

Arkansas Methodist

Serving Over Three Hundred and Sixty Thousand Methodists in Arkansas

Ark. Hist. Commission
Little Rock, Ark.
State House
Commission

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

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NO. 9

Arkansas Methodist Commission Organizes

THE Joint Commission of the Arkansas Methodist met February 24 in Little Rock for its annual meeting to elect officers for the present quadrennium, hear reports of the recent Circulation Campaign, and attend to routine matters of business and policy. This commission, composed of seven ministers and laymen from each of the two annual conferences of Arkansas, acts in behalf of the two conferences in operating the official organ of Arkansas Methodism. Twelve of the commissioners were present for the meeting.

None but those who have an intimate knowledge of the various problems that harass publication editors today can understand the appreciation with which these commissioners are held by the conferences and the editors. Their judgment and mature counsel have served well to guide the Arkansas Methodist in these difficult times.

Newly elected officers to serve through 1952 include Dr. Aubrey G. Walton, Little Rock, chairman; Dr. J. W. Workman, North Little Rock, vice-chairman, and Joe S. Pierce, Searcy, secretary. Other members of the executive committee are Rev. Arthur Terry, Little Rock; J. S. M. Cannon, Little Rock, and R. J. Rice, North Little Rock.

Week Of Dedication And The Advance

THE week March 13-20 has been set apart in Methodism's calendar as the Week of Dedication. This observance represents one phase of the Advance for Christ and His Church, Methodism's quadrennial program authorized by the 1948 General Conference. The Week of Dedication will be observed in all Methodist Churches and is intended to bring Methodist people to a larger commitment of their lives, talents and means to the Kingdom of God.

Two or three observations need to be kept in mind in connection with the Week of Dedication. First of all, the spiritual tone which characterizes this observance in the local church will quite likely set the spiritual tone for the whole program of Advance in that local church. The Week of Dedication will be the first opportunity for most Methodist Churches to demonstrate their desire for an Advance. It will not be in keeping with the spirit of the program of Advance if anything but a high spiritual quality is given the foremost emphasis in this observance.

Secondly, if the Week of Dedication means what it should mean to Methodists, it will come after both the leadership and the membership have been prepared. It is quite likely that most churches are even now completing this necessary preparation. There are certain mechanical arrangements necessary for such a week of spiritual cultivation, but unless there is an accompanying expectancy, the week's effort will fall short of meaning all that it could mean to our people.

It is our opinion that the annual Week of Dedication should be the high point each year in the Advance program. Methodists, and for that matter all Christians, can advance only as far as they advance spiritually. As the spiritual content of the church is increased then the "expressional phase" and the program of the church will advance. Advance IN Christ as well as FOR Christ.

Next Sunday We Observe Commitment Day

LAST year, under the leadership of the Board of Temperance of our church, Methodism observed its first Commitment Day on Sunday, February 15th. Bishop Hammaker says, "Our Commitment Day during the Lenten season a year ago was the first time in this century that any major denomination had called upon its members and constituents to face up to the personal question of abstinence from the use of alcoholic beverages."

At the General Conference in Boston, Commitment Day, on the first Sunday of Lent, was made a part of our annual pro-



gram for each year of this quadrennium. Remembering the good that came a generation ago from the practice, especially among our young people, of signing the "pledge" to abstain from the use of alcoholic beverages, our church now takes up where it, unfortunately, left off with the adoption of the eighteenth amendment.

This action by the Methodist Church has impressed other major denominations in America and they too are leading their people in some form of decision to abstain from drinking alcoholic liquors. The Southern Baptist Church, one of the great denominations in America, adopted the name we use and that church now has a Commitment Day at which time its people sign a commitment card to abstain from the use of alcoholic beverages.

It is our definite conviction that one of the most serious threats to our American way of life, to say nothing of our moral character and spiritual development, is the deluge of drinking that has swept over our nation. Today the liquor business is being promoted by every medium of publicity possible throughout the nation by one of the most highly organized, highly paid advertizing campaigns our nation has ever known.

Commitment Day is for adults as well as for children and youth. Every right-thinking adult in our midst should sign a commitment card and try to influence every child and young person to do so.

Arkansas Keeps Its Annual Tryst With The Gamblers

THE State of Arkansas, like most of the states of the union, recognizes that gambling is morally and economically wrong and, with one exception, its laws forbid gambling of any kind, by anybody, anywhere.

That glaring, shameful, inconsistent exception is found when Arkansas, by fiat of law, attempts to set aside a recognized moral law in order to clothe gambling on horse racing, at special periods, with a form of legality and respectability. To make this moral mockery even more disgraceful to Arkansas, this special annual gambling dispensation at Hot Springs is allowed by the state because of the morally dirty dollars the state gets as its share of the spoils in this wild carousal of legalized gambling.

The major result of this attempt to temporarily repeal a moral law by legislation is the stultifying and outraging of our own conscience and self-respect. We may break or disregard a moral law but no act of a legislature or Governor can repeal or nullify a moral law.

If gambling is morally wrong, Arkansas has no more right morally to profit by the orgy of gambling now in progress at the Hot Springs race tracks than the professional gamblers, with whom it is allied there, have to fleece their victims at other times of the year by other forms of gambling not protected by law.

Arkansas discredits and degrades itself when, by its own laws, it reserves for itself and the professional gamblers with whom it is allied at the Hot Springs races, a monopoly on the right to promote gambling for profit in the state. Any money Arkansas collects by such processes is costly income. Whatever the financial gain may appear to be by such methods, in proportion to the extent that Arkansas follows such courses for profit it is evidence of a moral bankruptcy that is distressing.

"The People Rule"

IN the recent state election the successful candidate for Governor made his campaign under the attractive, impressive slogan "The People Rule." Close as the race was at times, it is altogether possible that this striking, promising slogan may have been the determining factor that marked the difference between defeat and victory.

With the voters approving, with their ballots, the candidate for Governor, who so often in his campaign gave expression to this basic principle of democracy, it is amazing to find some leaders in the Democratic party in Arkansas willing, so soon, to pass legislation that would prove that "The People (DO NOT) Rule."

In the same election that the candidate, with this captivating slogan was approved by the voters of Arkansas, the voters of Arkansas also expressed their will about another matter—Act Number 2. The proposal to limit liquor elections to the time of general elections was defeated. There is still pending in the Senate a bill that would do by legislation what the people who "rule" voted that they do not want. Fortunately this bill will come before the Senate with a "do not pass" recommendation attached.

It is evidence of the tremendous pressure the liquor forces can bring to bear on our body politic to find a bill being considered by legislative bodies of our state that so directly contradicts the will of the majority of the voters of the state as expressed by ballot only a few weeks ago. "The People Rule" and they have already "ruled" on this question.



"For Their Sakes"



By BISHOP WILBUR E. HAMMAKER

THESE three words "For Their Sakes" have meant much to good and great souls of all times. They still do in our time. How about you? Have you found them to be among the dynamic motivations of your personal thought and deed? If not, why? It is fine to read about nobility in the lives of our heroes. But to what avail our quickened emotional reactions, to what they were or did, unless we, straightway, seek to follow in their footsteps? What Washington did was grand! Our souls are thrilled by his services to his country. Right now, all America is looking back at his amazing achievements. Why did he do what he did? The biographers say: "He did it for the sake of the struggling colonists, who were climbing freedom's hill."

February was also Lincoln's month. I have often been struck by the strange coincidence that one short month—the shortest in the year—has given us our two most towering personalities. Both of them have influenced us tremendously. We never tire of their story. It holds continuing charm and challenge. Like the "Father of our Country," Lincoln lives on because he, too, found his lodestar in serving the earthly children of a great and good God and Father. His was a ministrant spirit. He spent his days as he said so often, finding means and ways to better the lot and life of his fellow-men, even the least and the lowliest of them. "For their sakes" he spent himself to the uttermost. He was evermore doing what he deemed best for them.

Where did these great souls get the pattern? In one sense, it was part of their family inheritance. The vast human family treasure consists in doing things to help others. The genius of parenthood is the passion to serve. The family, as we know it, has its origin in the willingness of parents to do for their children. The sustenance and the guidance of human offspring by those who brought little ones into this world made possible the life of the family, the tribe, the clan, the nation, the nations. The cornerstone of it all is service to the point of sacrifice even, for the sake of those who are bound together by blood.

But there is another bond that binds. It is that of the spirit. It supplements the bond of blood. It broadens the family feeling. It spreads it out over neighborhoods, over towns and cities, over the nation and the nations. It inspires us to see as God sees, to feel as His Son our Lord feels. We are taken up to a mount of vision by Him when we listen to Him saying: "For their sakes, I sanctify myself, that they also might be sanctified thru the truth." There you have the pattern for a Washington, a Lincoln; indeed, for any nobleman; for every nobleman.

The Man of Galilee made himself to be "apart" from anything, from everything that would hinder His soul. He "desired with desire" that His spirit would be free from all that would corrode or corrupt. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? The temple of God is holy, which temple ye are." Is this true? Was Paul right? Did he state sober facts when he told the Corinthians about the sanctity of Christian personality? I suspect so. I can find abundant corroborating scriptural evidence. And in the Lord Jesus, I discover the inevitable sequence, which is "the good life," for the sake of others. In and of itself holiness is a magnificent goal. But its splendor is glorified when

it is dedicated to the general weal. "For their sakes I sanctify myself." In these words, He gives us the "Open Secret" of His greatness. He could not have been Saviour had He stood on any lower ground.

This is "high ground." Yes it is the highest ground. His example and spirit summon us. Our Church is saying, too, "Come up higher." In many ways and in many areas of endeavor and experience Methodism is sending forth this clarion call as we are about to enter Lent in the year of our Lord nineteen hundred and forty-nine. I am interested in them all. My "interests" are as wide and as varied as those of the great church of which I am a humble member. In the soul of me, I answer back wholeheartedly to all of the appeals being beamed at "the people called Methodists." All of them are worthy. All of them call on everything fine and deep in my soul. In yours, too, no doubt.



BISHOP WILBUR E. HAMMAKER

But I am specially concerned in the matter of abstinence from the use of beverage alcohol. "Commitment Day" is dear to my heart. I had much to do with bringing back into the life of our Church an abstinence pledge-signing day. The one observed a year ago was the first such church-wide occasion in any major denomination in this century. That is something to ponder. It is something to sadden the soul. It is sad that we were neglectful so long. That half-century (lacking two years) is, in a very real way, a half-century of perilous neglect. Our sin of omission has cost us dearly. It has allowed a generation to grow up uninformed—unwarned. Since 1920, we have not even had the "education" incident to country-wide campaigns to make "a dry nation."

The last two and a half decades of the 19th century were packed and crammed and jammed with abstinence pledge signing campaigns. "Sign the pledge" was a mighty slogan. It resounded thruout the land year in and year out. Major denominations and all kinds of organizations were "earnestly at it." There was no "let up." It was impossible to escape the appeal. It was made an integral part of the moralization of life. This moralization was proposed as reasonable,

righteous and religious. Sound reasons were set forth for the sober life. The minds of the people—especially youth and young people—were sown down with the facts concerning alcoholic beverages. "Secular schools" and "Sunday Schools" (the term Church School was not in vogue then) were constantly warning against the dangers lying along the alcoholic pathway. The basic morality of it all was stressed and profoundly emphasized. Result: A generation at the turn of the century that had "awareness." Further result: The marvelous advances made by the Cause of Temperance in the first two decades of the 20th century.

Our apathy for the last two and a half decades has, indeed, cost us dearly. Look around and see. Listen to the chorus of voices saying: "We can see nothing wrong in our own drinking or in the drinking of others. So long as our consciences do not hurt us, it would seem that all's well." But bless your heart conscience is no discerner of right or wrong. Conscience is a voice within speaking condemnation for "wrong deeds," commendation for "right deeds." But the character and moral quality of what we do is appraised and fixed by our judgment; our belief. That is the outcome of education;—education from without, from within, and from above. Hospitable minds do not find it very difficult to discover that the use of beverage alcohol has many outcomes that indicate it is bad, not good. Its total history classifies it as hurtful, not helpful. To drink it or to serve it tends to make for spiritual damage;—very often for moral and physical injury.

Even if one is hardy enough—I almost said foolhardy enough—to believe, that he can "use the stuff" wisely and well, there yet remains the question of influence in a society where interrelationships constantly grow more closely intertwined. In these days, how true it is that "we are all members one of another!" When Paul saw it, that fact was not so crystal clear to the man of the street. Verily, "none of us liveth to himself, and no man dieth to himself." Therefore, does it not behoove us if we would follow Jesus, to think of others? What about them? What about the members of our own families? What about our dear friends and their children? What about our neighbors and their loved ones? Shall we plunge headlong into using and serving alcoholic drinks, with no care or thought about our influence on human lives? Lives that are precious in the eyes of those who love them; and in the sight of the great and good God, who is their Father and ours.

Nobody can tell what the harvest may be when he indulges himself in that which in the hands of another may steal away reason and destroy virtue. Old King Alcohol does that. He is evermore tearing down that which is true, honest, just, pure, lovely. He does it most insidiously. He is a master in illusion. He knows how to use deceit and delusion with dexterous skill. Why aid him? Why do anything to help him lure multitudes each year to shame, suffering and sorrow? If for no other reason take a stand for abstinence "for their sakes." There are so many "innocents" who do not know; who have not learned, who do not understand. "Sanctify" yourself in this area of life. Do it for "their sakes;" and for Christ's. Make March 6th, Commitment Day in 1949, a memorable one in your own life, and help make it a really notable one in the life of your Church.

CROWDED CONGREGATION BUILDS SECOND CHURCH

DECATUR HEIGHTS, Md., (RNS)—A church whose members have resolved that it shall never grow "big" will be opened here on New Year's Day.

The new church is an offspring of the Hyattsville, Md., Seventh-day Adventist church and its members are the overflow from that parent church. The Hyattsville people elected to build a new structure for part

of its overcrowded congregation rather than enlarge the building.

Their stand was expressed by the pastor, Elder Russell Quakenbush, who will serve both churches.

"Never put up a 'big' church," he said, "and don't enlarge the one you have. When you get crowded, build another church in a nearby community and let your overflow go there."

According to the Elder, big churches tend to be cold and formal. And in a small church, "all are kept

SHERIFF BOMBARDED WITH RELIGIOUS LITERATURE

ALBUQUERQUE, N. M. (RNS)—When John A. Flaska, a Democrat, was running for sheriff of Bernalillo County at Albuquerque in the November elections he promised to take some of his prisoners to church

busy."

Costs on the new church here were held down because members of the congregation pitched in on various building chores.

on Sundays—if he was elected.

Now that he's sheriff he finds he's being "bombed" with religious literature from church organizations.

"I'll have more religious literature than I need after I take office," he said, "because the denominations usually inform me where I can obtain additional supplies."

As a candidate, Sheriff Flaska pointed out that in 1937 and 1938, when he served previously as sheriff, he was in the habit of taking prisoners to church.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

EVANGELISM

The basis of Evangelism is the outgoing and redeeming Love of God, made known and made effective in Jesus Christ.

Evangelism is the proclamation and presentation of the good news of God in Jesus Christ so that men are brought, through the power of the Holy Spirit, to put their trust in God; to accept Jesus Christ as their Saviour from the guilt and power of sin; and to follow and serve Him as their Lord, within the fellowship of the Church, in the vocations of the common life.

We are convinced that the present situation in Europe and in the world constitutes an urgent call to the Church and to its members to realize that every one who has been called by the living Christ is sent to be a joyful witness to God's love and grace and to proclaim the good news of Christ's lordship and salvation to his neighbor, that is to all with whom he is brought into relationship by the circumstances of daily life.

Evangelism must proceed from the Church and must gather into the fellowship of the Church those who are evangelized. It is the work of the whole Church, but at the present time there is urgent need to recognize and to develop the special gifts of those to whom God has given the call to be evangelists as their particular vocation within the Church. We should pray for the awakening of the whole Church by the Spirit to its evangelistic responsibilities.—From Conference on Evangelism, World Council of Churches, held at Geneva, Switzerland.

