

Arkansas Methodist

Serving One Hundred or

"The World is My Parish" —

Ark. Hist. Comm. Secy.
Little Rock, Ark.
Commissioner

and Methodists in Arkansas

Go ye into all the world — Mark 16:15

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NO. 14

"I Have Overcome The World"

IN Moffatt's translation of the New Testament the clause quoted as the caption of this article reads, "I have conquered the world."

The amazing significance of these words is fully felt only when we consider the hour in which they were spoken. It was near the end of Passion Week. Jesus had just finished the Supper of the Passover with his disciples and at that time had instituted the Sacrament of the Lord's Supper to be observed in his memory. Judas had left the group on his mission of betrayal and Jesus had announced that Peter was to deny Him before daybreak. Jesus was about to start to the garden of Gethsemane. He knew better than anyone else that He would be arrested there by Roman soldiers. He knew that He was to be dragged from one court to another throughout the following day in a mock trial that would end in a sentence of death. Jesus knew that before twenty-four hours had passed that he would be dead and buried in a sealed tomb guarded by Roman soldiers.

It was in that dark hour amid conditions that seemed to indicate absolute defeat that Jesus declared, "I have conquered the world." In the troublesome times of recent years we have often heard the statement, "When the world is at its worst the church must be at its best." That condition seemed to be eminently true in the life of Christ. When the world was at its worst, He was at His best. Throughout that memorable week Jesus moved among His enemies with a poise and balance that set Him apart from the tumult and confusion that characterized the activities of those who would destroy Him. Nothing they could be to Him disturbed that balance.

Never was Jesus more the Master of the situation than during the unprecedented pressure of Passion Week, which began with the triumphant entry into Jerusalem and ended with the resurrection on Easter morning.

When Jesus said, "I have conquered the world" he gave evidence of a character of faith that we his followers so badly need in this trying hour in the history of the church.

Church Loses Brilliant Son Of Arkansas Methodism

IN the passing of Dr. Paul Quillian, who was pastor of First Methodist Church in Houston, Texas, the Methodist Church lost one of the most brilliant and successful preachers and pastors in this generation of ministers.

Dr. Quillian was not a native of Arkansas. However, he was a citizen of our state when he answered the call of God to the ministry. He began his remarkable career as a preacher in Arkansas. His first regular appointment at First Church, Camden, was a stronger charge than most Methodist preachers ever serve. His second appointment was Winfield Methodist Church in Little Rock. These two Arkansas churches will never forget that one time Paul Quillian was their pastor.

In his usual career Dr. Quillian only served two other churches—St. Luke's in Oklahoma City and The First Methodist Church in Houston. Arkansas will always be proud of the fact that he began his ministry here. He has a countless number of friends in the state who feel a deep personal loss in his going. The Methodist Church was enriched by his life and ministry and has suffered a great misfortune in his death.

"Not My Will But Thine Be Done"

NO other prayer prayed by anyone, not even Christ Himself, is so challenging, so awe-inspiring or so spiritually stimulating as this thrice repeated prayer Jesus prayed in the garden of Gethsemane.

The shadow of the cross fell across the life of Jesus at the beginning of his ministry as the devil tempted him in the wilderness. There He was offered three ways to easy, temporary victory that did not involve suffering. He rejected all of them and in so doing chose a path-way that led inevitably to the cross.



Such a choice was not easy then; it became no easier when the fast-moving events of Passion Week brought Him face to face with the cross. Such an hour drew from the Son of God the direct passionate appeal, "Father . . . take away this cup from me." While the human nature of Christ prayed for relief until "his sweat was as it were great drops of blood," the divine nature of the Master voiced that sublime, unforgettable prayer of complete surrender, "Thy will be done."

In man's struggle with man unconditional surrender usually means abject defeat. Paradoxical as it may sound this unconditional surrender of Jesus meant unqualified, absolute victory in his life. When His will and purpose became one with the Father's will and purpose, nothing could prevent ultimate victory.

With our limited understanding we usually think of victorious prayer as an experience that brings a solution of our problems. For Jesus, and for the Apostle Paul as well, prayer was not a means of escape from difficulties but a source of courage and grace that made ultimate victory certain.

We should pray, like Christ, not as a means of bringing God around to our way of thinking or planning but to bring ourselves to the place where we, like Him, are willing for God to work out His plans and purposes through us.

Christian Missions Bear Fruit In China

WE often hear general statements to the effect that Christian foreign Missions are accomplishing a great good but, when we hear a statement which is in a direct language we can understand, it means much more to us. Moreover, when he hear of the work of foreign missions resulting in so many individuals turning to the Christian way of life, we are glad indeed, but when we hear of a nation of people being influenced by the missionary enterprise we are moved to rejoice even more.

Rev. Dsen-Gong Liu, Chinese Crusade Scholarship student at the Perkins School of Theology, Southern Methodist University, who was the guest speaker at the Life Service Dinner at the annual meeting of the Little Rock Woman's Society of Christian Service at El Dorado last week, in reviewing the results of the Christian Missionary work in China said that five hundred and ten of the nine hundred seventy-five persons listed in the "Who is Who" in China are Christians. These figures are given added significance when one remembers that only three million of China's three hundred seventy-five million population are professing Christians. This means of course that Christian missions has made possible the developing of leadership which is now contributing to the cultural, political, educational, social, industrial, and spiritual life of China.

Added meaning is also found when one remembers the terrific strain through which China is passing today. As in practically every generation throughout much of its history, China is today courageously trying to resist the invasion of a foreign ideology. The bearers of this Communist ideology have already made considerable headway in taking over this great nation. But we are told that already the Communists are making certain compromises in order to secure capable administrative leadership. In many instances the work of Christian Missions goes on with little interferences in the territory within Communist control. This is but to say that wherever the Christian missionary is at work in China, his work is taking on added importance. He is helping to develop a type of leadership which, as in the past, will help to determine the course which China, and perhaps many other nations, will follow.

Little Rock W. S. C. S. In Annual Meet

THE ADVANCE FOR CHRIST AND HIS CHURCH was the focal point of emphasis at the meeting of the Woman's Society of Christian Service, Little Rock Conference in session last week at the First Methodist Church, El Dorado. If the Methodist Church as a whole takes the Advance program as seriously as the women of the Little Rock Conference take their program, there will be little doubt as to the ultimate success of the movement.

Experimenting this year with a two day program instead of the usual three days, the entire conference had a larger attendance than that recorded for several years. Incidentally, the conference voted to meet in a two day session next year. Needless to say, there was little lost time during the conference session.

Mrs. J. D. Bragg, former president of the Women's Division and one of Methodism's great.

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"Nobody Works Like Him"



By BISHOP W. EARL LEDDEN

(Editor's Note: Bishop Ledden, Syracuse (N. Y.) area recently visited Methodist missions in Central Africa. This article gives some of his experiences and observations there.)

I saw Jesus working in Africa It was Sunday morning service at Old Umtali. After I had preached the sermon the student choir rose and sang the Hallelujah Chorus from Handel's Messiah. We all stood with them—the student body, the delegates to the Central Conference, and others—and we were all deeply stirred. Indeed I was so profoundly moved that I dared not trust my voice to pronounce the benediction, but motioned Bishop Booth to do it for me. I had seen the villages from which these students had come, had sensed their previous limitation of outlook and opportunity—and could hardly believe my ears when they stood and sang with artistry and



A crowd gathers for an early morning worship service in a mine compound near Johannesburg

reverence, and without notes, that supreme expression of Christendom's adoration.

But after the benediction, when they sang softly as the congregation filed silently out, I was even more profoundly moved by the Negro spirituals they interpreted. For it was really their very own version of the Hallelujah Chorus:

"He is King of Kings, He is Lord of lords,
Jesus Christ, first and last,
Nobody works like Him."

Handel had them sing, "King of Kings, and Lord of Lords"—they added their own rhythm and sang, "He is King of Kings, He is Lord of Lords." Handel would have preferred "Alpha and Omega"—they sang simple, "first and last." Handel proclaimed "He shall reign forever and ever"—they asserted "Nobody works like Him."

Here is an elemental insight: "Nobody works like Him." The African is a son of toil and it means something special to him that Jesus said, "My Father worketh hitherto, and I work." All over central and southern Africa I saw Christ work.

I saw Him working in the Congo . . . My first day was spent in Leopoldville where I found a remarkable example of Christian cooperation. We have no Methodist work there, so I had my first meal with missionaries of several denominations in the union mission house . . . The territory is divided among the denominations to the satisfaction of all and there is no competition among them. In that manifest unity there is strength, and because the Council can speak for all Protestantism we are able to secure a remarkable amount of support and cooperation from the Belgian government. Word was recently received that the Belgian government is now willing to support the schools conducted by our Protestant missions on the same basis previously granted exclusively to the Roman Catholic schools. The offer will need careful study, but it does seem to represent the government's recognition of the important service now being rendered native Africans by our Protestant schools. I was interested to find that almost all the missionaries agree that the Belgian colonial administration is moving in the right direction, attempting to better the condition of the natives in a very difficult situation. Even so there is much to be desired, and a world of difference between the attitudes of the government and the missionaries

toward the native Africans. The missionaries are manifesting a sacrificial concern, a real affection, a desire to serve in the name of Christ—and "Nobody works like Him."

I hear that theme again whenever I think of the leper colony conducted at Minga, the first Methodist center I visited. The nurse who is giving her life to this ministry conducted me through the colony. Many of the lepers bore loathsome evidence of their dread disease, but the nurse greeted them all by name, with a radiant smile and genuine affection. It was wonderful to see the affection they smiled back at her. They knew that they were the objects of Christian love, that they were receiving the best possible care, that they were provided homes in one of the most beautiful villages in all that region. The lepers themselves have named this colony "The Village of Happiness."

At this same station there is a doctor greatly overworked, lacking equipment that he needs, ministering sacrificially and cheerfully to hundreds of native patients who come to him in their poverty and physical distress. One day I saw him in consultation with Lukuki, an African medicine man of the Otetela tribe. He explained to me later that this medicine man—to be sharply distinguished from a witch doctor—had the reputation of administering some really helpful remedies to the natives. The Christian doctor was not too proud to learn from any source, and he sent the leaves and remedies



Bishop Ledden and Miss Katharine Eye at the ground breaking ceremonies for the new Lambuth Memorial Hospital, Wembo Nyama, Belgian Congo.

used by this medicine man to a great pharmaceutical company in the United States for analysis. In every possible way the missionaries do their best to serve the daily desperate needs of all the Africans they can reach, not neglecting their specific religious needs—as I had reason to observe when I was called upon to speak at the regular daily chapel service at 5:45 a. m.

One of the most memorable experiences in Central Congo was the dedication of the site for the proposed Lambuth Memorial Hospital at Wembo Nyama. The Central New York Conference had raised about \$40,000 to provide drills and motors and other items—including a saw-mill—to be used in the erection of this hospital. Last year there were 41,000 treatments given, and maternity cases, in a small and inadequately equipped hospital there. There is no doctor in residence, only the nurse. At times she is called upon to perform emergency operations at night, by the light of kerosene lamps. Her courage and resourcefulness are amazing. But doctors are needed, and they will be ready by the time the hospital is completed—one is already in Belgium completing his preparation for this important post.

Wembo Nyama has a large and beautiful compound and renders a varied ministry through its Lambuth Memorial Church, Trinity Bible

School, normal school, elementary school for boys and girls, its girls' home, mission press and industrial plant in addition to its hospital. It is one of five centers of work in the Central Congo Annual Conference. This is the most primitive section of our work in Africa. Circuits of native villages with African pastors are administered by the district superintendents for many miles around all these stations. Truly a notable service is being rendered, but our heroic leaders desperately need reinforcements in personnel and in equipment for the promotion of their exacting ministry in this primitive field.

Among the stations visited in the Southern Congo Provisional Annual Conference was Kapanga which has a leper colony in addition to its other institutions. Dr. Piper who is in charge of this medical work is perfecting plans for a new hospital and a great enlargement of his work although, after years of devoted service, he is near retirement age. Though he is looking to the future he wanted to give me a glimpse of the past. So he arranged for me to be received at the court of King Mwanta Yamvo, the paramount chief of a very extensive tribal territory. On the way there the doctor warned me not to touch the chief, that he is a leper. I found him seated on the high front porch of his court, his ceremonial chair on a leopard skin. When I ascended the steps he stood and bowed low before each other. After greetings through an interpreter, he granted me the royal prerogative of standing on that leopard skin with him, and there our photograph was taken. Standing at a discreet distance were a few of his seventy-six wives. He let me go through his private museum where I saw his throne and portable chair, and, among other things, his kaffir beer brewing with evil-looking bubbles staggering to the surface. After I returned to the mission station Mwanta Yamvo dispatched one of his couriers to me with the present of an unfriendly rooster.

