

DARLINGTON, BISHOP U. V. W.

**Bishop U. V. W. Darlington
Dies in W. Va. at 84**

✻ METHODIST BISHOP URBAN VALENTINE Williams Darlington, 84, died October 1 in Huntington, W. Va.

Funeral services were conducted in the First Methodist Church, Frankfort, Ky., led by members of the Council of Bishops of The Methodist Church.

The bishop is survived by his wife, the former Miss Virginia Bourne of Stanford, Ky.; a son, Julian T., and a daughter, Mrs. Kitty Darlington Woods of Huntington.

In declining health for several years, Bishop Darlington retired in 1944 after

48 years in the ministry. He was the senior member of The Methodist Church's Southeastern Jurisdictional College of Bishops.

Described often as a "typical old Southern bishop," Bishop Darlington was known for his executive ability, even though he carried his "office" in his hat. He presided over annual conferences with a benevolent sternness, and his keen wit made him one of the most popular platform speakers in the church.

Bishop Darlington was born in Shelby County, Ky., on August 3, 1870, and was a graduate of Kentucky Wesleyan College. He entered the ministry

in 1896, serving pastorates in Kentucky and West Virginia until 1915, when he became president of Morris Harvey College in West Virginia.

Elected a bishop of the former Methodist Episcopal Church, South, in 1918, Bishop Darlington first presided over the North and South Carolina conferences, and from 1926 to 1934 he headed Methodist work in Europe.

From 1934 to Methodist union in 1939 Bishop Darlington presided over the Louisville, Kentucky, Illinois, Memphis and Tennessee conferences, and for the next four years until his retirement he headed the Louisville Area.

WORLD OUTLOOK

Charles M. Crowe. New York, Nashville, 1954: Abingdon Press. 159 pp., \$2.50.

"Could we but put in practice the Sermon on the Mount, all the problems of our poor tortured universe would be solved, all the difficulties, apparently insuperable, which confront mankind would melt like the mist before the rising sun."

With this quotation from A. J. Cronin, the pastor-author introduces this unique treatment of sixteen themes from the Sermon on the Mount. Rich in illustration and graphic narrative, these messages will reward every reader.

PAUL, by Albert N. Williams. New York, 1954: Association Press. 157 pp., \$2.00.

This popular biography of the world's first missionary is intended for modern teen-agers. It is one of the "Heroes of God" series edited by the author of this volume. Jerce

own's subject of more flowers than one own door the book illustrates ingenious ways of making use of flowers as an aid to gracious living. The practical suggestions are simple enough for the beginner yet full of ideas for the more experienced flower arranger, an indispensable guide to anyone interested in flower arrangement.—Margaret J. Sprinkle.

TABLE TALKS AND TIDBITS, compiled by Dorothy A. Stevens. Philadelphia, 1953: The Judson Press. 159 pp., \$2.50.

To break bread with anyone, says Miss Stevens, establishes a bond of fellowship. It is in this spirit that the author has gathered stories and recipes from five continents, from over twenty countries and from many parts of the United States.

Like one who collects "conversation pieces" in china, silver, or linens, and establishes a bond of fellowship through the experiences associated with these objects,

PREACHERS' PROGENY, by Clara Reasoner Barry. New York, 1954: Vantage Press, 144 pp., \$2.75.

MAGGIE AND MONTANA, by Harold Tascher. New York, 1954: Exposition Press, 134 pp., \$3.00.

THOSE OF THE FOREST, by Wallace Byron Grange. Babcock, Wis., 1953: Flambeau Publishing Co., 314 pp., \$4.75.

LIVES OF DESTINY, by Donald Culross Peattie. New York, 1954: Houghton Mifflin Co., 208 pp., paper, \$.25.

NEW HANDBOOK OF THE HEAVENS, by Bernhard, Bennett and Rice. New York, 1954: McGraw-Hill Book Company, 288 pp., paper, \$.50.

GOD'S WONDERFUL WORLD, by Agnes Leckie Mason and Phyllis Brown Ohanian. New York, 1954: New American Library, 192 pp., paper, \$.50.

1967

GREAT WEST VIRGINIA PREACHER SERIES

BISHOP URBAN V. W. DARLINGTON

By J. A. Earl, A.B., S.T.B.



A HUNTINGTON BISHOP
WITH HIS OFFICE IN HIS HAT

A HUNTINGTON BISHOP WITH OFFICE IN HIS HAT

By J. A. Earl

Bishop Darlington won fame and favor on both sides of the Atlantic while living in Huntington. His niche in American Church History is unique. Huntington is indebted to him for building the largest Protestant Church in the city - Johnson Memorial. His last forty years were spent here. Since he belonged to the traveling ministry, someone asked him this pertinent question: "Why have you lived in Huntington so long?"

The Bishop replied with his twinkle: "I think it may be the convenience of natural gas."

Born on a farm in Shelby County, Kentucky, August 3, 1870, he began earning his living at eight years of age. The youngest of twelve children, he left his "old Kentucky home" and came to Huntington at thirty-nine years of age.

When asked why he was named Urban Valentine Williams Darlington, he answered: "There were so many children by the time I arrived that my parents ran out of ordinary names and named me for the family doctor."

The revival meeting in which Bishop Darlington was converted at fifteen years of age was reported by the preacher with some measure of disappointment. He said: "We did not have a very good meeting. The attendance was good, but nobody was converted except old Susie So-and-so (a familiar neighborhood character who got converted at every annual revival) and little Urb Darlington." Urb was the janitor of the church.

U. V. W. Darlington studied in Kentucky Wesleyan College but did not graduate. In 1896 he joined the Kentucky Conference. His first appointment was the Washington-East Maysville Circuit. The next year he was given a small station in Washington. Three years later his assignment was Millersburg for one year. Subsequently he went to Scott Street Church in Covington (All in Kentucky).

A son of James Henderson, a farmer, and Kitty Pennington Darlington, the Bishop married Lyda Clarke at Millersburg, October 29, 1901. They had two children, Lyda Clarke

and Urban V. W., Jr. Mrs. Darlington died in 1911. On February 12, 1913 he married Virginia Bourne of Stanford, Ky. She was a music teacher in Marshall College, Huntington and to them were born Kitty Scott and Julian Truehart.

Transferring to the Western Virginia Conference in 1905, he served the important St. Paul's Church in Parkersburg for the four year limit, 1905-09. St. Paul's history says: "Under Darlington's leadership the church was more prosperous in every way than it had ever been." He organized Stephenson Memorial, Parkersburg, with twenty-eight members.

His next appointment was Johnson Memorial Church, Huntington. Here he built a new building and the largest church in the conference. It is the largest in membership now of any church in Huntington, a city with almost a thousand more Methodists than any city in West Virginia.

After four years at Johnson Memorial he spent five years in three offices: Conference Secretary of Education, Presiding Elder of the Ashland District and President of Morris Harvey College.

At the Atlanta General Conference in 1918 Darlington was elected Bishop. Bishop U.V.W. Darlington's areas included North and South Carolina; Illinois, Kentucky and West Virginia; Belgium, Poland and Czechoslovakia in Europe; the Memphis Area and the Louisville Area until he retired in 1944. During his retirement he served the Mississippi Area, 1946-49, due to the death of Bishop Decell in 1940.

Bishop Darlington was honored with the D. D. and LL. D. degrees and attended the Ecumenical Conference in Toronto in 1911, and 1921 in London, England. Among many other positions he was president of the Board of Trustees of Paine (Negro) College, Augusta, Georgia and trustee of Emory University, Atlanta, Georgia.

West Virginia's adopted Bishop preached salvation by grace through faith in this world and the next. He would say to his congregation: "If you do not get anything else from this service, get what I am reading from the Bible."

Bishop Short's pen-picture of Darlington's preaching is a valuable contribution to the history of American preaching.