SHOULD BEGIN IN THE HOME

The people of America at last are waking up to the fact that in their desire for full religious liberty they have so far exiled religion from the public schools and state universities that already two generations have grown up in an appalling ignorance of the most important truths. Nothing can be done now to change the law of any state until public feeling is so aroused that the politicians take note. Yet, after all, the lack of religion in the schools is less portentous than the lack of it in the homes of our land. When every man is a priest and prophet in his own house, America will return to God.—Presbyterian.

STEADY GROWTH

The life of fellowship with God cannot be built up in a day. It begins with the habitual reference of all to Him, hour by hour as Moses did in Egypt. But it moves on to more and longer periods of communion; and it finds its consummation and bliss in days and nights of intercession and waiting and holy intercourse.—F. B. Meyer.

THE REAL NEED

The older I grow the more certain I am that morality is dependent upon the spread of religious convictions in the government and civilization of this country.—Presbyterian Record.

TELL IT TO JESUS

*Bury thy sorrow,
The world has its share;
Bury it deeply,
Hide it with care.*

*Think of it calmly
When curtained by night;
Tell it to Jesus,
And all will be right.*

*Tell it to Jesus,
He knoweth thy grief;
Tell it to Jesus,
He'll send you relief.*

*Gather the sunlight
Aglow on thy way;
Gather the moonbeams,
Each soft silvery ray.*

*Hearts grow weary
With heavier woe.
Droop 'mid the darkness—
Go comfort them, go!*

*Bury thy sorrow,
Let others be blest;
Give them the sunshine,
Tell Jesus the rest.*

—Anonymous

In Poems With Power to
Strengthen the Soul.

SEEKERS

It isn't necessary to waste words and space in attempting to lead people to become seekers. All are seekers. This is one of the necessities of life. There are many things that must be obtained to make life worth living, or even possible. We are living in physical bodies in a material world, and bodily comforts and necessities must be sought. Money and what money can buy are necessities under present conditions. We need legitimate pleasures and wholesome recreation. "All work and no play makes Jack a dull boy." The perpetuity of health demands these things, and health is our greatest material blessing. Then, we have our families who have their material needs. This is in keeping with God's will. The Psalmist tells us, "God setteth the solitary in families." Paul insisted that he who looked not after the needs of his own family had denied the faith and was worse than an infidel.

Since by necessity, all are seekers, and since there are so many values in life to be sought, our greatest danger lies in the fact that we are likely to spend too much time, thought and energy seeking the values that contribute to bodily needs and comforts while we forget the spiritual side of life. Christ realized that danger when he warned, "Seek ye first the kingdom of God and his righteousness, and all of these things will be added unto you." This warning needs to be sounded all over the world today. We readily see how Russia has confessedly and frankly gone all out for materialism. She openly insists that these are the only values in life. What we sometimes fail to realize is the fact that hundreds of thousands of modern church members, throughout the world, and many others who make no profession of

faith whatever are as materialistic as Russia. Many consciously over-emphasize this side of life to the neglect of the other, and this is the chief danger of the whole situation. Their membership in the church proclaims the fact that they are putting the kingdom of God and his righteousness first and they will loudly assert the same by word of mouth, but their deeds belie their words. Would to God that all of us, the writer included, would take some time off to truly search our hearts to ascertain just where we stand at this point. The safety of our nation and the preservation of our way of life may be hanging in the balance here.

Why should we heed the great admonition, "Seek first the kingdom of God and his righteousness"?

The answer is obvious. Christ commands it. This is reason enough for anyone who really and truly believes in and loves Christ. As far as the heavens are above the earth so are his ways above our ways and his thoughts above our thoughts. We do not always know what is best for us, but he does. There are other very obvious reasons for carrying out the admonition, but if this were all we still could afford to do it. For, we had rather walk with Christ in the dark than to walk by ourselves in the light.

Another reason for carrying out this admonition is the fact that you will never be satisfied until you do it. Saint Augustine prayed, "Thou hast made us for thyself and we cannot rest until we rest in thee." We cannot rest in God until we are in harmonious relationship with him and that relationship comes only to those who put first things first. We never became satisfied with what we do for the Lord, but those who live close to him do

become satisfied with what he does for them. Christ came to give the abundant life, but it comes only to those who put spiritual values ahead of the material values of life. Man can't truly be man and live by bread alone. The lower animals can, but man is more than animal. He is a citizen of two worlds.

The present condition of the world demands that we seek first the kingdom of God and his righteousness. The kingdom of God is a social order in which God is recognized as Father and all men as brothers. It is simply broadening out the family circle to include the whole human family. In speaking of the kingdom of God as a family, Dr. E. Stanley Jones told of an outstanding business man. This man drove hard bargains in his business relationships every day. He took undue advantages of others and often profited at their loss. He was keeping within legal bounds and was following the custom of thousands of others. He never once stopped to realize that he was doing wrong. He was cold, calculating, and indifferent toward the needs of others. But when he went home his whole attitude changed. He was a very fine husband and father. He saw to it that all the needs of his family were fulfilled. He was kind, considerate, sacrificial and helpful toward all members of his family. Dr. Jones insisted that what the man needed to do was to broaden his family circle until it included all with whom he had relationships, at least to the point where he would deal fairly and treat all with consideration, kindness and helpfulness.

We have some problems today that are world-wide in their scope. They stem from greed, selfishness, prejudice, hatred, misunderstanding, and fear. We have our economic problem, our social, our racial, our political, our national and our international. Many of the best thinkers of our day are insisting that there is but one solution to these problems and that is the coming of the kingdom of God. Some are insisting that the ideals of the kingdom are too high, that it can never come on this earth. They seem to forget that Christ taught that it would come here. "Thy kingdom come; thy will be done on earth as it is in heaven." Surely, he did not teach the disciples to pray in a vain prayer. Then, too, if his kingdom can't come on this earth, here and now, how are we going to continue to live here? Material progress has made the world a small community. It has also placed in the hands of men the means of destroying the human family. If the kingdoms of this world, filled as they are with greed, selfishness, hatred, prejudice and fear, can't become the kingdom of our Christ, then, our situation is hopeless and our future is dark indeed.

Joshua said, "As for me and my house, we will serve the Lord." Regardless of what others may say or do, suppose you and I give God a chance. Let us determine here and now that we will seek first the kingdom of God and his righteousness." Then things will be added in their proper place.—H. O. B.

A man that hath friends must shew himself friendly . . . —Proverbs 18:24.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

EXPERIENCE MEETINGS

For many years Methodism around the world was famous for the clear-cut, oft-repeated Christian experiences of her followers. All of us older Methodists will recall the inspiration of those wonderful days. Through the camp-meetings and revivals the younger people looked forward to the experience-meetings. They inspired us to try to attain to a somewhat similar religious experience.

They were very common, not only in the revival meetings, but in the Annual Conferences and other major gatherings of the church. Till this day, blessed is the man who has experience of grace and is not afraid nor ashamed to tell it in public, or in private. The fact is, the more you tell it, the more vital it becomes. It clarifies and magnifies it to tell it.

This is true about other things, aside from the religious life. If you tell them often, and tell them clearly, they become more real and vital to you. If you have an experience of grace, live it every day and tell the world about it every time you get a chance. It will be good for you and good for those who hear you.

Let us go back to the old-fashioned experience meeting.

HOW MANY CONFERENCES?

Despite the fact that the annual conference is the basic organizational unit of Methodism, no quick answer can be given the simple question as to how many conferences there are in the United States.

The reason is that there are several ways to count. This may explain the variation in figures that you have seen.

If you mean "in the 48 states" the answer is 99 annual conferences, but this isn't quite the whole story. Cuba Conference is in the Jacksonville Area and should, of course, be counted, making the number an even 100.

But within the states there are also four "provisional" annual conferences, so-called because they have less ministerial members than the minimum of fifty required to constitute an annual conference. In addition there are three "Missions" under episcopal supervision and conducted like conferences. These are outside the borders, but are administered by bishops resident in the United States: Puerto Rico, Hawaii and Alaska.

Counting all varieties then, there are 107 conferences under the supervision of the 35 bishops assigned to residences in the United

NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. W. V. WOMACK, wife of our pastor at Augusta, is recovering from an operation in the Methodist Hospital, Memphis, Tenn.

REV. L. F. LaFEVERS is recuperating from an illness that kept him out of his pulpit two Sundays. Bro. LaFevers is pastor of our church at West Helena.

FIRE thought to have begun because of a defective flue pipe damaged the First Methodist Church of Piggott, Sunday, February 6. The fire was discovered about an hour after the morning worship service. The loss was \$2900.00 and was fully covered by insurance. Most of the damage has been repaired. Rev. W. O. Scroggin, Jr., is pastor.

WITH more than three years, to go Southwest Texas Conference has already organized nine new churches of the twenty which it accepted as its part of the denomination's goal for the quadrennium. The Advance for Christ and His Church calls for the organization of one church a day during 1948-52, a total of 1,460 during the quadrennium.

MRS. A. R. EGGENSBERGER, mother of Rev. Harold Eggensperger, pastor of First Methodist Church, West Memphis died suddenly Wednesday evening, in the home of her daughter with whom she had lived in Luverne, Minnesota. Bro. Eggensperger left Thursday to attend the funeral services held Saturday, February 16 in Luverne.

HENDRIX COLLEGE fellowship teams and Rev. J. S. Upton, professor of religion, are presenting a series of Christian vocations clinics in a third of the state's church districts. Christian vocations, including those of the minister, missionary worker in religious recreation and education are discussed before the young people of each district.—General Board of Education Campus News.

REV. C. E. WHITTEN, district superintendent of the Searcy District, writes: "Rev. H. B. Howerton, pastor of Quitman Charge, is giving up his work on account of ill health. He and his family will continue to occupy the parsonage at Quitman until the close of this Conference year. John R. Manney, a junior in Hendrix College, will supply the charge. His address is 1228 Front Street, Conway."

REV. JAMES G. SMITH, pastor of the Panguitch Charge, writes: "My charge was given a quota of \$400.00 for The Advance for Christ and His Church, \$100.00 to be paid by March 1, 1949, and \$100.00 a year for the next three years which was to be in pledged. The pastor is happy to report that the \$400.00 has been raised in cash and paid in full for the four years. The pastor gave one-tenth of the \$400.00 and did not ask a member to give over \$20.00. The amount was raised in gifts of \$5.00, \$10.00 and \$20.00 and the \$400.00 was raised in eight days and nights. The pastor is very proud of his Board of Stewards in each church."

THE Congregational Christian Church (itself a merger of denominations) seems about ready to unite with the Evangelical and Reformed Church (also an earlier merger) to form the "United Church of Christ." The Congregational Christian group recently voted for the union but with eight "interpretations" or "conditions"; and the Evangelical and Reformed Church will meet in Cleveland, O., April 20 and 21 to consider these new points. The Congregational body wants especially to be sure that "the historic autonomy of local churches" be maintained in the proposed new church. The Congregational element in the church is the lineal descendant of New England Puritanism and is strongest in that section of the country.

States.

To make the total for the entire church 62 overseas conferences should be added. These are administered by the 16 bishops whose residences are abroad. Of these conferences 15 are provisional, 7 are missions.

That makes the grand total 169.

THE Japan Christian University Foundation, of which Dr. Ralph E. Diffendorfer is president, and Dr. James L. Fieser is executive secretary, will begin on April 18 an intensive campaign to raise in the United States and Canada \$10,000,000 for the "Christian University of Japan." According to Dr. Diffendorfer, it will be a "standardizing university", setting standards for recognition and issuing academic agreements, and relating present colleges and professional schools to itself. The University will have its own campus—the site has been secured near Tokyo—and the first college will be one for the training of teachers for Japan's modernized school system. The University—first thought of as "stonement" for the atomic bomb—has the approval of General MacArthur and other leaders; and many Japanese, including members of the imperial household are contributing to the fund. The Foundation has headquarters at 214 E. 21st Street, New York City.

METHODIST MINISTER'S SON ATTAINS PROMINENCE

The *Arkansas Democrat* recently carried an article written by Roger Babson regarding the place of the Christian church in our American life. In the article he mentioned two ministers as representative leaders of the church in the nation.

Our readers will be interested to know that the Father Rex Wilkes he mentioned is the son of the late Rev. Rex Wilkes and Mrs. Rex Wilkes who now lives in Little Rock. The Rev. Rex Wilkes mentioned by Roger Babson is now Rector of Grace Episcopal Church in Baltimore, one of the largest churches of that denomination in America. Before going to Grace Church he was Rector of The Church of the Messiah in Coconut Grove, Florida. He is the brother of Rev. Jack Wilkes who is a member of the West Oklahoma Conference and stationed at Perry in the Enid District.

BISHOP SOMMER ON SPEAKING TOUR OF METHODISM'S INDIANA AREA

INDIANAPOLIS—Bishop J. W. Ernst Sommer of Frankfurt-on-Main, head of The Methodist Church in Germany, is currently on a speaking tour that will take him into all districts of the Indiana Area. From Feb. 6 to Mar. 9, the German bishop will be heard at numerous group meetings, high school assemblies, and local church services.

Bishop Sommer is speaking on invitation of Bishop Richard C. Raines and the Indiana Area Committee on the denomination's Advance for Christ and His Church. Already impressed by first-hand reports brought back from Germany by Bishop Raines, Hoosier Methodists are pledging \$120 in relief funds to each of Methodism's 320 pastors in Germany and \$60 to each of the 85 widows of ministers in that country.

Indiana Methodists are adopting Germany as their special field of interest in the overseas relief section of the Advance program and will give additional amounts to help restore and equip Methodist institutions destroyed or damaged in the war.

In the near future four Methodist ministers from Indiana will spend a month visiting their brethren in Germany and preaching in churches there.

LIFE

The young lawyer Gandhi was in Africa, when he was asked to defend one of his fellow-countrymen from India. He found the job not to his taste. "Why," he asked, "were you doing that?"

"I've got to make a living," said the culprit. "Why?" asked Gandhi.

It takes more than a living to make a man happy. For life at its best, man must feel himself as having a share in something important. In his work, man needs to feel that he is doing something that matters, that he is adding to the lives of the people about him something good.—Wesleyan Christian Advocate.

The Advance For Christ In The Church School Literature

By C. A. BOWEN, Editor, Church School Publications

THE editors of Church-school literature have been wondering whether they might not have "jumped the gun" in the Advance for Christ and His Church, so anxious were they to help forward this great movement within our communion. As they studied the General Conference actions, sent by air mail from Boston, they caught the spirit of the movement. They planned to support it fully. It was difficult to wait until all of the plans unfolded.

The curriculum committee of the general Board of Education met a few days after the General Conference had adjourned. The committee instructed the editors to open the columns of the Church-school literature to the message of the Advance. This they have proceeded to do with all the effectiveness they could muster.

The statement of faith upon which the curriculum is based had been approved by the general Board of Education. This was mailed to all bishops, district superintendents and pastors. Thousands of copies of this statement, entitled "Some Points of Needed Emphasis in Making the Curriculum of Christian Education," have been used in meetings of Church-school officers and teachers in alerting these workers to the emphasis of the Advance on our faith. It seemed significant that the statement of the faith underlying the curriculum of Christian education should be given such serious study in our churches at this time.

Wherever the leaders of the Advance have come together some Church-school editor was on hand to get information and counsel as

to how our faith in our church, our ministry, and our mission might be placed at the very center of the attention of the Methodist millions who are regular users of our Church-school materials.

Schedules for units of study are



DR. C. A. BOWEN

being arranged so that in Sunday church schools, youth fellowships, vacation church schools and periods of specialized teaching, the curriculum will be effectively related to the Advance. Suggestions for worship will be integrated into the current emphasis for the quadrennium in the same way. Teachers, counselors, officers and parents will be offered plans to be used in bringing about worthy outcomes in Christian action and commitment to Christ and

the work of the church.