But the power of the chiefs is largely gone and a better day is dawning. This was made dramatically clear at Mulungwishi, another center which I visited in Southern Congo. Here Bishop Springer has built a comfortable home and, with Mrs. Springer lives on a hilltop overlooking the large and beautiful grounds. After chapel service Bishop Springer pointed to a hillside adjoining the mission compound and told me the story of Msidi, a native chief who live there—within the span of my own lifetime—and ruled all that countryside with savage cruelty. A missionary, Mr. Swan, saw him at one of



Bishop Ledden baptizing a baby in Elisabethville, Belgian Congo

monstrated, but the chief shrugged the matter off with the comment, "O, they're only women!" . . . Now in that very place, Mulungwishi, the Wom-out and dashed back to the chief to see who would be first to put a throbbing heart into his waiting hands. The missionary afterward re-his barbarous games one day. He had four women stand in a row. Then at a signal four young men rushed up to them, cut their hearts an's Division of Christian Service is about to build a home for its workers.

Soon there will be a school for girls there at Mulungwishi. Special provision has already been made for the wives of students now attending the Springer Institute for preachers and

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THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE PASTOR ACTED LIKE A CHRISTIAN

An editorial in the Christian Advocate tells of a pastor who was being moved from a church where he had been for several years, where he had done well and where he had many friends. The unhappiness and indignation of the bereaved congregation were expressed by several laymen in a letter to the bishop, who was being blamed. When all of the facts were in, it was apparent that the bishop had acted in the interest of all the churches (it seems that those who wrote the letter did not know all the reasons—as is often the case).

But the pastor concerned was apparently a nobleman and still seeking the welfare of the church that he was leaving. Also he desired that the new pastor be well received. So he wrote a letter to the church, a part of which read as follows:

"In a pastorate much depends upon a good start. First impressions are sometimes determinative. I urge upon you to give my brother pastor the favorable reception and fair start you desire for me in my new charge. The severest test of a minister is the action of his friends when receiving a new minister. You will honor me the highest by supporting him devotedly. Since the effectiveness of the church depends upon the degree of love and loyalty its members bear to their pastor, it is my duty to see that you love my successor. To this end, the highest ministerial ethics requires that I not return for weddings, baptisms, funerals, etc., for at least two years. Your new pastor will serve you faithfully and with every Christian grace in these and all other matters, I am sure."—Free Methodist.

FREEDOM UNDER GOD

Blessed by God with the greatest natural resources in the world, and with a spiritual heritage which has burned into our hearts the meaning of freedom and the blessedness of a democracy which is a brotherhood under God, we owe a responsibility to humanity to point the way toward assuring for men everywhere the freedom and the dignity which we have demonstrated to be possible under the Stars and Stripes.

Having learned the hard way that freedom can be won and the dignity of man safeguarded, we must share with other peoples what a loving God has permitted us to win for ourselves. We cannot do it if the spirit governing our relations with other nations is a military spirit. We can do it only if we have in the leadership of our nation the spirit of Jesus Christ. We can best serve humanity if we have clear Christian insights in high places.—Wilbur LaRoe, Jr., in the Presbyterian Tribune.

NO COMEBACK

Any business that makes it necessary for the public to care for its wreckage at public expense has no right to complain if the public undertakes the right to control it.—Temperance Advocate.

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

FAITH IN GOD

*Though time may dig the grave of creeds,
And dogmas wither in the sod,
My soul will keep the thought it needs—
Its swerveless faith in God.*

*No matter how the world began,
Nor where the march of science goes,
My trust in something more than man
Shall help me bear life's woes.*

*Let progress take the props away,
And moldering superstitions fall;
Still God retains his regal sway—
The Maker of us all.*

*Why cavil over that or this?
One thought is vast enough for me—
The great Creator was, and is,
And evermore shall be.*

—Anonymous.

In Poems With Power To Strengthen the Soul

IS CHRIST MARCHING ON TO VICTORY?

We are approaching the anniversary of the triumphal entry of Christ into Jerusalem. We are told how the cheering crowds broke the branches from the palm trees and placed them along his path. This was emblematic of victory. The event on that occasion gave its name to the day—Palm Sunday. Jesus was on a triumphal march.

In connection with this event there are some questions we would like to raise: Is Christ still marching on to victory? Is his Spirit more fully possessing and controlling all phases of modern life? Are people less selfish and greedy than they were before his coming? Are individuals more kindly disposed toward others, and are they more inclined to put the interest of others along by the side of their own? Christ is the Prince of Peace, are we any nearer to world-wide peace now than the people were before his coming? Are we any nearer a world brotherhood now than the people were of that distant day? Are we more inclined to love God with all the strength of our being and our fellow men as we do ourselves? Have we come to a greater appreciation of spiritual values as compared to material things? Christ emphasized the value of personality. He contended that one soul is worth more than all the world. Are the peoples of the world headed in that direction now? Do our social, religious, economic, and political institutions exist for the good of the people, or have we reversed that order? All of these questions might be summed up in one. Has the world, since the coming of Christ, been making religious progress; is he marching on to victory?

The question as to whether the world is growing better or worse is of vital importance to every one. To properly and realistically answer it, there are many things that will have to be taken into consideration. For example, one will have to know something about the condition of the world when Jesus came and the condition of it at the present time. No one can possibly study the history of the world over this period of time, with an open mind, and then truthfully claim that the

world hasn't made progress along religious lines, as well as along other lines.

Take for example the status of women. Before the coming of Christ, the Jews had developed the world's highest type of religion, yet among them women were so badly treated that every Jewish boy was taught by his mother to thank God every day that he wasn't born a girl. You will find women harshly treated, even in our day, where the gospel of Christ hasn't been preached.

Another example is that of the church itself. Christ belonged to the Jewish church of his day, but the leaders of that organization clamored for his death until they saw him hanging on the cross. He said that these church leaders, in spite of their big profession of religion, were hypocrites. It is true that the Gentile soldiers actually killed him, but the church of that day to which he belonged, led by the Chief Priest Caiaphas, was the greatest instigator of his death. All admit now, even including those who do not accept him as divine, that he was one of the best persons who ever lived. Yet the church to which he belonged brought about his death. Organized religion wouldn't do that now. Some progress has been made.

To be fair, one will have to admit that religious progress has been slow—altogether too slow. It has fallen far behind the pace set by scientific advancement. Our civilization has become top-heavy in the direction of materialism. Great numbers of people, even including whole nations, have made science their god. Selfishness and greed are still with us. Prejudice and hatred are our constant companions. This is a dark picture indeed, but even in the midst of the darkness a light is shining, and the darkness can't put it out. Christ is riding again. He was once on trial before the world. The world is now on trial before him. The best thinkers of the world today are saying, as never before, that Christ is the answer to all of our problems.

In spite of the fact that Christ is the Prince of Peace and that the angels sang at his birth, "Glory to God in the highest; and on earth

DELIVER US, O GOD

One biographer of Napoleon says that while the great Corsican wanted the laws of morality enforced upon other people, it never occurred to him to obey such laws himself. He even went so far as to say: "I am not like other men. The laws of morality do not apply to me." It was this strange conceit, this arrogance which eventually ruined Napoleon and brought defeat and humiliation upon him. There have been men in these modern days whose attitude has been arrogant, godless; it has led to their undoing.

Deliver us, O God from all narrowness and pride and arrogance; help us to love and honor all mankind. Amen.—Christian Herald.

SEMINARY HOLDS 'QUIET DAY'

Pittsburg, Pa., RNS—Western Theological Seminary here held its annual observance of "Quiet Day."

The tradition allows students to pause in the midst of their busy lives and meditate. Classes were suspended, and the entire day was devoted to worship.

Leader of "Quiet Day" this year was Dr. John Oliver Nelson of the Federal Council of Churches.

peace and goodwill toward men," we have recently passed through the most terrible war the world has ever witnessed. Does this mean that Christ has failed as the Prince of Peace? Not at all. This war was the most devastating of all because of the increased number of people in the world, the more rapid means of communication and transportation, and the more improved implements of destruction placed in the hands of men by scientific discoveries and invention. The wholesome thing about the tragic situation is the ever increasing number of people who are coming to look upon war with horror and aversion. That is where the progress has been made. War was once accepted as a matter of fact. Now it is looked upon with an ever increasing degree of horror. Conquering tribes always either killed or enslaved their helpless victims. Those who practice such tactics will finally go down into oblivion. Hitler and Mussolini went that way and the handwriting is on the wall for all who would follow in their train. The Prince of Peace is marching on to final victory and his past progress is indicated by the changed attitude that millions of people are now taking toward this evil which he condemned. Never doubt, the voices of these millions will one day be heard and their power for righteousness felt.

Space will not permit us to deal fully with this question, but suffice it to say that as more and more people become real followers of Christ and not mere nominal church members the forces of selfishness and greed will be on the retreat and living for others and sharing the good things of life with others will be brought to the front. Christ is riding again. He is marching to certain victory. The prophet said of him, "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."—H. O. B.

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E. T. WAYLAND
EWING T. WAYLAND } Editors and Business Managers
ANNIE WINBURNE } Assistant to Editors

CONTRIBUTING EDITORS } H. O. Bolln Mrs. Sue M. Wayland
O. E. Goddard Forney Hutchinson

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Bruner, J. G. Moore, Joe Pearce, C. M. Reves, R. J.
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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE WESLEY FAMILY

In 1924, in company with some Methodist preachers and friends, I visited London. Of course, the center of our interest gathered around John Wesley and his work.

First of all, we made a pilgrimage to City Roads Chapel, a modest building which holds an interest for all of Methodism. In the rear of the chapel is a statue of John Wesley, himself, and alongside the parsonage which is situated next door, is a statue of his famous mother, Susannah Wesley, giving evidence of strength and grace.

We went through the parsonage first, viewing Wesley's bed room and prayer room. The arms of the chair in the prayer room by which he prayed were worn slick, bearing evidence of much use. From the parsonage we went to the rear of the chapel, where stands the monument under which lie the remains of this famous preacher known and honored around the world.

Then next we paid a visit to the chapel, itself. On the day we were there it was comfortably filled. I met the preacher, who seemed to be a very capable man. I was amused by an old-fashioned steward who passed the Bibles and hymn books with which each member of the congregation was expected to take part in the order of service. He seemed disturbed that I didn't take part in all of the reading and singing. I was interested in other things about the surroundings.

It was a great privilege to worship in this mother church of Methodism, and we brought home many pictures of the various features connected with it.

NOTICE—Little Rock Conference

All Church Treasurers and Pastors of the Little Rock Conference please mail your funds on the Superannuate Endowment direct to me, 1406 Pine St., Pine Bluff, Arkansas. A financial report of this fund will be published in the Arkansas Methodist in the issue of May 5th.—Otto Teague, Treasurer.

WORDS OF APPRECIATION

To our many friends and loved ones in Arkansas and other states who have been so kind and thoughtful of us in our sorrow, my wife's sister, Mrs. T. B. Bradford, and I desire to express our sincere appreciation—you have been a great help to us. May the Lord richly bless each of you.—E. K. Sewell.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. SAM G. WATSON, pastor at Marianna writes: "Our church building program is coming along fine, and we soon will be worshipping in the church again."

REV. AND MRS. ARNOLD SIMPSON are the proud parents of a new daughter whom they have named Reva Kaye. The little Miss was born in the Freeman Hospital, Joplin, March 24. She weighed five pounds and twelve ounces.

MISSIONARY work in New Guinea is hindered by the existence of an estimated 300 languages and innumerable dialects, which make the translation of the Scriptures for all the inhabitants a virtual impossibility. Since missions first came to New Guinea, in 1874, portions of the Bible have been translated into thirty of these tongues.

THE First Methodist Church in Jonesboro, by unanimous vote of the Official Board has assumed full financial support for a missionary in India. According to Bishop Paul E. Martin, First Church Jonesboro is the first charge in the North Arkansas Conference to respond in this manner to the challenge of the Advance. A more complete report of this progressive move by a great Methodist Church will be published later.

CHURCH WOMEN of all denominations are being urged to visit their nearest Young Women's Christian Association and familiarize themselves with what it is doing for the community, and what its outreach is to 68 Foreign lands, sometime during "National YWCA Week" which runs from April 24 to April 30. "The YWCA is your window to the world" is the slogan of the week which emphasizes the organization's service to 3,000,000 women and girls in 1049 branches in the United States as well as overseas.

THE Methodist Theological Seminary, at Goth-tenburg, Sweden, is celebrating the 75th anniversary of its founding. The Seminary trains Methodist and other evangelical "free church" ministers for all the Scandinavian nations. Participating in the ceremonies were Bishop Theodor Arvidson, Methodist bishop of Scandinavia, an alumnus and former president of the institution and Methodist leaders from the United States, Great Britain, Norway, and Finland. Methodism was first established in Sweden by returned immigrants from Sweden to American who had joined parishes in the U. S. A.

