

Making An Asset Of Ignorance And Insincerity

THERE are some religious organizations, working along side of the Methodist Church, whose leadership seems to be able to convert weakness into strength. We once had a sermon which we enjoyed preaching, whether our people enjoyed hearing it or not, in which we used the subject "Making Stepping Stones of Stumbling Stones." The leaders of these organizations have at least that virtue.

Practically every Methodist preacher has learned enough to know that he does not have the final answer to every religious question. Because practically all of our preachers are intellectually honest, they will not "fake" an answer to religious questions asked them by trusting seekers of truth. There are about us, however, some spurious religious organizations whose leadership, while boasting at times of its ignorance, preaches in such dogmatic manner that one listening superficially, might think that he had at last reached the source of final, authoritative truth.

Some one has said, "Only the ignorant have no mysteries." The leaders of some of these organizations, with their ready, spontaneous answers to the most profound religious questions, gives credence to that statement. The unfortunate thing about such a situation is that many people will follow a person who dogmatically declares that he knows the way and also knows all of the answers as he goes along.

Another unfortunate thing about such a situation is that some of these leaders are not only ignorant but they are intellectually insincere. Feeling that a preacher should be able to give the answer to any and all religious questions, however profound, lacking an answer, they create one.

Methodist preachers must continue to recognize, and if necessary acknowledge, that there are some things they do not know. Certainly they must continue to be intellectually honest.

Did Providence Intervene?

THE most significant thing that has happened in Germany since the outbreak of the war, viewed from the standpoint of the United Nations, was the attempt, by the German people, to destroy Hitler and his general staff with a bomb.

As has been common in Germany, a line of farfetched propaganda was immediately invented to cushion the shock for the supporters of Hitler. In line with his usual, egotistical bombast, Hitler declared that "Providence" had intervened to save his life, thereby giving evidence that he was still needed as some sort of a world saviour. No one outside of Germany, and it is quite probable nobody inside of Germany now, will accept this sacrilegious blather as an explanation of Hitler's escape from death at the hands of an outraged following.

If, however, we were to attribute his escape to an act of "Providence," it would be a providential act filled with mocking irony. This event in Germany and the resignation of Tojo and his cabinet in Japan indicates that these international brigands have about reached the end of their blind alley. There will be no element of accident in the fate they will find there, for which Hitler says "Providence" has preserved him.

Some Basic Truths Now Often Neglected

IN THIS age of speed and "self expression," many of our religious leaders, in leading people into a profession of religion, have a disposition to by-pass elements in the conversion experience which, in our judgement, are vitally important to a genuine, soul-satisfying conversion. There is, many times, a disposition to emphasize only two things when trying to lead a sinner into a saved relationship with Christ—a "decision for Christ," without their having a very clear knowledge of what that means, and "membership in the church" without explaining to any great extent the meaning and significance of church membership.

It is our very definite conviction that there are some elements which go to make up the total experience of conversion that cannot be by-passed by the individual without so affecting the total experience of conversion as to make that experience very unsatisfactory and unreal to the individual. In former arti-

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 1:19.

cles we have named 'conviction for sin' and 'repentance for sin' as two of the necessary elements in conversion.

We want to say here that CONFES- SION is vitally important in the life of any sinner who wants to be saved. Confession in the conversion experience may refer either to the act of confessing our sins, or to a public confession that we have accepted Christ as our Saviour. Both are important.

The confessing of our sins does not necessarily involve the laying bare of the sins of our lives to some individual. Confession of sin is an acknowledgment to ourselves, before the bar of our own conscience, that we are sinners; it is a confession to Almighty God that we have broken His laws. We confess our sins to God, not to bring God into an attitude where He is willing to forgive our sins, but to bring ourselves into an attitude where God can do what He has been anxious to do all the while. For a sinner to profess conversion is largely meaningless, unless he has first stood before the bar of his own conscience and in the presence of the God whose laws he has broken, and confessed his sins.

Public confession of our faith in Christ and our purpose to live the Christian life is also very important. Secret discipleship usually means that we are trying to be Christian with mental reservations. Such attempts are usually foredoomed to failure. We had better cut every tie that binds us to the old life and publicly confess our new allegiance to Christ.

Axis-Born Reports Cannot Be Trusted

THE leaders and people of the United Nations should be influenced as little as possible by reports coming out of Germany or Japan, whether those reports seem to be favorable or unfavorable to our cause. Both of these nations are in desperate straits, and we may be sure that they would sponsor any kind of a report that they felt would strengthen their cause and weaken ours.