An example of this may be found in the planning of certain materials for adults. As the emphasis on our faith is broken down month by month, beginning next November, courses for adults dealing with faith in God, Christ, the Bible, love, prayer, immortality, the Holy Spirit and the kingdom of God will come to 300,000 users of the *Adult Student* in their proper order.

These adult courses will be "shot through" with the same profound Christian teachings, so that wherever the men and women of Methodism use our new curriculum materials they will feel the impact of the Advance for Christ and His Church. The same might be said about plans for courses for youth, children, parents, teachers and officers. Careful planning has gone into these to make them as helpful as possible.

If the editors of Church-school literature have behaved impetuously in their efforts to become a part of this great movement, it merely goes to show that the aspirations and purposes of Methodism register quickly upon the literature of the church. These editors will undergird completely every emerging emphasis. Month by month throughout the current quadrennium more than 6,000,000 users of Church-school literature will be confronted with the transforming appeal of the Advance for Christ and His Church.

Thus, in the curriculum of Christian education, the victories of the Crusade for Christ will be conserved and new victories won as the people of God move along the path of "the second mile" in a united effort.

NEWS ABOUT HENDRIX COLLEGE

College Profile

The College Profile went to press last week with an all-girls staff. Editor of the annual co-ed edition was Dot Shaw, sophomore from Guymon, Okla., regular news editor of the Profile. Bradford Govan of Marianna is regular editor of the paper.

Miss Shaw was already experienced in make-up, copy and proof reading, and headline writing. Other members of the staff appointed by the co-ed editor were business manager, Lorraine Teague of Pine Bluff; managing editor, Juanita Lane of Conway; news editor, Barbara Noble of Little Rock; sports editors, Betty Jo Teeter of Fordyce and Donna Sue Johnson of Blytheville; feature editor, Virginia Corn of Little Rock; art news editor, Cynthia Brown of Bastrop, La., society editor, Charlotte Smith of Kansas City, Mo.; art editor, Mimi Cazort of Little Rock; circulation manager, Sue Henry of Dallas, Texas.

Special staff correspondents for the feminine edition were Marilyn Baird of Little Rock and Billie Ruth Stokes of Batesville. Mrs. Paul Page Paris, wife of Paul Paris, regular faculty adviser, was named adviser for this edition.

All plans for the paper were left entirely up to the girls' staff.

Mr. Soule at Hendrix

Carl Soule of Chicago, a secretary of the World Peace Commission of the Methodist Church made a two-day visit in Conway last week.

Mr. Soule spoke at the First Methodist Church Sunday night. On Monday he spoke to religion classes and conducted individual student conferences at Hendrix. The commission which Mr. Soule represents was created by the church in 1924. —Margaret Pullig.

Advancing Toward A Healthier World

By KARL P. MEISTER, Board of Hospitals and Homes

THE distance between the business of doctoring and the priesthood is about as wide as a scalpel's edge, said Richard T. Baker in "Let's Act Now," and he was calling our attention to the fact that there really is no distance at separating religion, health and human welfare.

"For Christ and His Church" is the theme of the daily ministry in Methodist hospitals and homes. These institutions exist as an outgrowth of a religious motive that Christ himself gave us, when he lifted high the ideal of the healing ministry. He commissioned his disciples to teach, to preach and to heal.

At the very heart of the missionary program must be the healing ministry commended and commanded by our Lord. The church will advance on the frontiers at home and abroad as it moves forward in the care of physical life as well as spiritual life.

The hospitals and homes of The Methodist Church have served with the healing Christ as they have ministered to more than a million persons annually. Investments for Christ's people in service and institutions are investments for him. The whole program of care for the ill, the aged, youth and children is his program.

Hospital service, medical care and

security for all require greatly increased facilities and personnel. Some 900,000 additional hospital beds must be provided in the Unit-



DR. KARL P. MEISTER

ed States alone. Thousands of doctors, nurses, administrators, technicians and other trained personnel must be enlisted. The church, through its agencies of help and healing, must be alert to these unlimited opportunities.

Under the legislation of the Gen-

eral Conference, the Board of Hospitals and Homes is commissioned to enlist young people for service as Christian doctors, nurses, administrators and others who will become ministers of the gospel in the healing ministry that Christ established. As truly as preachers or teachers, these two are ministers. They teach and preach, but also they heal.

Bishop Richard C. Raines tells us of a visit to Berlin and St. Mark's Church among the ruins, where he found a statue of Christ by Thorwaldsen. The arms are outstretched, but the hands are gone. And the bishop suggests that the church must now advance for Christ by providing hands for him. Methodist hospitals and homes would provide those hands!

HONORS FATHER

Mr. J. Arthur Rank, English Methodist, who in recent years has become a world figure in the film industry, has donated a library to Hua Chung University in Wuchang, China in memory of his father. British Methodism cooperates in its support. Mr. Rank, who controlled a large share of the Empire's flour milling, and Mrs. Rank were much interested in foreign missions. Their son is treasurer of the home missionary society of the Methodist Church in Great Britain and when at home personally conducts a Sun-

DIRECTORS' SEMINARS

Plans have been completed for two summer seminars for directors of Christian education in the local church. One will be held at Perkins School of Theology, Southern Methodist University, Dallas, Texas, July 12-August 5. The other will be at Candler School of Theology, Emory University, Atlanta, Georgia, July 25-August 12.

Dr. L. F. Sensabaugh, until recently director for Highland Park Church, Dallas, will serve as leader of the group at Perkins, and Miss Clarice Bowman, of the Local Church Division staff, Nashville, will lead the Candler group.

Thirty scholarships will be available for directors at each school. They will be provided jointly by the theological schools and the Division of the Local Church, and will care for room, fees and tuition.

As a part of each seminar there will be a laboratory school which will include work with seniors and intermediates and with the different age groups in the children's division.

Directors interested in attending one of the seminars are advised to contact immediately Dr. W. McFerrin Stowe, 810 Broadway, Nashville 2, Tennessee, who is promoting the two projects.

day school on his estate. His interest in motion pictures began when he sought to improve the supply of suitable religious films.

Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness.—Ephesians 6:14.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

A SPRING ADVENTURE: A TRUE STORY

By May Hoover Mumaw

Which kind of stories do you like best, boys and girls, true stories or make believes? Well, both kinds are pretty nice, are they not? My children like either kind, just so it is a story; but this one to-day is a true story.

When you were driving along a country road with Daddy, did you ever see a bunny run across the road? Probably not if you kept to the paved roads which are so full of automobiles all the time; but when you get off on a road that is but little used you have seen a rabbit scurrying across the road, frightened because you got so near to him.

Did you ever wonder how the old Mother Bunny took care of her little baby bunnies?

The other morning I was washing dishes when my little Sonny, who is five years old, came hurrying into the kitchen.

"Mother, Mother, come quick!" he shouted "I have a wonderful surprise for you."

"Yes, dear, just as soon as I finish the dishes," I replied.

"Oh no, Mother, do not wait, but come quickly. It is a wonderful surprise."

Of course, Mother left the dishes and hurried out with Sonny to see the surprise. Don't you just love surprises? Well, all mothers do, of course. As I hurried along with Sonny trying to keep up with him, I tried to guess what the surprise might be.

I guessed baby kittens, I guessed a nest of baby chickens, I guessed twin calves, oh, I guessed everything I could think of, but Sonny said each time: "No, we never had a surprise like this before."

Around back of the barn he led me, and there in a straw stack what do you suppose the surprise was? Well, I am sure you never could guess, so I will just have to tell you.

Children, there in a side of the stack was a nest of baby bunnies! Don't you wish you might have seen them? I do, I am sure.

You all know how hard the birds work to make nests for their babies. Of course a rabbit does not have wings, so can not fly here and there hunting material to make a nest for her babies, so how do you suppose a rabbit does manage?

There in the side of the straw stack was that nest, all burrowed out to keep the babies snug and warm, but of course the straw would not be soft enough for little tiny, helpless rabbits, so the straw had to have a warm lining.

The lining in that nest was of fur.

Sonny said: "Mother, Mother, where did the mother bunny get that fur to make that nest?"

Now, where could it have gotten it? Well, I should not have known had I not had the opportunity to watch a tame rabbit make a nest once several years ago.

I sat quietly by the pen and



DONKEY PICTURES

*When Mother tucks me in my bed
And I-my ev'ning prayers have said,
She makes me pictures on the wall,
And one I like the best of all,
I ask her for 'most ev'ry night—
A donkey picture that can bite.*

*He opens wide his mouth, and I
Just push my finger in. And my!
He snaps his jaws just dreadfully,
But doesn't hurt a bit, you see,
Then Mother laughs and 'fore I know
That naughty donkey's grabbed my toe.*

*I pull my foot up under me
And right there on the wall I see
That selfsame donkey laughing now,
Just 'cause I hollered, "Ow-oo-ow!"
Then Mother kisses me goodnight
And finally turns out the light.—Margaret*

Brown Elms, In Zion's Herald.

watched the old mother bunny tear fur from her own body to line the nest she was making for her babies.

Don't you think the mother bunny must love her babies very dearly to go to that trouble to make a nest for them?

I wish you all might go down back of the barn and peep into that nest full of little baby rabbits. Perhaps some day when you go to visit Grandma on the farm you will find a nest of baby rabbits. Oh, I hope you will, for it is a cunning sight.—In Exchange.

PRACTICING

By Marjorie Allen Anderson

*Up the scale and down!
Once I used to frown.
Such a bore! I wished that I were
Out at play.
Notes were funny things—
Dots with legs and wings.
I couldn't understand them if I
Tried all day.*

*Up the scale and down!
Now I never frown.
I never mind that I must practice
Every day.
Notes are fairy things
That fly on little wings.*

IN THE WORLD OF BOYS AND GIRLS

FINGER PLAY

1. This is my cupboard with doors so wide.
I wonder what's on the shelves inside?
2. Jars full of cookies, honey and jam,
3. Platters of roast beef, hash and ham.
4. There are boxes, I know, of candy too,
5. and 6. There's a little pink cup and pretty glass shoe.
I wish the doors were open, don't you?

Directions

1. Hold hands in an upright position with thumbs together and palms facing outward.
2. Clench fists.
3. Open hands and hold them in front of you, palms facing upward.
4. Place palms of hands together and hold hands in horizontal position.
5. Close one hand loosely so there is an opening to form the cup.
6. Close one hand and extend the thumb for the shoe.—The United Church Observer.

WHAT LOVE CAN DO

Little Robert had been visiting a family of cousins; and he was not anxious to leave the spot where he had been so happy. "I like to stay there," he told sister Alice, "they have such a beautiful home."

Alice was five years older than Robert, and she did not always pay much attention to what he said, but this remark seemed so odd that she closed her book and stared at him. "Did you say Aunt Emma had a beautiful home, Bob Ryerson? What a funny idea. It's just a plain little cottage."

Bob looked puzzled and did not reply.

But his sister continued: "And their furniture is really old, and some of the carpets are 'most worn out, and they haven't nice pictures like ours. What makes you think her house is so beautiful?"

Bob thought a minute before he answered: "I guess it must be because everybody is so nice to everybody else."

At first the older sister smiled, and then the color rose in her cheeks. She saw that her brother was right. A fine house and expensive furniture are not the things most important. Love, courtesy, and kindness can make the plainest home beautiful, and the lack of them will spoil a palace.—Afton Free Press.

of ten guns. The old lady, who lived alone, got out of her chair, smoothed down her dress, patted her hair, and said sweetly, "Come in."—Copied.

The senator was back home looking after his political fences, and was asking the minister about some of his old acquaintances.

"How is old Mr. Jones? Will I be likely to see him today?"

"You'll never see Mr. Jones again," replied the minister. "He has gone to heaven."

JUST FOR FUN

An Irishman, who was coming out of the ether in the ward after an operation exclaimed audibly: "Thank goodness! That's over."

"Don't be too sure," said the man in the next bed. "They left a sponge in me and had to cut me open again."

Just then the surgeon who had performed the operation stuck his head in the door and called out: "Has anybody seen my hat?"

The Irishman fainted.—Exchange.

Two ghosts heard a noise in the house just after midnight. One of them grabbed frantically at the other and whispered, "Listen! do you believe in people?"—Exchange.

A deaf old lady went to live near one of the naval ports. Shortly afterward, a battleship fired a salute

And now I've learned some pieces I can Really play.—In The Christian Advocate.

New Mission Secretary To Visit Africa

DR. EUGENE L. SMITH, pastor of St. Mark's Methodist Church, Brooklyn, N. Y., who was elected in December as executive secretary of the Division of Foreign Missions of the Methodist Church's Board of Missions and Church Extension, sailed from New York on February 28 en route to the Church's mission fields in Africa.

Dr. Smith succeeds as head of Methodism's foreign mission service the Rev. Ralph E. Diffendorfer, D. D., LL. D., who retires at the age of 70 on August 31 next. Dr. Diffendorfer is now in his twenty-fifth year as missionary executive.

Dr. Smith will be accompanied to Africa by Mrs. Smith. Their first visit will be Liberia, the oldest mission center of the Methodist Church. From there they fly to Leopoldville, Belgian Congo, and visit with Bishop Newell S. Booth, of Elizabethtown, the five major fields and conferences of the Church in central Africa: Central Congo, Southern Congo, Southern Rhodesia,

Africa, visiting Methodist work in central Africa they will go to north



DR. EUGENE L. SMITH

Angola, and Mozambique. From Tunisia and Algeria, and return to the United States in August.

Dr. Smith is the youngest man to hold so high a post in the history of the Methodist Church. He was born in a Methodist parsonage in Rockwell City, Iowa, on April 13, 1912. He was educated at East Waterloo (Iowa, High School, at Willamette University, and at Drew Theological Seminary. He has received the degree of Doctor of Philosophy from New York University and has been a member of the religious education faculty of the University. Ordained an elder in the Newark Annual Conference in 1940, Dr. Smith was pastor of the Wesley Methodist Church, Roselle, N. J., for four years and then pastor of the Emory Methodist Church, Jersey City, until 1947 when he was appointed by Bishop B. Bromley Oxnam as pastor of St. Mark's Methodist Church, Brooklyn. In the summer of 1948 he was a delegate from the Methodist Church to the Assembly of the World Council of Churches in Amsterdam, Holland.

MEETING OF UNION COUNTY SUB-DISTRICT

The Union County Sub-district of the Methodist Youth Fellowship met with the young people of the Parkers Chapel Methodist Church on February 7 at 7:30 with approximately 75 members attending.

Instead of having the program first as is usually done the business meeting was held in charge of the president, Howard Childs. Sarah Carmeron was secretary and the various churches gave their reports. The Senior group of Strong and the Junior group of Pleasant Grove won the banners.

The matter of having separate meetings for the Intermediate and Senior sub-district was discussed, but it was decided to let them have meetings together as they are now doing. Mrs. Jack Britt introduced the idea of having a small picture of Christ to carry in our billfolds. She gave information about getting them.

After the business meeting the Parkers Chapel youth gave a program. Helen Bailey and Glynn Cottrell sang, "Lord, Teach Me to Pray" and "The Holy City" respectively. Two district officers gave talks to the group about the religion of China.

The next meeting will be held at Pleasant Grove. We were dismissed with prayer. Afterwards we were invited to have refreshments in the basement of the church. — Janice Powledge, Reporter.

Nearly A Hundred Years In Arkansas

By DR. C. M. REVES, Pastor, First Methodist Church, Conway

AS we Methodist in Arkansas prepare for another advance, it is not a bad thing for us to look back a bit through a life which has recently come to the end of earthly days. Mrs. Eliza Emoline Tygart Russell, wife of William G. Russell who died in 1919, passed away on February 2, 1949, at the age of 97. She was truly a pioneer woman, the kind to which Methodism can point with pride and inspiration.

She was born on March 3, 1851, in Lonoke County not far from Old Austin in a community from which some of our best people have come. In 1870 she married and began with her husband the heroic struggle which makes the memory of her a priceless heritage to her family and to all who knew her.

One of her sons, Mr. H. D. Russell of Conway, uses the following words as he recalls the spirit in which she lived: "I have heard my mother tell many things about her early married life, and some of these things I remember very well. She and my father had fifty cents and a chopping ax when they got married.