"Those who know the Bishop best know that above all else, he was a Gospel preacher. He loved to preach, and when he preached, he preached with power. His messages had simple content, but they rang the changes on the great fundamental notes of the Christian faith. His preaching had about it a strong emotional appeal, and he moved his audience to both tears and laughter. One invariably felt that he himself was always a part of his message. James (v:17 marg.) observed that "Elisha prayed in his prayers." One may likewise say that Bishop Darlington preached in his preaching. His sermons were always Bible - rooted discourses, for the most part upon passages in the Gospels, in Acts, in Psalms, and in the historical books of the Old Testament. Among the many times I have heard him preach, I never heard him tackle a passage from the epistles. His reading of the Scriptures was unusually effective, and he always made their sacred pages live. He was gifted with an unusual voice and he used its rich range and inflections, together with the expression of his face to give dramatic meaning to the passage read in a way that few men seem to be able to do. Primarily he was an evangelistic preacher. The hortatory note was forever present in his sermons and he delighted to call sinners to repentance and numbered his converts by thousands."

"Bishop Darlington," says Short regarding his episcopacy, "belonged to the old South. Its blood was in his veins and its one day pattern of thinking was his pattern of thinking. Methodist Information, in its releases to the church press a few weeks ago, described him as a "typical old-fashioned Southern Bishop!" and so he was. Among the Southern Bishops in the College as it was constituted in the days of his active labors he belonged to the conservative wing. He felt a natural kinship to such episcopal colleagues as Bishop Candler, Bishop Denny, Bishop Ainsworth, and Bishop Dickey, and they felt a natural kinship to him. In 1925, when the vote upon the first plan of Methodist Union came, he was one of the five Bishops of the Church, South who was active in opposition to it. In 1939, he accepted the idea of union, but it would scarcely be accurate to affirm that he was enthusi-

astically for it. In the later years of his life he was much like the last leaf upon the tree in the spring, and with his going a long chapter in the life of the church in the southern section of the country is brought to a close as now the last member of a small, like-minded, closely-knit, group of episcopal leaders which once towered mightily in the church of the South has passed on to join the others in the Father's House.

"As an episcopal administrator, the Bishop operated according to the old pattern in the Church, South. He maintained his home in Huntington, West Virginia, and from there he cared for the conferences which the church assigned him in the Carolinas, in Kentucky, in Southern Illinois, and in Europe. When, with the advent of union, the Area system came to the southern section of the country, he made only partial adjustment to it. In the old Church Extension building at Louisville there is in the cloak room a certain peg on which he regularly hung his hat whenever he came to town. He would sometimes touch it affectionately and with a quiet smile say, "This is my episcopal residence." He did not live in his area, he did not even live in The Southeastern Jurisdiction of which he was the senior Bishop, for Huntington is over the line in the Northeastern Jurisdiction. But he did travel his area faithfully and tirelessly.

"In his years as Bishop he never had a secretary. He answered his correspondence promptly, pecking out his letters on an old-fashioned typewriter, and never worrying about carbon copies or such endless details as meticulous filing. After he had written a letter he would then underline in pen and ink what he considered most important. Sometimes his underlining was so full that practically everything in the letter was underlined, with the result that nothing in the letter was actually emphasized.

"In the making of appointments he followed the procedures of an older day, and looked largely to his own counsel, though he showed every kindness and consideration to his cabinets. The element of surprise loomed largely in his appointment making and no one was ever entirely sure what was going to happen until the final reading of the appointments was completed. Under this system there was, of course, no question in

the Conferences which he held of sustained interest upon the part of both preachers and laymen until the final benediction was said.

"His method of holding a Conference was all his own. His morning devotionals were spiritual feasts. As he dispatched the business of the conference, he salted his presiding with just enough wit and humor to give flavor to even the most prosaic proceedings. He loved to sing, and often he would lead the Conference in song. His rich tenor voice, when he let himself go in some rapture of emotion, would lift itself out of the singing of the group and make those who heard it wonder once again at the marvel of a faith that sets the soul and lips of man singing the praise of redeeming love. Whatever else may be said of his administration, it may be said that he made his conferences spiritual experiences for those in attendance.

"One of his chief assets as an administrator was that he always knew his preachers. Reference to this recalls for me the first time that, as a boy preacher, I was introduced to him on the streets of a little town where the Conference was in session. He was walking along the street in company with my presiding elder, and I was walking on the other side of the street in the opposite direction. The presiding elder called to me to come across the street. He said, "I want the Bishop to meet you." The Bishop reached out, took my hand, and to my utter surprise said with a smile, "Is this Roy?" Such was my own introduction to what later I saw verified endless times, the fact that he had his men identified, even the youngest of them, and the most limited of them, and was deeply concerned about them."

Bishop Darlington was on the commission that made the hymnal for the new Methodist Church formed in 1939. Opposing Union before it came, his "Magnanimous attitude toward Union as it affected West Virginia was most sportsmanlike," said Bishop E.H. Hughes of Moundsville.

When Darlington was to preside at the Uniting Conference, he spent the better part of the previous night on his knees. The great Conference was so plagued with reporters in Darlington's opinion that he asked permission to sing a solo. When he sang:

"In Heaven above
Where all is love
There'll no reporters there," he re-
ceived prolonged applause.

The Bishop Darlington's unique personality made a tremendous impression upon Uniting Conference. There was a depth of emotion when he bade farewell on behalf of the American body to the fraternal delegates of British Methodism - Dr. Robert Bond and Sir Isaac Foote. All three of these men are tall, and Bishop Darlington called Dr. Bond to his right hand, and Sir Isaac Foote to his left. He took each of their hands, and them standing thus, he addressed them for the Conference:

"You have won our respect, but far more than that, you have won our hearts, our affections. We love you for what you have said, but far beyond that we love you for what you are. You are the sons of Wesley. We hope we are. You can teach us much...we shall be the richer after this is all over."

A fellow townsman, Colonel George S. Wallace in his Cabell County History says: "Bishop Darlington is a man's man - an unusual personality. His sympathies are easily enlisted and anyone in trouble finds him not only a sympathetic friend but one who will do all that is humanly possible to lighten the burden."

His humor is seen in his blasting the theory that chicken was the food of all visiting Methodist clergymen:

"I've eaten enough potato salad to sink a ship." However, he estimated that his chicken consumption would be sufficient to stock an oversized poultry farm.

Bishop F. J. McConnell and Bishop U.V.W. Darlington were as different as any two Bishops, but they were friends. McConnell wrote Darlington on his eightieth birthday:

"I rejoice in your many years and what you have done with them. I think of you many times as the days go by and always with gratitude. You have had your own ideas and you have heroically held fast to them. There is something inspiring in the way you walk, and speak and act toward your fellowmen. It is a joy to think of you and I wish you the very best of the best things." Francis J.

McConnell.

Six famous sayings of Darlington:

"Christ alone can satisfy the soul. Europe needs soup, soap and salvation. A church without proper institutions misses its most wholesome function and cannot continue to exist. Book reviews, nice little essays, and lectures may entertain...but it all will very soon evaporate. Prayer only opens Heaven. No nation or man has been great or ever will be without suffering."

THE SEVEN DISTINCTIVE DEEDS OF DARLINGTON

1. He was a college president and Bishop without an earned degree.
2. He was the only Bishop to serve on a draft board.
3. He was the only president of Methodist college to live in the college while president. His second son was born in the Morris Harvey Dorm, the part of the dorm that used to be the county jail.
4. He was president of the first Jurisdictional Conference; the new Jurisdictional Conference has elected all American Methodist Bishops since 1939.
5. He was the only Bishop of this century to have his office in his hat.
6. He was the last Bishop who made appointments without consulting his cabinet.
7. He lived in Huntington longer after his election to the episcopacy than any other Methodist Bishop ever lived in one city. He lived in Huntington forty years. Mrs. Darlington resides at 524 10th Avenue in Huntington.

A man of sorrows, Bishop Darlington expressed his grief in the Christian Advocate July 27, 1939:

"It was midnight and the first day of June was fast approaching. The place was Bethesda Hospital, Cincinnati, Ohio. A good man, Dr. Frank Nelson of Christ Church in that city, had watched the skillful hands of a good surgeon as he worked to save a daughter's life. Her devoted mother was by her side and remained for the next ten days of prayerful and watchful waiting.

"They were painful and anxious days. All was done that could be done, but in spite of all, the poison did its work and the angels claimed her. She passed into that

great beyond.