THE appointment of Bishop Z. T. Kaung, of the Methodist Church in China, as chairman of the Executive Committee has been made by the newly formed North China Christian Federation. The Federation, which has taken the name of a pre-war organization, aims "to join North China Churches and missions together in a united front." Federation activities will "include social service work and evangelism." The Executive Committee, holding its first meeting in Peiping, also announced the appointment of Rev. P. H. Wang, pastor of the North China Congregation Church in Peiping, as its executive secretary.

REV. THERON McKISSON, pastor at Lake Street, Blytheville writes: Rev. E. B. Williams, District Superintendent of the Jonesboro District, conducted special services at the Lake Street Methodist Church, Blytheville, beginning Sunday night, March 13, and continued for five nights. These messages were outstanding in constructive helpfulness, coming at a time when Lake Street Church is putting forth an unusual effort to move forward. It is the opinion of the pastor that members of this congregation will quote from these sermons for months to come as they strive to "Grow Up" in their present undertakings.

SIX leading English-speaking denominations united, on February 26, to dedicate Livingstone House as a residence for Christian divinity students at Rhodes University College, Grahamstown, in the Albany District of Cape Province South Africa. The opening of Livingstone House marked the culmination of twenty-years effort by the Anglicans, Congregationalists, Methodists,

Presbyterians, Baptists, and the Disciples of Christ working in South Africa to develop adequate facilities for training their candidates for ordination on South African soil. The home of Livingstone has been chosen for this purpose to commemorate a man who pioneered not only the field of Christian evangelism but in that of inter-denominational cooperation.

UNDER the leadership of Bishop G. Bromley Oxnam, 23,000 Methodist ministers will begin in next November teaching in the "greatest religious school in Protestant history," they will, month by month, interpret the Protestant Christian faith to 8,500,000 members of 53,000 churches across the nation. It is the educational phase of Methodism's four-year "Advance for Christ and His Church." The monthly emphases for study classes and sermons follow: November, "Our Faith in God;" December, "Our Faith in Christ;" January, "Our Faith in the Bible;" February, "Our Faith in Love;" March, "Our Faith in Prayer;" April, "Our Faith in Immortality;" May, "Our Faith in the Holy Spirit;" June, "Our Faith in the Kingdom of God."

THE "Pulpit and Pew" Bulletin for Winfield Methodist Church announced that Bishop Eleazar Guerra of Mexico would be a guest speaker at Winfield Monday night, April 4th., which is Family night for the church. The Bishop planned to speak about the work our church is doing in his country, and to relate some interesting stories concerning the daring work that many are doing under great difficulty in Mexico. Bishop Guerra is one of the great Christians of the world today. He has traveled over Europe and is one of the church's missionary leaders for South America. Dr. Paul Galloway was in school with Bishop Guerra, and recently visited him in Mexico. Bishop Guerra spoke at the First Methodist Church, Fort Smith, Sunday morning, April 3, and at the Central Methodist Church, Fayetteville, on Sunday evening of the same day.

THE OFFICIAL PASTOR'S POCKET RECORD BOOK AVAILABLE

The new edition of The Official Pastor's Pocket Record Book is now available at all branches of The Methodist Publishing House.

This pocket-size book, completely indexed and arranged in logical, convenient order, is designed for use by the busy pastor who needs to have at his fingertips at all times a condensed record of the membership and the work of his church. It contains forms for thirty-three different records such as official roll, baptisms, full members, preparatory members, members received, members dismissed, funerals, marriages, quarterly and annual conference reports, financial statistics, etc.

A special section contains the eleven most used orders from the Methodist ritual, and six pages of scriptural quotations.

Containing 232 pages, the Record Book is bound in black imitation leather, thumb-indexed, with blue page edges. It is 3 7-8 x 6 1-8 x 1/2 inches in size. Calendars for 1948 through 1953 appear inside the front and back covers.

BISHOP OF PITTSBURG METHODIST AREA DISCUSSES "RELIGION, PRESENT TENSE"

The Rev. Lloyd C. Kicke, resident bishop in the Pittsburg area of the Methodist Church, speaks from Parkersburg, W. Va., on "Religion in the Present Tense" on the latter half of CBS' "Church of the Air" Sunday, April 3 (CBS, 10:30-11:00 A.M. EST, from WPAR, Parkersburg). Mrs. Esther Cunningham who conducts the choir of the First Methodist Church, Parkersburg, in devotional music, will be in charge of the music.

LITTLE ROCK W. S. C. S. IN ANNUAL MEET

(Continued from Page 1)

church women, and Rev. Dsen-Gong Lin, Chinese Crusade Scholarship student at the Perkins School of Theology, were among the speakers who contributed to the making of a most successful conference.

President's Message To W. S. C. S., Little Rock Conference

"A NEW CONSCIENCE," By MRS. E. D. GALLOWAY

(The following message was delivered by Mrs. E. D. Galloway, president of the Little Rock Conference Woman's Society of Christian Service, at its Annual Meeting at El Dorado on March 28-30.)

CONSCIENCE is the moral sense by which the ends of right, wrong, good or evil are determined. The psychologists tell us that conscience may be induced, guided, affected, and influenced, by many things in environment, but particularly by one's religion. Certainly no human being in our society today is completely bereft of some measure of conscience—poor and thin as it may be. But my concern here is with the equality, the depth, and the Christianity of the conscience of us who call ourselves Christians—and accept the staggering responsibility inherent in the "Advance to share Christ with all the World." On every hand, it is evident that the Christian Church has not fully tested its life—both its belief and practice—by His. We simply cannot reconcile the deathless faith we profess with careless ease, on the one hand, while on the other we sanctify unbelief, distrust, and faithlessness by our practices of self content, indifference, perverted talents, miserliness, prejudice, and social idolatry. Bishop W. C. Martin has said that "it is now obvious that for a number of generations we have been attempting to hold on to Christian practices, without possessing Christian beliefs." What then, can be the answer? A New Conscience—forged and wrought—in the furnace of a new conception and a new experience. We can get it only by finding the realism of New Testament Christianity through a costly process of learning, not yet fully tried, and by a new expensive commitment to walk in its way—which in our generation promises to be thorny.

It would have been easy to have institutionalized the idea of the Crusade For Christ and made it the pattern for the new quadrennium. We already knew it by heart. But, the General Conference sought another creative contribution, rather than the duplication of that successful pattern. The great Advance for Christ and His Church program, is ingeniously creative, and will depend totally on study, commitment and action, for its success as a movement.

What could challenge us mentally, more than to lose ourselves in the re-education of our minds and hearts in a study of Our Faith, Our Church, Our Ministry and Our Mission? This process of learning will be launched by the Church later this year. Will any single person in Methodism, much less the women of the society fail in becoming literate in all these phases? It is the costly process, not yet fully tried.

The Advance program has been called the mightiest movement since Pentecost. It demands more of disciples than any other movement we have known. The diluted, compromised conscience, by which we have struggled through other efforts of the Church, to share Christ with the world, simply is not adequate for this imperative summons.

There must be a new conscience in:

1. The total program of the Society at all its levels.

I recognize the difficulties that every Church and community face in leading people in a movement like this. There is one inevitable fact, we cannot lead people where we are not willing to go. The problems we face are the measure of our opportunity.

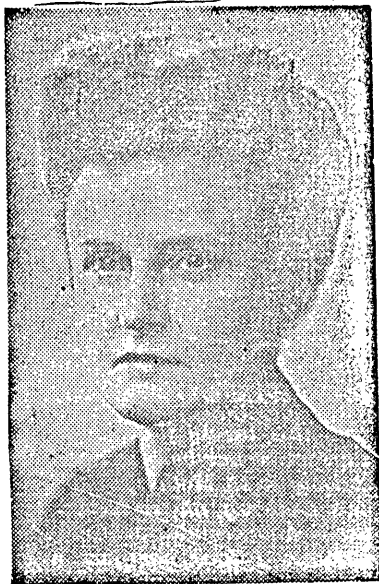
A. Passions—

We need a conversion of the passions of our spiritual lives. Someone said, "you don't for one minute, think it possible to win every Methodist woman" in this quadrennium? My answer is—I've never doubted that it could be done. If we ever tested the passion of our Christian profession by His, we could answer for ourselves. If the response to this goal is on the basis of other responses we have made at recruiting our membership, the result will be no greater. I would to God that women could feel something more wonderful in our efforts at this task than they have felt in being asked to affiliate with anything else on earth. Have

you known the thrill yet, of adding any persons to our membership? One woman in Texarkana won thirty-two new members to Guild membership. I have seen a whole new circle added on two occasions where I have helped with Advance Day. It is its own reward. A new conscience at the sight of inadequate halting, ranks of Methodist women, when there could be twenty thousand added in the Little Rock Conference, is the only thing under heaven that can bolster our ranks.

B. Appetites—

The time has definitely come when women must have a new taste in their lives. When a group of women in a local society can sit and listen to a program on our opportunity in China and leave yawning that they are bored to tears with our materials and programs, it's time for a check-up. When I read the history of our work in China for the past hundred years—how the early foot-hold of Christianity there was gained



MRS. E. D. GALLOWAY

through the complete self giving of our missionaries—White, Collins, the Lambuths and others—even to the laying down of their lives—I was faced with my personal guilt of doing so little in my generation to hold on to their gains. Now, I remember daily, Dr. John Cline, as he was among the ten percent of the aged and otherwise infirm missionaries to come out of China under the recent communist threat. He who buried his life helpmate in the soil of China, and has said he wanted to remain in the service of the Church there until his body could be laid beside hers. The China who now, says Dr. Kenneth Latourette, will not solve her problems until she has undergone more suffering and tragedy beyond our imagining. Then I thought the least the Christian Cause can do at this hour of her unspeakable national struggle is a new commitment. Bored, blinded eyes, poor jaded appetites. There can be no new appetite—new craving—until there is a new conscience.

C. Call—

We have reached a new frontier where we must begin to shape the events to come, or they will shape us, as they have done for generations. Some way, somehow, we need a spirit in our organization that will constitute a call, that will lend aid to the divine summons to our youth to answer the need with their lives. Fosdick has said, be sure you are a part of the answer, instead of the problem. Every ideology and movement under the sun today constitutes a call to people to carry their loads and transmit the message. Thousands are preparing their lives for the spread of Communism. Islam continues to win millions through its devoted leaders—there are now more Mohammedans in the world than Christians. Jesus' Life constituted a call to follow Him and make Him known every day of His ministry—in the throng when little children left their parents and clung mightily to His fascinating personality—the woman at the well who relinquished her sordid, petty living to become an example of humanity made alive with

living water—a motley group of fisher-folk by the sea who were constrained to leave their nets to follow the unknown, untried paths of discipleship. What of our goal for recruitment that was so well preached at dinner last night? I wonder if through me, a member of the local society, the youth can know, "O Young and Fearless Prophet of Ancient Galilee, thy life is still a summons to serve humanity?" Only a New Conscience will constitute the call.

D. Vision—

Physical blindness is a tragic affliction. Spiritual blindness is everlasting defeatism for the growth of the Kingdom. Both, thank God, can be overcome. Today the Church must have its sight restored in the manner of material support of the cause, if we are to Advance. A few weeks ago my husband preached a sermon on the blessing of the great Church that has come to our generation through the gifts and sacrifices of others, and of no particular cost to us. A member of a board of stewards said later, it may not have cost us anything, to get it, but it surely is costing us to keep it. Beloved, it will cost us infinitely more not to keep it. Remember the trials in Bulgaria. Remember Hungary. Remember Hitler. Remember the Dark Ages. Remember Golgotha. Our sanction of paganism that would pay our crudest entertainers thousands of times more than we would give to the support of those who go to take the message to the uttermost parts of earth, must give way to an innate sense of stewardship of today's unprecedented material resources. In the last 16 years our national income has increased from thirty-nine billions to more than two hundred billions. Most of the family income—about eighty-five percent of it—is controlled by women. There is a moral responsibility in our use of it. Another concern we must mention—the local society keeping faith with the Division in the support of the World Program, and that is its honesty in remitting monies given under the inspiration of the movement. Many times extra money is given, and it is simply used to do the extra thing locally. One woman said to me awhile back—I would love to give another five dollars on this thing, but it would never get to the conference treasury. Our check at the end of the quarter never includes an extra gift. It is amazing, even yet, how many local groups feel that they must first meet every relief need in the community before support can be given to Division in its program. I had a president tell me a few days ago that her husband just told her she must stop letting that money go away when there were so many needy people at home. Jesus responded to that reasoning once, by saying—the poor you have with you always—which was not to disregard the need, but to remind them of further obligations. What of the fourth goal An increase of a minimum of one-third more? The resources used for other efforts, representing our easy ability to give, will not do for the Advance. Our giving must become the sanction of the Christian order of living that we proclaim. It must become our material answer to the order of materialism. There must be a difference in the old way of giving what we can spare. We are the administrators of His estate. Shall we continue to break His Will for the better life? This goal depends entirely on a whole New Conscience.