At the time of this writing, little further light has been given to the world regarding the uprising and revolts in Germany during which, it was reported, Hitler almost lost his life. Perhaps everything that came out of Germany regarding this reported plot was true. It would be no great surprise to the world if, ultimately, it was discovered that everything reported was false. The report, coming out of Japan, that Tojo and his cabinet has resigned, seems to indicate a disturbance inside Japan that may prove quite helpful to our cause. We may be sure of one thing and that is that we will hear little or nothing from either Germany or Japan, except what they want us to hear, so long as they continue organized resistance. We may well be suspicious of any report coming out of either of the Axis countries, if we are dependent solely on Axis sources for the report.

Whatever the reports coming from these cornered countries may be, the United Nations will and should continue the relentless march toward Berlin and Tokio. Their attitude toward Axis forces will be one of endless, irresistible pressure until in east and west there is unconditional surrender.

The threat of Hitler to pull all of Europe down in ruins about him if defeated, may not be an idle boast. This summer may bring to Europe unparalleled destruction. If so, even that threatened physical destruction of Europe is not comparable to the threatened enslavement of the world by a madman capable of planning such destruction.

The High Cost Of Government Giving

IN THIS election year the public is again in the midst of a political barrage of promises, coming from both national and state candidates, to "give us something." It is a great game of which the public seems never to grow tired and in which it seems never to lose faith.

The "gifts" which the public receives from the government, national or state, are quite like the gifts a father receives Christmas or on Father's Day from a dependent child; he must either advance the money with which his "gift" is bought, or pay for it himself when the bill comes due, if bought on credit.

We seem to forget the fact that even the government itself is anything but self-supporting. It depends for its own existence, financially, on the very people to whom its officials, or its would be officials, make such glowing promises.

We should know, by this time, that the government has no money with which to finance these promised "gifts" unless it has first received that money in direct or indirect taxes from the people to whom the promises are made, or has involved these same people in debt in order to

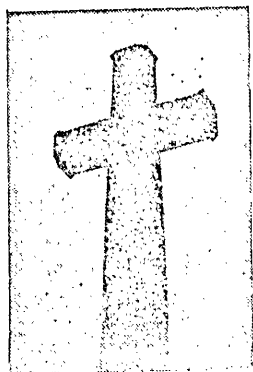
(Continued on page 4)



The Central Point Of World History



By JAMES A. ANDERSON



THE central point of the history of the world is the Cross of Calvary. All that happened before the Cross appeared looked forward to its coming. All that has happened since that date has radiated from the Cross. This Cross is the pivot on which the destinies of men and empires through the ages have swung.

The pattern which has been followed had its beginning with Abraham when God called him from Ur of the Chaldees and set him at the head of a race through which the plan of redemption was to be developed. Up to the time of Abraham whatever may have been done looking to the redemption of the human race was done on a world-scale; there was no "chosen people" set to carry forward the scheme. And whatever may have been the plan of action, the plan broke down; the Flood wiped out the race, and laid the ground for a new beginning. The perversities of men had shown that the field of action must be restricted, the effort to bring in redemption must be carried forward by a specially chosen agency, to which the oracles of God should be committed. This agency was to be hedged about on every side, isolated for many centuries, during which it was to make a great history of its own. Whatever its failings, it is the history of the moral and spiritual leadership of the world for two thousand years, a leadership that was the only hope of the world through all these twenty centuries. Into this leadership entered Moses, with an authoritative proclamation of fundamental moralities, addressed to the consciences of men, to stamp upon their consciences a sense of guilt and the need of redemption. Along with this was the ceremonial law, concerned with sacrifices and other rites, pointing to the better covenant yet to come. Entering also was the long line of Prophets, dealing yet more intimately with the spiritual interests of the people, speaking directly to them as from God.

The ascent of the nation, morally and spiritually, was not upon a uniformly ascending plane. Progress is never made that way; it is always made by an undulatory movement—up, then down, then up again, but rising higher than before. So it was with the history of Israel. There were sad and bitter depressions, such as the bondage in Egypt, the chaotic times of the Judges, the Babylonish captivity, terrible years of Antiochus Epiphanes. But through it all the Jewish nation was an imperishable people till it had carried forward God's program to the day of Jesus. Their whole history had moved toward Him and was a preparation for Him. Never was there a national tragedy so deep as their rejection of Him. It was there that they broke with the program of God. This break was the death-knell of national existence and the loss of the moral leadership of the world.

We began with Abraham. It was from him that history swung off on two great curved lines, one the Jewish line, the other, the Gentile line. The foregoing is a brief resume of this Jewish line. Whatever some sceptic may say, there was in that Jewish line some vital element that preserved it through two milleniums. Nor is that element even yet extinct, for the Jewish people still exist, after being harried and scattered for two more milleniums among the nations of the world. The end of the Jew is not yet; God is not yet done with them, as St. Paul has told us. To this we shall return later.