They went into the forest and hewed out a home, one small room with a lean-to side room. The floors were split logs, boxes and sawed blocks served as chairs and the tables were of split logs.

"They worked hard together," goes on the son in his recollections, "to make a living. My father was an expert with an ax. He could cut down a tree with his ax about as quickly as one could be cut down now with a saw. As children were born, and they came fast, the house had to be enlarged to take care of the family, so that we lived, when I was born, in a big double log house with a hall and with several side rooms."

The Russell family moved from Lonoke county to White county in 1912 and located at El Paso, where the father died seven years later, leaving the mother to live a widow for 30 years. At her death Mrs. Russell was a member of Sixteenth Section Methodist Church to which she had belonged for many years, and it was in the cemetery at this church that her body was laid to rest by the side of her husband.

Mother Russell gave birth to 12 children, 7 of whom survive her, four sons and three daughters. They are: T. W. Russell of Old Austin; W. T. Russell of North Little Rock; F. A. Russell of El Paso; H. D. Russell of Conway; Mrs. Betty Fiddler of Vilonia; and Mrs. O. C. Neal of Redfield. At her death she could count in her family 32 grandchildren, 35 great-grandchildren, and 36 great-great-grandchildren.

Speaking with enthusiasm of the religion of his parents, the son whose words have been quoted above said: "Both my father and my mother were staunch Methodists. Our home was always headquarters for the preachers and their families (I mean families of 3, 8 and maybe 10 children) from Friday afternoon until Monday morning. Fasting, prayer and class meetings came on Saturdays, and Sundays were the big days. We sometimes had as many as 50 for Sunday dinner. My mother always greatly enjoyed these occasions. She was a good cook and made the best biscuits and black-

berry cobbler ever.

"As to their religion, father and mother were the shouting kind of Methodists. They got happy at all services and manifested their joy in shouting. They held family prayers each evening before retiring. Both were great singers. They were old fashioned in their religion. I do not say that theirs is the only kind that will take one to heaven, but I sincerely hope and pray that when I am called to go I shall be as ready to meet the Lord as I feel they were."

God be praised for such souls as this good woman has been. Let us as Methodists advance, even as is proposed in the Advance for Christ and His Church, but let us be certain that we do not leave behind, as we go, the spirit of such a Methodist as Mother Russell has been. We shall need in the days ahead what she and other Methodists of the early days in Arkansas had in such abundance.

Supplemental Report Of Circulation Campaign

This report carries only subscriptions received since last report, together with present charge totals of charges reporting additional subscriptions. It carries also present district totals.

Charge and Pastor	New Renewal	Present
ARKADELPHIA DISTRICT		
Present District Total 1176		
Hot Springs:		
First Church, F. A. Buddin	2	65
Pullman Heights, H. R. Holland	1	39
CAMDEN DISTRICT		
Present District Total 1701**		
Camden, First Church, W. Neill Hart	2	190
Chidester Ct., Joe H. Robinson	1	31
Magnolia Ct., C. B. Harris	1	6
Norphlet, W. I. Small	3	35**
Thornton, George C. Bailey	1	43**
LITTLE ROCK DISTRICT		
Present District Total 1789		
Little Rock:		
Henderson, Kirvin A. Hale	1	73**
MONTICELLO DISTRICT		
Present District Total 1077**		
Dumas, Louis W. Averitt	1	76**
Fountain Hill Ct., J. C. Van Horn	1	49

Charge and Pastor	New Renewal	Present
Lake Village, J. Ralph Clayton	1	27**
Wilmar Ct., Harold Scott	1	21
PINE BLUFF DISTRICT		
Present District Total 1209		
Good Faith, K. K. Carithers	1	10**
Pine Bluff, Lakeside, Otto W. Teague	7	115
PRESCOTT DISTRICT		
Present District Total 890		
Okolona Ct., C. D. Meux	10	62**
TEXARKANA DISTRICT		
Present District Total 1183**		
Richmond Ct.	1	7
BATESVILLE DISTRICT		
Present District Total 1167**		
Mountain View, Maurice Lanier	1	23**
Weldon-Tupelo, Harold S. Bailey	1	37**
CONWAY DISTRICT		
Present District Total 1601**		
Belleville, Billy V. Dennis	1	4
Dover-London, Uriah Smith	1	33**
Greenbrier Ct., Harry W. Huntsman	2	12
Morrilton:		
Circuit No. 1, Norris Steele	1	4
Circuit No. 2, Paul Dean Davis	1	14
FAYETTEVILLE DISTRICT		
Present District Total 1395**		
Fayetteville, Central, D. L. Dykes, Jr.	1	216**

Charge and Pastor	New Renewal	Present
FORT SMITH DISTRICT		
Present District Total 1784**		
Fort Smith:		
Midland Heights, W. A. Downum	1	45
Ozark, David P. Conyers	1	60**
East Van Buren, Floyd G. Villines	1	77**
HELENA DISTRICT		
Present District Total 1454**		
Brinkley, Jesse Johnson	1	85**
Elaine, R. O. McRae	3	17
Forrest City, Horace M. Lewis	1	180**
JONESBORO DISTRICT		
Present District Total 1604**		
Caraway, Raymond Krutz	1	31**
McCormick, T. B. Parmenter	2	14
Weona-Centerview, M. A. Graves	1	19
Wilson-Marie, H. Lynn Wade	6	59*2
PARAGOULD DISTRICT		
Present District Total 1082**		
Biggers-Success, H. H. Griffin	1	27**
Strangers Home-Clover Bend,		
J. W. Simmons	1	15
SEARCY DISTRICT		
Present District Total 1190**		
Cabot, C. W. Good	1	52**
Friendship, R. A. Bevis	1	6
Kensett, Frank M. Stage	2	39**

THERE ARE NEW IDEAS ABOUT LEPROSY

By EUGENE R. KELLERSBERGER, M.D., D.T.M. and H.
General Secretary, American Mission to Lepers

IN recent extended visits to Mexico, parts of Central America and the West Indies, South America, Africa, Franco, Hawaii, the Philippine Islands, China, Siam, and India, in the interest of leprosy work established and supported by Protestant church missions, it was natural that the most varied attitudes and policies were encountered. In some places deplorable conditions were found, resembling those of the Middle Ages in their crudity and injustice. In other areas progress



DR. E. R. KELLERSBERGER

was evident that gave promise of a new day for the victims of Hansen's Disease. With few exceptions governments are showing more signs of interest in and concern about leprosy. Some indeed are beginning to integrate it into their general public health programs and are training specialists for the work, as well as carrying on mass education as regards leprosy. This was particularly true of Brazil, where remarkable progress has been made. There the problem is considered a national one, and has become the burden of the Federal Government, the various State Governments, and groups of intelligent citizens, especially the well-known Federation under the guidance of Senora Eunice Weaver and others.

Old Conceptions Dying

The old conception that all leprosy patients are alike, no matter what type of the disease they have, is dying out gradually. The dictum that the fate of such a patient is irrevocable is also gradually being replaced by a more intelligent and humane conception. The colossal ignorance and unreasonable fear on the part of the laity and the general indifference on the part of the medical and nursing profession are also undergoing a change. Revolutionary world conditions, a much smaller world, new emphasis on geographic medicine, speeded up communications, and propaganda by such international organizations as this Mission, the Mission to Lepers (London), the British Empire Leprosy Relief Association, governments, and other kindred organizations is giving this ancient and hitherto tabooed world problem the publicity that it deserves and needs.

Clinics for Early Cases

Up to now most attention has

been directed to the care and housing of the advanced, incurable cases. This work has been the task of high-minded, practical Christianity. But too often lurid pictures of maimed men and women and caricatures of children are flashed before the eye in word and picture—till the average person actually believes that all those who have the misfortune to contact leprosy are thus maimed. Fortunately the large majority of cases are very different and never reach this tragic point. None of them need to reach it provided we do our share to prevent it or treat the disease early. We now believe that only certain types of leprosy are infectious—perhaps 35 to 45 percent—and that the remainder are resistant cases who tend to become arrested cases. Such cases should not be segregated in the usual sense of the word nor treated as "dangerous". Herein lies the great injustice as regards leprosy, which has meant the ruin, social ostracism and tragic death of countless of innocent victims of a disease that can easily be prevented and that is actually less infectious than most diseases.

Early cases of leprosy (like early cases of tuberculosis, syphilis, or other diseases) can be safely treated and controlled through dermatological dispensaries or clinics. Family contacts can be studied through follow-up workers just as in many other public health projects. Under favorable conditions leprosy, like tuberculosis, tends to arrest itself spontaneously. However when we stigmatize every person with even a single suspicious spot we have deprived him of his fighting chance to get well and to avoid the crippling or disfiguring progress of the disease. We must train men and women who have a special knowledge—leprologists; and this means that they must be dermatologists and neurologists, for leprosy is essentially a skin disease and a nerve disease; other manifestations are secondary to skin and nerve injury.

In the Republic of Brazil, under the expert direction of such leaders as Dr. Ernani Agricola, federal government director of the Anti-Leprosy Campaign and other recognized leaders, the new conception is being remarkably put into practice. Research Institutes are doing important work. Over a hundred leprologists and many other workers have been trained. There are well-equipped "colonia agricola", especially for the earlier and infectious cases. There are also special sanatoria for the city type of patients, for people able to pay, for the insane and criminal types (I saw 15 murderers with leprosy behind bars) and the maimed types that should not be mixed indiscriminately with other cases. Then there are the preventoria, or "educandaria", where children who cannot be placed in homes are cared for from birth up to fifteen years. Finally, there are the dispensaries or clinics (central and regional) where people suspected of leprosy can receive advice and, if necessary, treatment, without being branded as "lepers".

Gradually this new conception is spreading over the world. Though the Brazilian plan is unique in its extent and size, India may soon become a close second. Here more than anywhere else in the Orient

both the government and social leaders are showing interest and concern. Several of the world's best leprologists did their first work in India. This is no doubt due to years of excellent British medical service and large missionary participation and the intelligent well-trained Indian medical service of today.

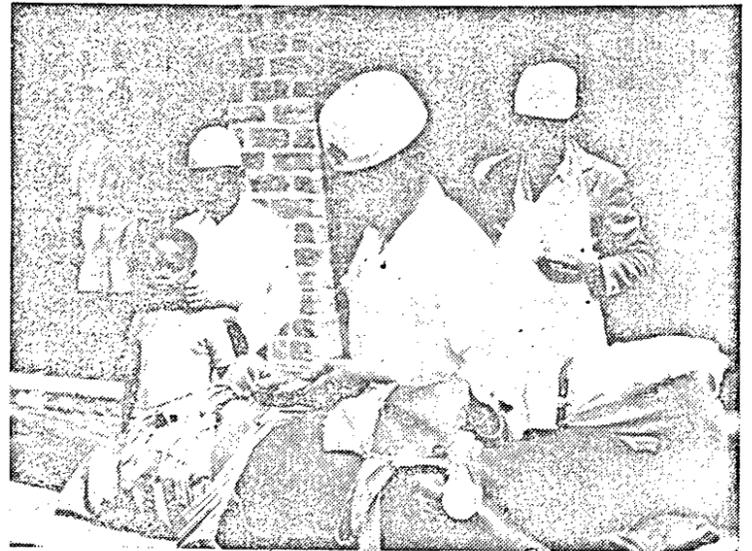
Home Segregation and Children

Many of the individuals who are met in clinics can return to a normal life in society. Sometimes they are advised that "voluntary self segregation" is to their interest and that of their family, and that they do not need to live in an institution or even a colony. Such a policy means economy to governments; and the money there saved is better used in a general public education about leprosy like that for tuberculosis, syphilis, cancer, etc. The conscientious carrying out of such a policy is the key to the solution and prevention of leprosy and especially to its spread through families and family groups. Christian missions have here an open door over the world to do a constructive

public opinion, or an intelligent acceptance of facts as they are. Indiscriminate segregation, which consists in putting all cases of leprosy behind barrier such as a high stone wall or a high wire fence, is inexcusable and cruel. A similar method is that of dumping them in some out of the way inaccessible spot with primitive living conditions and corrupt administration; or worse still exiling them on an often useless or barren island. This is a first class crime against innocent victims of a disease and quickly defeats its own purpose. All archaic and primitive laws on the statute books of governments should be rewritten, after being carefully studied by a group of experts, in accordance with later medical knowledge and progress and in harmony with the common law of justice and mercy.

Good and Bad Colonies

On our tour we found some places that were a disgrace to humanity. On one such island—a sandy marsh—on the African Coast a Mission doctor strongly recommended to a government that the colony be



Hospital assistants give injections of Chumalga oil for leprosy, Kapairgra Leper Colony, Belgian Congo.

and practical piece of Christian preventive medicine.

The emphasis should rightly be placed on the infectious or leptomatous cases and on a study of the family groups of such cases. Fortunately leprosy is not inherited, but men like Dr. Robert Cochrane, with large experience for years in India with child leprosy, believe that some 80% of all cases are contracted between the ages of five and fifteen years. This is the most susceptible age, and when most close contacts take place. Therefore, since a specific medical cure is still lacking, the logical step is prevention in children.

The above plan is very different from institutionalizing or hospitalizing all cases of leprosy regardless of type. Only the dangerous group is placed in agricultural communities where a more normal existence can be followed, even to the establishment of family and social life and the gaining of a livelihood.

Forced or indiscriminate segregation of all cases of leprosy is a thing of the past, defeats its own purpose, and is a gross injustice. In its place we must put "selective segregation". This is a voluntary segregation or "self-segregation" or "separation", that follows a healthy, intelligent,

moved to the mainland. The inmates were dying and new cases were refusing to go there. This request has finally been complied with. In Nigeria, the British Government has admitted the failure of force segregation and is following the system of selective voluntary segregation, backed up by local authorities and a growing public opinion. I shall never forget my visit to the East Gate Asylum, Foochow, Fukien Province, China. Here about 150 men, women and children lived behind a stone wall in a small area. Sanitary and other living conditions were beyond imagination and medical and physical care was almost absent. The inmates begged on the streets for their living. I am happy to say that conditions are now being improved in that sad place. In marked contrast were the clean, beautiful grounds lovely homes and other buildings of the 500 cases in the Chiangmai Leprosarium, Siam, where segregation is voluntary and, though the place is an island somewhat too isolated and not large enough for a farm colony, there is in no sense of exile or imprisonment.

The marked success of missionary leprosy colonies is attributable to

(Continued on Page 9)

On A Wide Circuit

By W. W. REID

Gambling By Any Other Name . . .



THE blight that gambling leaves upon the gambler the loss of money—though that may indeed be serious. But the mental anxieties created, the attitudes of mind developed ("something for nothing," "only a fool will work"), and the anti-social complexes grown, combine as a moral and spiritual—as well as an economic—hazard, not only for the participant, but for his family, his associates, indeed for his community. The law is now usually on the side of the teachers of morality in proscribing gambling, in punishing those who run institutions of gambling . . .

And yet, so profitable is gambling to those who lure the victims of the disease (for are not gamblers really emotionally and mentally ill?) into new varieties of chance, that the law does not seem to have time to adjust its regulations to cover them; and so subtle are some of the schemes themselves that one scarcely recognizes them for the gambling they are. They have all the moral, spiritual, and mental hazard of gambling even if not the economic hazard.

In my home community, from which by law the state has banished the once-profitable large-scale bingo game, there has been considerable newspaper and other agitation to legalize bingo (or some similar "game") to be run by churches and charitable institutions only; as if the end of charity justified the means of gambling; as if religion could stand on a lower moral plane than could other phases of man's life! And we are told, too, that lotteries for churches or charities should be legalized because of desirable objectives.

Not so long ago, we had "bank night" in the motion picture theaters of many states. This, indeed, was an insidious form of gambling, designed to draw millions into theater

attendance—sometimes with and without the "skill" of completing advertising jingles.