E. Fraternity—

Our responsibility to each other as we work. The Christian Community is tested for its efficacy as a way of life, of peace, and good will, right in our local situations. And yet how often we deny its rule amongst us, by petty attitudes. If this thing will not work at home, I doubt the necessity for sending it to others, and particularly of proposing it to the United Nations. Again and again letters come saying, our leader is sick—she is a psychiatric problem, our treasurer is miserly—she has no vision, our officers will not attend the meetings for training, our young women have no place in our leadership, our leaders do not attend the Church worship services on Sunday, our president has never had

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THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE GREEN CAT

On the very first warm, sunny day of the year the postman brought Ann Mason a letter. Dickey Brent, her next door neighbor, was there when the letter arrived.

"It's from Aunt Lucy!" cried Anne joyfully. "She always writes on a typewriter."

Dickey remembered Anne's pretty young aunt who had several times driven out in her car to see the little girl.

The two children took the letter in to Anne's mother. It turned out to be a very puzzling letter.

Aunt Lucy was going on a long journey she said. That was easy enough to understand. "And I am going to send you my little green cat to stay at your house while I am gone." Aunt Lucy had written that too. And what could it mean?

"Her little green cat," exclaimed mother.

"Why Lucy never owned a cat in her life."

"She would hardly own a green cat anyway," observed father, who had been listening.

"Who ever heard of a green cat?" scoffed Dickey. "I never did—not even in a circus."

"She says we must make it work for us," mother went on. "What a strange way to speak of a cat!"

But Anne was determined to make the best of things. "Well," she said "Malta and Fluff are pretty lazy, you know, and there are lots of mice. I think it will be fine to have a new cat."

"Not a freak cat!"—began Dickey, but mother interrupted.

"Oh, here's a postscript on the last sheet. Lucy says, 'Your daddy will know how to attend to it.' Tell him to call at 105 Broad Street and get it the next time he is in town."

Father seemed rather red in the face. "Well, upon my word!" he said. "What's come over Lucy, I should like to know?"

"There's something queer about this," mother said. "Well, when you go to town on Thursday with Dick's father you can clear up the mystery. I suppose Lucy meant to say white cat or black cat, of course."

"Broad Street is a business street," father went on grumbling. "I shouldn't think she'd leave a cat of any color there."

That morning Dickey chuckled about the green cat that was coming.

But Anne took the matter very seriously. "It must be a strange bluish-gray, and Aunt Lucy just calls it green," she said. "Oh, I'm crazy to see it! I wish Thursday would come."

At the breakfast table on Thursday father said, "Look here, Anne, don't you want to go up town with me and help bring home that everlasting cat?"

Anne was delighted, of course. What could be pleasanter than to go to town in Mr. Brent's car and bring a green cat home?

That afternoon Dickey, full of curiosity, watched impatiently for her return. When he saw his father's car coming he hurried over

to the Mason's yard. When the car drew up at the gate there was little Anne, sitting very straight on the front seat beside Dickey's father. Her own father was nowhere to be seen.

Anne's eyes were sparkling as she clambered down.

"Where's your father?" Dickey asked, "And where's your Aunt Lucy's green?"

"Coming," said Anne. "Look." She turned and pointed toward a cloud of dust.

Before Dick could say anything more a second car drew up at the gate. Anne's father, looking much pleased about something, got out.

Dickey was dazed. "But where's the green cat?" he insisted.

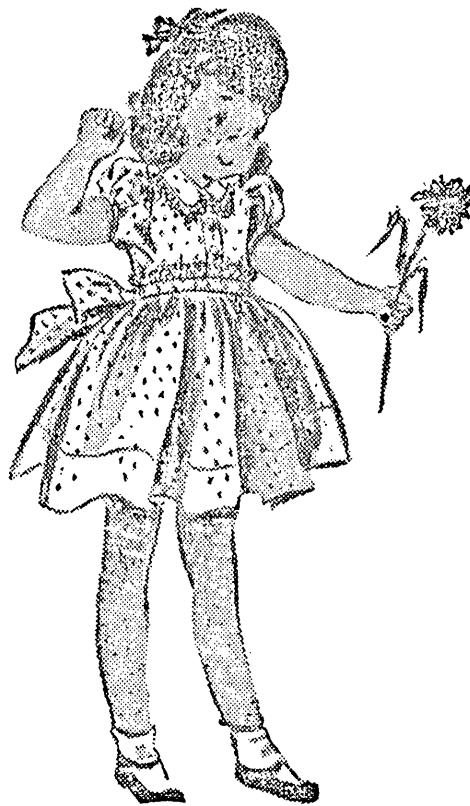
Anne could not keep her chuckles any longer. "It isn't a green cat; it's a green car," she said. "O Dickey, Aunt Lucy wrote a 't' instead of an 'r'. It was her car that she was talking about; she has had it painted—it's green under all that dust. And she wants us to use it while she's away. Now, isn't that fun?"

Anne's father looked a little uncomfortable. "It wasn't much fun going around inquiring for a green cat. However, all's well that ends well."

Malta and Fluff came down the walk and rubbed, purring against Anne's legs.

"See how pleased they are," Anne said. "I do believe they had been dreading that extra cat."

Dick rubbed his forehead. "Well



A FLOWER FOR MOTHER

*I found this lovely flower
In a spot in our backyard,
I'm taking it to Mother,
She's working, oh, so hard.*

*She knows I love her just a lot,
But it's one way, you see,
Of showing that I'm grateful
For all she does for me.*

—A.E.W.

IN THE WORLD OF BOYS AND GIRLS

YOUR CITY AND MINE

I love my city with its wooden houses and small back yards, with its wide streets all bordered by beautiful trees.

I like the stone churches with their green lawns. I like the sidewalks where I can see raindrops bounce up and down in glee as they drop from the patch of sky above the tall buildings, and where I can hear the rattle of roller skates and wagons of children as they laugh and play.

I like our big stores with their brightly lighted escalators. I like our music hall where I can go and listen to fine orchestras and great singers, and I like the big auditorium where I can sit indoors in cold, rain or snow and watch a circus or skating carnival.

I like its viaducts and bridges, its buses, trains and boats, its parks, zoo and beaches. I like it all, but I like the place where you live, too.

I like Mexico, where things are beautiful yet strange, just as places are strange when the people speak a language you cannot understand, and where they dress differently, eat differently, and live differently than we do.

Now little Miguel lives in a yellow adobe house with a green fence. That may not seem strange, but Miguel, although only seven years old helped his father build his house, and even make the bricks. The bricks were made from the adobe mud and straw that they got from the mountain-side. The fence is a growing fence. It is made of cactus that Miguel and his father and grandfather planted. It grows and each year his fence is higher and higher.

Going through the opening of the fence and into Miguel's yard are a few low, twisted trees, and sitting on the cactus fence and on the lower branches of the tree are Miguel's three parrots with their long green tails ready to welcome you.

As soon as you enter the yard, Miguel's mother and father, grandmother and grandfather will run into the house, dragging their thin, sad-looking dog behind them.

But little Miguel will not run. He has often watched the visitors at the hotel and has learned that they will do him no harm. There is one thing sure though, if you take your little black box out and point it at Miguel he will immediately pick up his pet armadillo and run into the house, too. You may call that black box a camera, but Miguel has no name for it and he doesn't know why you point it at him so he is afraid of it and runs, and you will be left alone in the yard with the three parrots, who do not seem to be afraid of anything.

I liked Miguel's country. I liked Miguel's mud house, his cactus fence, his parrots, his armadillo, and little Miguel, but I thought it was very strange.

But should Miguel come and visit me some day I wonder what he

(Continued on Page 15)

JUST FOR FUN

A small boy was brought to a clinic for examination by his mother, an extremely talkative woman. During the preliminary quiz period, the doctor noticed that the boy didn't seem to be paying much attention to the questions.

"Do you have trouble hearing?" he asked. "No," replied the boy, "I have trouble listening."—Norine Foley, Chicago Daily News.

* * *

One amusing story of the shallow Missouri in the early days concerns a river steamer that was attempting to scrape its way over a treacherous sand bar. Her engines were straining, her paddle wheels were churning madly, and every member of the crew was holding his breath as the vessel crept inch by inch over the bar.

A recluse living in a riverbank cabin chose this moment to come down to the stream's edge for a pail of water. As he turned away with a brimming pail, his action caught the captain's eye.

"Hey!" roared the fuming skipper, "you put that water back!"—Bernard Sobel, Coronet.

"I'm pleased too," he said. "But I should like to see a green cat, all the same."—Daisy D. Stephenson, in The Youth's Companion.

Looking At Visual Aids

By ALFRED A. KNOX



THIS column has been missing from the paper for several months do to a maximum of attention being devoted by the writer to the construction of a new church building at Tuckerman, and a minimum of attention being devoted to visual education. About all we have done in the field in recent months has been to teach a training class on the subject in Camden. We have been flattered that some have missed us and that the editors have requested that the column be resumed.

Accent will be placed on news and developments in the field of visual education rather than on the detailed reviews which we tried to give previously. Your responses from time to time will help guide us in our discussions.

Methodism's third workshop in Audio-Visual Methods was held in Nashville recently for the field staff and the editors of the General Board of Education. Four major problems were dealt with: Reviewing and evaluating films and other resources; specialized training for workers in the local church; production problems; and the enlistment and training of young people for life service in the audio-visual church field.

May 9-11 will be the dates for a jurisdictional workshop to be held in Kansas City. Each conference will be asked to send three representatives, one from the Board of Education, Board of Missions, and Board of Evangelism, looking to the cooperation of these three agencies in each conference. They are the same agencies, which at the General Conference level are working in the new Inter-Board Commission to plan and promote audio-visual work.

Perhaps the greatest recognition which has yet come to the Protestant Film Commission is the selection of its third production to be given theatrical release prior to its release for church showing. The film is a full-length picture entitled "Prejudice" which is a character study of a person who is prejudiced. It was previewed in New York during National Brotherhood week and was praised highly by several national columnists, including Walter Winchell. The one

regrettable feature of this arrangement is that the contract specifies that 16 mm release for churches and schools will be detained about one year.

Cathedral Films have started an ambitious task in the filming of a series on "The Life of St. Paul." Nelson Leigh, who has played the part of Christ in all the Cathedral films is playing the title role, without a beard. Three of the series have been released and are available now: "Stephen," "The Conversion," and "The Years of Apprenticeship." It will be interesting to hold this series up for comparison with the British-produced "Life of Paul" films which have been in circulation for several years. We have only seen "Stephen" and it is quite good.

The production of 16 mm religious films primarily for television broadcasts has begun in Hollywood with the formation of a company called, "Religious Television, Inc." Several of the outstanding religious films, including "Beyond Our Own" have been broadcast from television stations in the east.

Plans are now being made in your church for National Family Week, and if you have projector equipment you should by all means make use of some of the fine materials which are available. None has yet excelled the two sound filmstrip sets which are available from the Methodist Publishing House. These are "Is Your Home Fun?" and "Do You Know Your Adolescents?" Add to these the excellent records, "Families Need Parents" available from the Board of Evangelism. If you want movies one of the best for starting a discussion is "You and Your Family"—and there is a companion picture especially for young people entitled "You and Your Date."

A new company has been organized in Hollywood with the name "Family Films, Inc." and they have rushed three pictures onto the market in time for this year's Family Week. They are: "A Boy and His Prayer," "Unto Thyself Be True," and "Yesterday, Today and Forever." I would be afraid of all these until I had seen them or had heard personal comment on them, if for no other reason than the following statement which is featured in the advertising of them: "Each film drives home the proof that God's law cannot be transgressed without dire results." True, this is a sound theological posi-

tion, but I would want to be sure of what method the producer uses to illustrate this truth.

The trend toward shorter religious pictures—from ten to fifteen minutes in length for use during the church school classes—is evidenced in the simultaneous release of four pictures by Church-Craft Pictures, Inc., a St. Louis producing firm. These four titles are: "Abraham's Faith," "Daniel in the Lion's Den," "And Forbid Them Not" and "The Raising of Lazarus." I have not seen any of them but will review them as soon as I have an opportunity to do so.

Pictures like "The Raising of Lazarus" will naturally present many problems especially for those of an extreme liberal viewpoint concerning the Bible. Such ministers and laymen will probably want to skip such pictures, just as they probably skip the passages in their Bibles. Naturally if such an event is portrayed on the screen or the stage it is tied down to a rather completely literal interpretation. But the producers of such films realize there are still many people who take the miracles literally. Others need not show a picture like "The Raising of Lazarus."

Several people have written me recently asking for recommendations for pictures to be shown for general worship use with young people and others. It is always difficult to help without knowing the purpose for which the film is being shown. But I am going to make a list of what I consider to be about the ten best religious films for general showing. In other words, you won't go wrong in showing any one of the following:

1. "Beyond Our Own"
2. "No Greater Power"
3. "Journey Into Faith"
4. "Queen Esther"
5. "Boundary Lines"
6. "And Now I See"
7. "That They Might Have Life"
8. "My Name is Han"
9. "Ruth"
10. "The House I Live In"

But in using any film for general showing do not fail to preview it and be prepared to make introductory and follow-up statements concerning its purpose and message. As someone has said: "No film should be shown cold."