But what has been the relation of the Gentile line to the Cross of Christ? Groping through the darkness of centuries, it moved on. It developed out of its racial instincts great civiliza-

tions—Babylonian, Egyptian, Persian, Greek and Roman. When in turn these primal racial qualities were exhausted, each of these rotted and fell, empires, kingdoms, nations and races, all. I think we may fairly say that they did work out a world-wide demonstration that a nation cannot live without God; that the world by its wisdom cannot know God. That vital element that was in the Jew was not in them.

In addition to such demonstration, this Gentile line was made to contribute in other ways to the purposes of the Cross, as has been often pointed out by students of history. Indeed, you cannot construct a philosophy of history, either ancient or modern, except you take account of the Cross. History is otherwise a riddle.

Let us note two or three conspicuous examples. The Old Testament was written in the Hebrew language, though in part in one or more of its dialects, Chaldee and Aramaic. This language ceased to be a living language before the New Testament was written. It was necessary that it should become a dead language. All living things change. Suppose the Hebrew had lived and been changing for several thousands of years, how much could you then get out of the records of Moses and the prophets? It was but about 600 years ago that our Englishman Chaucer was writing in classic English. Pick up his Canterbury Tales, for example, and see how much of his English you understand. But 600 years is comparatively a short time. It was necessary to kill the Hebrew language. God petrified it. Then how shall the wonderful messages of the New Testament be written. These messages could never have been conveyed through a clumsy and barbarous tongue. One of the greatest obstacles met by our missionaries to barbarous peoples is to find words to convey the truths of our gospel. They may find a word for lust, but none for love, for instance, because the people do not have the idea of love, and so no word. For the use of the Gospel we need a language that can convey the finest shades of thought. Such a language had to be created. This was the task of the Greeks. And well did they perform the task, as is seen in their literature, especially their philosophy and metaphysics. There was never a human tongue more adequate to express thought.

But it was not only necessary to create the language—it had to be spread abroad over the world. Here was the job of Alexander the Great, though he knew it not. Through him Greek became for some centuries the language of civilization. The gospels and other early Christian writings were in this language. They remain so to this day, for God, in turn, petrified the Greek language also, putting these records beyond change.

For centuries before the birth of Christ the world, shot up as it was into petty tribes and provinces, had been engaged in war. The Roman temple of Janus had two doors, always open in time of war, closed in time of peace. For more than 200 years before the birth of Jesus they had been open, closing just after the battle of Actium, B. C. 31. Rome had at last builded a consolidated empire, embracing the civilized world. From the golden milestone in Rome military roads stretched in all directions throughout the empire. For the first time in history a missionary like St. Paul could travel everywhere spreading the glad news announced in the song of the angels over the hills of Judea, "Unto you is born this day in the city of David a Saviour which is Christ the Lord." The whole world was open to the preaching of redemption. And this was the unconscious contribution of Rome to the Cross.

As all the great lines of history B. C. converged toward this Cross, so all subsequent history has radiated from it; for this Cross rose to judge the world. By and large and in the long last of things, it will be found that the nations that have stood for the principles symbolized by it have been the nations which have endured. It may have been a fable that Constantine saw in the sky the words in *hoc signo*

vinces (In this sign you shall conquer) referring to a fiery cross he claimed to see there; this we say, may be a fable; but it is not a fable that Almighty God has told us the same thing—that the Cross of Christ shall rule the world. Ever since that Cross was lifted up the nations governed by it have been and are the nations that rule the world. Jesus plainly told the Jewish rulers who were rejecting Him, "that the stone which the builders rejected has become the head of the corner; therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And he went on to say: "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." This does not at all times seem to be so. As of old, there are times when the wicked seem to prosper, even to triumph. "Truth forever on the scaffold, Wrong forever on the throne,—yet that scaffold sways the future, and, behind the dim unknown, standeth God within the shadow, keeping watch above his own." It was alleged by some sceptics that Christianity produced the last world war. In a sense it did; for whenever a nation tramples under foot the principles of the Cross of Christ, and continues so to trample, it is inevitable that the fires of hell shall burst forth to consume the iniquity. Look at Germany today, and at the nations allied with her, all of whom "have fallen upon this stone;" it is inevitable that the Stone shall fall upon them. "The nation and the kingdom that will not serve Him shall perish."

