having your church redecorated." There is no clue to the giver. Mrs. Cowan went immediately to the bank and deposited the money to the church fund.

The members of the little white church at DeValls Bluff are grateful to the generous unknown person.—Mrs. J. H. Calhoun.

MOTHER'S DAY SERVICE AT SOLGOHACHIA

Five Methodist churches in Morilton Circuit No. 1 will hold a union Mother's Day service at the Solgo-hachia Methodist Church, Sunday, May 11.

Congregations expected to take part are Lanty, Gordon's Chapel, Cypress, Overcup and Solgo-hachia. Each church will hold its regular Sunday school and then go to Solgo-hachia in time for the opening service at 11:30 a. m. when the pastor, Rev. Randolph C. Kerr, will bring a Mother's day message.

There will be dinner on the ground at 12:30 followed by a singing at 2 p. m. A sermon will be preached by a guest speaker at 12:30.

Plans are being made to make this union Mother's Day program a huge success, according to the pastor, Rev. Mr. Kerr.—Reporter.

A LITTLE BIRD AND A BIG HOUSE

(Continued from Page 6)

little bird to care for her young so nicely?

"All things bright and beautiful,
All things great and small,
All things wise and wonderful
Our God hath made them all."

—Mrs. A. J. Ozanne,

In Alabama Christian Advocate.

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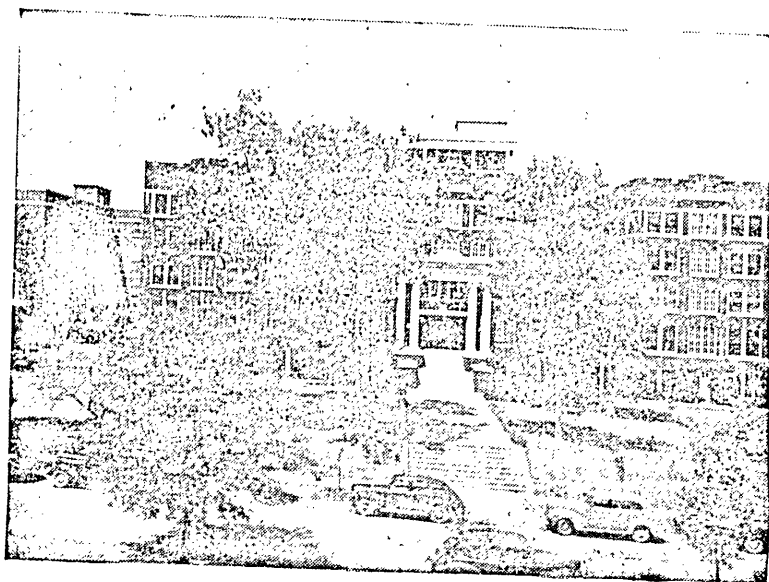
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Baptist State Hospital
Celebrates
NATIONAL HOSPITAL DAY
May 9



BAPTIST STATE HOSPITAL

The annual observance of National Hospital Day, which is May 12, will be held at Baptist Hospital on Mother's Day, Sunday, May 9.

The Ladies' Auxiliary of the hospital will act as hostesses and there will be a party on the lawn for the children, as well as open house for the adults. Student nurses will be available to show interested visitors through the institution and nurses' home.

An added feature this year will be a home-coming day for the Alumni Association of the School of Nursing.

Young ladies interested in nursing education can be shown through the school and hospital and receive information on the Baptist Hospital training program.

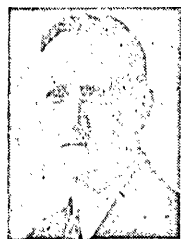
We invite you to take this opportunity of getting acquainted with this local institution from 2 to 4 P. M., Sunday, May 9.

BAPTIST STATE HOSPITAL
Little Rock, Arkansas

On A Wide Circuit

A Thought for Mothers — And For Us All

By W. W. REID



ONCE, while visiting in rural South India, I stepped into a field to take a picture of a farmer threshing his wheat with the aid of bullocks. As I did so, a couple of Indians drove by on the road in a bullock cart. One of the passersby called to the farmer what was later translated to me to mean, "Be careful! He's taking away something of you in that box!"