Today we are in the midst of another gambling craze—the "give-aways" on the radio. The motion picture people estimate that theater attendance—noticeably decreasing lately (many say because of the poor quality of pictures and wornout themes)—is deeply cut into by the millions who stay home at night waiting for the phone to ring from a radio station and make them rich. And now we hear the motion picture people are going to circumvent some laws, if possible, and give moviegoers chances on government bonds and probably some jingles as well.

But whatever the scheme, and whatever the aim, and however slow public opinion and law may be in catching up, such attempts are nothing more or less than gambling. No true church, no worthwhile charity can be built on gambling; and neither can the motion picture industry nor the radio industry. Any institution, or art, or industry that allies itself with gambling will sooner or later fall into disrepute.

Let us applaud—and do all in our power to support—the Northern Baptist Convention's radio committee in its appeal to the industry to stop radio gambling and "to give more attention on Sunday nights to good music, creative educational features, variety programs which will help develop the basic institutions of American life, including that of religion; to ease its apparent frenzy over dollars, soap and cigarettes, sponsors and advertising agencies, and give America a little peace and quiet in attractive packages on Sunday night, such as concert hours slanted in the direction of those millions of families which will turn on their radio sets again if they can be assured that the investment of time will pay good dividends."

The committee also urges that commercial sponsors be encouraged to support such programs on Sunday night as "The Greatest Story Ever Told," "making Sunday night a great enriching experience."

THERE ARE NEW IDEAS ABOUT LEPROSY

(Continued from Page 8)

the fact that the unselfish, Christian motive back of this service attracts those needing help; there are no more grateful patients than those with leprosy. Invariably, in our visits to well run voluntary settlements we found waiting lists begging to be admitted. On the contrary, where there was an indiscriminate "dumping" of all cases in some isolated spot, with no continuous loving oversight, the effort usually ended in failure; the cases that usually needed to be encouraged and separated remained in their villages and continued spreading the disease through their children and family. Only the "burned out" cases—hopeless and abandoned and often beggars—remained and expected to be fully taken care of. They monopolized attention and much needed funds while the real problem was unsolved.

Classification Important

Far too little attention is being

paid to the most important need of a classification, treatment and prognosis based on clinical, bacteriological and pathological findings. In some government and mission colonies that we visited there was no effort made to separate the mild cases from the infectious, open ones. The mutilated victim, so discouraging to the hopeful cases, was always in evidence. We agree that these outcasts of humanity rightly deserve our help and sympathy, but they are only a small percent of those with leprosy. Limiting our attention to them does not solve the problem of leprosy in thousands of others, nor does giving alms to a beggar really salve our conscience or give us virtue before God. In a small modest colony, in the midst of the equatorial forests of the Belgian Congo, the three groups above described were neatly put in separate villages, and the children of the infectious cases were being kept in supervised homes. Mild cases living in nearby villages were treated at the general dispensary—generally in the skin clinic. More and more we recognize the necessity of this di-

vision. In some of the "asylums" I saw in China, where there is no real medical supervision or treatment, any classification of cases or grouping by types was of course wholly absent. In Purulia, Central Province, India, I found two doctors, British and Indian, doing excellent work; even using a microtome for data for classification, treatment and prognosis. This is one of the oldest, largest and best leprosaria in India, founded by German Lutherans, now directed by a British mission and supported by our London parent-body.

The modern and intelligent concept of the successful treatment of leprosy implies the following: a

restudy of all laws concerning leprosy; training of adequate personnel, medical, nursing and administrative; a national campaign of publicity; voluntary segregation resulting from cooperation between patient and doctor; creation of farm colonies for infectious cases; creation of special colonies or homes for insane, criminal, badly mutilated or hopeless cases; provisions for children and families of those with leprosy; diagnostic and treatment clinics and consulting clinics for early cases of mild types; increased interest and knowledge among Christians and especially missionary workers about this needy and Christ-commanded work.

"Seek... Knock... Ask—
and it shall be opened unto you"



WEEK OF DEDICATION

March 13-20, 1949

In the words of Bishop Paul B. Kern, vice-chairman:

"When Methodism goes to its knees something big and tremendous will happen to us and the world."

Millions of Methodists are being called to their knees in our "Week of Dedication," March 13-20. What a great spiritual experience this will be.

Methodists rededicating their lives to Christ and His Church. Methodists searching their souls prayerfully for strength to face the task ahead. Methodists giving of their substance that our world mission may minister to those less fortunate than we.

This is an unusual undertaking. There will be no quotas to be met. No credits received. No thought of self as we give ourselves to Him.

ADVANCE . . .
For Christ and His Church

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

Mrs. E. D. Lewis in Training School

Mrs. E. D. Lewis, now of Virginia, is to be in the North Arkansas Conference for twenty First Series Training Schools, offering chiefly the course on Lesson Materials. She began her work in the Jonesboro District at Joiner on Sunday February 20. The following is her schedule for the first seven weeks:

Feb. 20-22, Joiner; Feb. 23-25, Luxora; Feb. 27-March 1, Manila; March 2-4, Monette; March 6-8, to be arranged; March 9-11, Whitton; March 13-15, Trumann; March 16-18, Hickory Ridge; March 20-22, Piggott; March 23-25, Boydsville; March 27-29, Knobel; March 30-April 1, Black Rock; April 3-5, Ravenenden Springs; April 6-8, Mammoth Spring.

The last three weeks of the program is yet to be worked out and will be announced soon.

It is hoped that churches near enough to take part in these schools will take this special opportunity to get better training for the work.

Miss Sue Mann in May Training Program

The services of Miss Sue Mann, now employed by the General Board of Education, have been secured for the month of May. She will be working in First Series Training Schools during the entire month.

The plan of our Conference is to place these special training opportunities within reach of as many of our small churches as it is possible for us to provide with the resources available.

The name of Rev. J. J. Clark, Greenwood, should have appeared in the list of persons attending Minister's Week at Southern Methodist University. We regret this error.

Rev. James S. Upton has recently been certified for an additional training unit, Religion in the Bible, First Series.

Miss Foreman Completes Work in Conference

Miss Lucy Foreman of Nashville, Tennessee, has completed a period of work in training schools in the North Arkansas Conference. She came to the Conference in January and taught in the Harrison School, Jan. 9-14. Since then she has taught in the following First Series Schools: Heber Springs, Clinton, Plainview, Walnut Ridge, Gilmore-Turrell, Brinkley, West Helena, and Weiner; and the Searcy and Jonesboro Second Series Schools. The reports coming to our office indicate that she has rendered an excellent service in these schools.

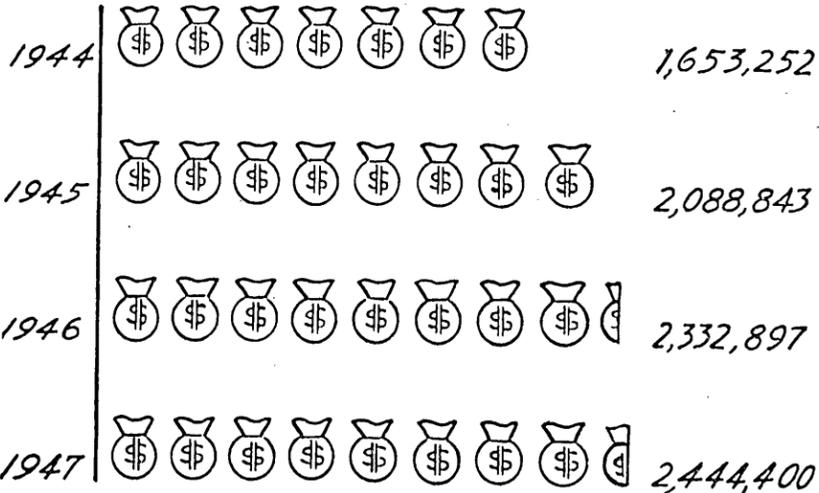
Conference Vacation School Clinic

Plans have been completed for the Conference Vacation School Clinic to be held at First Methodist Church, Conway, March 4-5, Friday and Saturday. The following are the units to be used and the leaders for each unit.

Kindergarten, The World About Us, Miss Rosemary Roorbach, Nashville, Tenn.

Primary, Outdoors in Palestine,

The Church School Supports World Service



Used by courtesy of The Church School

Mrs. Waldo Wettengel, Rush Springs, Okla.

Junior, The People Who Lived in Jesus' Day, Miss Mary Shipp Sanders, Denton, Texas.

Intermediate, O Come, Let Us Worship, Mrs. C. B. Nelson, Little Rock, Ark.

Each district of the Conference has been invited to send a team of four workers to be trained as the district team to conduct vacation school institutes in their respective districts. There will be a few additional persons in the Conference Clinic.

Make Plans For Vacation Church School

It is now time to make plans for your Vacation Church School. Since Annual Conference does not meet until June 15 most of our churches can have their Vacation Church Schools before that time. Get your text materials early. We have a large number of each of these texts, which we have listed above and we are suggesting for use this year. Should your church want us to send copies of these to you please let us know. Please send a money order or check with the order. We do not want to keep records on handling these materials when we have limited help to do the work. These materials are 50 cents per copy for each of the four books. We have gotten these on consignment so as to be able to supply churches that want them.

Enrollment and Attendance Campaign

We hope you read the report last week in the Arkansas Methodist with reference to plans for the enrollment and attendance campaign, April 3-May 8. This is not to be a new program, but is only a period of special emphasis on the kind of work that should be going on in our Church School all the time. This Conference-wide effort is an attempt to put the force of all our workers back of the movement at one time. It will take no new organization. It is an effort to put to work the organization we now have in our local churches.

Each local church should have a good list of prospective members for the church school. Now is the time to build that list. How many

members of your church are not enrolled in the Church School? Do you know? Is it important that church members be members of the Church School? How many unchurched people in your community not in any Church School?

This should be a time for organizing the work of the Nursery and Adult Home programs, where churches do not have a Nursery Home Visitor, or Adult Home Department.

If the Church Schools of the North Arkansas Conference would enlist ten new members per school on an average the total would be over five thousand. The bringing of five thousand more people into a program of Christian teaching would be a great ADVANCE FOR CHRIST AND HIS CHURCH. Will your school seek to do its share of so great a job?

Letters are going out to Church School superintendents asking for the cooperation of schools in this program, with report cards to give our office the answer of your schools to this program.

Reports are to be made on April 4 and May 9. The results of these reports depends upon the loyalty of the leaders in each Church School of the North Arkansas Conference.

Church School Enrollment Goals

We are asking Church Schools to take as their enrollment goals the number as reported to the Annual Conference last October. A Church School can find the suggested goal by finding in the Conference report the total enrollment reported last fall. It is our hope that many schools will increase for themselves that goal. There may be a few places where conditions have so changed that such a goal is a little high, but only a few churches would find such a goal impossible to reach.

Camping Conference To Be Held

A conference-wide camping conference is to be held at Conway on Monday and Tuesday, March 28-29. Each district will be given a quota of delegates to this meeting, depending on the camping program of the district.

The purpose of this meeting is to give help to the persons who are to be the leaders in the district camp and assembly programs to be conducted this summer.

The plans now indicate that there are to be about twenty camps and

ADULT CLASSES CHALLENGED

Nashville, Tenn. — The 2,000,000 members in the 80,000 adult classes in Methodist Church Schools are challenged by the Department of Christian Education of Adults, General Board of Education, to double their last year's World Service offering of a million dollars.

World Service should be the "special" for adult classes during the Advance for Christ and His Church set up by the Methodist General Conference for the quadrennium 1948-52. Through the fourth Sunday World Service offering in the church school, members of Methodist adult classes contribute to the healing, preaching and teaching mission of the church at home and abroad.

Doubling last year's contribution to World Service by adult classes could be done and should be done, thinks the Rev. M. Leo Rippey, director of the Adult Department. He pointed out that if the membership of adult classes would contribute an average of ten cents per member each fourth Sunday during 1949, the offering would amount to \$2,400,000. He stated, further, that if the membership of adult classes should contribute to World Service an average of 25 cents each per fourth Sunday, the amount for the year would approximate the total World Service offering for 1948.

Beneficiaries of World Service are: Board of Missions and Church Extension, Board of Education, Board of Temperance, Theological Schools, Board of Pensions, Board of Lay Activities, Board of Evangelism, American Bible Society, Commission on Ministerial Training, Board of Hospitals and Homes, and Commission on World Peace.

assembly programs this summer.

Conference Youth Assembly, Conway

The Conference-wide Youth Assembly for older youth is to be held at Conway, June 6-10. Rev. William F. Cooley of Russellville is to be the inspirational speaker for this assembly.

The courses and instructors have been selected and plans are being completed and announcements by the youth leaders of the assembly should be made at an early date.

This is the assembly that is the conference-wide meeting of youth for the purpose of selecting leadership and making plans for the annual year around youth program of the Conference. Each local church should have at least one delegate in this assembly. No quota is being given a local church. The age range limits the number able to attend. Persons who are in the age range of 17-23, or who are high school graduates at sixteen, are within the age range. Should a church not have a person in this age range such a person may send a local M. Y. F. officer who is sixteen even though that person is not a high school graduate.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

SOUTH CENTRAL JURISDICTION MEETING

The South Central Jurisdiction meeting was held at First Church, Tulsa, Oklahoma, February 14-17, and presided over by Mrs. C. A. Barr, president of the Jurisdiction. Other Jurisdiction officers were Mrs. W. C. House, Vice-President, Mrs. C. T. Schaedel, Recording Secretary, and Mrs. H. E. Werner, Treasurer. They were assisted by the eight Secretaries of Lines of Work in the Woman's Division.

The attendance was very good, the guest speakers were well chosen and brought challenging messages to the delegates and visitors. The theme of the Conference, "Forward Through Faith," was so emphasized throughout the whole program that all were made to feel anew the impact of this great Christian principle.

Mrs. C. A. Barr directed this wonderful Jurisdiction meeting in a way that proved that she was thoroughly at home in the field as Jurisdiction President, and was also thoroughly familiar with the whole work of our great Division of The Woman's Society.

We will have more about the details of the Conference in later issues.

WALDO W. S. C. S. HAS PROGRAM ON "ADVANCE FOR CHRIST"

One of the most outstanding meetings of the Waldo W. S. C. S. held this year was the "Advance For Christ" program presented Monday afternoon. The worship center was arranged with pink camellias in the background. Tall white tapers were lighted as the four points of the Advance Program were given.

The meeting was opened by the president, Mrs. J. W. Rhea who talked on, "The Advance For Christ—The Second Mile." Mrs. Glen Boswell played soft music on the piano for the silent meditation which followed. Mrs. Otis Fincher, leader for the day and the others taking part on the program wore white choir robes. Mrs. Fincher discussed "Our Gift—A Commitment to the Four Point Program of Advance" after which Mrs. C. L. O'Daniel gave the invocation.

Mrs. J. W. Herrin gave two musical numbers. Mrs. Fincher then presented Mrs. George Kitchens who gave Goal No. 1, the topic: "Prayer for an all-inclusive Membership—Every Woman of the Church a Member of the Woman's Society of Christian Service." Goal No. 2 was presented by Mrs. Allen Fincher, her topic being, "Prayer for a Whole-hearted Outgoing of our Best, and Every Methodist Woman Studying, Giving, Building and Praying for a World Christian Community." Goal No. 3 was presented by Mrs. J. W. Mann, her topic being "One Thousand Missionaries, Deaconesses, and other full-time Christian Workers to help meet the Needs of the World." Goal No. 4 was presented by Miss Bernice Dickson on "Prayer for Increased Giving of Thirty Three and One Third Per cent to the work of the Woman's Society of Christian Service."