But notwithstanding the length of this article, we must return to the Jews. We have said that God is not yet done with the Jews. Our authority for this statement is no less a personage than St. Paul himself. Read the 9th, 10th and 11th chapters of his Epistle to the Romans. In those chapters he has given us a lesson in the philosophy of history. The Jewish rulers stumbled at the Cross; would follow the program of God no further; lost the spiritual leadership of the world; the kingdom of God was taken from them, and given to the Gentiles. Yet God has not "cast away his people;" though they have "stumbled," yet they have not stumbled that they should fall; rather their fall has brought salvation to the Gentiles, "for to provoke them to jealousy;" and when the fulness of the Gentiles shall have come in, God will graft back the broken branches into the original stock; "and so all Israel shall be saved." All of which means that the time will come when the Jews will realize that the Gentiles have actually come into possession of all they hoped for in the Messiah; that their rulers misled them about Jesus, who was in fact and is the Messiah they were expecting; and then shall Israel be gathered again. Paul tells us it will be like a resurrection from the dead. Doubtless it will be so, both for the Jews themselves and for the Christian Church as it receives the vitalizing power which the Jew will pour into the arteries of the Church.

Let me suggest a diagram of what I have been saying here: Draw a figure 8. Make at the bottom a dot which shall represent Abraham; follow the curved lines to the intersection, and there make a dot representing the Cross; follow the lines as they go into reverse curve, to meet again in the future, where Jew and Gentile shall meet again in one fellowship.

In closing let me say that it ill becomes any Christian to despise a Jew. Though they stumbled, they yet left us a priceless heritage. Jesus Himself was a Jew, and so His apostles. As a matter of fact the Jewish people did not crucify Christ; it was the blind rage of a corrupt hierarchy that forced the craven spirit of Pilate to order his death. While Judas was betraying Jesus this infamous hierarchy betrayed their nation. No controversy had arisen between Jesus and Jewish people. They were His friends.

A loving mother is God's tenderest image in humanity.—Ex.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

CAN CHRISTIANITY STAND THE TEST?

Some one has said that truth is what works. Does Christianity work? Can it meet and solve the most difficult problems we have in life? During this war I have seen Christianity put to the test as never before. As a minister, it has been my sad duty to call in many homes where sad news had come. I have recently made such a call as that. In this particular case the deceased was a fine young man just 23 years old who belonged to the U. S. Air Force in England. He was shot out of the air. He was an only child. His parents were justly proud of him. They looked to him as a source of strength and comfort as years creep upon them. They had hoped that he might carry on the family name and traditions when they were gone, and now he has preceded them and left a vacant chair and a void in the heart which will never be healed this side of Heaven.

The father belongs to the Little Rock police force. Both parents and the son are members of the church. Their good pastor is high in his praise of their church loyalty and consecrated Christian living. This young chap also leaves a beautiful young wife whom he married some two and a half years ago. There seems to have been every reason why he should have continued in life, but he has gone. It is indeed a cruel fate which takes away so many in the bloom of life. Gen. Sherman was right when he said, "War is hell." These things which are happening now should lead all of us to a greater resolve to help build a warless world. Otherwise, the very flower of our manhood is dying in vain.

Knowing the circumstances I wondered how the parents and wife would be able to take it. I knew they are fine Christians. The mother is the pianist of her church. But this is no small problem they were called upon to face. I am happy to say that their Christianity will stand the test. I went there to assist their good pastor in giving them strength, but received strength myself. They are heart-broken, of course, we would naturally expect that. But they had already committed everything into the hands of God. They were resting firmly upon the faith that "All things work together for good to those who love God." I never heard a more beautiful prayer than that offered by this young man's mother. I came away from that experience saying in my heart, "Thank God for a power like Christianity; for a fellowship like that which we have with Christ." Our glorious religion is no mere fair-weather force. It is a mighty power which holds us steady in the storm of life; it is a blessed assurance which reaches out beyond the sky-line of this world and takes hold of a never-ending eternity. Yes, Christianity can take it. It can stand the acid test. It is the truth for it works. May God bless those who have it and help others to obtain it. The Christian does not have to sorrow as those who have no hope.—H. O. B.

A PRAYER ON EVERY STAR

By William L. Stidger

(Suggested by a story-editorial in "The Christian Advocate")

"Good-by, my boy," my father said
That day I left my home;
"My love goes with you everywhere
No matter where you roam;
On land or sea, on train or ship,
On mountain peak or plain;
In happy days or loneliness,
In laughter, joy or pain."

"Good-by, my boy," he said it so,
With tenderness and love;
"Each night whatever stars may shine
In God's clear skies above,
Remember I am watching them
And you may watch them too;
The same white stars that shine on me,
Those same shall shine on you."