And there was more than a grain of truth in the remark! The sensitive paper behind the eye of that camera was catching a bit of the physical form and personality of that farmer as he went about his work; it captured something of him for me; and I still hold it fast in negative and in print. Whenever I look at that photo—as I have done just now—something that I captured in "that box" is with me again. The farmer stands looking at me questioningly, then seems to take the whip to the bullocks, and round and round they move. I can almost smell the freshness of the wheat; the "atmosphere" rises again! . . .

How much greater and of how much more consequence is the impression that I make in every act and in every word of mine upon the sensitive mind of a growing child—yes, upon the mind of every person, young and old, with whom I come in contact! That exposure, that contact, that passing, may be only for a few minutes or a few years; but something of me is "taken away" in that mind, "that box". What is exposed to that mind and taken away by it may be something

noble, and good, and uplifting; or it may be something of evil or of ugliness that will forever recall to the observer the baser, the less beautiful.

If I were talking to mothers this Mother's Day, I believe I would not wax sentimental, or embarrass them with too-fulsome praise (as we have all heard done!), but would speak rather of this creative role which they play as the "model" to which sensitive minds and hearts and spirits are constantly exposed—this "model" which the child unconsciously captures and builds into his own character. It is indeed a solemn responsibility to stand before the exposed mind of a child, to model for the next generation and the next! Of course, it is not exclusively the mother who has this responsibility; every one of us plays this role. But the very complexity of modern life throws much of the opportunity and the responsibility in the child's earlier and most sensitive years upon the mother.

I have been privileged to live in one community long enough to know or to have known three generations of many families. And I can testify to the "handing down" of character traits from generation to generation even more definitely than the passing on of physical qualities. The sensitive plate has been exposed in succeeding generations. There is something to the Old Testament warning of "unto thousands of them that keep my commandments."

Wasn't it this that Jesus had in mind when he said, "Whoso shall offend one of these little ones that believe in me, it were better that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

ABOUT—"SEARCH FOR HAPPINESS"

By Dr. W. P. King

Bishop Charles W. Brashears: "The Search for Happiness caused me to think some, to pray some, and to laugh more. As the children's bank said to its largest contributor, 'You can see some change in me!'"

Dr. Clovis G. Chappell: "Every chapter is good, but the one on 'Knowing How to Grow Old' is especially fine."

John L. Hill: "A thoroughly refreshing and enjoyable volume."

Dr. Arthur W. Hewitt: "I am making the book a constant companion.—It is a rich mine of help to the Soul."

Dr. Preston Bradley: "The writer knows human nature and his philosophy of happiness is a crystallization of his own experience."

Dr. Ralph Sockman: "The book gets at the heart of things with an impact sometimes missed in ponderous volumes."

Dr. Halford Luccock: "The reading time will be short, the memory will be long."

Bishop A. Frank Smith: "The Search for Happiness is not seasonal and it should have a steady and permanent sales appeal."

Bishop J. C. Baker: "I think you have done a beautiful job in your new book."

Bishop Alexander P. Shaw: "I have completed the reading of 'The Search for Happiness' and find it

SHORT-TERM SCHOOL PLANNED

Nashville, Tenn.—A short-term school for Methodist local church directors of Christian education in the Southeastern Jurisdiction will be held at Candler School of Theology, Emory University, Atlanta, Ga., July 22-August 7, it has been announced by Dr. W. McFerrin Stowe of the Board of Education here.

Thirty-five scholarships, available for directors and prospective directors, include room, fees and tuition, with each person paying his own board. The scholarships will be awarded through the General Board of Education.

Two two-hour courses will be taught by Dr. Raymond A. Smith, professor of religious education at Oberlin (O.) Graduate School of Theology and chairman of the editorial committee of the Religious Education Association.

Co-sponsors of the school feel that it will be of tremendous value to educational directors. It will serve as an "in service" training and will be of value as a refresher course and as a creator of new ideas.

Directors interested in attending the school may secure further information from Dr. Stowe at 810 Broadway, Nashville 2.—Crusade News Bulletin.

one of the most helpful of books recently published."

SEES SERVICE OPPORTUNITIES FOR INDIA CHRISTIANS

In a sermon preached in the Udu language recently at the Methodist Church in Shahjahanpur, United Provinces, India, the Rev. Richard W. Moore, Methodist missionary, outlined some of the opportunities and responsibilities that come today to the Christian people of free India. Five great areas of service, he said, are open to the Christians: to help the needy, to work for peace between Hindus and Moslems, to accept public office under the new government, to help educate the Christian community, and to bring the light of Christ to those who do not know Him.