"She was thirty-six years of age, beautiful in face and form and possessed a voice that in song had comforted and helped many poor struggling souls. She was my own child. We called her Lyda Clarke, and I hope the angels will call her by that same beloved name.

"A dear good soul has passed. I feel like an old tree standing out in the field that has been struck many times by lightning and the last bolt has shattered me, but I am still standing. My face is toward the sunrise and with good hope I face the future."

Bishop Short describes Bishop Darlington's sorrows:

"He knew what it was to walk a mile with sorrow. During the last war there came to him the shock of losing his oldest son and namesake in the Far East and then later he and his wife received from the intelligence that their youngest son was also missing in action. For long months they lived through the agonizing experience of not knowing whether the lad was dead or alive until at last the welcome news came that while his plane had been shot down, he himself was safe and a prisoner in Bulgaria. Likewise, the familiar burden and responsibilities of the episcopal office oftentimes brought suffering to Bishop Darlington. They were never easy for him. The care of all the churches weighed heavily upon his heart and frequently he found the making of decisions difficult. Amid all that life and office brought, however, he bore himself with strength and patience for he knew experimentally where the living fountain of water is, of which if a man may drink, he will find a strength not his own which is made perfect in his weakness."

Another Kentuckian, Bishop Roy H. Short was ordained as a boy by Bishop Darlington and served twice in his cabinet. Bishop Short's personal experiences and associations with Bishop Darlington caused him to look upon Darlington as "my Bishop." We conclude with a profile by Bishop Short, his memoirs on Darlington to the Council of Bishops in November 1954. (All quotes from Short used by permission although they are not copyrighted):

"A simple little white church sits beside a heavily traveled highway in Kentucky. It is surrounded by a grove of trees with a little God's Acre behind where the forefathers of the hamlet sleep. There on an early June day in 1944 a large company of Kentuckians from throughout the state gathered for a simple but eloquently moving ceremony. There were present prominent business men and humble dirt farmers. There were preachers serving almost every conceivable type of appointment from the highest steeple churches to the poorest country circuits. There were humble housewives and gifted women who were recognized leaders in church and civic affairs. There were members of the supreme bench of the state, and even the governor of the state himself was there.

"The service began in the morning, was interrupted by an old-fashioned dinner on the grounds at noon, and then continued on until late afternoon. The purpose of the occasion was to give Kentucky Methodists an opportunity to pay a warm tribute of respect and love to a man who had been born among their hills, who had been schooled in their institutions, who preached effectively in their churches and who for fourteen years had been their much loved episcopal leader, and who in a few weeks at the coming Jurisdictional Conference was scheduled for retirement.

"The committee planning for the occasion had debated at length on plans for some appropriate recognition of his long service in the church. Numerous ideas had been suggested, such as a banquet at some large hotel or a recognition service in one of the leading churches of the area, but at last the conclusion was reached that nothing could be more appropriate than a general gathering of Methodists from all over Kentucky at the Grafenburg Church that had been the Bishop's home church, where as a child his steps had been set in the path that leads to God, and where his father and mother and other members of the Darlington family had long rested in the quiet of the churchyard.

"It was in this church where Bishop Darlington had been converted as a boy during a revival.

"All of us who were present in that

little country church that day could not fail to see the essential fitness of the occasion as a way to honor the aging Bishop, for he was, and always has been a man of the people. He came from among the plain people. He understood the plain people and loved them and they in turn respected and loved him.

(The community placed a marker by the Grafenberg Church with these words on it:

"Bishop U. V. W. Darlington
Able Administrator
Inspirational Preacher.")

"Bishop Darlington's great loves were his church, his family and pleasant home in Huntington, toward which from traveling in far places he always turned his weary footsteps with such eagerness of heart, and his native state of Kentucky whose traditions were so largely a part of him. We Methodists of Kentucky loved him, and we shall be forever grateful for his spiritual contribution to our lives.

"Bishop Darlington would never say goodbye. For some strange reason he would not allow that word to escape his lips. Rather, on any occasion of parting, he would grasp one's hand and say, "I will see you again." So those of us who knew him and labored with him in the Gospel rejoice that at last he has entered the glad haven toward which his footsteps moved so faithfully and for so long, and in full confidence and assurance as we realize that he has now gone on, we say his own familiar words, "I will see you again."

He went from Huntington to his Heavenly Home October 1, 1954 and his body was laid to rest at Frankfort, Kentucky.

A Minnesota Chippewa Indian, John Bobolink, has become a missionary to a North Dakota tribe of Sioux—the Chippewas' historic enemies. The missionary under the auspices of the Christian and Missionary alliance meets his flock at out-of-doors services whenever the weather permits. He preaches his sermons "right out of the Bible," he says.

The just-announced winner of the first prize of \$100 given by the National Conference of Christians and Jews for the best sermon in Michigan on Brotherhood Sunday is the wife of a Methodist minister in Warren, Mich. Mrs. Frederick G. Poole preached the sermon in the Warren church where her husband is pastor.

The second round of trouble has been touched off between James M. Lawson, well-known Negro conscientious objector, and the Selective Service system. Sentenced to three years in prison in 1951, paroled in 1952, the former vice-president of the National Conference of Methodist Youth has been serving as a missionary in India. Although he was given permission to leave the U. S., his Ohio draft board has reclassified him as I-A. Action on an appeal is expected to be delayed until Mr. Lawson returns to this country.

James B. Hoge, director of the transportation bureau of The Methodist Church, is a new vice-president of the Interchurch Transportation committee. The organization serves the transportation needs of 25 Protestant denominations and the Roman Catholic church.

A missionary to Malaya, Tracey K. Colos Jr. of Syracuse, N. Y., has been elected administrative secretary of the Board of Missions. He is a member of California - Nevada Annual Conference. Before being assigned to Singapore, he did evangelistic work in Nanking, a former Chinese capital.



Mr. Jones

The first American and also the first person under 30 to be appointed chairman of the youth committees of the World Council of Churches is Roderick S. French, 23, of La Grande, Ore. In his first year at Union Theological seminary, New York city, he is also chairman of both the United Christian Youth movement and the World Council of Christian Education.

OCTOBER 21, 1954

Bishop Darlington:

DEATH COMES AT 84

Bishop Urban V. W. Darlington, 84, died in Huntington, W. Va., Oct. 1, where he began his ministry 58 years ago (see Newsbeat, Oct. 14).

During the first world war, he was president of Morris Harvey college, Barboursville, W. Va. Following his election as a bishop of the Methodist Episcopal Church, South, Bishop Darlington presided over Conferences in North and South Carolina, Kentucky and West Virginia. For



Bishop Darlington

eight years he served as bishop of overseas work.

His interest in education led him to serve on the board of trustees of Paine college in Augusta, Ga., and as president of the board of Emory university in Atlanta.

Since unification Bishop Darlington had been a member of the Board of Missions and Church Extension and of the commission on evangelism.

Two of his sons were killed in action during World War II. He is survived by his wife, son and daughter.

RECENT DEATHS

James F. Hoffman, 78, retired member of Pittsburgh, Ohio and North-East Ohio Conferences, in Lakeside, O., Sept. 24. Mrs. William K. Barrs, wife of the chaplain of Fort Miley veterans' hospital, San Francisco, Oct. 2.

Mrs. William H. Heppe, wife of the Denver (Colo.) minister, Oct. 3.

Mrs. George M. Muller, wife of the pastor of Christ church, Patterson, N. J., in Brooklyn, N. Y., Aug. 14.

Mrs. Orion L. Griswold, 90, widow of a late New England Southern Conference pastor, in Fall River, Mass., Aug. 5.

James H. Bettens, retired member of Central Pennsylvania Conference, in Lock Haven, Pa., Sept. 25.

Mrs. C. T. Geizenfanner, whose former husband was the late W. William DeWeese, a pioneer member of the old Columbia River Conference, in Ellensburg, Wash., Sept. 29.

Mrs. Minnie Layton, 83, sister of Bishop Charles Wesley Brashers of the Chicago Area, in Lansing, Mich., Oct. 4.