"Good-by, my boy! and when you look
Into those starlit skies
We both shall see the selfsame stars
With loving, lonely eyes;
And I shall lift a prayer for you.
Whatever ships you sail,
Whatever sea, whatever land,
My love shall never fail!"

"Good-by, my boy!" my father said
Through misty, tear-dimmed eyes;
"I'll hang a prayer on every star
That shines in God's blue skies!"
So, when I watch the stars by night
His words come back to me
And I can feel his love and care
On foreign land and sea.

"Good-by, my boy!" what tender words;
How filled with love and light.
They warm my heart and hush my fears
As I stand watch by night.
And so, five thousand miles away
From home is not so far
Because I know my father hangs
A prayer on every star.

—Used by permission of Author.

THE CHURCH ON ITS TOES

The hope of the world is in Christ or Christianity. The Church is Christianity as organized. It is the body of Christ; the medium through which He expresses Himself to the world. It is to the spirit of Christ what the body of a man is to the man's soul. There is but one Church or body of Christ. There are many religious groups or denominations. We know their names. There is no need in taking up space to designate them. The Methodist is one of them. There is no religious group in the world today which is the body of Christ to the exclusion of all others. Each group is just as truly a part of the whole, or body of Christ, as are the different divisions of our armed forces parts of the United States military organization. It takes all to make the whole. The sooner we admit that, as Christian people, the better off we will be. We plead for greater cooperation between the divergent elements of our own social order and between the different nations of the world, and then we proceed

to set an example of disunity.

There is a possibility of vital Christian unity now and it is not in the matter of fitting every one into the same groove. There will never come a time, and such a time shouldn't come, when all people will hold the same opinions, or will give exactly the same interpretations to the Bible. We do not all have the same background, and that largely influences the interpretation and the application of the Word of God. No real harm is done when people disagree in opinions over non-essential points. The unity I am thinking about is far more vital and important than that of opinion or non-essential points of doctrine. It is based upon the recognition of the fact that all religious groups are parts of the Church or body of Christ and upon love for and loyalty to Him and His way of life. It is my humble conviction that the Church will never be on its toes and do its best work in the world until this point of unity is reached.—H. O. B.

THE REAL DANGER

I am not afraid of atheism. . . . What most I fear for Christianity is that others will steal its ethical thunder; that in an apocalyptic generation when great things are afoot, when Christ is waiting to come again and a new world order cries out in travail to be born, even the communists will see it, by whatever name they call it, and plain men everywhere, unable to endure for themselves and their children the hell of this world's present evil, will see it, while organized Christianity, once more blind to its great occasions, will play a negative part and let others steal its game. That is the worst thing that could happen to Christianity now. Against all the lethargy of tiredness and the lure of custom and normalcy, let the church proclaim its historic message, that the future belongs to Christ.—Harry Emerson Fosdick.—From "The Union Signal."

FAMILY WORSHIP

"The Church in thy house" (Philemon 2). That was Paul's idea for the home, and ours should be no less. However simple may be our daily service, the home life gains in richness and devoutness by this sweet ritual of family worship. It is one of the means of grace which contribute to the realization of that ideal home, "a household of faith."—From "The Union Signal."

A PRAYER FOR THE TIMES

By Chaplain Joseph H. Lissimore

Somewhere in North Africa

Eternal God, who holdest the fate of nations and the destinies of men, we thine humble children cry unto Thee out of the depths. Our hearts are heavy, our souls are sick all because we have failed to surrender them in love to Thee.

We have tried to chart our own life's course, and our ship has been destroyed upon the rocks of our own selfish interests. We have made ourselves believe that we alone are the molders of the world and its ideals, and as a result the buildings we have set up have fallen upon our sinful heads.

Come, we pray Thee, to the aid of this world, this troubled world, with its body bruised, bent, and broken. Hasten the time when peace, Thy peace, will come again, and the teachings of Thy Son will dwell in the lives of all men. O lead us back to Him who spoke as never a man hath spoken.

We pray for our soldiers in arms. Give them spiritual as well as physical courage. We pray for our enemies in war. May their misguided ideas and ideals be eventually directed into channels which lead to a higher and better idealism recognizing God as the Father, Jesus Christ as the Redeemer, and men the world over as brothers.

We pray thus, not because we may, not because we merit any consideration from Thee, but for the worthiness of Thy Son. Amen.—From "The Christian Advocate."

He who bows in the presence of God stands straightest in the presence of sin.—Selected.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A Series Of First Things MY FIRST PROTRACTED MEETING

One summer when I was home from college, I was invited to hold a meeting in the town of Lockesburg, the county seat of Sevier County, Arkansas. Brother Jenkins, who had been my pastor when I was a boy, was then the pastor of the church at Lockesburg.