Commenting on these responsibilities, Mr. Moore said:

"We have always helped the needy, but India now faces an unprecedented crisis. Thousands of Hindu and Sikh refugees are daily walking or riding in bullock carts across the border from Pakistan into Hindustan. More than 700,000 people have moved from Pakistan into Hindustan, and a huge number of Mohammedans likewise have moved the other direction into Pakistan. The physical need of these people is stupendous. Leaving their fire-gutted houses, often separated from relatives whose whereabouts they do not know, drenched by monsoon floods, weakened by malnutrition, decimated by cholera, robbed by marauding gangs and by dishonest border officials, these people come into the Dominion of India, and huddle in refugee camps, longing for the security of the old days, the future a blank page upon which they know not what to draw. What an opportunity for Christian service! Now is the time! If the Christian church gives itself now 'to the least of these' these non-Christian people will remember the Christian religion as the helping religion as long as they live. If we hold back now, we will be known as the high talking but non-doing religion. The future of the church in India will be made or unmade by the way we treat this opportunity for service to those in need.

"Being interested in the future of the nation as a whole, and followers of Him who said, 'Blessed are the peacemakers' the Christians are in a unique position to act as intermediaries in this country of hatred and broken relationships, and to work for peace between Hindus and Mohammedans. The chairman of the Peace Committee in the Punjab has been a Christian layman. In many other places Christians are taking their place in this all-important work.

"Christians should accept office in the new government. There are even now many Christian government officials, far out of proportion to the number of Christians. The citizens honor Christian officials for they know they can be trusted and will do their work with honesty and a sense of civic responsibility. Bribery is well nigh universal in government departments, kow-towing to the rich and well-born, and brow-beating and grinding down the poor or the low caste man have always been present and are likely to increase since the departure of the British. Now, before a caste Hindu government gets too firmly established is the 'tide to be taken at the flood' by which Christian idealism can make its effect known in the as yet fluid policies of a nation being born.

"To be sure the percentage of

CITIZENS OF NOME, ALASKA PROVIDE METHODIST HOSPITAL BUILDING

Community interest in Maynard-Columbus Hospital, Woman's Division institution in Nome, Alaska, has enabled the work to continue despite the recent fire which destroyed hospital building, all supplies and furnishings, food and clothing and surgical equipment. On May 1, the hospital will move into an abandoned school building on which repairs totalling more than \$5,000 will have been completed through gifts from the townspeople. Following the removal of the 22 patients the night of the fire, Dr. James Bruce Tucker, superintendent, supervised a second move which took 15 of the patients to the army hospital at Nome. The rest were placed temporarily in private homes.

Children of the public school were the first to make donations to the fund for necessary remodeling and repairs of the school building. Soldiers at the army base contributed \$1,000. Help also came from emergency aid granted by the Woman's Division of Christian Service.

Eskimos travel long distances to the hospital in Methodism's most northern outpost. Patients come by plane, by dogsled and boat to Maynard-Columbus where people of all races are received.

Plans for a new building for Maynard-Columbus Hospital were being drafted prior to the fire. Construction will proceed as rapidly as possible under the direction of the Woman's Division's Bureau of Medical Work, Mrs. Robert Stewart, secretary. A portion of the funds to be used toward the new hospital represents a legacy left to the city of Nome by a citizen who specified that the money be used for welfare work. Upon recommendation of the city council, the trustees of the welfare department allocated the money toward the new building. The old building which had been used as an army hospital during World War I was only partially covered by insurance.

educated people among Christians far exceeds that of other groups, (especially of women), but we still have thousands of village Christians who can not read their Bible or Hymn book, who can be gyped right and left by dishonest money lenders. Then they're bound by lack of education in things spiritual. It is the opinion of many missionaries that the church would be wise not to try to make new converts for fifty years, but to first make real, deep "pakka" Christians of those who have already received baptism.

"We must continue to go to the outcasts and say, 'You are God's children. No more must you hide your face and say I am nao chiz, (nothing). Beloved, now you are the sons of God, and it doth not yet appear what you shall be.' Then there is a field white to the harvest among intellectuals in India. Imbued with the scientific spirit, they worship the mechanical and economic achievements of the United States. They have forsaken the superstitious worship of their fathers, but have accepted nothing new to take its place. A vacuum is left which only Christ can fill to overflowing."