The group sang in unison "Ad-

ANNUAL MEETING OF WESLEYAN GUILDS



MRS. ALMA RILEY

Mrs. Alma Riley, Houston, Texas, Jurisdiction Secretary of the Wesleyan Service Guild, South Central Jurisdiction of the Methodist Church, will be guest dinner speaker at the annual meeting of the Guilds in Arkansas, March 12, 1949. The annual meetings of North Arkansas and Little Rock Conferences will be held on March 12 and 13. North Arkansas Conference at Gardner Memorial Church, North Little Rock and Little Rock Conference at First Methodist Church, Little Rock. A joint dinner meeting will be held at the Marion Hotel on Saturday evening at 6:30 p. m. All Guild members throughout the State are invited. Those in North Arkansas Conference will immediately make reservations for the dinner with Mrs. Daniel Schaber, 310 Maple Street, North Little Rock, and those in Little Rock Conference with Miss Ollie Hall, 1318 South Woodrow, Little Rock, Arkansas.—Hanna Kelly and Mrs. James T. Burkett, Conference Secretaries of the Guild.

MORGANTON ORGANIZES NEW SOCIETY

A Woman's Society of Christian Service was organized February 9, at Morganton, in Van Buren County. Miss Grace Badgett, Rural worker for the County and Mrs. H. H. Fulbright, district Promotional Secretary, presented the work of the Woman's Society and gave instruction on organization.

The following officers were elected: President, Mrs. Beulah Hutchinson; Vice President, Mrs. Faye Thomlison; Secretary, Mrs. Reba Fulks; Treasurer, Mrs. Effie Neal, and Children's Work, Mrs. Pearl Nix.

Twelve members joined in the initial meeting. Rev. Otis Cleaver is the pastor of this church.—Reporter.

ance O Church of God" after which Mrs. D. C. Perry gave the closing prayer.

Following the program a social hour was enjoyed. The tea table was centered by a profusion of yellow jonquils and lacy fern flanked on either side by crystal candelabra holding tall white tapers. Mrs. Joe Elcan and Mrs. Glen Boswell presided at the silver service, and were assisted in serving by Mrs. T. H. Jones, Mrs. C. B. King and the officers of the W. S. C. S.—Reporter.

One of the greatest labor-saving inventions of today is tomorrow.—Vincent T. Ross, Irish Digest. (Dublin)

CONWAY DISTRICT MEETING

The Conway District W. S. C. S. will meet at Plummerville, March 10th, beginning at 10:00 a. m. There are so many important things before the Woman's Society at this time, they are very anxious that the meeting be well attended. There will be a "School Girl Lunch."

KEO WOMAN'S SOCIETY

The parsonage at Keo needed some repairs, and to meet this need the ladies of the Missionary Society, led by Mrs. L. D. Morris, president, took the lead in doing something about raising some money.

Mrs. Morris and Mrs. A. C. Cobb had a Mexican dinner at the home of Mrs. Morris. They paid for the food, and served dinner to twenty-five guests. The sum realized from the dinner was \$44.00.

The dining room was decorated in Mexican style and the two ladies who served were dressed as Mexican girls. The dinner was a great success, and other ladies are planning different projects in the future to raise money.—Reporter.

Quiet minds cannot be perplexed or frightened, but go on in fortune or misfortune at their own private pace, like a clock in a thunder storm.—Stevenson.

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart.—Proverbs 3:3.

THE ARKANSAS SCHOOL OF MISSIONS

Miss Charlie G. Holland To Teach In School of Missions

Japan, a country which ranks high in contemporary interest, has been selected by the Missionary Education movement for the topic of one of the Approved studies for the year 1949-1950. This course will be taught as one of the three study courses offered in the Arkansas School of Missions June 20-24.

The Summer School Committee proudly announces the selection of Miss Charlie Holland as the teacher of the course on Japan. Miss Holland has her Master's degree from Scarritt, studied at Iliff School of Theology, Denver University, has traveled in Europe and taught in Japan from 1915 until 1948. Miss Holland is much in demand as a teacher of this course in the summer schools in the Jurisdiction. Because of her consecration and high qualifications Miss Holland will make a great contribution to our School.—Mrs. Erik F. Jensen, Mrs. Henry W. Goodloe.

Mrs. E. H. Hook To Teach In School of Missions

Three of the Division-Approved Studies for 1949-1950 will be offered in the Arkansas School of Missions, which will be held the week of June 20 at Hendrix College.

The Summer School Committee has been fortunate in securing Mrs. E. H. Hook of Fayetteville to teach the course on "Cooperating in Building a Christian Nation." Mrs. Hook is well known to the women in both the North Arkansas Conference and in the Little Rock Conference, and it is with pleasure that the Committee announces Mrs. Hook as a member of the Summer School Faculty. Other teachers will be announced later.—Mrs. Henry Goodloe, Mrs. Erik F. Jensen.

THE SOCIAL WELFARE PROGRAM OF METHODIST WOMEN

A social welfare and political program of seven points, to be pursued by the 1,500,000 women of the Woman's Society of Christian Service of the Methodist Church during the years 1948-1952, has been outlined by Miss Thelma Stevens, executive of the Society's department of social relations, is as follows: to make the church have a larger place in the life of the community; to stabilize family life as a means of securing world peace; to arouse women to use the ballot as a means of world betterment and world peace; to help strengthen the moral forces of the world through the activities of church women; to help safeguard human freedoms through the enactment into law of the recommendations of the President's Committee on Civil Rights; to help apply Christian principles to the economic life of America and the world; and to undergird the United Nations as "the only organized agency in the world that can generate a spirit of international friendship and help bring in world peace."

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him."—Proverbs 26:12.

CURRENT NEWS IN ARKANSAS METHODISM

REPORT OF GREENE-CLAY COUNTIES SUB-DISTRICT

The regular monthly meeting of the M. Y. F. Green-Clay Counties sub-district was held February 14th at the Griffin Memorial Church in Paragould.

The program was in charge of the host church and was based on the theme "Race Relations."

Betty Hancock, president, was in charge of the business meeting. Reports were given from churches present regarding their new activities. It was decided to meet at Rector Fourth Street Church for the meeting in March.

After the M. Y. F. Benediction the group enjoyed singing and refreshments. Five churches were represented with a total attendance of 66.—Phreda Lockwood, Secretary.

WESLEY MEMORIAL M. Y. F. SPONSORS GEORGE WASHINGTON PARTY

Friday night, February 18, the Wesley Memorial Methodist Church at Conway was the scene of a George Washington Party sponsored by the local M. Y. F. Decorated in patriotic colors of red, white and blue, with a picture of the honored one as the center attraction, the church game room was loud with cheerful noise of relays, folk games and group singing. The recreation was led by recreation directors George and Evelyn Robinette and Nell Bruner.

After an enjoyable evening delicious picnic plates of sandwiches, pickles, cookies, candy and hot chocolate were served by Counselors Mr. and Mrs. Chester Ridder and their assistants, Mrs. Fred Rhode and Mrs. Robinette.

Forty-three people enjoyed this monthly social. Dewell Turner is president of the local organization and Aaron Barling is youth leader.—Regenia Watson, Reporter.

METHODIST MEN'S BIBLE CLASS HAS SPAGHETTI SUPPER

The Men's Bible Class of the Methodist Church of Harrisburg entertained with a spaghetti supper on Thursday evening, Feb. 10th at the home of the pastor, Rev. and Mrs. J. T. Byrd.

The rooms thrown open to the seventy-five guests were made very attractive by using the Valentine motif.

Mr. I. M. Greer, teacher of the Men's Bible Class, led the group in the opening prayer.

A most delicious plate consisting of Italian spaghetti, slaw, pickles, crackers, coffee and ice cream cups topped with cherries were served. The meal was planned, prepared and served by the members of the Class.

Clever contests were enjoyed.

Brother Byrd in a few words expressed his appreciation for such a large attendance and an enjoyable evening.

Mrs. Joe Lee Anderson expressed on behalf of the ladies their sincere thanks for a lovely evening, too.

After prayer each left declaring Rev. and Mrs. Byrd a very gracious host and hostess.—Reporter.

LAYMEN'S DAY AT SPRINGTOWN CHURCH

Laymen's Day was observed at the Springtown Methodist Church on Sunday, February 19. The laity of the church had charge of the program at the 11 o'clock hour. Among the speakers were Mrs. W. N. Sumner, Mrs. Willard Glass, Mrs. Ruth Wasson, Mrs. Roy Brannon, Rev. H. O. Riley and Mr. Fred Chase.

At the evening hour the pastor administered baptismal and church vows to three boys, Keith McDowell, Elmer McDowell and Herbert Elsner. They came from the Sunday School class taught by Mrs. H. C. Leslie.

Just a few weeks ago Mr. and Mrs. Thomas F. Chase, Jr., united with this church. They came from the Calvary Baptist Church of Oklahoma City, Oklahoma.—H. W. Jinske, Pastor.

SUB-DISTRICT MEETS AT FIRST METHODIST CHURCH BLYTHEVILLE

The Mississippi County Sub-district of the Methodist Youth Fellowship met with the M. Y. F. of First Methodist Church, Blytheville, for the February meeting.

As the guests arrived, they were given a red heart name tag and directed to the auditorium for the worship service. The theme of the worship program was "Love". The call to worship, "At the Door", was given by Carol Ann Bailey; Rev. Allen D. Stewart led the group in prayer, after which Cal Gossett read the 13th chapter of First Corinthians. Harry Fritzius, a guest of the M. Y. F., gave in an interesting and impressive manner the interpretation of Warner Sallman's "Christ at the Heart's Door", recently purchased by the seniors for their department. A prayer for love was offered by Jerry Jo Lewis; Jackie Estes and Patsy Pope sang "Tell Me Why". The worship service was concluded with a meditation on "The Law of Love", by Robert Crafton.

Steve Ralph, Jr., of Osceola, presided during the business meeting. It was decided that the sub-district would continue to help in the work of the American Mission to Lepers. A team from Hendrix College and Rev. James S. Upton will be in the First Methodist Church, Blytheville, on April 3 to work with the sub-district council. The nominating committee met and will report at the March meeting at which time new officers will be elected.

A period of recreation and group singing was directed by Patsy Pope, chairman of the Recreation Commission and Mr. D. H. Arney, advisor.

Refreshments were served from a table covered with a lace cloth and centered with a Valentine tree flanked by red tapers in crystal holders. Jackie Estes and Charles McDaniel presided at the punch bowls.

Churches represented at the meeting were Dell, Gosnell, Luxora, Promised Land, Lake Street, Wilson, Osceola, West Blytheville, and First Church, Blytheville.

The March meeting will be with the Dell M. Y. F. and the March council meeting at Blytheville, First Church.—Reporter.

TALENT PROJECT AT GEYER SPRINGS

Last year Rev. Gerry Dean, pastor of the Douglasville-Geyer Springs Charge, conceived the idea of a talent project for the two churches. Money was passed out at special services at each of the churches. At Geyer Springs \$940.00 was distributed to the members and friends of the church. \$1360.00 was received in addition to the original \$940.00 distributed. This project proved to be a great spiritual blessing to the church.

The membership of the Geyer Springs Church recently decided to engage in a talent project again this year. The money will be distributed at the evening service Sunday, March 6, to the membership of the church and friends who may be interested. Those receiving money will invest it in projects of their own choosing, and the proceeds together with the original "talent" will be returned to the church on "Ingathering Day" the date of which will be announced later.

BANQUET CULMINATES STUDY OF CHINA BY METHODIST YOUTH

The Intermediate Department of the Methodist Church, Rogers, held a Chinese banquet at the church Thursday beginning at 6:15 p. m. under the direction of their superintendent, Mrs. James T. Randle, and the Methodist Intermediate Fellowship sponsor, Mrs. J. Clint Black. The banquet was the culmination of the missionary unit on the subject of China studied by members of the department during January.

Black centerpieces with gold dragons adorned the tables, which were covered with cloths of red, the Chinese festive color. Ming vases holding mandarin, and Chinese lanterns, were placed at intervals on the banquet tables and in the center of the serving table, which was covered with bamboo mats of red and tan. A Chinese bride's shawl was draped on a platform at the end of the room.

The invocation was given by Rev. James T. Randle, pastor. Sidney Black and Jimmy Randle, fellowship officers, welcomed the guests, and Sidney played a piano solo, "Far Away Places." The group held silent prayer for Rev. Daniel Lee and youth groups in China, and closed the program with the singing of the Chinese National anthem and a missionary offering for China.

The menu consisted of Chinese steak served in a rice ring, potato chips, puffed raisins, peanuts, and hot crust bread served with Chinese orange tea and almond cakes.

Following the banquet, members of the boys' class, assisted by Bro. Randle, directed the group in Chinese games.

Guests invited for the occasion included Ernest Godfrey, teacher of the boys' class, and Mrs. Godfrey; Mrs. Grady Welter, teacher of the Mary-Martha class, and Mr. Welter; Mrs. Earl Cole, local W. S. C. S. youth secretary of missionary personnel, and Mr. Cole; Mrs. Robert Butt; Mrs. Elaine Riggs; Clint Black and Brother Randle.

Mrs. Randle, department superintendent, served also in the capacity

PINE BLUFF DISTRICT CONFERENCE

The 82nd Session of the Pine Bluff District Conference met in First Methodist Church, Pine Bluff, on February 4th. The district superintendent, Rev. J. L. Dedman, presided and presented to the Conference Rev. Joe W. Hunter, pastor of the Humphrey Charge, who read scripture and brought a devotional message on, "Victorious Living." Following the devotional, hymn, "The Lord Is My Shepherd" was sung and the district superintendent called the business session to order. Rev. Otto W. Teague was elected secretary and the roll was called. Brother Dedman referred to the composite report of the charges of the District. A summary of the report showed: Salaries paid 100% to date; \$2647 paid to Conference Claimant Fund; \$4159.00 World Service; \$970 Superannuate Endowment by the Churches; \$4525.00 to the Children's Home; \$363 District Work; \$31,417 on Buildings; 27 infants baptized; 27 members received on profession of faith and 80 received by certificate. Brother Dedman complimented the charges on the advancement made in so short a time since the Annual Conference, and pointed out special emphasis that come before the District during the balance of the short year to the Annual Conference.

Rev. R. E. Simpson, superintendent of the Methodist Hospital in Hot Springs, gave a report concerning the work of our hospital and the amount of service rendered by our Hospital.

Mrs. Bennie Burkett, District Director of Youth Work, spoke concerning Youth Work in the District. Mrs. W. F. Bates, Conference Director of Children's Work, spoke concerning the value of Daily Vacation Bible Schools. Mrs. K. K. Carithers was presented by Mrs. Bates as the new Children's District Director.

Rev. H. O. Bolin, director of the Arkansas Methodist for the District, reported that the District lacked 26 subscriptions in reaching the goal, but was assured that the District would do so.

Mrs. E. A. Adams, District President of the W. S. C. S., gave an interesting and informative report of the progress of the work of the women stating that they were in the "Advance for Christ" in that they had exceeded their one-third increase in giving to missions.

Brother Dedman spoke briefly, giving emphasis to the causes of the Children's Home and the offering on Church School Day.

Dr. Matt L. Ellis, president of Hendrix College, spoke concerning the success of the Million Dollar Campaign. He called attention to our February offering, which will provide funds to aid young ministers to secure an education. \$8000.00 is the Pine Bluff District goal.

Rev. K. L. Spore, pastor of the First Methodist Church in Pine Bluff (Continued on Page 13)

of Fayetteville District W. S. C. S. youth secretary.

The tables were decorated and the almond cakes were prepared by members of the Mary-Martha Class.—Reporter.

PINE BLUFF DISTRICT CONFERENCE

(Continued from Page 12)

Bluff, brought the message at the morning worship service. The Conference adjourned for lunch.

The afternoon session was opened with a most helpful message on the "Advance for Christ," by Rev. Van W. Harrell, pastor at DeWitt.

Sidney L. Good read a report of the Committee on Lay Activities and announced the Laymen's Dinner meeting in Stuttgart on March 8th.

Rev. Virgil D. Keeley, pastor of the First Methodist Church, Stuttgart, and District Director of Evangelism, reported.

B. S. Hundley of Star City read the report on "The Advance for Christ," and Rev. Otto W. Teague, District Missionary Secretary, spoke on "The Advance Missionary Specials."

Rev. K. L. Spore, chairman of the Superannuate Endowment, spoke concerning the cause of our claimants and pointed out the need now long over-due in establishing security for our retired ministers and widows of ministers.