Lockesburg was an old and interesting town. Never in my life have I known a place where hospitality so generally abounded. Twice every day during the meeting Brother Jenkins and I were invited to a different home where a most delightful and abundant meal was served. I spent my evenings at the parsonage with Brother and Sister Jenkins and their fine family. Brother Jenkins had lived to be an "old bachelor" and then married Mrs. Cowling, a lovely young widow with one little daughter. Two sons, Carter and A. D., were born to their union.

I think Brother Jenkins was the most conscientious man I ever knew. He told me that one morning when he started out to visit, he promised himself that he would stop in every house and pray. He passed a vacant negro cabin, but to keep faith with his conscience, he had to go back, go in and pray. On another occasion he broke a switch from the limb of a tree to use on his horse. He found no peace until he sought out the owner of the woodland and got permission to use the switch.

One day we had a delightful meal in the lovely home of Sister Norwood. It was generally known over the charge that Brother Jenkins did not like mutton. When we came to the table, Sister Norwood said, "Brother Jenkins, I know you don't like mutton, but I've cooked this so you can't tell it from veal." After dinner I thanked Sister Norwood for her hospitality and Brother Jenkins said, "The mutton was very nice." Our hostess went into the kitchen for some purpose and Brother Jenkins began to walk the floor. When she came back, he said, "Sister Norwood, I have no doubt that the mutton was very nice, but I don't like mutton." She understood and laughed. He said to me, "I used to be governed by my conscience solely. Since I married, my wife is teaching me to use my reason, also."

He was a man of great faith and much prayer. He used to wake me early in the morning, praying aloud out in a patch of corn near the house. We had a good meeting, but it was because of his prayers, rather than my preaching.

NEWS AND NOTES ABOUT FACTS AND FOLKS

THROUGH their pastor, Rev. Wayne Banks, Mrs. J. J. Colson and family of Hermitage express their deep appreciation to their friends for all the kind letters and cards of sympathy they have received since the death of Rev. J. J. Colson.

THE Methodist Commission on Chaplains, Washington, D. C., announces the promotion of Chaplain Roland Earl Darrow from first lieutenant to captain. Chaplain Darrow was pastor of Grand Avenue Church, Stuttgart, before entering the chaplaincy.

ON Sunday, August 6, Rev. C. D. Cade, pastor of Sherrill-Tucker Charge, will preach the sermon at 11 o'clock at the new church at Rock Springs on the Dalark Circuit. All former pastors of this charge are cordially invited. There will be dinner on the ground and an afternoon service.

BISHOP W. ANGIE SMITH of the Oklahoma-New Mexico Area is to preach to the nation over the Columbia Broadcasting System's "Church of the Air" Sunday, August 20 from 9:00 to 9:30 CWT from station KTUL, Tulsa. Music will be provided by the unusual choir of Boston Avenue Methodist Church, Marvin Reecher, minister of music.

J. S. M. CANNON, superintendent of the Methodist Home, Little Rock, will be glad to fill the pulpit of any of the brethren who call on him during the month of August. If you are going to be away for a Sunday or two, and wish to have him talk to your congregation, call or write him at 723 Center Street, Little Rock, Arkansas.

IN this issue will be found a new column written by Dr. Aaron H. Rapking which will appear regularly. This feature, Religion and Life in the Countryside, we feel will be of special interest to our people as Dr. Rapking is well known in Arkansas, having been in the Pastors' School a number of times. The column this week will be found on page ten.

REV. L. W. FAIR, pastor of Biggers Circuit, writes: "We closed a two weeks' meeting at Reyno Sunday night, July 23. Rev. F. L. Huggins did the singing and preaching. We had large congregations, more than could get seats in the house at some services. Everyone enjoyed the services and the other churches cooperated with us. Two members were received on profession of faith."

THE press relations of The Methodist Church as carried on in the three offices of the Commission on Public Information (known for convenience as "Methodist Information") are described in the quadrennial report to the General Conference. Copies may be obtained upon request to the New York office, 150 Fifth Ave., or by addressing Methodist Information at Nashville or Chicago Methodist headquarters.

DR. WARREN JOHNSTON, pastor of First Church, Fort Worth, Texas, called at the Methodist office on Wednesday, July 26, while on his way to Chicago to attend the meeting of the Committee of Two Hundred, a committee which will make plans for the coming "Crusade for Christ." Dr. Johnston, at the invitation of Bishop Eleazor Guerra, will be in a preaching mission in Mexico City as speaker from August 6-13. He and Mrs. Johnston will then spend their vacation in that city.