EXCERPTS FROM THE EPISCOPAL ADDRESS

(Continued from Page 5)

faced not only in the United States but in all the countries in which Methodism serves and this calls for the thoughtful development of long-range plans, formulated by qualified Christian leaders who are at home in the wide range of problems that run the gamut from the land question through the baffling questions of providing properly trained ministers and supporting them, to the question of contribution of rural America to the physical and spiritual life of the nation. We must avoid such terms as "rural minister," "city pastor," "suburban preacher." We are all ministers of the Church . . . the Church has to develop some plan of adequate support and of the fuller participation in the policy-forming bodies of the Church by men who serve in rural areas.

Ordination and the Sacraments.

The Uniting Conference adopted legislation by which unordained ministers of our Church may be authorized to administer the sacraments of baptism and the Lord's supper. After observing the operation of this practice for these nine years, we are now more than ever convinced that it involves us in an unsound and illogical position with respect to the meaning of the sacraments and the purpose of ordination. The granting of this authority to ministers who have not been ordained tends to remove the incentive for seeking ordination; it sets our Church at variance, at this point, from the major bodies of Protestantism, and, in effect, it nullifies our conception of an ordained ministry. We respectfully request that this matter be carefully reviewed by the General Conference.

Education, Church Extension, Home Missions

The leaders of the nation who will share in the leadership of the world tomorrow are at present in the great colleges and universities of the lands in which we serve. The Church maintains an extensive system of schools and colleges, and wisely carries the Gospel to the campus of the great state university through its Wesley Foundation and through the professors who have been reared in our churches and who today are among its most devoted leaders. Among the many services of the Church, services that run from our highly significant publishing interests to the carefully planned program of public relations of our Commission on Public Information, none is more important in the long look than that of our educational enterprises, and none deserves more careful attention and greater support. Our educational service is world-wide, and a requisite to obeying our Lord's command, "Go ye into all the world and teach."

Visitors to the United States often express surprise when they note there is a Methodist Church in nearly every community of the nation . . . We gladly report that 925 churches were organized during the Crusade for Christ; but we are aware of the fact that in the hour of perhaps our greatest opportunity the Church has not developed a strategy of church extension commensurate with both the needs and the opportunity. Wherever possible, unrestricted funds available for church extension should be invested in building new churches . . .

Our home missionary enterprise maintains significant institutions and renders compassionate

service from Maine to California and from Alaska to Hawaii and the West Indies; and is developing an increasingly effective program in the great cities and the open country.

The Reunion Of The Churches

The primary purpose that must lie beneath all attempts to achieve the reunion of the churches is that the Gospel may be preached and practiced more effectively, that salvation may come to man and to society . . .

The churches must become the Church. We must move from the exploration of the possibilities of union to the creation of the spirit and structure of union. We believe union must be achieved. We believe our laity and our clergy desire union. We believe our Lord is calling upon us to unite . . .

But we must be clear as to the purpose that summons us to the reunion of the churches. Unity we know is an ideal, a worthy end. Union is a means. Its value is determined by its contribution to unity. Thus unity may exist without union, and union might be established without unity . . .

The reunion of Christendom can never be achieved by one part of the Holy Catholic Church insisting that all other parts shall deny their Christian convictions and shall discard their creative contributions in order to return to a part of the Church Universal. First steps toward union must be taken by the Protestant communions. The Protestant churches must continue the present brotherly and inspiring cooperation with the Eastern Orthodox Churches until such time as Protestantism is itself reunited. They may then consider union with Eastern Orthodoxy, which it is prayerfully hoped may be consummated. When the full union of Protestantism and of Eastern Orthodoxy is accomplished and the Christians of the world belong to but two great churches, the leadership of that day may be Christian enough and creative enough to kneel before a common altar, beg forgiveness of the Christ for disunity, and, sharing in the bread and wine of Holy Communion, rise in His spirit to form the Holy Catholic Church to which all Christians may belong.

There is far more unity than many realize. It is stated that there are 256 denominations in the United States, and that is true. But it is also true there are 13 bodies that have one million members or more, and in the 13 is 82 per cent of the total membership of all the churches. There are 55 denominations that have 55 members or more, and in the 55 is 97.4 per cent of all the church membership of the nation. Thus, in the 201 small groups there is but 2.6 per cent of the membership. This is not to discount smallness. Some of the smaller denominations have made vital contributions to the spiritual life. It is to indicate that the union of the major Protestant denominations would bring together most of the Protestant membership of the nation . . .