"NOBODY WORKS LIKE HIM"

(Continued from Page 2)

teachers. Bishop Springer has driven stakes in various parts of the compound indicating where the new church is to be erected, where the carpenter shop and dormitories and other buildings are to be placed. The Bishop is giving a very effective helping hand to Everett Bartlett, the young and able superintendent. Christian missions have redeemed that land so long accursed. But the work of this station is just beginning. It is situated in a position of great opportunity for the training of Christian leaders. The Springer Institute is the only advanced school for Protestant students in a province three times the size of New York State. It is the only center for the training of pastors and teachers in the Southern Congo Conference. Its plans call also for the training of Christian laymen, in the fields of agriculture, industrial skills and business. For the development of its work the Field Committee of the Southern Congo Conference lists the following among its needs: a school building, boys' dormitory, girls' dormitory, agricultural building with equipment including tractor, industrial building with equipment, home economics and social building, dispensary, married students' houses, and a light and water plant. This is a formidable list, not to be achieved at once, and I include it only to indicate the magnitude of the need of this and other missionary centers if we are to meet the demands and opportunity of this new day in Africa . . .

One evening in Johannesburg I spent at an

open forum conducted by the South African Institute of Race Relations. Five well-known citizens of Johannesburg made statements and answered questions concerning social problems, and strongly denounced "Apartheid," the new policy of more strict enforcement of racial segregation as instituted by Premier Malan's Nationalist Party—the party which overthrew Premier Smuts earlier this year. Another night I spent at a round table conducted by three members of the faculty of Witwatersrand University on this matter of apartheid. At both meetings this reactionary policy was denounced and any listener could feel a sense of fear foreboding.

After speaking one morning at the Hofmyer School for Social Studies, I spent a class period with a group of African graduate students, encouraging them to speak frankly as to how they felt concerning the race problem and the part religion was playing in dealing with it. Another afternoon I had interviews with native African preachers. And another whole evening I spent probing the minds and the attitudes of seven outstanding leaders among the Africans. As a result of these prolonged and outspoken interviews I am convinced there is a mounting and dangerous resentment in the hearts of the natives of South Africa.

The most serious aspect of this fact for Christian missions is that these native leaders are becoming impatient with what they regard as a lack of courage on the part of the church in combating the indignities and injustices to which they are daily subjected. They say the Christian churches of Johannesburg do not

practice what they preach concerning the love of God for all men and their equality in His sight. Nor were they slow to remind me that Premier Malan and Dr. William Nicol, Administrator for the Transvaal, are both former ministers of the Dutch Reformed Church.

It is not difficult to understand why native Africans feel deep resentment. I visited some of the reserves where they are compelled to live. In one squalid section—Moroka and Jabavu—there were between sixty thousand and eighty thousand natives living in miserable shacks built of burlap, or pieces of tin, or mud and sticks, on lots twenty feet square. It was a scene of dusty desolation and personal deterioration. For babies to be born in such surroundings looked to me like an illustration of the doctrine of infant damnation. And all this on the outskirts of Johannesburg, city of gold, of which it is said that there are more millionaires there than in any other city of its size in the world. In the Union of South Africa an annual income of \$1,440 is taxable: of the 7,750,000 black people in South Africa only forty pay income tax. The average native income is \$60 a year.

When one sees the pitiful poverty of these millions of Africans, remembers their history of cruel exploitation at the hands of white men, feels the persisting racial prejudice against them, he cannot expect them much longer to endure their lot in silence. They are ripe and ready for the missionaries of atheistic Communism. Thoughtful citizens are seeing this. Christian leader must recognize it. Complacency in the

(Continued on Page 14)

Report Of February Special, North Arkansas Conference

By E. W. MARTIN, Treasurer

Cash received to date, March 29, 1949:

BATESVILLE DISTRICT:

Central Avenue	\$ 75.00
Cave City-Sidney	13.00
Cotter	30.00
Evening Shade Ct.	29.00
Melbourne Ct.	6.05
Moorefield-Asbury	15.00
Mountain Home	50.00
Mountain Home Parish	8.00
Newark	12.00
Newport, First Church	65.00
Umsted Memorial	10.00
Salem	31.45
Tackerman	125.00
Yellville	14.00

DISTRICT TOTAL \$ 483.50

CONWAY DISTRICT:

Cato-Bethel	\$ 10.00
Conway, First Church	1147.43
Wesley Memorial	20.00
Danville	30.00
Dardanelle	30.00
Dardanelle Ct.	7.03
Morrilton, First Church	200.00
Naylor Ct.	10.00
North Little Rock, Gardner	110.00
Levy	25.00
Washington Ave.	75.00
Cla	8.00
Perry-Perryville	15.10
Pottsville	21.75
Russellville	100.00
V. Ionia Ct.	21.25

DISTRICT TOTAL \$1,830.61

FAYETTEVILLE DISTRICT:

Alpena	\$ 5.00
Bentonville	65.00
Pentonville Ct.	9.49
Centerton	15.00
Decatur	10.00
Elm Springs-Harmon	5.00
Eureka Springs	30.00
Farmington-Goshen	15.00
Fayetteville, Central	200.00
Wiggins	35.00
Centry	25.00
Gravette	20.00
Green Forest	6.00
Lincoln	20.00
Madison County	5.00
Pea Ridge-Bright Water	12.46
Rogers	65.00
Rogers Ct.	10.00
Sloam Springs	75.00
Springdale	75.00
Springtown-Highfill	20.00
Sulphur Springs	15.00
V. ney Grove	12.00
Winslow	10.00
Zion	5.00

DISTRICT TOTAL \$ 764.95

FORT SMITH DISTRICT:

Alix Ct.	1.75
Altus Ct.	4.50
Alma-Mulberry	10.00
Bethel-Dyer	10.00
Booneville	85.00
Branch	10.00
Charleston	34.00
Clarksville	150.00
Fort Smith, Fifth St.	10.00
First Church	350.00
Goddard	200.00
Massard	10.00
Midland	35.00
South Fort Smith	25.00
Greenwood	51.00
Hackett	12.00
Hartford	23.10
Hartman	27.81
Huntington	20.00
Kibler-Mountain View	38.58
Lavaca	15.00
Magazine	10.00
Mansfield	30.00
Ozark	50.00
Paris	75.00
Prairie View-Scranton	15.00
Van Buren, East V. B.	25.00
First Church	50.00
Waldron Ct.	17.75

DISTRICT TOTAL \$1,395.49

HELENA DISTRICT:

Aubrey	\$ 28.00
Brinkley	60.00
Clarendon	75.00
Colt	7.00
Crawfordsville-Black Fish	
Lake	50.00
Earle	60.00
Elaine	12.79
Forrest City	175.00
Haynes	5.00
Helena	250.00
Holly Grove	50.00
Hughes	50.00
Marianna	125.00
Marion	125.00
Marvell	20.00
West Helena	40.00
Wheatley	10.00
Wynne	125.00

DISTRICT TOTAL \$1,211.19

JONESBORO DISTRICT:

Blytheville First Church	\$ 210.00
Bono-Trinity	29.28
Brookland Ct.	20.00
Caraway	15.00
Harrisburg-Pleasant Valley	60.00
Joiner	40.00
Jonesboro, Huntington	35.00
Keiser-Victoria	38.40
Lake City	30.00

Lepanto-Garden Point	70.00
Lorado Ct.	11.00
Luxora-Rosa	35.00
Manila	55.00
Market Tree	35.00
Monette-Macey	35.00
Nettleton-Bay	50.00
Osceola	100.00
Riverside-Floodway	5.00
Truman	59.50
Tyronza-West Black Oak	60.00
Weiner-Hickory Ridge	13.76
Weona-Centerview	20.00
Wilson-Marie	55.00
Yarbro-Promised Land	56.50

DISTRICT TOTAL \$1,188.44

PARAGOULD DISTRICT:

Beech Grove	\$ 3.00
Biggers-Reyno	32.00
Camp Ground	3.31
Corning	122.50
Gainesville Ct.	7.73
Greenway Ct.	13.05
Hardy-Wilford	20.00
Hoxie	15.00
Imboden-Black Rock	25.00
Knobel Ct.	19.43
Leonard Ct.	23.25
Mammoth Spring	10.00
Marmaduke	12.00
Marmaduke Ct.	7.00
Maynard Ct.	14.00
Morning Star Ct.	22.50
Paragould, Griffin Memorial	35.00
Piggott	25.00
Ravenden Springs	10.00
Rector, First Church	60.00
Fourth St.	25.00
Circuit	20.00
St. Francis Ct.	10.80
Strangers Home-Cloverbloom	23.00
Walnut Ridge	100.00
Walnut Ridge Ct.	15.00

DISTRICT TOTAL \$ 658.57

SEARCY DISTRICT:

Augusta	\$ 75.00
Bald Knob	45.00
Beebe	50.00
Clinton	25.00
Griffithville	11.00
Harrison	135.00
Heber Springs, Central	10.00
Kensett	27.50
Marshall	25.00
McRae	25.00
Pangburn	38.00
Rosebud	5.00
Searcy	150.00
Van Buren County, No. 1	5.26

DISTRICT TOTAL \$ 626.76

GRAND TOTAL \$8,226.11

E. W. Martin, Treasurer

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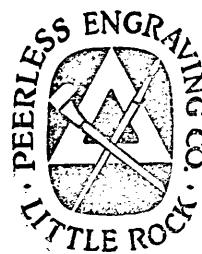
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Why Go To Church?

By REV. J. E. COOPER

(This article was written as an editorial for the HOPE JOURNAL by request of the editor and published March 13th.)

Why go to Church? Many of us have always loved the church. As children we went to church and it has seemed to be a part of our lives since that early time. Why should I go to church? Why should anybody attend its services?

1

There is a deep significance to life beyond the temporal and the material. Men and women need God in their lives. Without God there is always something wrong with life. Life is not in its proper element apart from God. The realities of life like joy, pain, sin, disappointment, and death are too real for us to ignore the relationship of life to God. No other institution so relates us to God as does the church. The church stands as a witness to all men that God is in His world. The Christian church is saying: "Christ is the answer". There is a great deal of disquiet and unrest in the world. People are constantly making mistakes. They need what the church has to offer. There are other answers to this quest of mankind for peace and stability.

Materialism is saying to men that the answer for man's constant longing may be found in possessions. But the answer of the Christ is, "A man's life consisteth not in the abundance of the things which he possesseth".

Communism is saying: "We do

not need God. Religion is the opiate of the people." Pleasure seekers are saying: "Eat, drink and be merry, for tomorrow you may die." The church in our midst is a



REV. J. E. COOPER

constant reminder that God still lives and that there are deep realities in life that are of more value than the things of the moment and the pleasures of the hour.

II

The church has a great program for all mankind. Its program is, first of all, positive. The church stands for certain things. It stands

for purity of life, righteousness among men, democracy in human brotherhood, and reverence toward God. The church is for peace and for all remedial measures that correct evils and make for abundant life hereafter. Because the church is for all these things, it is against every thing that is the enemy of abundant life, and everything that tends to defeat God in His program for human welfare and the salvation of the souls of men.

III.

Because we believe that life has significance beyond this world and that it has values greater than the tangible things we know, and because the Christian church has the greatest and best known program for dealing with these values, we believe that we should love the church and support it. In the church we find in its purest form human sympathy. There we find democracy in its best sense. The rich and the poor are equal at the altar of the Lord. God's grace is given impartially to all who seek it. Forgiveness is extended to all who are penitent. Salvation is given to those who honestly ask for it. In times of great grief, disappointment, or suffering the church people are the best friends. In times of error on our part the church does not point the finger of scorn, but throws the mantle of charity about us and points us to Christ who can and will save us from sin.

Go to church! You will enjoy the Christian fellowship. You will feel stronger and you will be better.

IN MEMORY OF WILLIAM HENRY HARPER

William Henry Harper was born in Sumerville, Tenn., October 5, 1872. He was the son of Susan Rebecca Maxwell and Nathaniel Peterson Harper. Willie (as he was known to his friends) came to Arkansas when he was nine years old along with his parents and other brothers and sisters.

He was married January 3, 1883 to Annie Ameila Wallace and to this union nine children were born. Eight are living. Carl and Ray of Monticello, Wells and Wallace of Rock Springs, Edwards of Beaumont, Texas, Esca Harper Gibson and Hazel Harper Martin of Monticello and Mrs. Lois Harper Coker of Rock Springs. Eddie Mac died in the year 1907. Also surviving besides his widow are two brothers, Guy Harper of Santa Ana, California and Johnnie Harper of Hope, and two sisters: Mrs. Jessie Gibson of Farmersville, Louisiana, and Mrs. Valda McKeown of Rock Springs.