Mrs. Charles A. Parkin, wife of the retired Rock River Conference pastor, on Sept. 24.

J. Orr Powell, well-known evangelist, in Marion, Ind., Sept. 29.

W. Carl Greer, 63, former director of the development program at Kansas Wesleyan university, Salina, in Hutchinson, Kan., Sept. 29.

BOOK YOUR FILMS
Early... for
CHRISTMAS AND
WATCH NIGHT!

'A Boy and His Bible'

A cynical newspaper editor, having trouble writing a Christmas editorial, has his whole outlook on life changed because of an office boy who gives him his Bible and the words to a Christmas carol. 16 mm. Sound. Black and white. Running time, thirty minutes. Rental \$9.00

WRITE FOR NEW FOLDER
Listing other Christmas and Watch Night films and filmstrips... describing dozens of new films to help you build seasoned programs. It's free—mail a postcard today.

THE METHODIST PUBLISHING HOUSE

Please order from House serving you
Baltimore 3 Chicago 11 Cincinnati 2
Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30
Portland 5 Richmond 16 San Francisco 2

When in Atlanta or Boston, stop in our
COLESBURY BOOK STORES:
In Atlanta, 72 Broad St., N. W.
In Boston, 577 Boylston St.

MIDWEST
• FOLDING TABLES
• CADDIES

PROMPT DELIVERY
WRITE FOR CATALOG TODAY!
MIDWEST FOLDING PRODUCTS
DEPT. C12, ROSSELLE, ILLINOIS

BIG PROFITS
for your church group

Table Prayer NAPKINS and
PLACEMATS sell on sight.

Six matching patterns, beautifully colored, each with a different best-loved table prayer.

For church and home use.

WRITE FOR DETAILS
Special limited time offer of FREE napkins for one church dinner.

Charlotte's Studio
Dept. CA104 Box 147 Hopkins, Minn.

GOWNS PULPIT • CHOIR

Satisfaction In Every Stitch Since 1912

THE PERFECT GIFT for YOUR MINISTER

A Bentley & Simon pulpit robe will give him lasting pleasure week after week. Your order now will be ready for Christmas.



Write for catalog F-2

BENTLEY & SIMON

7 WEST 36 ST • NEW YORK 18, N. Y.

EXTRA CASH FOR CHRISTIAN SALES WORK

MAKE MONEY easily and quickly—either spare or full time, selling Bibles, Testaments, books, Scripture mottoes, Smallman framed pictures, Scripture calendars, and Bible verse greeting cards, stationery and novelties. High commission. Send today for free catalog and dealer's prices.

"THE ANGELUS" ART STUDIO
Department 110 Box 190, Auburn, Indiana

**THIS YEAR
GIVE THE Christian Home**

Parents appreciate a gift subscription to **THE CHRISTIAN HOME**, America's finest family magazine . . . designed for their information and entertainment . . . for their guidance in teaching their families to grow as Christians.

Each handsome 64-page monthly issue of **THE CHRISTIAN HOME** contains authoritative articles, stories, poems, family devotions, and many other interesting features. All for only \$2.00 a year!

MAIL ATTACHED COUPON NOW!

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

Please enter the following subscription to **THE CHRISTIAN HOME** at \$2.00 a year.

Name _____
Street or RFD _____
City _____ () State _____
Gift Card from _____ Payment Enclosed _____
Ordered by _____
Street or RFD _____
City _____ () State _____

The Gospel 'Next Door to Violence'

"Out here today we live 'next door to violence.'"

In this phrase Rev. John B. Holt, pastor of Knox Memorial Methodist church in Manila, P. I., sums up trends in the Philippine Islands as he sees them.

Against this background of violence—violence in primitive animism surviving among tribal peoples, violence in the struggle with Communism—the preaching of the Christian gospel goes forward.

In the Apayao mountains, Mr. Holt reports, a 14-year-old boy was beheaded the other day. Why? Because a tribesman, very ill, asked a relative to kill a strong young man so that the invalid might have the victim's strength for recovery. The violence of superstition!

Young American airmen from the naval choir in Knox Memorial went out from Clark field "in the heart of our Methodist work here in Luzon," to shoot down Russian fighter planes which had attacked a British airliner. The threat of Communism, too, leads to violence.

Luis Taruc, since 1945 confessed head of Filipino Communists who have terrorized the land, was sentenced to only 12 years in prison. Why? "The authorities," Mr. Holt explains, "are afraid to make a martyr of him for fear of a general uprising by landless people who have lived under feudalistic oppression since the Spanish conquistadores of the sixteenth century."

A medieval church, Mr. Holt con-

tinues, has enjoyed a monopoly of land in the Philippines for 400 years while 85 per cent of the farmers are still landless. "Just today the papers carry reports of a new peasant uprising.

"Political violence is but a symptom of the resentment that boils within. Just last week the governor and 19 mayors and political chiefs of a southern province were sentenced to death for political terrorism during the elections of 1952.

"But there is a positive and hopeful side. President Magsaysay is giving inspiring leadership. There is an emerging educated, democratic middle class. It is among these people our Christian churches are strongest and are developing a high quality of Filipino leadership. Missions, partially relieved of the old staggering humanitarian loads, are concentrating more on evangelistic tasks. We are in a better position to share the Christian faith by friendly persuasion, love, clear thinking and undaunted witness."

Canada:

ASK 'FOURTH R'

The General council of the United Church of Canada has voted unanimously to press for religious instruction in the public schools of all Canadian provinces.

The resolution proposed an inter-church committee in each province to keep in touch with educational authorities.

The church urged provincial authorities to provide teacher-training for teachers of religion.

England:

QUESTION HEALING

A difference of opinion over the value of services of healing is developing among the British.

In London 6,000 persons attended a spiritual healing service in Albert hall. It centered about Harry Edwards, 62, a "spiritual healer."

But in Durban, South Africa, the General Assembly of the Presbyterian church of that country adopted a resolution advising the church to "set her face against all public services of healing."

Public services of healing generate great stress and emotion, the document said, so that psychological effects are mistaken for "cures."



CHRISTIAN ADVOCATE

Bishop U. V. W. Darlington Passes

Last rites for Methodist Bishop Urban Valentine Williams Darlington, 84, were held Monday, October 4, in Frankfort, Ky., following his death October 1 in Huntington, W. Va.

Funeral services were conducted in the first Methodist Church, led by members of the Council of Bishops of the Methodist Church.

The bishop is survived by his wife, the former Virginia Bourne of Stanford, Ky., a son, Julian T., and a daughter, Mrs. Kitty Darlington Woods of Huntington.

In declining health for several years, Bishop Darlington retired in 1944, after 48 years in the ministry. He was the senior member of The Methodist Church's Southeastern Jurisdictional College of Bishops.

Described as a "typical old Southern bishop," Bishop Darlington was known for his executive ability, even though he carried his "office" in his hat. He presided over annual conferences with a benevolent sternness, and his keen wit made him one of the most popular platform speakers in the church.

HOME COMING

Lebanon Methodist Church, Norway charge, will observe "Homecoming" on Sunday, October 17.

Church school will be at 11 a. m. and the morning worship will be at 12 a. m. Lunch will be served on the church grounds.

All members, former members, pastors, and friends are invited.

Lebanon Church Committee.

Put the Advocate in Every Home!

PAGE TEN

seems that the Council simply reached for a dictionary and read Mr. Webster's definition of "consult", then passed it down to us.

Being a member of the General Conference delegation to Boston, 1948, when this paragraph in our Discipline was discussed and changed, I know the General Conference understood the word "consult" to mean what the dictionary says it means. The Committee on Ministry discussed it at some length. It was passed with an overwhelming vote. In fact, I might be termed a sort of "insider" on its meaning. I worded the paragraph as it now stands. About this I wish to make a few simple observations:

1. The paragraph on consulting the preachers was never intended as a method for preachers to make their own appointments. Quoting the Council: "The final authority in appointing the preachers to their charges rests upon the presiding bishop." There is nothing in the paragraph to warrant either choosing or making demands concerning our appointments.