We must make a fundamental decision. Is union of such worth that we are ready to overcome the obstacles that lie between us and its realization? If the answer is in the affirmative, then the approach to union must be changed.

Do we believe that union is the will of God for His people? Then let us make the grand decision in the supreme legislative bodies or judicatories of the denominations that desire union enough to make decision. Strategic decision must precede the necessary but subsequent question of tactics. Let each communion in its

own way discuss the fundamental question, Is union so desirable that we are resolved to win it? If the decision is affirmative, then such bodies can appoint the best qualified representatives, qualified in terms of understanding the spiritual riches that particular communion can contribute to union, qualified in the history of the service of that communion, but qualified, above all, by a life of Christian spirit.

When six or eight or ten such communions have taken such action, let the representatives meet and remain together long enough to know one another, long enough for another Pentecost. Let them draft a Plan of Union. They would be working under basic instruction to achieve union. Their purpose would not be to explore the possibilities of union. They would not be sent to enter into long and interminable discussion whose fundamental object was to preserve a particular emphasis. Their object would be to discover together in the spirit of Christ the basis upon which the churches might become the Church. They would, of course, be forced to consider all such matters as apostolic succession, immersion, ritual, episcopacy, second blessing, ruling elders, and much more. If the grand decision had been made, it is not at all unlikely that the lesser factors which now divide would take their subordinate role. These factors may be preserved in unity. Unity does not emerge from them.

Agreement is possible. Let the representatives be charged solemnly to keep their eyes upon the Christ rather than on the practices of a particular communion. He will be present, and where He abides there is the spirit of unity.

United action in many fields would follow rapidly. Our foreign or overseas missions could become one within the world organization and fellowship. We could have a common hymnal. There could be a Protestant daily paper. With what strength we could take up the modern media of radio and of television, and use them both for the glory of God! Visual education would cease to be the sorry attempt of amateurs who enter a field calling for the highest art. A united Protestantism could summon the talents of the greatest artists of the earth, and from the screen would come the message of our Lord. There could be a united system of higher education, unitedly supported, in which we would train the lay leadership of our Church, the teachers for our colleges and universities, and, in united theological seminaries, the ministers of the Church.

The union of American Christianity would electrify the world and accelerate the trends toward union in every continent. We speak with the authority of experience. We have achieved union. The experience of Methodists in a united Church validates faith in the larger union.

Our people are weary of discussion that has seemed to be a defense of our denominational ways rather than a discovery of His divine way.

Let us unite! Our laity and our clergy desire union. Our Lord is calling upon us to unite. Let the Methodists take the lead in a great affirmative decision, stating that we desire union. Let us await similar affirmative decisions upon the part of our sister denominations, and when a sufficient number of such decisions have been made, then let our representatives meet in council, charged with developing a plan that can be submitted to the respective bodies, a plan designed to unite the forces of Christ.

(Continued next week)

HOSPITAL . . . 50 MILES AWAY

the Rev. P. Wagner Udgir, Hyderabad, India. How many times as we move about do we hear these words, "Do you have any medicine for this little boy?", "Can you help this sick person?"

Christians and non-Christians alike are looking more and more to us and asking, "When are you going to have a hospital in Udgir?" We have our medicine kit and we try to help as much as we can but this is not enough!

A short while ago, just as we were going to sleep one night, I was called to the door. A messahab (Mrs. Wagner) and you had better be outside," I was told.

We lit a lantern and found that a young mother was giving birth to a child in a bullock

IF THE CHILDREN DON'T EXIST

Emily Shacklock

It is estimated that Poland has nearly 5 million children—200,000 of them orphans lacking the essential for living. For economic recovery Poland needs time and she needs large-

cart on our front yard, and we were asked to deliver the child. We didn't have time to take her from the cart. I took care of the little infant and Mrs. Wagner helped the thirteen-year old mother.

With the nearest medical help 50 miles away over a dusty road, you can understand the cry of the people, "When will you open a hospital?"

scale governmental help. In the meantime, voluntary agencies such as the Methodist Committee for Overseas Relief must help her starving, homeless, ragged children. The desperation of the situation has been well phrased by Mr. Ording, a Norwegian member of the United Nations Secretariat, by asking the question, "What use is the best of all worlds if the children don't exist?"