The Ministerial Qualifications Committee and the Conference voted to renew the licenses on the following: Palmer Garner, James B. Swaim, W. E. West, William R. Davis, Edward Hollenbeck, Bill Comer, H. W. Worthey, and Hursel Richert. Mrs. K. K. Carithers, Local Deacon's Orders and W. C. Onstead, Local Deacon's Orders.

Report on the District Fund was read and the district superintendent stated that the District Stewards had voted a 2% levy for this Conference year with the purpose of setting aside 1% for building and 1% for operating expenses.

C. C. Neal spoke to the Conference concerning Haygood School for Negro boys, located near Pine Bluff.

The report of the Courtesy Committee was heard and adopted. The benediction was given by Rev. K. K. Carithers, pastor of the Good Faith Methodist Church.—Otto W. Teague, Secretary.

DR. MATSUMOTO GUEST OF LITTLE ROCK SUB-DISTRICT

Dr. Matsumoto, principal of the famed Methodist Girl's School in Hiroshima, will be the guest of youth of the Little Rock Sub-district on Monday evening, March 7. The activities will begin with a dinner held at Pulaski Heights Methodist Church, Little Rock, for all Life Service young people in the Little Rock District.

Following the dinner, members of the Sub-district will meet at First Methodist Church to hear Dr. Matsumoto speak. The meeting will begin at 7:30, the public and members of other Sub-districts are invited.

OSCEOLA M. Y. F. STUDIES CHINA

The M. Y. F. of the Osceola Methodist Church studied China during the month of February. We asked three ladies of the W. S. C. S. to help them. One Sunday Mrs. J. L. Mascoe spoke of China's geography, political and economic history to the present day, laying a background of the chaotic conditions now existing. Mrs. Spence Williams talked on Korea another Sunday. She had numerous pictures taken by a home town boy who was a captain's aide stationed there for over a year. She mentioned the

Dr. Cline Re-Retires After China Half Century

By RALPH E. DIFFENDORFER

At the age of 80, Dr. John Wesley Cline, veteran missionary of the Methodist Church in China, and veteran of the Boxer Rebellion of 1900 and of internment by the Japanese in 1943, has returned to the United States from China for "re-retirement."

Repatriated on the famed "S. S. Gripsholm" in 1943 from internment near Shanghai, Dr. Cline was officially retired the next year. But two years later, in response to cabled pleas for Methodist missionary leaders in the East China Conference, he returned there to undertake especially difficult financial and property plans in which his experience and wide knowledge proved indispensable. While Dr. Cline was still willing to remain in China, even past the time for which he returned, if his colleagues needed him, Bishop Ralph A. Ward and others decided that because of the Doctor's advanced age and the strenuous conditions in present-day China it would be unfair to press him into service any longer.

So Dr. Cline returns to America, beloved by Methodists on two sides of the Pacific, beloved by thousands of Chinese associates, and beloved by missionary colleagues through half a century. As Bishop Ward wrote me recently: "We trust that Dr. Cline's future years of service in America will bring to him and to others the rich blessings of fellowship and faith and satisfaction which his long years of service have brought to him and his associates in China."

No history of Methodism can ever be complete without an account of the services, the pioneering, and the organizing ministry of John Wesley Cline. As president of the Anglo-Chinese College in Shanghai (1905-11), as one of the developers and as president of Soochow University (1911-22), as principal of

Soochow University Middle School (1922-27), and as one of the trustees of Nanking Theological Seminary, he has left his mark upon Christian and modern education in China, and numbers thousands of the nation's leaders as among his former students.

As a schoolman, he taught history, political science, and economics. As a Methodist minister, he was for some years pastor of the famed Allen Memorial Church in Shanghai, and presiding elder of the Shanghai District. As a businessman, he was for ten years the Board of Missions' treasurer and business manager in Shanghai; and in more recent years he helped put a number of missionary institutions "on their feet" financially. "Cline Hall" which houses the departments of mathematics, biology, chemistry, and physics at Soochow University, was named for Dr. Cline and for his father, and was erected by the First Methodist Church of Little Rock, Arkansas.

Dr. Cline was born in Monroe, North Carolina, June 22, 1868, but spent much of his early life in Arkansas, where his father was for many years a Methodist minister. He was educated at Hendrix College (A.B.), and at Vanderbilt University (B.D.). More than forty years ago, Hendrix College awarded him the degree of Doctor of Divinity.

After pastorates and teaching positions in Arkansas (1887-1897), Dr. Cline was appointed a missionary to China in 1897, serving in Shanghai and in Soochow less than three years when the Boxer Rebellion broke out. But he remained in Soochow during that period, unafraid and with faith in the future of the Chinese nation.

It is well that today—when China is again in "sore distress"—that we honor this man, honor his service, and catch something of his sense of China's present potentiality.

work the Methodist and Presbyterian Churches were doing together.

At this particular meeting the young people of the Presbyterian Church were guests. At the church hour Bro. Couchman showed the film "Beyond Our Own", and special music by the M. Y. F. choir was the anthem "My God and I". Mr. and Mrs. C. W. Watson entertained the group at their home afterwards with an hour of good fellowship.

Everett Burns concluded the course on China with a book review. She had on display pictures taken by her father on his visit to the Orient some years before the war.

At the business session it was decided to send \$4.00 to China to be used for a student.

Since Bethlehem Center at Nashville is to be a M. Y. F. project for 1949 our M. Y. F. wrote the Center at Memphis for permission to visit them. Miss Waddell, the deaconess, extended an invitation and the entire group went down one Sunday afternoon. She gave an interesting story of her work; how she, a Tennessee girl, began to do settlement work among people of other states 34 years ago, and now is back "home" working among the colored people of Memphis.

Leaving the Center we visited with the M. Y. F. of the Highland

Heights Methodist Church of Memphis. They presented an interesting program on Friendships and Loyalties, based on Bible characters. Due to bad weather we could not stay for church and fellowship afterwards, but visited for a few minutes after the M. Y. F. benediction while they graciously served hot chocolate and cookies. A return visit will be made sometime in the spring.

The rest of the month of February will be spent with members of the Community Service Commissions interviewing people of other denominations as to their beliefs, and reporting back to the M. Y. F., out of which will come much discussion.—Reporter.

MADE A JOYFUL NOISE

Moses was directed to make two trumpets of silver "that they may be a memorial before your God." 200,000 trumpets and 40,000 harps, psalters were used in the great Temple in Jerusalem.—Baptist and Reflector.

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PIGGOTT SCOUT TROOP REORGANIZES

Boy Scout Week, February 6-13, was observed in the First Methodist Church, Piggott, by the reorganization of Troop 46 under the sponsorship of the First Methodist Church. In a special service held Sunday evening, February 13, in the church before a large congregation, the charter for the Troop was presented and eleven Tenderfoot Scouts were installed.

Those who had a part in the evening's installation and organization proceedings included Mr. D. W. Richardson, District Commissioner; Mr. Jack Roy, District Field Executive; James S. Patterson, Scoutmaster; W. O. Scroggin, Jr., Assistant Scoutmaster and pastor of sponsoring institution; Rev. Roy E. James, Institutional Representative; Marion Johnson, Committee Chairman, and Committeemen Andrew Wheeler, Gene Stallings and John Underwood.

The new scouts are Carl Clemmons, Howard Harrell, Hoyt Johnson, Calvin Cargill, Robert Stewart, Charles Stewart, Lester Edwards, Eddie Wheeler, Aldon James, Johnny Bare and James Drewell. Other scouts of higher rank who received registration in the troop were Jim Richardson, Eagle; Sonny James, Star; George Campbell, Star; Ralph Myers, First Class; Bill Jackson, First Class.

HELENA DISTRICT CONFERENCE

The District program on the Specials in the Advance for Christ and His Church was launched in the District Conference held at Forrest City, Thursday, February 24. Rev. Sam G. Watson, Marianna, and G. E. Dooley and W. C. Vail, members of the Board of Stewards, presented a check for \$600.00 as the annual goal of their church on specials.

The Advance Committee for the District apportioned the District Goal out on the basis of apportionments on World Service and Conference Benevolences. The program was presented to the Conference by Rev. H. W. Lewis, representing the Advance Committee.

Rev. D. L. Dykes, Central Methodist Church, Fayetteville, brought an inspiring and helpful message on the preaching and teaching phase of The Advance.

Rev. Luke G. Beauchamp, The Board of Education, The Methodist Church, Nashville, Tenn., led in a discussion of Church School work with the Church School superintendents present.

Jerry Edward Mahoney, recommended by the Helena Quarterly Conference, was granted license to preach.

Pastors' reports showed there had been 175 additions since Conference and more than 65% paid on acceptances for World Service and Conference Benevolences.—Reporter.

"The fear of the Lord is the beginning of wisdom."—Proverbs 9:10.

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SCRIPTURES FOR 20 MILLIONS PLANNED BY BIBLE SOCIETY

NEW YORK—Plans for a special five-year effort to bring the Scriptures to at least 20,000,000 men, women and children in all corners of the world were outlined to the Advisory Council of the American Bible Society at its annual two-day meeting here.

Dr. Eric M. North, general secretary of the Bible Society, told representatives of 48 Protestant denominations affiliated with the agency that the "program of advance" from 1949 to 1953 will require 59,712,081 Scriptures at an estimated cost of \$11,888,484.

Of these, he said, 37,140,000 will be circulated in the United States, and 22,572,081 abroad. They will consist of 4,199,087 Bibles, 10,407,706 Testaments, and 45,115,288 Gospels.

In presenting details of the program, Dr. North observed that "the majority of mankind have not even yet had a chance to possess the Bible."

He noted there are lands where the rate of demand for Scriptures has gone beyond the capacity of the Bible Societies to supply at the present level of their support. Economic and other conditions, he explained, make it impossible for those who ask and need the Scriptures to pay the full cost of production and delivery.

"Even in America, where Christianity is widespread and long established, there are millions of persons to whom the Bible is truly an unknown book," he said. "When perhaps fifty millions of people have no contact with the churches, when religious instruction is given to little more than half of the children and youth, there is manifestly great need for wider and more thorough circulation of the Scriptures."

Dr. North said the demand for Scriptures has been stimulated by the advances in literacy and education among vast populations, a development which, he added, is "coming so fast that special measures must be taken to introduce them to the Scriptures."

In the five-year period ending June 30 last, according to Dr. North, the Bible Society distributed 54,614,325 Scriptures, including 3,690,329 Bibles, 11,945,024 Testaments, and 38,978,972 Gospels at a cost of \$7,051,525 through its regular budget and emergency programs.

"Surely," he said, "this is evidence that the American Churches and Christians can meet a challenge equal to that of the Program of Advance in which must be combined the needs of all the areas of work covered by both the former regular and emergency programs."

HIROSHIMA'S METHODIST MINISTER TELLS PLANS IN CHRISTIAN HERALD

The Rev. Kiyoshi Tanimoto, made famous in John Hersey's story of Hiroshima as the heroic Methodist pastor, shares with the readers of CHRISTIAN HERALD (February 1949) his farseeing plans for turning the memories of "a tortuous and terrible hell" into powerful push for peace.

Without bitterness or resentment this pastor gives a graphic account of the disaster, of the almost miraculous escape of himself, his wife and child, and of his long confinement with "atom disease." His church membership almost disappeared in the casualties, his parsonage was completely destroyed, and only

A. ENTHRONEMENT OF CHRIST AND HIS CHURCH

1. First Period—Our supreme need is *Religious Faith*, what we believe and, to whom we are committed.

Action—Lift World Service giving to levels commensurate with contemporary need. Increase World Service 33 1-3 %.

2. Second Period—To understand the nature of "Our Church," the Body of Christ.

Action—An evangelistic endeavor to reach the unchurched, coupled with Church extension throughout the world. Win 400,000 to Christ in 1949, and 2,000,000 in the quadrennium.

3. Third Period—To emphasize "Our Ministry," its divine summons to complete dedication.

Action—A church-wide effort to recruit persons for the ministry and all other vocational services of the Church. Needed annually —In the United States: 875 ministers, in other Christian vocations: 737, and 2,500 nurses; Overseas: 55 ministers and 270 other missionaries.

4. Fourth Period—"Our Mission."

Action—To establish the Christian home, the Christian community, the Christian nation, the Christian world. Detailed program will be projected later.

B. A WORLD-WIDE ADVANCE IN WHICH WE SHARE IN A MINISTRY OF RELIEF IN CARRYING THE GOSPEL OF CHRIST TO PEOPLES OF THE EARTH.

Combined Financial Minimum Program—50 Million Dollars

- 1. World Service (increased 33 1-3 %) 32 Millions:
- 2. Present Specials (formerly World Service Specials) .. 4 Millions.
- 3. Week of Dedication (estimated receipts) 6 Millions.
- 4. New Specials (to be selected by Annual Conferences) .. 8 Millions.

Total 50 Millions.

Surveys prepared by the Division of Foreign Missions, Division of Home Missions and Church Extension, and Methodist Committee for Overseas Relief list specific needs at home and abroad in the amount of 55 million dollars. The minimum asking as above is only 18 millions for these Specials, listed in B 2, 3, 4.

TO OBSERVE 150 YEARS OF FAIRVIEW METHODIST OHIO-W. VA. METHODISM YOUTH FELLOWSHIP

In 1799—just about 150 years ago The Fairview Youth Fellowship—Bishop Francis Asbury, Methodist pioneer, sent the Rev. Robert Manley, then a pastor in the Baltimore Conference and assigned to the little Kanawha Circuit of Clarksburg, West Virginia, across the Ohio River to the mouth of the Muskingum at Marietta, Ohio, there to start night. Our program was made up of churches among the settlers moving westward. He is credited with preaching the first "Methodist sermon" in southwestern Ohio. Be-our pastor, Rev. Hillman Briam and cause of dangers from the Indians, his wife and father were with us. he was invited to preach inside the stockade by Gen. Rufus Putman, and his family and Rev. Claudie From there he moved "into the wilderness," up the Muskingum. One of our boys, Jack John-River Valley and into every whiteman, was taken into the church by settlement between the Muskingum and the Hock-Hocking. Mr. Manley thus became the first of the long line of itinerant preachers who established Methodism in South-up and said he wanted to join our eastern Ohio and in northwestern West Virginia.

The 150th anniversary of that beginning will be celebrated this year in the eight Methodist Conferences that now minister to the region—four in Ohio, four in West Virginia. In the area there are now 1185 foundations and broken walls remained of his sanctuary. How services were held among the ruins of the church, how eventually a floor and roof were restored to the shattered edifice, and new converts brought in to replace the scores of members killed by the bombing, Mr. Tanimoto tells with simple eloquence.

Church and civic organizations are now forming a "Hiroshima Peace Festival Association" through which to do their part in the promotion of world peace on the Christian principles of brotherhood and understanding, he said.

meeting. Our prayers go out for our youth.—Mrs. Orville Girtman.

Methodist churches with 184,708 members. It is hoped to have some "new project" (building, organization, beautification, pageant, etc.) in each church as a part of the observance. The Rev. Lewis E. Buell, of Bartlett, Ohio, is director of the celebration.

25,000 MINISTERS TACKLE TOUGH STUDY ASSIGNMENT

CHICAGO—Methodism's Advance for Christ and His Church has sent 25,000 copies of a weighty, 900-page book to as many Methodist ministers with instructions to study it during the Advance's "Period of Preparation", January 1-June 30.

The book contains four study volumes, reports on the studies, and the message to the churches growing out of the First Assembly of the World Council of Churches in Amsterdam last summer. Methodist ministers are to study the book as the first phase of their church's four-year Advance program.

Bishop G. Bromley Oxnam of New York City, vice-chairman of the Preaching and Teaching Mission of the Advance, said in a recent letter to the pastors, "Much of the book is tough going. Theologians seldom write popularly. They deal with the greatest themes and the most difficult problems. The minister must master their thought, so that he, with the simplicity which characterized the speech of our Blessed Lord, may bring the unsearchable riches of Christ to our people."