He joined Rock Springs Methodist Church when a young man, was a Steward and member of the Board of Trustees for fifty years, also Church School Superintendent for ten years. He served as Financial Secretary of the Woodman for forty years.

His pastor, Rev. Harold Scott, assisted by Rev. G. W. Robertson of Altheimer conducted the funeral at Rock Springs Church. His grandsons served as pallbearers.—Buford Gibson.



FROM THE MEMPHIS METHODIST HOSPITAL

By Wm. M. O'Donnell, Chaplain

At the recent Fourth Southern Institute for Hospital Administrators which has just closed its two-weeks' session conducted by the American College of Hospital Administrators, Mr. J. M. Crews, Administrator of our Methodist Hospital was elected President.

Although the front door will soon be closed to remain so until January 1st., 1950, business as usual will be the program although it will go on to the tune of construction noises. We are all happy that the work will be finished so rapidly.

Mr. J. Holmes Sherard and his committee are applying the speed-up to the Chapel Building Program, too.

Golden Cross Day is becoming a fixed institution in our Conferences now. Be sure your Church observes this day and makes a contribution for the indigent sick at Methodist Hospital. Ask your Pastor for one of those pretty folders and an envelope.

Last week the Chaplain and the Auxillary took the last step in the Prayer Room Plan—providing for a wire-recorded and reproduced Chapel service in the dining room for our student nurses each morning.

The Chaplain appreciated so much the hospitality of Osceola Methodists on Fourth Sunday when Rev. H. J. Couchman was indisposed enough to spend Sunday in the Hospital. Happy, too, that he is recovered.

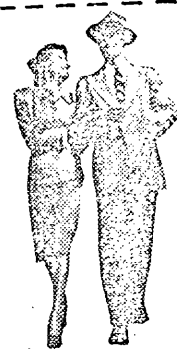
Rev. R. E. L. Bearden was improved enough to return home to Leachville. We hope his recovery will continue.

On Friday evening, March 25th., the Men's Fellowship of First Church Searcy had the Chaplain as guest speaker. He was much impressed with Rev. J. Albert Gatlin's fine group in a fine Church. As he came into the city at late afternoon the beautiful chimes were playing from the church tower and for a minute he thought he was being specially welcomed, but found later that this inspiring music is played every afternoon.

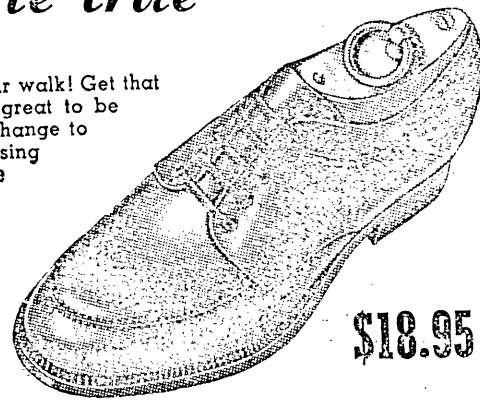
THE MAKING OF A TEACHER

Select a young and pleasing personality; drain off all mannerisms of voice, dress or deportment; pour over it a mixture of equal parts of the wisdom of Solomon, the courage of young David, the strength of Samson and the patience of Job; season with the salt of experience, the pepper of animation, the oil of sympathy and a dash of humor; stew for about 4 years in a hot class-room, testing occasionally with a fork of criticism thrust in by a principal or sup't. When done to a turn, garnish with a small salary and serve hot to the community.—Current Concepts

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CURRENT NEWS IN ARKANSAS METHODISM

MEETING OF BUFFALO ISLAND SUB-DISTRICT

The Buffalo Island Sub-District M.Y.F. met at Lake View Monday night, March 21, with 126 present. Lake View presented a very interesting program consisting of hymns, scriptures and two solos, one of which was given by Brother Anderson of Black Oak, and the other by one of the girls at Lake View.

During the business meeting, over which President Lura Wheeler of Caraway presided, it was decided that each church send a designated number of representatives to visit the Methodist Children's Home at Little Rock, April 30. St. John won the banner with more points than any other church present.

Lake View presented a most enjoyable recreational period which included group singing and stunts. Refreshments of sandwiches, pie, and cokes were served. The next meeting will be held at Macy, the third Monday night in April.—Mary Ellen Tipton, Publicity Chairman.

REVIVALS BEGIN ON TEXARKANA CIRCUIT

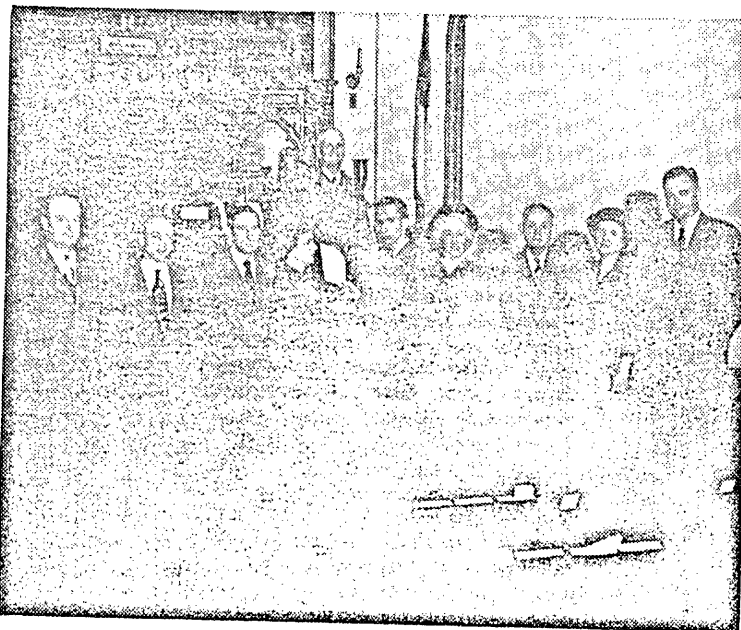
The following announcement is received of revivals to be held on the Texarkana Circuit. Few Memorial Church will start its revival the first Sunday in April and continue through April 10th with Rev. Cleve H. Gillim, the pastor preaching, and Arthur Barber leading the singing and music. The Harmony Grove meeting will begin April 10th at 7:30 and go through the 11 o'clock service on April 17th, with the same preacher and singer. The Rondo meeting will begin on April 17th at the evening service and continues through the Fourth Sunday at the 11 o'clock service. All are invited to come and enjoy these old fashion heart thrilling and soul filling services.—Reporter.

DEQUEEN HAS SPECIAL SERVICES

Sunday, March 13, the first Sunday of Dedication Week, was Membership Sunday in the DeQueen Methodist Church. As a result of a Personal Visitation Campaign conducted under the direction of the pastor, Rev. Doyle T. Rowe, February 28 and March 1, forty-five persons were added to the membership of the church on Membership Sunday. Week of Dedication services were held on Sunday evening, Wednesday evening, and the two services the following Sunday. Mr. Walter Leeper, Mrs. George Harrod, Mr. Minor Millwee, and Miss Pearl Williamson were the speakers at these special services.

Rev. Neill Hart, pastor of the First Methodist Church, Camden, was the preacher for a series of Revival Services held in the church March 21 through March 27. Returning to DeQueen after having held a revival there two years ago, Brother Hart preached to capacity crowds who heard his messages with appreciation. He also spoke to the Senior and Junior High School on two different occasions. The revival services closed Sunday evening, March 27.

Dedication Sunday At 1st Church, Helena



THE PRESENTATION OF LOCAL PREACHER'S LICENSE, DEDICATION SUNDAY, MARCH 20, 1949, First Methodist Church, Helena, Arkansas.

Left to right: Wayne A. Stone, T. Rex Brown, Mr. Mack Mahoney, Dr. Golder Lawrence, Jerry Edward Mahoney, Mrs. Golder Lawrence, Edwin L. Burks, Mrs. J. B. Connolly, and John E. Meador. Mr. J. F. Wahl who was also a sponsor is not shown in the above photo.

The reenactment of the Presentation of Local Preacher's License Ceremony during the morning service, Dedication Week Sunday, March 20th, to Jerry Edward Mahoney, who has dedicated his life to the full-time ministry of our Methodist Church for Christ Jesus and the Kingdom.

The persons named—from left to right—were his sponsors at the Helena District meeting in Forrest City, February 24th. Absent from the picture is J. F. Wahl of Helena whose name should be included in list of sponsors.

Jerry will graduate from Central High School, Helena, this year. He plans to enter Hendrix in the fall: and upon graduation from Hendrix to complete his seminary work at SMU, Perkins School of Theology. He is president of our Methodist Youth Fellowship, member of this year's Senior Basketball Team, and winner of the District American Legion Oratorical Contest in 1948. He is the son of Mr. and Mrs. Mack Mahoney of Helena, and formerly a resident of Covington, Ky.—Golder Lawrence, Pastor.

VIOLA AND MT. CALM

A word from the foot hills of the Ozarks as spring has dawned upon us and our people are coming to church. Our church here at Viola and at Mt. Calm are growing; our Sunday School at Viola is one hundred percent in attendance, the best it has been in three years. I moved out of the parsonage in 1946 and had not preached in this church for three years on account of poor health.

After their pastor Rev. R. L. Hanks gave up the work, Brother Wilford the District Superintendent appointed me as pastor of Viola and Mt. Calm churches. We have a good Sunday School superintendent at Viola, a Mr. E. R. Carroll. We also have good teachers. Mr. Diggs the Superintendent of the Viola high school is teacher of the adult class. Most of all the teachers in the high school are members of our church and are loyal and faithful as teachers and in other places of responsibility.

The Viola church had a supper and program meeting recently which was thoroughly enjoyed by all, and there were about 75 persons present.

We are glad to be back in the

Masters' work and are looking forward to a good year, and covet the prayers of the christian people.—Luther Love.

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HELENA MINISTERS' WIVES FELLOWSHIP

The Ministers' Wives Fellowship Club of the Helena District met with the Ministers at the Brinkley Methodist Church for their regular monthly meeting on March 14th.

After a most timely and interesting devotional led by Rev. Lyman T. Barger of Crawfordsville, the ladies went to the lovely parsonage home of Rev. and Mrs. Jesse Johnson for their club meeting.

A business session was presided over by the President, Mrs. Edwin Dodson. Mrs. Eggenberger acted as Secretary in the absence of the regular secretary, Mrs. Johnson. Quite a few items of interest were discussed and tabled until our next meeting. After dismissal we met our husbands at the Hotel Rusher for our noon luncheon. Our next meeting will be at Holly Grove Methodist Church, April 18th, with a covered dish luncheon.—Reporter.

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Tues., Apr. 5, Pine Bluff at Pines Hotel
Wed., Apr. 6, Stuttgart at Riceland Hotel
Thurs., April 7, DeWitt at Blythe Hotel
Fri., Apr. 8, Brinkley at Rusher Hotel
Tues., Apr. 12, Dardanelle at Ploss Hotel
Wed., April 13, Clarksville at Arlington Hotel
Fri., Apr. 15, Waldron at Crutchfield Hotel
Tues., Apr. 19, Conway at Bachelor Hotel
Wed., Apr. 20, Marshall at Lindsey Hotel
Thurs., Apr. 21, Batesville at Marvin Hotel
Fri., Apr. 22, Searcy at Mayfair Hotel

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News From The Districts

Arkadelphia District

Bishop Edwin H. Hughes, Washington, D. C., was the preacher for revival services at First Methodist at Benton, February 20-25. Rev. A. J. Christie is pastor. Monday was Youth Night when the young people from the district were in attendance.

The Arkadelphia District Evangelistic Retreat was held at First Church, Hot Springs, February 18. Dr. Harry Denman was the leader. Dr. J. A. Wade, District Director of Evangelism, was in charge of arrangements. Rev. John McCormack, Conference Secretary of Evangelism, outlined plans for the year. An Evangelistic Rally was held in the evening with Dr. Denman as the speaker.

The Hot Springs Christian Workers Training School was held March 7-11 with five courses being offered: 1. "Home and Church Working Together" by Mrs. J. B. Duke of Van Buren; 2. "Intermediate Work" by Rev. Russell Harrison, St. Louis,

Mo.; 3. "Young People and Christian Home Making" by Rev. J. Edward Dunlap, Lonoke; 4. "Ways of Teaching" by Miss Frances McLester, Nashville, Tenn.; 5. "The Teachings of Jesus" by Dr. R. D. Adams, Little Rock. There were 160 enrolled. Dr. Francis A. Buddin, host pastor, served as Dean.

Rev. David Hankins, pastor at Carthage, left March 1 to attend Perkins School of Theology, Southern Methodist University, at Dallas. He will serve a charge while in school.