With 30 million children in Europe and 30 to 60 million children in the Near and Far East in desperate circumstances a Christian can but ask himself the question, "What is it worth to me to help little children grow so that we can have hope for the 'best of all worlds.'" Methodists should give these little children a chance to life through their contributions to the Methodist Committee for Overseas Relief.

The Sunday School Lesson

By DR. O. E. GODDARD

MALACHI DEMANDS SINCERE RELIGION

LESSON FOR MAY 16, 1948

SCRIPTURE TEXT: *The Book of Malachi.*

GOLDEN TEXT: *Why do you call me Lord and do not what I tell you? Luke 6:46.*

It is a bit discouraging to Christian workers to see how prone humanity is to backslide. Ezra had rebuilt the Temple, and Nehemiah had repaired the walls of Jerusalem. Then Ezra had led a great revival. Temple and synagogue worship had been resumed. Tithing had been readopted as their financial plan. The good Hebrew Feasts had been re-instituted, and all things seemed to be making splendid progress.

Governor Nehemiah returned to Babylon to give reports to his King Artaxerxes, who had appointed him governor of Palestine. This he was under obligation to do. It kept him in Babylon a few years. Ezra grew old, sickened, and died. The people soon neglected the religious duties. They carried on the worship slovenly and improperly.

Malachi

We do not know who he was, whence he came, or whither he went. But he appeared as a messenger of God. Malachi was not a great preacher like Isaiah or Ezekiel. He was honest, sincere, and courageous, and rebuked these backsliding people justly and fearlessly.

Shameful Sacrifices

They offered polluted bread and made the table of the Lord contemptible. They offered blind, lame, sick, refuse beasts as sacrifices to God. Malachi told them they would not offer their governor such disreputable stuff, much less should they offer anything but the finest and best to their God! Malachi implored them to entreat God for forgiveness. He exhorted them to return to God with the promise that if they did, God would return to them.

Are We Also Guilty?

I saw a man who lived in a well-appointed, commodious home, drove a high powered car, and he and his family dressed extravagantly, bring his family to the Church and when the collection plate was passed he deposited a five cent piece in the plate. This was the offering for the entire family. Another family with less income, went four nights in the week with their four children to the movies, and came to worship and dropped in a dime for the Sunday morning offering for the family. That seemed worse than bringing a sick calf, or a blind beast as an offering to God.

God demands the first and the best. "Honor the Lord with thy substance and with the first fruits of thy hand." People who live in good homes and let the house of the Lord go unrepaired are as bad as those Hebrews were when Malachi rebuked them so severely.

Tears No Substitute For Honest Living

"And this ye have done again,

covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." (Malachi 2:13). In my early ministry I saw more people try to substitute emotions and tears, for honest - to - goodness living than I ever see now. We seem to have suppressed, stifled our emotions in our church programs today that ought to stir our souls to their depths and suffuse our eyes with tears. It is a blunder to suppress our emotions in our worship. We ought to be free to weep when we feel like weeping, and rejoice when we feel like rejoicing. But God does not want tears as a substitute for straight, honest, upright living.

Divorce Scandal Prevalent

"Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: Yet she is thy companion, and the wife of thy covenant." (Malachi 2:14). Ezra and Nehemiah had made them put away the strange women that they brought in from other tribes, some of whom were pagan people. But no sooner had Ezra died and Nehemiah gone back to Babylon than they began putting away the wives of their youth and the mothers of their children and marrying young women of foreign blood. Malachi hurled maledictions at them for such adultery.

Will A Man Rob God? Yes.

Not only man, but men—whole

nations, will rob God. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even the whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing; that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." (Malachi 3:8-12).

Does God Pay Tithers In Prosperity?

I would not say that God prospers all tithers because they pay their tithe. That is an elementary and childish view of tithing. I would not promise a man prosperity because he tithed. But I would say that the consciousness of being in partnership with God makes a man thrifty, economical, and prosperous.

If a man tithes in order to become prosperous, he need not expect a reward. But if by loyalty to God he places a tithe on the altar because it is just, honest, and mandatory, God will prosper him.

Is Tithing A New Testament Law?

The New Testament teaches stewardship, trusteeship. Read the parables of the pounds and the talents. In these parables we are taught that we own nothing. All that we are supposed to own belongs to God. We hold it in trust for Him. It is not that one tenth belongs to God and nine tenths to us. In the New Testament it is not a question of how much money I shall give to God, but how much of God's money have I a right to use for myself?