2. Neither is the practice of superintendents coming around before conference to talk of one to a half dozen places, then skipping them all for another, to be considered as meeting the requirements. Any pre-conference "consulting" is of necessity in generalities, but this sort of approach does not meet the demands of the Discipline. It does not meet the requirements even if the preacher is actually sent to one of these places. The "rub" is in what happens after the appointment is "down". If consulting has any importance, it is here.

3. Furthermore, quoting the Council, "The simultaneous releasing of appointments to their charges before the final reading could not be regarded as consultation required by paragraph

For instance, one of my own appointments was changed once because another preacher had already been to the charge he was about to be appointed to, and had left it at the end of two years. The cabinet had overlooked this important point. It would have been unfair to the preacher, and to the congregation, for him to return there.

2. Again quoting the Council, "Evidently the phrase in question in paragraph 432 was designed to encourage a more considerate procedure in the appointing of pastors to their charges." As one participating in the making of this paragraph, I bear witness that this is a correct surmise. The very existence of paragraph 432 is evidence that Methodist preachers no longer believe that their appointments are made in heaven. Neither was this paragraph made in heaven. It was born of a deep necessity of the Methodist preacher to feel like a man, and not like a cog in a big, heartless machine. We have not yet reached the reality of a "Brotherhood". And we never will reach it so long as preachers and their families can be moved from place to place like checkers on a board.

Finally, the law has been observed in actual practice throughout the church for a number of years, with certain notable exceptions, principally in the Southeastern Jurisdiction. Some superintendents have practiced it at times even here in South Carolina. Once I was really consulted—only once!

Methodism lives by law. I have heard that Discipline called "the Methodist Bible". In this little book are the rules by which Methodists live and work throughout the United States. Some things in the Discipline are a bit vague, but the law concerning "consulting" is not. At any rate, we now have a definition of this law, handed down to us from the "Supreme Court" of The Methodist Church.

SOUTH CAROLINA METHODIST ADVOCATE

As the sheep come home, Methodists at the Youth Institute at Mixquieala, near Pachuca, retreat to the hillside for evening devotions. Campers visit local people, help them with cleaning and drawing water, and tell them Bible stories. Study groups at the camp are concerned with subjects which are not discussed in their homes—friendship,

love, marriage. There are approximately 5,000 youth of Mexico who are members of The Methodist Church. The Rev. Manuel Flores, secretary of the Board of Education, and his wife are the directors of the youth camps and institutes. Most boys and girls who attend make great sacrifices in order to come.

the Creator, to walk in the world

South Carolina Increases Giving On Advance Mission Specials

Word has just been received from Bishop Newell Booth of Africa expressing appreciation to the South Carolina Conference for the gift of a truck to Rev. Joe Maw: "You have in reality doubled our building efficiency at Minga—it is almost like adding another worker."

Brother D. L. Betts, South Carolina missionary serving in Brazil, writes of his appreciation for the \$12,383.65 which has been contributed toward the building of the Wesley Church in Porto Alegre. He is confident that the Methodist people of South Carolina will not be satisfied until they have raised the amount they set out to raise: \$25,000.

You can see from those words from Brother Betts that we are only half way toward the goal. It is hoped that by Conference time we will be much farther along. Churches planning acceptances for Missions Specials for the new year are urged to keep in mind this project. Other projects which are our immediate concern include building new churches in the Savannah River area, Methodist Student Centers at the University of South Carolina and Winthrop College and contributions for agriculture missions in the Belgian Congo.

The work among our Negro brethren at John's Island near Charleston is one to which we can well direct some of our specials. Here is a need in our conference that has long called to us.

The best way to assure an adequate Mission Specials for each church is to have it included in the church budget. We hope that each official board will consider the needs of our world and sacrificially plan to help meet them by assuming adequate Advance Specials.

An International Criminal Court

There has existed since League of Nation days an international court of justice sitting at The Hague in the Netherlands. However, this court hears only controversies involving nations. No individual is ever tried in this court.

When the Second World War ended a temporary Nuremburg Court for the trial of German war criminals was established. In the minds of some persons it was unfortunate that such a "court of the victors" had to be set up. An international criminal court should have already been in existence.

The question of an international penal tribunal has been discussed in the United Nations since 1948. Last August a special committee appointed by the General Assembly met in Geneva and drew up a proposal for an International Criminal Court. The details of the proposal may be found in the United States Bulletin for September 4, 1954.

The Court would consist of 15 judges elected from fifteen different nations. They would be chosen from a list of candidates submitted by the members of the U. N. A principle which the electors would keep in mind would be that "The judges as a body should as far as possible represent the main forms of civilization and the principal legal systems of the world." Their term of office would be nine years.

What kind of crimes would be tried before this court? That would depend upon what crimes a nation agreed to recognize as international in character and subject to the jurisdiction of the court. Many nations would probably agree to place under the court persons accused of genocide (killing of a race).

No categories of punishment are spelled out. Article 32 stipulates that "the court shall impose upon an accused, upon conviction, such penalty as the Court may determine, subject to any limitations prescribed in the instrument conferring jurisdiction upon the Court."

The accused would be presumed innocent until proven guilty. He would have the right to be present at all stages of the proceedings, the right to conduct his own defense or be defended by counsel of his own choice. He would have the right to be heard by the Court but not compelled to speak. His refusal to speak would not be relevant to the determination of his guilt.

Board of Missions
150 Fifth Avenue
NEW YORK

MISSISSIPPI METHODIST

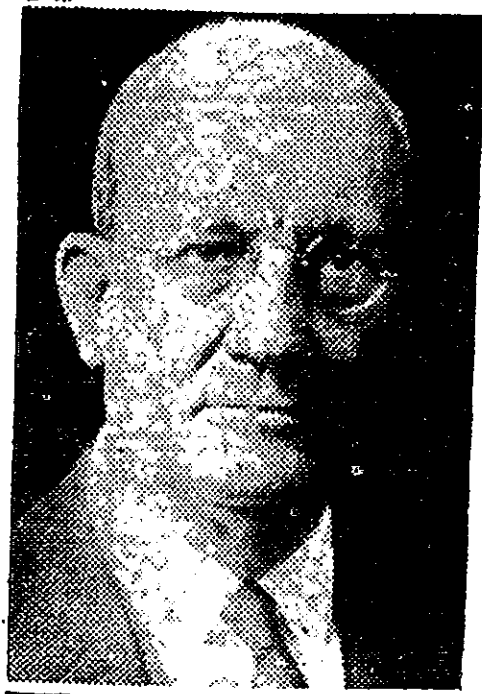
Advocate

New Series

JACKSON, MISS., OCTOBER 27, 1954

Old Series—Vol. 101

Bishop Darlington Dies



**BISHOP URBAN V. W.
DARLINGTON**

Last rites for Methodist Bishop Urban Valentine Williams Darlington, 84, were held Monday, October 4, in Frankfort, Ky., following his death October 1 in Huntington W. Va.

Funeral services were conducted in the First Methodist Church, led by members of the Council of Bishops of the Methodist Church.

The bishop is survived by his wife, the former Miss Virginia Boume of Stanford, Ky.; a son, Julian T., and a daughter, Mrs. Kitty Darlington Woods of Huntington.

In declining health for several years, Bishop Darlington retired in 1944 after 48 years in the ministry. He was the senior member of the Methodist Church's Southeastern Jurisdictional College of Bishops.

Described often as a "typical old Southern bishop," Bishop Darlington was known for his executive ability, even though he carried his "office" in his hat. He presided over annual conferences with a benevolent sternness, and his keen wit made him one of the most popular platform speakers in the church.

1939 Bishop Darlington presided over the Louisville, Kentucky, Illinois, Memphis and Tennessee conferences, and for the next four years until his retirement he headed the Louisville Area.

Called out of retirement, he headed the Jackson Area following the untimely death of the beloved Bishop J. Lloyd Decell. He was succeeded by Bishop Franklin in 1948.