THE Department of Religious Radio of the Federal Council of Churches is now presenting each week over stations of the Blue network four early morning programs of devotional music, poetry and comment from 7:15 to 7:30 CWT, Monday through Thursdays. If your Blue network station is not carrying these programs you will do the cause of religious radio a service by requesting them to do so. On the Tuesdays of August and September Dr. Ralph Stoddy, Director of Methodist Information, will

conduct a series on the general theme "Meet the Church" in which the Church will be introduced in varied relationships.

DR. MARK A. DAWBER, secretary of the Home Missions Council of North America, says: "In the realm of rural values the church has a supreme mission of interpretation and activity. Rural people themselves do not appreciate the significance of what they represent in the national picture and the degree to which they may help determine civilization. Moreover they must be helped at the point of getting more of life's satisfactions out of their so-called 'common' things. If rural life cannot be brought to the place where it will accept these values of childhood, the home, the land, and the community as primary and as those in which life will find its deepest satisfactions, there is little to be said. These values are the seed-beds and also the reservoirs of the things of the spirit."

TWENTY-EIGHT educational institutions, located in fourteen neighboring states, sent representatives for the Short Course in Public Relations which was held July 10 and 11, on the campus of Scarritt College in Nashville, Tennessee. The program was sponsored by the Joint Committee on Public Relations for Educational Institutions of the Methodist Church and by Scarritt College for Christian Workers. The thirteen sessions were led by prominent churchmen, public relations experts from the American College Publicity Association, radio and motion picture officials, educators, newsmen and others. Dr. Boyd M. McKeown of the Methodist Board presided. An exhibit of college publications indicated the effective use of new type, layout work, good pictures and other modern trends. The thirty minute discussion periods following the addresses gave proof of the interest of college officials in the subjects offered in this Short Course in Public Relations.

THE following excerpts are taken from a letter to Rev. W. D. Golden, pastor of Forest Park Church, Little Rock by a young man who is a member of Forest Park Church and is now overseas: "We fellows in the services really appreciate your thoughts and prayers. A sixth sense of the subconscious mind informs you when people are thinking and praying about you. We don't have much chance for worship in the conventional manner; my regular duties would interfere with my attending services if we had a chaplain, and not having a chaplain it's more difficult than ever. But every Sunday that rolls around I delve into my Bible and read a passage from it. Religion is something that doesn't die; it will stay with one if one will stay with it. I try to reciprocate you people's prayers as much as possible, often thinking of the church, the congregation, etc., and suddenly the thought changes into a prayer. . . . Those days of the League meetings, the milk shake at Doc Hall's, and all the other things we used to enjoy, that's America—that's what we're fighting for. By giving them up temporarily now we are saving them for us and our posterity permanently. Let's hope it's permanent anyway. There's no other way that could disappoint the serviceman more than the sudden realization that his country wasn't ready for permanent peace—internationalism, resoluteness against isolationism and a general willingness to cooperate with other nations of the world to insure world peace."

THE HIGH COST OF GOVERNMENT GIVING

(Continued from page one)

secure the money with which to pay for the promised "gifts."

Perhaps some day we will discard our childish belief in a governmental Santa Claus and realize that "gifts" from our government, like the gifts which our mythical Santa Claus leaves beside our family Christmas trees, are paid for out of the family budget.

"Exiled" University Serves China's Needs

By MARGARET TURNER, Chengtu, West China

Three years ago we established a Department of Social Service as an entirely new venture in the history of the University of Nanking, now carrying on "in exile" in Chengtu, West China.

Today, though its progress has not been spectacular, hampered as it is by the abnormal problems of war-time, the Department's work is widely recognized and respected in this part of the country. There are

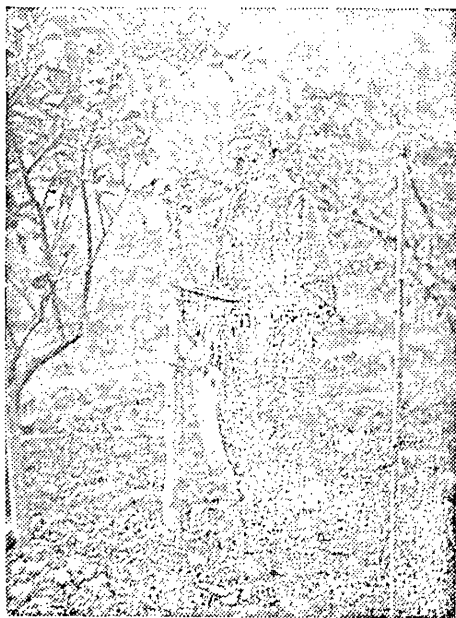
of the association will include delegates from 102 labor unions, and the program aims at training the members to take up the whole responsibility for the station themselves. It is anticipated that after experimentation at this station, other stations will be developed. It is the beginning of what should be an important and widespread piece of social work.