The Love Of Money Mans Greatest Danger

The love of money is the root of all evils. "But they that will be

rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Timothy 6:9-10).

You may lose your soul in your love for power. You may lose your soul in dissolute sex life. Many other kinds of sin may cause you to lose your soul, but the inordinate love of money is your major danger. Do beware of covetousness! Be honest with God and man in money matters. Take Malachi's warning seriously. Examine your own heart.

On one occasion I was asked to preach a series of sermons to a highly intellectual and appreciative congregation. Each evening I preached on some obvious sin of the usual church member. Evening after evening many people came in throngs to express their delight and satisfaction in hearing the sins of their community condemned. The last evening my text was, "Will a man rob God?". Into this sermon went my very best preparation of study and prayer. Of course I failed not to remind my hearers of the consequences of defrauding God and failing to recognize God's law of stewardship and trusteeship. Not a man or woman came to say they were helped. One small boy who had peacefully slept throughout the service came, as was his unflinching custom, and grasped my hand and said, "Brother Goddard, that was a fine sermon!" So again, beware of covetousness, and examine your own hearts.

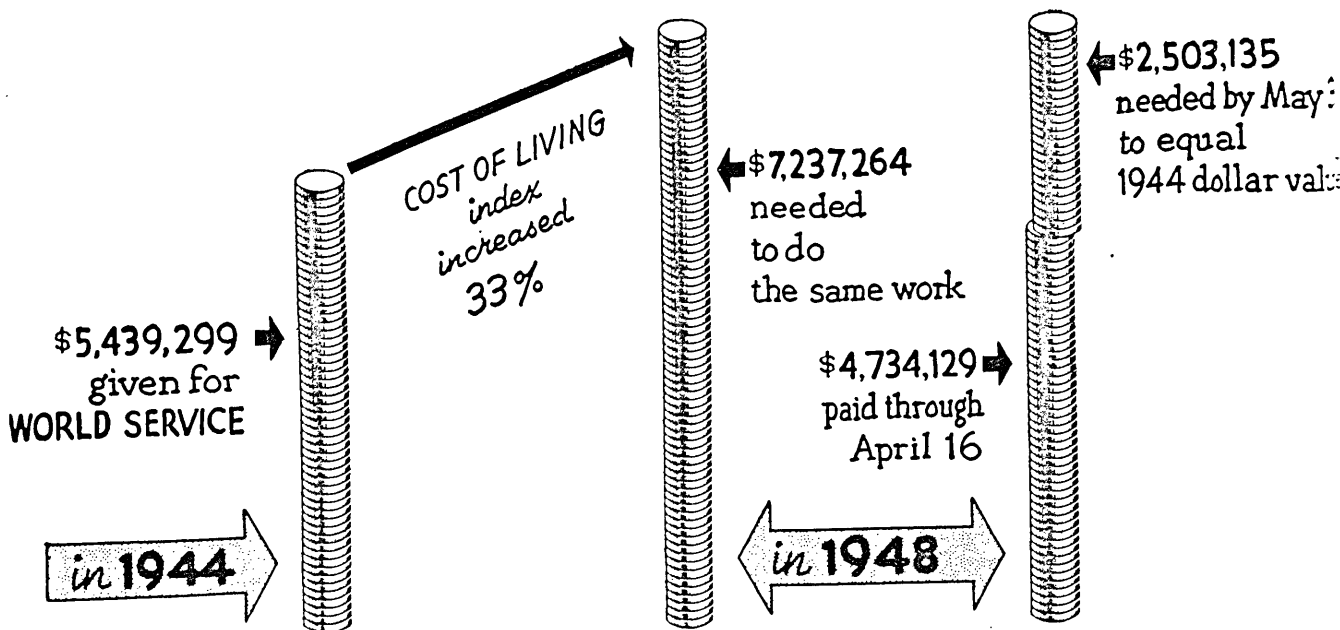
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A Factual Statement Concerning METHODIST WORLD SERVICE



World Service receipts for year ending May 31st determine next year's program.

Local church treasurers are requested to send ALL World Service money to the Conference Treasurer by May 31st.

The World Service Agencies of the Methodist Church
740 Rush Street, Chicago 11, Illinois