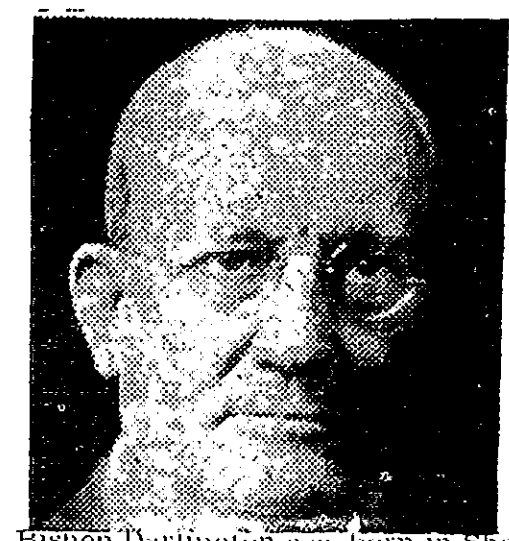
Board of Missions
L. I. ...
150 Fifth Avenue
New York City

MISSISSIPPI METHODIST

Advocate

New Series JACKSON, MISS., OCTOBER 27, 1954 Old Series—Vol. 101

Bishop Darlington Dies



Bishop Darlington was born in Shelby County, Ky., on August 3, 1870, and was a graduate of Kentucky Wesleyan College. He entered the ministry in 1896, serving pastorates in Kentucky and West Virginia until 1915, when he became president of Morris Harvey College in West Virginia.

Elected a bishop of the former Methodist Episcopal Church, South in 1918, Bishop Darlington first presided over the North and South Carolina conferences, and from 1926 to 1934 he headed Methodist work in Europe.

From 1934 to Methodist union in

1939 Bishop Darlington presided over the Louisville, Kentucky, Illinois, Memphis and Tennessee conferences, and for the next four years until his retirement he headed the Louisville Area.

Called out of retirement, he headed the Jackson Area following the untimely death of the beloved Bishop J. Lloyd Decell. He was succeeded by Bishop Franklin in 1948.



"A LIFT FOR LIVING"

By Dr. Ralph W. Sockman

THE MOST MISUNDERSTOOD VIRTUE

"Blessed are the meek, for they shall inherit the earth." So the Bible tells us. But do we believe it? An English periodical in a spirit of irony once offered

A man may say of another, "Yes, he knows more than I do, but he hasn't as good taste" or "Yes, he knows more than I do, but he isn't doing as much

comparison, like cheap stage jewelry. I want to be just, but we see that full justice is beyond our power. We long to be kind, but we see that kindness calls for a grace too great for us. If worldly men remain too blind to believe in the virtue of humility, then blessed are the meek, for they shall inherit the earth" after the proud have misled themselves off trying to possess

(Copyright 1954, General Features

LETTERS

To The Editor

Gaines Centennial

Dear Editor:

Enclosed is an article about a centennial celebration which we at Gaines Chapel, Corinth, are planning for November 7. We hope you will print it in our MISSISSIPPI ADVOCATE as soon as is convenient. And we would be honored if you could find time to be present with us on this occasion too. The ADVOCATE gets better all the while. We are proud of it!

Sincerely,
Mrs. W. R. McCormack

Corinth
P. S. Hope you can use the enclosed picture of Gaines Chapel as she looks today.

Editor's Note: See story and picture elsewhere in this issue. Congratulations Gaines Chapel friends.

Diversified Church

Oct. 10, 1954
Collins, Miss.

Dear Editor:

Lone Star Methodist Church was organized fourteen years ago. Eight years ago the Sunday School was organized.

Our officers consists of superintendent, a Presbyterian, adult teacher, Baptist and primary teacher, Presbyterian. Intermediate and junior teachers, Methodists.

The pupils are a general mixture. Let us hear from any similar Sunday School.

Mrs. Virga Rutland,
Rt. 1, Collins, Mississippi
Lone Star Methodist Church
Williamsburg Charge
Hattiesburg District

District Conferences North Miss. Conference

NOVEMBER

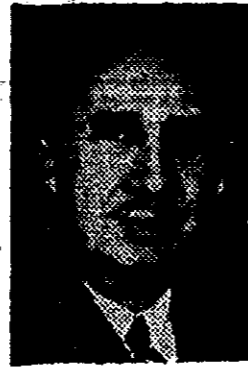
- 9—Aberdeen at Plantersville
- 10—Colombs at Central
- 11—Cleveland at Shaw
- 15—New Albany at Ingomar
- 16—Greenwood at Lexington
- 17—Sardis at Greenleaf

Heidelberg Revival Is Oct. 31 - Nov. 5

The Annual Revival at Heidelberg will be held October 31 - November 5. Morning services at 8:30 and evening services at 7:00.

The Rev. Robert M. Matheny of Jackson is to be guest preacher. The

MI
7
Rt
ve
J.
W
W
C
—
P
a
—
L
\$
P.
th
—
J
I
J
OC
25
28
31
N
25
30



"A LIFT FOR LIVING"

By Dr. Ralph W. Sockman

THE MOST MISUNDERSTOOD VIRTUE

"Blessed are the meek, for they shall inherit the earth." So the Bible tells us. But do we believe it? An English periodical in a spirit of irony once offered a comparison, like cheap stage jewelry. We want to be just, but we see that full justice is beyond our power. We long to be kind, but we see that kindness calls for a grace too great for us.

If worldly men remain too blind to believe in the virtue of humility, then blessed are the meek, for they shall inherit the earth" after the proud have belied themselves off trying to possess

A man may say of another, "Yes, he knows more than I do, but he hasn't as good taste" or "Yes, he knows more than I do, but he isn't doing as much

comparison, like cheap stage jewelry. We want to be just, but we see that full justice is beyond our power. We long to be kind, but we see that kindness calls for a grace too great for us.

If worldly men remain too blind to believe in the virtue of humility, then blessed are the meek, for they shall inherit the earth" after the proud have belied themselves off trying to possess

(Copyright 1954, General Features

LETTERS To The Editor

MI

Gaines Centennial

Dear Editor:

Enclosed is an article about a centennial celebration which we at Gaines Chapel, Corinth, are planning for November 7. We hope you will print it in our MISSISSIPPI ADVOCATE as soon as is convenient. And we would be honored if you could find time to be present with us on this occasion too.

The ADVOCATE gets better all the while. We are proud of it!

Sincerely,
Mrs. W. R. McCormack

Corinth

P. S. Hope you can use the enclosed picture of Gaines Chapel as she looks today.

Editor's Note: See story and picture elsewhere in this issue. Congratulations Gaines Chapel friends.

Re
ve
J.
W
W
C
P
a

Diversified Church

Oct. 10, 1954
Collins, Miss.

Dear Editor:

Lone Star Methodist Church was organized fourteen years ago. Eight years ago the Sunday School was organized.

Our officers consists of superintendent, a Presbyterian, adult teacher, Baptist and primary teacher, Presbyterian. Intermediate and junior teachers, Methodists.

The pupils are a general mixture.

Let us hear from any similar Sunday School.

Heidelberg Revival Is Oct. 31 - Nov. 5

The Annual Revival at Heidelberg will be held October 31 - November 5. Morning services at 8:30 and evening services at 7:00.

The Rev. Robert M. Matheny of Jackson is to be guest preacher. The pastor is the Rev. Floyd O. Lewis.