The thirty voice choir of Grand Avenue Methodist Church, Hot Springs, presented a "Hymn Festival" Sunday, March 6. Mrs. Wm. L. Maschmeyer is choir director. Mrs. Robert Braughten is organist.

Oaklawn Methodist Church, Hot Springs, is building a new parsonage. The present parsonage will be used for Church School classes. Rev. J. A. Wade is pastor. — C. Ray Hozendorf.

thought that we were not robbing God.

When we make a list of our monthly bills we head the list with the tithe, for God says in His word, "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

We have heard people speak of giving to the church, but we cannot give anything until we have paid the tithe according to the way I understand it.

We taught our children to tithe and I hope they will never depart from their teaching.

If people in general would tithe our churches would prosper and we would all be happier. Preachers would not find it necessary to talk so much about money from the pulpit.

God grant that the day may soon come when people will have their eyes opened to this great gospel truth.—Mrs. Minnie Roe, Des Arc.

VIEWPOINT

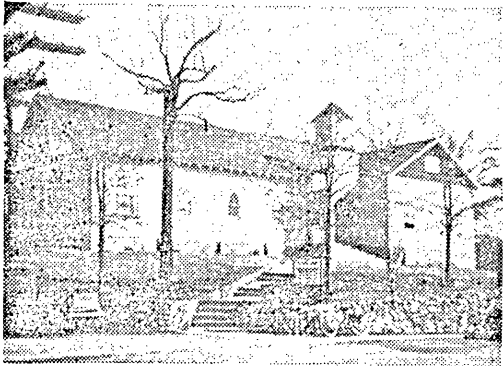
A lecturer once began his address by tacking a square of white paper on the blackboard. Then he took a crayon and carefully made a black spot in the center of the paper. "Now," he asked, "what do you see?"

Person after person ans'd, "I see a black dot." Finally the lecturer asked, "Don't any of you see a large square of white paper?"

So are humans prone to see the bad before the good in others.—Christian Life.

A traveler in Switzerland, who lost his way far out in the country, saw a small boy in the field and said, "Son, where is Lucerne?" The boy replied, "I do not know, sir, for I have never been there, but there is the road that leads to it." —Gerald Kennedy, "A Road to Heaven," Christian Herald, 3-'49.

NEW METHODIST CHURCH AT AMITY



Amity has a new Methodist church building. It is a ten room brick structure with thirteen stained glass windows. The sanctuary will seat two hundred and fifty people.

Before unification both the Methodist Episcopal Church and the Methodist Episcopal Church, South had organizations in Amity. Each congregation had a church building and a parsonage. Both of the churches and both of the parsonages were in need of repair. The new church stands on the lot formerly occupied by the Methodist Episcopal Church.

The building was erected during the pastorates of Rev. C. D. Meux, Rev. R. C. Walsh and the present pastor. Our district superintendents, Rev. Van W. Harrell and Rev. E. D. Galloway have given valuable leadership in the work.

The total cost of the building was \$11,074.00. This total includes \$1,752.00 which was spent for ten stained glass windows. These windows were given in memory of the donors. The work of Mrs. J. A. Allen largely made possible these beautiful windows.

E. O. Calloway had general oversight of the construction. The Official Board members are as follows: H. A. Smith, Chairman; Mrs. Wallace Johns, Financial Secretary; Wallace Johns, Secretary-Treasurer of Building Fund; Dr. A. R. Pinkerton, W. C. Hays, E. A. Sutton, W. H. Olds, E. S. Woodson, Fayette Corine, Wallis Calloway, Sr., Victor Rose and G. W. Johns.

There is some indebtedness against the building. We welcome donations so that the debt may be paid and the building dedicated. —C. V. Mashburn, Pastor.

WHY I BELIEVE IN TITHING

First, I was taught tithing by my parents in my early youth before I had read my Bible sufficiently to know that it is strictly scriptural, but after reading carefully, I came to believe it is God's command.

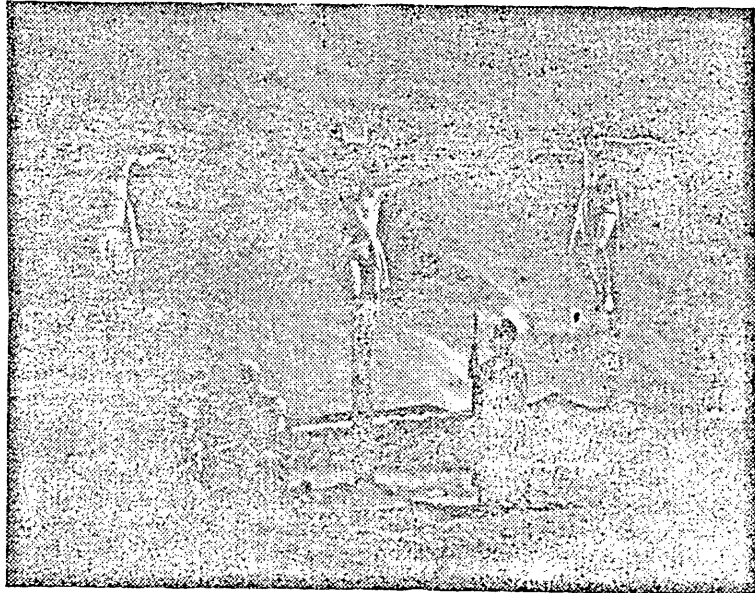
I believe many people are afraid of losing financially if they tithe. If they would read God's promises and believe them, they would feel that it is a sure way to success. I do not believe one should tithe for material profit, but God has promised to pour out blessings upon us, more than we can receive

if we tithe and I believe he will do it.

I remember my father having a small wooden box marked on the top, "God's Treasury." The Tithe was all it was used for. He was a poor man in this world's goods, but oh, how rich in faith!

At one particular time in our married life we were in financial straits due to sickness and death and hardly knew how we were going to get by. We were not afraid to tithe and God blessed us in a wonderful way, not always materially, but we were so happy in the

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The Conversion	8.00
The Years of Apprenticeship	8.00
Beyond Our Own	10.00
No Greater Power	6.00
Queen Esther (Two pictures)	8.00 ea.
And Now I See	10.00

From Family Films, Inc.	
A Boy and His Prayer	6.00
Unto Thyself Be True	6.00
(Available in May)	
Yesterday, Today and Forever	8.00
(Available in May)	

From Church-Craft Pictures, Inc. and Miscellaneous Films:	
Abraham's Faith	5.00
Daniel In the Lions' Den	5.00
And Forbid Them Not	3.00
The Raising of Lazarus	4.00
Boundary Lines	3.50
My Name is Han	8.00

* For additional days the rental is 50 per cent of the day rates shown above.

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PRESIDENT'S MESSAGE TO W. S. C. S. LITTLE ROCK CONFERENCE

(Continued from Page 5)

an executive committee meeting, there's an old faction in our group that continues to live, and is a threat to defeat the Advance. I'd like to recommend vitamins, and psychiatry, and a genuine sense of mission, based on the divine admonition "that ye love one another." Individual responsibility and cooperation is imperative. We must answer the question of how fair is it to let our employed workers carry more than their share, our Conference officers spend themselves beyond their strength only to have a lukewarm response, our district leaders feel defeat at indifference. A new fraternity must come alive amongst us.

Only a new conscience will bring it forth.

2. Toward the World of Men

Today's life struggle is obvious to us all. It is in the loss of hope self reliance, of faith in democracy, of common man, with an occasional spark of continued yearning, that ideas vie for a chance to answer back. Not since Christianity has been a world movement has it been faced with a threat so grave as Communism, whose methods of control of human life are totalitarian. It is at the point of the extreme hopelessness of groups of mankind that Communism spreads. Pere Lubac, in the Amsterdam report says—"Marxist Communism sees the end, but they prevent themselves from ever attaining it, by taking the wrong road." Christianity not only sees the ends of peace, goodwill, and brotherhood, but it points out the right road for attaining them—"I am the way" says the Christ who leads. The threat of Communism is ideological, I believe, rather than military. If they beat us it will be with ideas rather than bullets. I doubt if they have the atomic secret. Part of today's chaos comes as a result of yesterday's failure at the mission of Christianity committed to the Church long ago. What shall our answer be in this hour? So much needs the attention of Christian Conscience. There's the North Atlantic Pact. Could it be that America is falling back on the promise that world peace is military? Let us be sure we test it by the Christian ethic. Already, the missionaries tell us America is being feared by other nations. Peace is not military, but confidence through goodwill. If another economic slump should come as a break down of our capitalistic system Communism will spread through the nations like wildfire. Our public opinion had better press for a verdict of economic opportunity, human freedom and self determination, that would permit mankind

to build houses, eat adequate food, wear decent clothing, or even just clothing, enjoy medical care, and at least some cultural advantages, rather than the prospect of marching in armies and learning new war songs.

Today's struggle belongs to today. Each generation must answer for itself. The future is not in front of us, it is coming up from behind us. Most of tomorrow is a consequence of today. Victor Hugo said many years ago, "There is no power on earth so strong as an idea whose time has come." The Advance is an idea in the Program of Christianity to meet these world human needs, whose time has come. It is already late, Einstein says it is five to twelve. It can never be midnight where the redemption of Christ is present. A New Conscience is the answer here.

3. Our Dedication—

We might as well face the fact that we are propagandized on every hand for a life without God. As a result there is widespread insensitivity to spiritual things. "Like dumb brutes, we look at beauty, and never see it; we are moved upon by the Holy Spirit, but we do not recognize Him. We are willing to remain small in the presence of greatness. Christians are too prone to suffer frustration in the face of Him who lived without tension, was crowded with pressures but was never hurried, was attacked by dangerous critics by never worried, who was concerned with many things, but was not confused nor overwhelmed, in the face of Christ who lived every day as if God were His Father. His own dedication was kept in the face of all odds. There are some things that I cannot do too much about, but I can be something about everything. In our societies, our homes, our individual lives a dedication beyond anything we have known, is needed. A friend asked me if environment had anything to do with my own feeble concern in spiritual things—it should, and more—the environment should be provided by us. The late Reverend Peter Marshall, Chaplain of the U. S. Senate for many years prayed "Let us not be content to wait and see what will happen, but give us the determination to make the right things happen. While time is running out, save us from the patience that is akin to cowardice. Give us courage to stand for something lest we fall for anything."

A new dedication with depth enough to bring new life in our day, is that New Conscience.

During the war one day I sat looking out of a window of a car agency at Fordyce as a young soldier and his wife sat in their parked car with their small child, who was obviously ill. Presently there was a great confusion, as

the child was in the throws of a convulsion. Soon it turned dark and became limp. I had just finished a course in first aid. I asked the fear stricken parents to let me try to help. They gave the child to me, I place him on his face on the seat of the car and administered artificial respiration. Presently his breathing began again, and a soft tinge of the color of life blood began to show in his face, and he was alive again. I believe there is a dedication that would start stricken humanity to pulsating with new life, so they would know that "whereas I once was dead, now I am alive."

This is it—A New Conscience.

"NOBODY WORKS LIKE HIM"

(Continued from Page 7)

face of such a situation is apostasy. While there are obvious limitations to the political activity of the churches it must always be made manifest that Christian leaders are protesting injustice and the degradation of human personality; that we are maintaining Christian attitudes in all our dealings with native Africans; that we are redoubling our efforts to interpret to them the love of God and provide them with such religious resources and educational opportunities as shall enable them to rise to the full height of their powers and to demonstrate their capacity to assume full and equal responsibility in the onward march of civilization—a civilization of which they are an honored and inseparable part.

The church in Africa is making notable progress. But the question that disturbs those who take all the conflicting forces into account is whether we are making progress fast enough to prevent the explosion of social violence which is the natural result of long-maintained segregation, repression and injustice. If it is prevented it will be largely to the credit of missionaries and to the glory of God. For the only hope Africa has for the peaceful solution of its bewildering problems is the achievement of Christian attitudes, expressed by men of good will and assisted by the work of the United Nations.

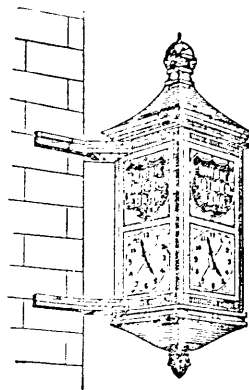
I believe the church can win this spiritual battle for peaceful solutions, this struggle for the salvation of man and his society. I believe it because I have seen the missionaries at work—at work in their manifold Christian ministry with resourcefulness and faith and consecration. I believe it because I have confidence that the Christian church, with a strength born of new unity and devotion, will send reinforcements to this front line of missionaries and men of good will in their hand-to-hand struggle with ignorance, arrogance, superstition and exploitation.

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NEWS ABOUT HENDRIX COLLEGE

Fine Arts Festival Planned For May

Hendrix College will hold a week-long fine arts festival in May, Miss Marie Williams, dean of women and director of social affairs, has announced. Activities on the campus May 1 to May 8 will center around exhibits by students and faculty members in the fields of music, art, photography and dramatics.