Not only has Bishop Oxnam asked each minister to study this book, but to read 80 more books, recommended in the accompanying bibliography, by June 30, 1950, the closing date of emphasis on "Our Faith" in the preaching and teaching endeavor.

To stimulate study of the Amsterdam book, many of the 570 districts throughout the nation will form study groups in which ministers may discuss the material with theological leaders. Laymen, too, may participate in the meetings which will be encouraged by Methodism's 35 bishops in their respective areas.

To assist in studying the difficult volume, four prominent Methodists have joined efforts in writing a study guide which has also been sent to the 25,000 ministers. The leaders and the section on which each has written the study material are as follows: "The Universal Church and God's Design," by Professor Clarence Tucker Craig of Yale University; "The Church's Witness to God's Design," Professor Georgia Harkness, Garrett Biblical Institute; "The Church and the Disorder of Society," Dean Walter G. Muelder, Boston University School of Theology; and "The Church and the International Disorder," Dr. Charles F. Boss, Jr., executive secretary of the Methodist Commission on World Peace.

The "Period of Preparation" anticipates the mass meetings to be held in key cities throughout the world, beginning in October. At that time the entire church is to begin intensive study of the Christian faith through sermons and local church groups.

The Amsterdam book is sent, according to the foreword of the study guide, "without cost to the minister, in the hope that hard study and daily devotions may prepare the minister to alert the church to the unprecedented opportunity of preaching the unsearchable riches of Christ."

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CUBA METHODISTS IN 50TH YEAR CELEBRATION

By Betty Burleigh

Havana, Cuba—Methodists from all sections of Cuba gathered here from January 1 to 6 to celebrate the 50th anniversary of the founding of the church on the island. The celebration was held in conjunction with the Annual Conference of the Methodist Church in Cuba.

The highpoint of the jubilee was the ground-breaking for the new \$250,000 University Church and student center which will be built on a corner lot near the University of Havana. Funds for the new church, which is considered one of the major Latin American projects of the "Crusade for Christ and His Church," will be collected during the Week of Dedication. Six Bishops, armed with new shovels, started the excavation. Those taking part were: Cuba's new Methodist Bishop, Roy H. Short of Jacksonville, who is in charge of the Florida-Cuba Area; Costen J. Harrell, who before his recent transfer to Charlotte, N. C., had charge of this area; Paul B. Kern of the Nashville Area; and Fred P. Corson of the Philadelphia Area; and Bishop A. H. Blankenship of the Episcopal Diocese of Havana. Bishop Eleazar Guerra of Mexico City, who was present at the celebration was ill on the afternoon of the ground-breaking ceremony which was conducted by Dr. Carl Stewart. Dr. Stewart, district superintendent of the Havana District of the Methodist Church, is also pastor of the University Church which is at present meeting in an apartment. He will be co-pastor of the new church with Rev. Irving Smith, who has charge of the English-speaking congregation of the Methodist Church in Havana.

Most sessions of the conference were held at Leland Memorial Church, at which Rev. Carlos Perez is pastor. It is located on the campus of Candler College, a Methodist school in Marianao, a suburb of Havana. Some meetings were held in the Central Methodist Church in downtown Havana. On the last day of the conference, January 6, the group motored to Matanzas, where the Union Theological Seminary is located, and which had originally been chosen as the site of the celebration. Because of the severe damage done by a hurricane last fall to the seminary, the meetings were held in Havana instead.

Dr. H. B. Bardwell, president of Candler College, who has worked in Cuba for 45 years, held an honored place at all meetings. Among the visitors from the United States was Mrs. Thad Leland of Palo Alto, California, whose late husband was the founder of the Methodist educational movement in Cuba and for whom the Leland Memorial Church was named. R. J. Parker, who went to Cuba as a missionary in 1908, was present. Now retired, he lives in Tampa, Florida.

Representing the Board of Missions and Church Extension of the Methodist Church were Dr. A. W. Wasson, associate secretary of the Division of Foreign Missions, in charge of Latin America, and Miss Elizabeth Lee, executive secretary for Latin America of the Woman's Division of Christian Service. Mrs. W. H. Ratliff, of Sherard, Mississippi, vice chairman of the Woman's Society of Christian Service, was present.

When the outlook isn't good, try the uplook.—Selected.

LOOKING AT RELIGION

By DON MOORE



10,000 FROM PAKISTAN JOIN CHRISTIAN CHURCH

Ten thousand persons in Pakistan have been baptized as Christians and received into the church on confession of faith in the year that has followed the religious-political riots that accompanied the division on India into two states, reports Bishop J. Waskom Pickett, of the Delhi area of the Methodist Church. Most of the 10,000, he says, were formerly adherents of the Sikh religion, but many others had been Moslems.

"In last year's terrible disturbances, when over a million and a quarter people were killed in India and Pakistan by their own countrymen in a frenzy of hatred, Christians saved tens of thousands of lives", says Bishop Pickett. "As a result there is now a widespread appreciation of Christians as a national asset in both countries."

Bishop Pickett is now working on plans to develop the Raewind High School an industrial-agricultural-literary secondary institution near Lahore, as a center for the training of both ministers and laymen for the rapidly growing Methodist churches in Pakistan. The Methodist churches of the Genesee Annual Conference—including the Methodist churches of Buffalo, Rochester, Hornell, Corning, and Niagara Falls—are providing funds to erect new buildings on the campus of Raewind High School, and help make it a center for Christian training for the youth of former Sikh and Moslem families.

work in Puerto Rico, membership of evangelical churches of the island has grown to be the largest Protestant population per capita in any territory of Latin American background. A movement that began with street meetings now has been established through the founding of Protestant churches in every community. Methodism which began with four churches, today has twenty-seven charges and 101 preaching places.

Interdenominational cooperation has been marked in Protestant churches of the island. The Evangelical Seminary is supported interdenominationally and the churches jointly maintain a press. A secretary of interdenominational fellowship assists in the welding together of the work.

To climb steep hills requires slow pace at first.—Shakespeare.

PUERTO RICO TO CELEBRATE 50 YEARS OF PROTESTANTISM

In celebrating the fiftieth anniversary of the founding of Protestantism in Puerto Rico, March 6-13, missionary leaders and visitors from the United States will join ministers and church members of the island. Each of the denominations will hold inspirational meetings in local churches during the week beginning March 6. Methodists also will attend sessions of the Puerto Rico Provisional Annual Conference which will meet in San Juan, March 10-12, under the leadership of Bishop Charles W. Flint, episcopal leader of Washington Area which includes Puerto Rico.

The interdenominational observance will begin at noon on Saturday, March 12, with a luncheon in the city of San Juan where the first Protestant sermon was preached. On Saturday night, March 12, and on Sunday afternoon, March 13, the concluding meetings of the anniversary will be held in the ball park in San Juan.

Staff members of the Board of Missions and Church Extension who

will attend the observance include Dr. Earl R. Brown executive secretary, Division of Home Missions and Church Extension; Dr. R. Z. Tyler, executive secretary, Division of Education and Cultivation; Miss Muriel Day, executive secretary, Bureau of Educational Institutions; Dr. Elmer T. Clark, editor, World Outlook; Dr. A. R. Hutchinson, superintendent, Department of City Work; Mr. F. H. Parks, assistant treasurer, Division of Home Missions and Church Extension. Among Methodist visitors will be Dr. A. W. Martin, Perkins School of Theology, Southern Methodist University, Dallas, Texas; Judge Elwood F. Melson, Wilmington, Del.; Dr. D. Stewart Patterson, Methodist Commission on Chaplains; Mrs. A. J. Johnson, Hopkinsville, Ky., chairman Woman's Division Department of Work in Home Fields; Mrs. J. N. Rodeheaver, Winona Lake, Ind.; Mrs. Fred C. Reynolds, Washington, D. C.; Dr. Lynn H. Crowding, superintendent Sunbury District, Central Pennsylvania Conference; Dr. G. S. Hildreth, a layman, of Akron, Ohio.

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The Sunday School Lesson

By DR. O. E. GODDARD



JESUS' MINISTRY TO HUMAN NEED

LESSON FOR MARCH 13, 1949

SCRIPTURE TEXT: Mark 5; 6:31-44; Luke 7:18-23; 19:1-10.

GOLDEN TEXT: *I came that they might have life, and have it abundantly. John 10:10.*

A newborn human babe is perhaps the most helpless creature in the world. It requires him longer to grow out of his helplessness than is necessary to the colt, calf, or pig. In fact, man never grows out of his need for help. From the cradle to the grave he needs human and divine help. Beyond the grave we are sure that redeemed souls will have help throughout the endless cycles of eternity.

God in his divine providence has provided a Helper to supply all of our needs. The world has had many benefactors, philanthropists, humanitarians, and saints. The vast amount of good these have done is immeasurable. Yet all the good they have done through all the ages is infinitesimally small compared to the infinite good bestowed upon humanity by the Lord Jesus Christ. St. Paul, the master mind of Christendom, illuminated by divine inspiration said, "My God shall supply all your needs, according to his riches by Christ Jesus." (Philippians 4:19) There is vast comfort in this truth for every suffering child of God. This applied to all our needs—physical, mental, spiritual, and for all time and eternity. How abundant are Christ's blessings.

The average Christian has no adequate conception of how abundantly Christ supplies all our needs. If we are in darkness, Christ is the Light. If hungry, Christ is the Bread of Life. If thirsty, Christ is the Water of Life. If friendless, Christ is the Friend who sticketh closer than a brother. If bewildered, Christ is our guide. Christ's ministry to us is so multifarious, that the Holy Scriptures applies to Him more than one hundred names. If any person should read these more than one hundred names, translated into more than one thousand languages and dialects, he doubtless would close the book with the statement, "Notwithstanding this vast array of names describing who Jesus is and what he does, I must say that the half has never been told of Jesus and his love."

Our anthem and hymns are replete with descriptions of Jesus' ministry and our worship of Him. How many thousands of saints are comforted at the Christmas season as they hear, "O, come let us adore Him," "Joy to the World, the Lord is come."

*"Thou, O Christ art all I want
More than all in thee I find.
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."*

*"O, that the world might see
The riches of his grace
The arms that compass me
Would all mankind embrace."*

If I possessed the eloquence of Cicero, the logic of Socrates and the voice of an archangel, all these I would use to declare to the world how great a Saviour we have. O, that the world might know Him whom to know aright is life ever-

lasting. He came that we might have life and have it more abundantly. But millions are living today, wretched and suffering, without availing themselves of the help Jesus has for them. If the world would accept the healing ministry of Jesus, He would transform it from a "low ground of sorrow", to a world of bliss. Let us all put the emphasis of our lives upon influencing people to enthrone Jesus as King of kings in our lives.

The International Lesson Committee selected a few examples of Jesus' ministry to human needs.

Demoniac

When Jesus went over to Gadara, He found the people alarmed by the presence of a demoniac. Mothers were afraid for their children to leave their homes. They were afraid for themselves, even to go to get a pail of water. The men armed themselves against this mad man. Then Jesus appeared upon the scene. He had no fears of this dreaded man, but permitted him to come into his presence. The evil spirits in the man besought Jesus not to cast them out, but when they saw Jesus would free the man by casting them out, they pled to be permitted to enter the herd of swine near by. This Jesus did and the swine rushed headlong to their death, into the sea. (The most appropriate dwelling for any devil would be in a hog rather than in a man because a hog is the dirtiest and most self-centered animal in the world.)

When the people saw the demoniac clothed and in his right mind, they rejoiced greatly, and all their fears vanished. The healed man asked to accompany Jesus, but Jesus told him to go back and witness to his own people. The hog raisers petitioned Jesus to leave their country. This incident shows Jesus' power over evil spirits. This is in keeping with the Bible statement, "For this purpose the Son of God was manifested that he might destroy the works of the devil."

Jesus Shows His Power Over Disease

A multitude thronged about Jesus, in the midst of which was an afflicted woman. She had spent her substance with doctors and for medicine without any relief from her suffering. According to the Jewish rule she was ceremonially unclean and therefore could not enter the synagogue, and was a social outcast.

Timidly she crept through the crowd to Jesus, believing that if she could but touch the hem of his garment, she would be healed. This she did and was healed immediately. The many healings Jesus performed demonstrates his power over disease and indicated that his church must have a healing ministry.

Our Church does have a healing ministry. In a former lesson I gave at length a resume of the extensive and effective program of healing

done by the Roman Catholic and Protestant Churches. That need not be repeated here, only to say that no Methodist Hospital ever turned away a patient whom I sent to them. Yes; Our Church is truly in the healing ministry.

Jesus Has Power Over Death

The fact that a ruler of the synagogue, Jairus, besought Jesus to heal his dying daughter and that Jesus failed to reach the home until after his daughter had died, is a familiar story. Jesus, despite the ridicule of the assembled mourners, took Peter, James, and John, and the child's parents into the death chamber and raised the damsel back to life. It is also well-known that Jesus met a funeral procession bearing the dead body of the son of the widow of Nain, and raised him to life. Again it is known though not recorded in today's lesson, that Lazarus was raised from death after being in his grave for three days. This fact and Jesus' assertion that he had power to lay down his own life or take it up again, is positive proof of his power over life and death.

Conversion of Zaccheus

Zaccheus was a publican, a despised Jew, who bought from the Roman government the right to collect the taxes for the government, from the Jews. This right gave him power to collect unlimited taxes, and if any person refused, the Roman government forced them to pay the full amount demanded by the collector. This left the way open for all these collectors to become rich by this nefarious practice. Zaccheus had amassed wealth through his office as collector.

When Jesus was in Jericho great multitudes followed him. Zaccheus, short in body but long in head, ran across the circle and climbed a tree under which Jesus would pass. When Jesus reached the tree he paused, looked up at Zaccheus and said, "Come down Zaccheus, I am going home with you to dine." I do not know what other conversation took place, but I do believe Zaccheus was genuinely converted instantaneously. When he reached the ground he exclaimed, "Lord, I give half of all my goods to feed the poor and if I have wronged any man I restore him four fold." If Zaccheus was worth \$50,000.00 that meant he gave \$25,000.00 to feed the poor. If he had taken as much as \$5,000.00 by false accusation he would have to restore to those defrauded tax payers \$20,000.00 leaving him only \$5,000.00 as a nest egg. This was truly a pocket book conversion. If your conversion did not loosen your pocket strings, beware, beware!

In the rural church where I grew up, some conversions loosened and lengthened the tongue. We had old brother Tight Wad, whose conversion lengthened his lingual apparatus and he became a vociferous exhorter. Every year after his conversion, at the annual revival, he would walk back and forth in the aisle of the church, shouting, "Thank God, salvation is free." On one occasion, it is reported he got "in a

weaving way" and shouted, "Thank God, I have been a member of this church for three years and it has cost me only three cents." Brother Tight Wad needed a conversion that would loosen his purse strings and make his greasy purse disgorge some of Uncle Sam's long green so long unrighteously hoarded. Amen!

The Delegation From John The Baptist

You remember that John sent his delegation to ask if Jesus was the Christ. "Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matthew 11:4-5) The climax of the evidence given was that the gospel was preached to the poor. It is a good thing to give food to the poor, a better thing to preach the gospel to them.

We are feeding the poor today on a scale never before dreamed of in human history. This morning I read that in addition to the vast sums now being spent by the churches and the vast numbers of supplies sent through CARE, that the farmers in twenty-two states in North America are today loading twenty-two freight trains with flour, rice, meat, and other necessary food stuffs for Overseas Relief. Before this lesson reaches the readers (I am writing this lesson December 1, 1948) those twenty-two car loads of food will have been loaded on the ships and delivered to the starving multitudes of Europe. Yes; we are going to the poor with food, clothing, and shelter, but are we preaching the gospel to them? How many poorly dressed people attend our church? It is a fact that in all of our county seats and cities in Arkansas the poor are not attending our church services. Something must be done to make our churches qualify on this climatical credential specified by Jesus—the poor have the gospel preached to them.

Please think, pray, and help preach the gospel to the poor.

He leadeth me beside the still water.—Psalm 23:2.

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