L
\$
P
ti
31
Ne
25
30

The Reverend and Mrs. J. request the honour of at the marriage of Shirley Jee to James Robert Lieutenant, United on Saturday, the thirti at three o'clock The Little Chapel of Atlanta, Georgia and afterwards at in the Church S

MEMOIR ON BISHOP U. V. W. DARLINGTON

by Bishop Roy H. Short

There is a simple little white church which sits beside a heavily-traveled highway in Kentucky, which is largely unnoticed by the hundreds of busy travelers who constantly pass by so swiftly in their cars. It is like thousands of country and village churches to be found everywhere throughout the land, surrounded by a grove of trees and with a little God's acre behind it where the forefathers of the hamlet sleep. There on an early June day in 1944 a large company of Kentuckians from throughout the state gathered for a simple but eloquently moving ceremony. There were present prominent businessmen and humble dirt farmers. There were preachers serving almost every conceivable type of appointment from the high steeple churches to the poorest of country circuits. There were humble housewives and gifted women who were recognized leaders in church and in civic affairs. There were members of the supreme bench of the state, and even the governor himself was there. The service began in the morning, was interrupted by an old-fashioned dinner of the grounds at noon, and then continued on until late afternoon. The purpose of the occasion was to give Kentucky Methodists an opportunity to pay a warm tribute of respect and love to a man who had been born among their hills, who had been schooled in their institutions, who had preached effectively in their churches and who for fourteen years had been their much-loved episcopal leader, and who now in a few weeks at the coming Jurisdictional Conference of the Southeastern Jurisdiction was scheduled for retirement. The committee planning for the occasion had debated at length on plans for some appropriate recognition of his long years of service in the church. Numerous ideas had been suggested, such as a banquet at some large hotel or a recognition service in one of the leading churches of the area, but at last the conclusion was reached that nothing could be more appropriate than a general gathering of Methodists from all over Kentucky at the little Graffenberg Church that had been the bishop's home church, where as a child his steps had been set in the path that leads to God, and where his mother and father and other members of the Darlington family had long rested in the quiet of the churchyard.

It was in this church where Bishop Darlington had been converted as a boy during a revival meeting. A long ago preacher, with the love of souls in his heart and coveting large results for his Lord, on occasion reported the meeting with some measure of disappointment. He said, "We did not have a very good meeting. The attendance was good but nobody was converted except old Susie So-and-So (a familiar neighborhood character who got converted at

every annual revival) and little Urb Darlington."

All of us who were present in that little country church that day could not fail to sense the essential fitness of the occasion as a way to honor the aging bishop, for he was, and always had been, a man of the people. He came from among plain people. He understood plain people. And he knew and loved them, and they in turn respected and loved him.

Bishop Darlington belonged to the old south. Its blood was in his veins and its one day pattern of thinking was his pattern of thinking. METHODIST INFORMATION, in its releases to the church press a few weeks ago, described him as "a typical old-fashioned southern bishop," and so he was. Among the Southern bishops in the college as it was constituted in the days of his active labors he belonged to the conservative wing. He felt a natural kinship to such episcopal colleagues as Bishop Candler, Bishop Denny, Bishop Ainsworth, and Bishop Dickey, and they felt a natural kinship to him. In 1925, when the vote upon the first plan of Methodist union came, he was one of the five bishops of the Church, South, who were active in opposition to it. In 1939 he accepted the idea of union, but it would scarcely be accurate to affirm he was enthusiastically for it. In the later years of his life he was much like the last leaf upon the tree in the spring, and with his going a long chapter in the life of the church in the southern section of the country is brought to a close as now the last member of a small, like-minded, closely-knit group of episcopal leaders which once towered mightily in the church in the South has passed on to join the others in the Father's House.

Those who know the bishop best know above all else, he was a Gospel preacher. He loved to preach, and when he preached he preached with power. His messages had simple content, but they rang the changes on the great fundamental notes of the Christian faith. His preaching had about it a strong emotional appeal, and he moved his audiences to both laughter and tears. One invariably felt that he himself was always part of his message. (James v:17 Marg.) observed that "Elisha prayed in his prayers." One may likewise say that Bishop Darlington preached in his preaching. His sermons were always Bible-rooted discourses, for the most part upon passages in the Gospels, in Acts, in the Psalms, and in the historical books of the Old Testament. Among the many times that I have heard him preach, I never heard him tackle a passage from the epistles. His reading of Scriptures was unusually effective, and he always made their sacred pages live. He was gifted with an unusual voice and he used its rich range and inflections, together with the expression of his face to give dramatic meaning to the passage read in a way that few men seem to be able to do. Primarily he was an evangelistic preacher. The

hortatory note was forever present in his sermons and he delighted to call sinners to repentance and numbered his converts by the thousands.

As an episcopal administrator, the bishop operated according to the old pattern in the Church, South. He maintained his home in Huntington, West Virginia, and from there he cared for the conferences which the church assigned him in the Carolinas, in Kentucky, in southern Illinois, and in Europe. When, with the advent of union, the Area system came to the southern section of the country, he made only partial adjustment to it. In the old Church Extension building at Louisville there is in the cloak room a certain peg on which he regularly hung his hat whenever he came to town. He would sometimes touch it affectionately and with a quiet smile say, "This is my episcopal residence." He not only did not live in his Area, he did not even live in the Southeastern Jurisdiction of which he was the senior bishop, for Huntington is over the line in the Northeastern Jurisdiction. But he did travel his Area faithfully and tirelessly.

In all his years as a bishop he never had a secretary. He answered his correspondence promptly, pecking out his letters on an old-fashioned typewriter, and never worrying about carbon copies or such endless details as meticulous filing. After he had written a letter he would underline in pen and ink what he considered most important. Sometimes this underlining was so full that practically everything in the letter was underlined, with the result that nothing in the letter was actually emphasized.

In the making of the appointments he followed the procedures of an older day, and looked largely to his counsel, though he showed every kindness and consideration to his cabinets. The element of surprise loomed largely in his appointment-making and no one was ever entirely sure what was going to happen until the final reading of the appointments was completed. Under this system there was, of course, no question in the Conferences which he held of sustained interest upon the part of both preachers and laymen until the final benediction was said.

His method of holding a Conference was all his own. His morning devotionals were spiritual feasts. As he dispatched the business of the conference, he salted his presiding with just enough wit and humor to give flavor to even the most prosaic proceedings. He loved to sing, and often he would lead the Conference in song. His rich tenor voice, when he let himself go in some rapture of emotion, would lift itself out of the singing of the group and make those who heard it wonder once again at the marvel of a faith that sets the soul and lips of man to singing the praise of redeeming love. Whatever else may be said of his administration, it may be said that he made his conferences spiritual exper-

iences for those in attendance.

One of his chief assets as an administrator was that he always knew his preachers. Reference to this recalls for me the first time that, as a boy preacher, I was introduced to him on the streets of a little town where the Conference was in session. He was walking along the street in company with my presiding elder, and I was walking on the other side of the street in the opposite direction. The presiding elder called to me to come across the street. He said, "I want the bishop to meet you." The bishop reached out, took my hand, and to my utter surprise said with a smile, "It this Roy?" Such was my own introduction to what later I saw verified endless times, the fact that he had his men identified, even the youngest of them, and the most limited of them, and was deeply concerned about them.

One who knew Bishop Darlington well cannot think of him without being reminded of how deeply he knew what suffering is. His knowledge of suffering etched itself in the lines of his face, and found echo as an oft-sounded note in his sermons. He knew often what it was to walk a mile with sorrow. During the last war there came to him the shock of losing his oldest son and namesake in the fighting in the Far East and then later he and his wife received the intelligence that their youngest son was also missing in action. For long months they lived through the agonizing experience of not knowing whether the lad was dead or alive until at last the welcome news came that while his plane had been shot down, he himself was safe and a prisoner of war in Bulgaria. Likewise, the familiar burdens and responsibilities of the episcopal office oftentimes brought suffering to Bishop Darlington. They were never easy for him. The care of all the churches weighed heavily upon his heart and frequently he found the making of decisions difficult. Amid all that life and office brought, however, he bore himself with strength and patience for he knew experimentally where the living fountain of water is, of which if a man drink, he will find a strange strength not his own which is made perfect in his weakness.

Bishop Darlington's great loves were his church, his family and pleasant home in Huntington, toward which from traveling in far places he always turned his weary footsteps with such eagerness of heart, and his native state of Kentucky, whose traditions were so largely a part of him. We Methodists of Kentucky loved him, and we shall be forever grateful for his spiritual contribution to our lives.

Bishop Darlington would never say goodbye. For some strange reason he would not allow that word escape his lips. Rather, on any occasion of parting, he would grasp one's hand and say "I will see you again." So those of us who knew him and labored with him in the Gospel rejoice that at last he has entered the glad haven toward

which his footsteps moved so faithfully and for so long, and in full confidence and assurance as we realize that he has now gone on, we say in his own familiar words, "I will see you again."

RETIRED MINISTERS— THANK YOU

E. Hampton Barnette
Our modern cinema in any dimension can never equal the drama which was played on the stage of our early American scene by those brave Circuit Riders and their wives.