The festival will open with a concert by the campus Symphony Orchestra, under the direction of Mrs. Victor Hill. Other musical features of the festival will be several recitals in piano, organ, string, and voice; and a band festival of the combined bands of Hendrix, Arkansas State Teachers College and Conway High School.

Other activities of the festival will include individual art exhibits by art students, a series of one-act plays by the speech department, an exhibit of student and faculty photographs, and a program on the part fine arts play in religion.

Concluding the festival will be the annual observance of Mothers Day on Sunday, May 8. All mothers of Hendrix Students are specially invited to visit the campus May 7 and 8.

Hendrix Student Wins State Organ Contest

Miss Mildred K. Shields, Hendrix student from Conway, won first place recently in a state contest conducted by the American Guild of Organists.

As winner of the state contest, Miss Shields is eligible to compete in a five-state regional contest to be held in Memphis in May. Winner of that contest will enter a national competition, the prize of which will be an invitation to present a full-length recital before the 1950 biennial convention of the guild.

Winner of the second place in the contest was another Hendrix student, Miss Eloise Arnold of Monticello. Each performer presented a 15-minute program at Trinity Cathedral in Little Rock, and was judged on performance and general musicianship. Both Miss Shields and Miss Arnold are students of J. Glenn Metcalf of the music faculty.

Counselors Show Improvement

Mrs. Helen Spivey and Mrs. R. D. Pattillo, Hendrix residence hall counselors, who were seriously injured in an automobile accident January 2, are making slow but steady improvement, Dr. Matt L. Ellis, President of the College, has announced.

Both women suffered fractured

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bones and severe lacerations in a collision a few miles south of Conway. They are now out of the hospital and able to walk again.

Hendrix Senior Appointed To Dallas Church Post

Wilbur Redwine, Hendrix College senior from Little Rock, has recently been notified of his appointment as youth counselor at Highland Park Methodist church in Dallas, Texas. He will assume his new responsibility immediately after his graduation this June.

Dr. Marshall Steel, former Arkansas Methodist pastor, is minister of the Highland Park church, while his associate pastor is the Rev. Carl Keightley, former associate pastor of the First Methodist Church in Conway.

Redwine has been outstanding in religious work on the campus and is now president of the Pre-Theologs, an organization of students planning to enter religious work.

Reunion Of Former Galloway Students Planned

Students of former Galloway Woman's College at Searcy will hold a reunion in Searcy Sunday, May 15, Miss Elizabeth Poole of Conway has announced.

way has announced.

The reunion will honor Dr. and Mrs. J. M. Williams of Conway. Dr. Williams was president of Galloway from 1907 until it was officially merged with Hendrix College at Conway in 1931.

Miss Poole, a former staff member at Galloway, is now alumni coordinator at Hendrix. By terms of the merger in 1931, alumnae of Galloway officially became alumnae of Hendrix, and, since that time, many graduates have received reissued diplomas in the name of Hendrix.

Preliminary plans for the reunion were made at a recent meeting of former Galloway students, including Mrs. James H. Moore, Mrs. Lutie Stevenson Smith and Mrs. James M. Ligon of Conway, Miss Katherine Priddy and Miss Charles Jones of Russellville, and Mrs. Donald Moore and Mrs. Ray Yarnell of Searcy.

Letters concerning the reunion will soon go out, Miss Poole said, to all former Galloway students whose addresses are known.—Barbara Noble.

Do you have effective plans in your church school for reaching new people? For following up absentees?

YOUR CITY AND MINE

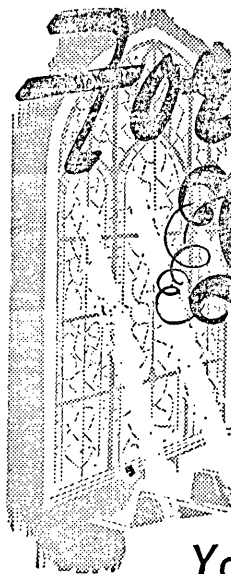
(Continued from Page 6)

would think, seeing dogs and parrots in cages in a store, where people paid money for them and saw his pet armadillo in a cage in a zoo? I wonder what he would think of stairs that moved and of trees that were made of cut steel. He might like it. I hope he would, and I'm sure he would think it all very strange, but I do hope he comes to visit us sometime.—Margaret A. Wilson in The United Church Observer of Canada.

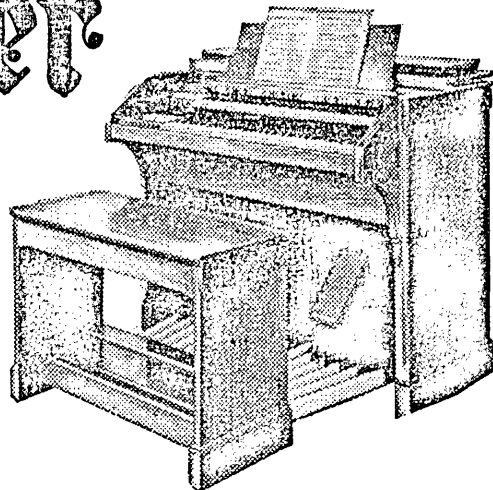
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By DR. O. E. GODDARD



THE FUTURE LIFE (EASTER)

LESSON FOR APRIL 17, 1949

SCRIPTURE TEXT: John 5:25-29; 14:1-4; I Corinthians 15:1-8, 20-26; II Corinthians 4:6-5:10.

The Christian world does well to commemorate Easter and Christmas. These are the two epochal dates in the history of the Church. For Christians to neglect these two days is even worse than for citizens to neglect the Fourth of July. True, it is, that our Christmas celebrations often look like a riot of inebriety, and our Easter celebrations look like dress and hat parades. Nevertheless, there remains a spiritual residuum. None of us can imagine what a deplorable condition the church might be in today, had not our forebears fixed these two dates in our Church calendar. I have wished often that these two dates might divide the year into two equal parts: namely, that Easter might have fallen in June. Whatever spiritual uplift we derive from Easter, were the date of Easter in June, would have six months in which to decline before the recurrence of the Christmas uplift.

All Races And Tribes Believe In A Future Life

Never yet has there been a race or tribe that did not hope to live beyond the grave. The American Indians, as you well remember, buried with their men, their bow and arrows, expecting their heaven to be a happy hunting ground.

The Chinese worshipped their ancestors, believing that they existed in the heavens above and took cognizance of the conduct of their progeny. Space forbids showing this belief among all nations of the world. Ancient civilizations, as Greece, Rome, Assyria, and Babylon, built great temples, and had elaborate programs of worship and sacrifice. The uncivilized tribes as far as is known, had crude, cross coarse ceremonies in which they expressed their hope of eternal life.

Now this universal instinct and longing for immortality has immense evidential value. It is inconceivable that the Creator would implant this desire in all mankind without providing a means to satisfy such a universal longing.

Poets Of All Ages Have Believed In Immortality

Poets see deeper into the realities of existence than philosophers, scientists, or statesmen. It is marvelous how deep into the realities of life the poets delve. Note the writings of such poets as: Homer, Virgil, Dante, Shakespear, Milton, Thomas Gray, both of the Brownings, Keats, Shelley, Longfellow, Wordsworth, Lowell, Bryant, and many others. It is most significant that among the poets we do not find materialists and atheists. I can not say so much for all scientists, philosophers, and statesmen. If these could fathom the depths of reality as do the poets, we would not find among them many who do not believe in immortality.

"Whence this pleasing hope, this fond desire, this longing, for immortality?

Why shrinks the soul back itself and shudders at destruction?

'Tis divinity that stirs within us; 'tis heaven itself that points out a hereafter, And intimates eternity to man." (Selected)

Christian Hymns

The writers of Christian hymns have made a great contribution for the comfort of the believers. I cite here at random a few stanzas that have been consolation to Christians.

"There is land of pure delight
Where saints immortal reign.
Infinite day excludes the night,
And pleasures vanish pain."

"There is a land that is fairer than day,
And by faith we can see it afar:
The Father waits over the way,
To prepare us a dwelling place there."

CHORUS:

In that sweet bye and bye we shall meet
On that beautiful shore."

A favorite among the aged is:

"My latest sun is sinking fast,
My race is nearly run;
My strongest trials now have passed,
My triumphs have begun."

Patriarchs And Prophets

I think it can be stated safely that all the patriarchs and prophets assumed or asserted their belief in immortality. Job said, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." (Job 14:14-15). "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me." (Job 19: 25-27). "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Daniel 12:2). It must be acknowledged that immortality was not apprehended and comprehended by the Old Testament saints. Later Jesus Christ brought life and immortality to light.

Jesus Emphatically Taught Immortality

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many Mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto my-

self; that where I am, there ye may be also. And whither I go ye know, and the way ye know." (John 15:1-4).

Jesus, in the parable of the final judgment, teaches the immortality not only of the righteous, but the immortality of the unrighteous as well. Please read Matthew 25: 31-46, and Luke 16:22-37. It will be noticed that in these parables is taught the immortality of both the righteous and the unrighteous. It might be stated that in both parables, Jesus emphatically taught the real existence of a very real heaven and a real hell.

For more than one hundred years, it was the form of the ritual, in every Methodist Church funeral, for the minister to meet the casket at the door of the church and precede it down the aisle saying, "And Jesus said, I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believeth thou this? (John 11:25-26). Jesus was the explanation, the interpretation, and demonstration of life. He brought life and immortality to light in the gospel.

Pall The Greatest Expounder Of Christianity

In answering the question as to

our resurrected bodies, Paul said, "So also is the resurrection of the dead. It is sown in corruption: it is raised in incorruption: It is sown in dishonour: it is raised in glory: it is sown in weakness: it is raised in power: It is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body." (I Corinthians 15: 42-44). Without doubt, both Jesus and Paul taught, asserted, affirmed, that there is a real life beyond the grave, so that soul and body reunited shall live with God in heaven throughout all eternity.

Our Heavenly Home

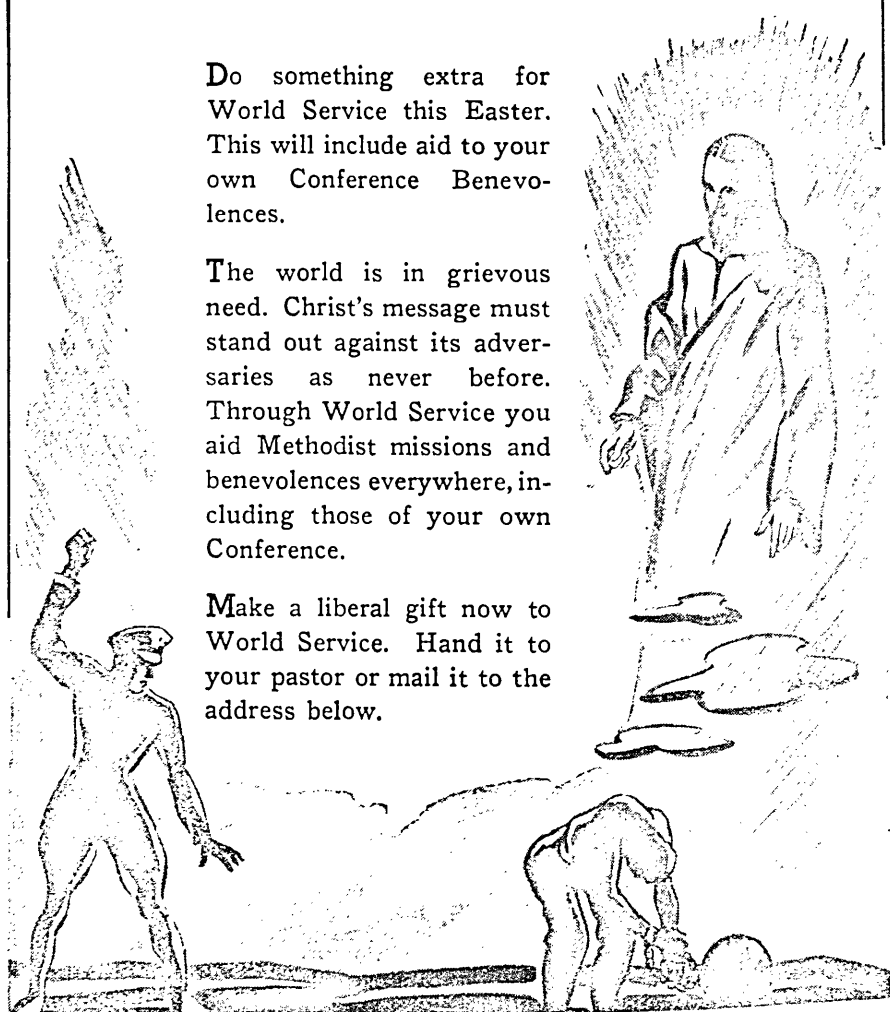
What kind of a place will heaven be? "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Revelation 21: 2-4).

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