Those heroes who split the stillness of the brisk mornings with the clop, clop, clop, of the feet of their favorite steeds, as they stitched in and out of the woodlands and farms to find the little church by the highway have immortalized the nobility of our services in the Christian ministry.

Those faithful mothers of the parsonage homes kept alive the eternal fires of devotion, ambition, and spiritual life among the children who have risen up to call them "blessed."

It was from these little by-way churches that came our mighty temples, cathedrals, and places of worship in the centers of our population.

These Christian Fathers and Mothers gave to this generation now faltering in their trails that courage and faith that stands firm against the temptations of our modern ministers. Their vicarious services and suffering have brought our modern ministers to the citadels of security unknown to any generation in the past.

Our hearts have often grown sore with sadness when our Fathers and Brethren came with unsteady tread to our Annual Conference to receive their last appointments—"Gone home, servants of God."

Some of us have silently cried our hearts out when we have heard them say, "I know where I am going this year, time has made my appointment. My church has nothing further that I can do." By some strange hope and imagination they have dreamed that they would still hear their names read out for another appointment.

We have watched them when the last appointment was read, and their names remained silent, as they walked silently out of the conference. Their moving lips seemed to be saying with Ralph Waldo Emerson:

"And when I'm laid beneath the pines
Where the evening star so lately shines,
I'll laugh at the lore and the pride of man,
The Sophist's School, and the learned clan,
For what are they all in their self conceit,
When God in the bush with man can meet."
"Goodby proud world, I'm going home."

They go back, empty the parsonage, drop their tears of farewell on the well-worn furniture, with sacred and holy memories

of their children, now gone. They limp off to their abode, and within an average of two years they have joined their kindred in the "City of the dead."

Browning has expressed their feeling which stuck in their throats in his Rabi Ben Ezra.

"Grow old along with me
The best is yet to be
The last of life for which
The first was made."

They could not say that, for they thought their best was in the past.

Words refuse to come with which we can fully and adequately express our thanksgiving, and deep appreciation of our Fathers and Mothers in modern Israel. These are they who have borne the "burden and the heat of the years."

Not many human beings have seen the dazzling crown hanging over their heads. But one of our greatest of the early Fathers, St. Paul, was filled with a vision common to all faithful ministers, when he saw the stars collecting in his heaven for the diadem to crown his head. "Henceforth there is laid up for me a crown." Ministers are not seekers of crowns, but they cannot keep them from being placed upon their faithful heads.

We bear our thanks and appreciations away to heaven, to the brightest spots on earth, where these "Faithful ministers" found us, and to their humble homes, and to their rich hearts, we extend our deep thanks, and highest love which transcends that "Immortal sea." The least we can say is, "Thank you, Dear retired preachers, we dearly love you for letting us see some "better things" that you have provided for us through the riches of your grace and unselfish devotion to our church during your active and vigorous ministry of the Gospel of Christ.

A MODERN TRANSLATION OF I CORINTHIANS 13

by L. R. Buskirk

The following modern interpretation of the 13th Chapter of I Corinthians was sent to our office by Rev. L. R. Buskirk, pastor of Junction City Methodist Church. Brother Buskirk explains the writing of this particular chapter as follows:

"Last year while recuperating from a broken ankle, I had a lot of time to read and meditate and while reading I Corinthians 13 it suddenly came to me that this message of love ought to be tied in with the vernacular of the Methodist people. This may not be "rightly dividing the word of truth" but it is not meant to be irreverent nor disrespectful, but a light way of presenting some serious thought in everyday terminology."

The translation is as follows:
Though I speak with the tongues of District Superintendents and Bishops and have not love, I am become as an organ discord and an off-key choir.

And though I give all my time to Committees and Boards, and though I know the Methodist Program from top to bottom, and though I shall have enough faith to make Appointments,

and have not love, I am as a poor Backslider.

And though I give my Tithes and Offerings to the Church, and though I work night and day for it, and have not love, it will not gain me Heaven.

Love gives me patience and consideration for others; Love keeps me from envy, and vain boastings of my trips to General Conference.

Makes me behave at Board Meetings, tolerant of the viewpoint of others; keeps me calm and thinking good thoughts when my motion is not carried. Keeps me from gloating over the failure of brother Pastors and helps me love God's Truth more than "politics."

Helps me turn the other cheek, believe that our Church can yet save the world, and to go the "second mile" with the W.S.C.S. Love is eternal, but whether there be Programs they shall fail; whether there be "cliques" they shall be silenced; whether there be Doctrines they shall wane.

For we know but little and we preach but little, but the new Quadrennium will reveal all.

When I was young in the work I sought the city stations but I finally grew up and came to see that our main strength is in the rural circuits.

For now I see only a dim reflection of the fruits of my labors, but one day more fully, and then I shall understand my Bishop's decisions.

And now abides Ordinances, Conferences and Appointments, but the greatest of these is Appointments.

July 27, 1955

The sun shines after every storm; there is a solution for every problem; and the soul's highest duty is to be of good cheer.—Ralph W. Emerson

If you lose your temper it is a sign that you have wronged your side.—Chinese Proverb

There is only one way to improve ones work—love it.—Highways of Happiness

All my life I searched for the pot of gold at the foot of the rainbow; now I've found it at the foot of the Cross.—Dale Evans Rogers, Spiritual Diary

We never become truly spiritual by sitting down and wishing to become so. You must undertake something so great that you cannot accomplish it unaided.

—Phillip Brooks

Everything that God has made can become an instrument for good or for evil, according to the use we put it to.—Vianney.

Justice discards party, friendship and kindred, and is therefore represented as blind.—Joseph Addison

No man can follow Christ and go astray.—Allen L. Faunce

There is no good in arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.—James Russell Lowell

VACATION SCHOOLS HELD

The Vacation School has become an integral part of the program of Christian education in many churches throughout the Conference. It is a valuable aid in the work particularly with children and more churches should take advantage of this special opportunity to give the children of the church increased help in the Christian Way of life.

The testimony of many pastors is that the boys and girls in the Vacation School receive vastly more information during the time of the School than they get in six months of regular Sunday sessions. There are many reasons for this. In the Vacation School, the sessions are longer, there are fewer interruptions, there is less time between sessions when the pupils tend to forget what was learned from week to week and more complete concentration is given to the task in hand.

The following churches have reported Vacation Schools:

Ashland District—Ashland Centenary, Ashland First, Ashland Second, Betsy Layne, Busseyville, Cannonsburg, Catlettsburg First, Louisa First, Paintsville First, Raceland, Prestonsburg First, Russell Meade Memorial, Salyersville, Vogel-Day and Wurtland.

Barbourville District—Barbourville, Harlan, Hazard, Loyall, Mary Helen and Whitesburg.

Covington District—Alexandria, Asbury Chapel, Covington Main Street, Covington Shinkle, Falmouth, Florence, Ft. Thomas.

Danville District—Danville, East Bernstadt, Liberty, London, Mackville and Antioch, Macedonia, McKendree, Mt. Gilead, Paint Lick, Science Hill, Twin Branch, Wisemantown, Wyatt's Chapel, Lamero.

Frankfort District—Campbellsburg, Carrollton, Eminence, Frankfort, Lawrenceburg, Shelbyville and Sulphur.

Lexington District—Campton, Georgetown, Lexington First, Lower Curry.

Maysville District—Flemingsburg, Hillsboro, Maysville Central, Millersburg, Mt. Olivet, South Portsmouth and Washington.

Blanks for reporting the Vacation Schools have been sent out in two mailings to the pastors. It is important that we receive reports from all schools held. If you do not have a report blank, we will be glad to send additional copies to anyone requesting one.

Never try to reason prejudice out of a man—it was not reasoned into him, and cannot be reasoned out.—Sydney Smith

Every saint is just a repentant sinner who kept trying.—Nuggets

The most valued thing in the world is the human brain, and the worst enemy of the brain in modern society is beverage alcohol.—Dr. George A. Little

If a man does not make new acquaintances as he passes through life, he will soon find himself left alone. A man should keep his friendships in constant repair.—Johnson