The second project is connected

of certain chemicals. Thus one of the recent developments of our College of Science arises from the difficulty of obtaining such supplies in wartime. While the Burma Road was open, we did have hope of occasional shipments reaching us from the United States or other countries, but now such chances are practically non-existent. Therefore, faced with this serious handicap, the Department of Chemistry has turned its energies towards the manufacture of certain essential chemicals. So far they have been successful in making hydrochloric acid of a concentration and quality equal to any imported from abroad. About fifty pounds of this acid was made at the beginning of this semester for our own use. There are locally procurable acids on the market, but those of pure grade are rare and extremely expensive. The Department is working on the making of other chemicals, but it is too early to say anything definite yet about their progress.

and machinery, of types best suited to local use, on a commercial scale. This company has requested the College that Prof. Charles H. Riggs, of our Division of Farm Machinery, act as an advisor in this enterprise, and is seeking our co-operation in both research and training. In exchange for this assistance the Company is granting \$300,000 (Chinese) to the College, and offering facilities for students of the Division to obtain practical experience at its factories. We are delighted to have this opportunity of helping to increase the supply of good and efficient machinery for the farmer and to enlarge our own efforts in this important aspect of agricultural improvement. Mr. Riggs has already made a trip to the city where the Company is located and he expresses great satisfaction and hope for this new venture.

The Department of Agriculture Economics has been cheered by the assignment of a special emergency



University gardener tries a clever grafting project, Chengtu.



Cattle on the campus of West China Union University, Chengtu.

nine graduate and twenty-eight undergraduate students majoring in social work. The Department seeks different contacts and cooperation with many organizations to give its students extensive experience and the soundest training possible. Two of its projects show the type of work in which the Department is participating.

Although the funds are provided by the government, the graduate students, under the supervision of the Department, will head up the program of the newly established experimental station of the Chengtu Labor Welfare Association. This is the first station of its kind in Chengtu and provides a hostel and tea house where the workers can live for short periods, and where they can meet together. The members

with the work of a local charity organization, and arose from the terrible and challenging statistics of infant mortality in certain local orphanages, due to the utter ignorance of the workers in these institutions. In cooperation with the charity organization, the Department is conducting a training course for girls of junior high school grade who are interested in taking up work with infants. The organization provides the necessary funds and the Department the personnel, hoping to reduce such an appallingly high mortality rate by spreading education in infants' care. At present there are twenty-six girls taking this course.

Agricultural Machinery

Science education cannot be carried on without a sufficient supply

Making Chemicals

The College of Agriculture has for many years carried a Division of Farm Machinery. Through it students are trained in this field, with particular reference to local conditions and needs. At the same time research on methods of adapting and improving the existing tools and implements is carried on. Recently the China Farm Machinery Company has been organized and plans to produce farm implements

grant of \$15,000 (U. S. currency) from the Rockefeller Foundation, for its work in the coming year. For the past few years, our annual grants from this Foundation for this particular Department, have been gradually decreased in accordance with its policy, and this year should have seen the termination of the grant. In view of the extreme financial difficulties of the period, the Foundation has, however, again come to our aid.

BETHESDA HAS VACATION CHURCH SCHOOL

The Vacation Church School at Bethesda ran for two weeks this year instead of one as formerly. Nineteen children were enrolled, several of them coming from the Baptist and Christian churches. The extra week was profitable in that more activities were engaged in and more time was available for instruction in Bible stories and new songs.

Mrs. P. H. Jeffrey, teacher of the Beginners, taught the course, Child Life in Bible Times, and carried on such activities as making booklets, pot holders and a wastebasket. The wastebasket was made by covering a cardboard box with old Christmas cards.

Ruth Sutherland taught the Junior course, What Is in Your Bible?

The children carved crosses out of Ivory soap, made spatter prints, booklets, and followed the Israelites' journey to Canaan on a large map of Palestine. The larger children colored butterfly, bird and flower designs stamped on new brown domestic curtains for the Sunday School rooms. These designs were made permanent by stamping with a hot iron.

Lorene Jeffrey was pianist for the singing period and worship service each day. Such songs as "The Father's Care," "Everyday with Jesus," and "Have the Joy, Joy, Joy" were sung every day. One of the outgrowths of the Vacation Church School is a children's choir which sings at least two songs alone every morning for Church School.—Ruth Sutherland, V. C. S. Worker in Batesville District.

VACATION BIBLE SCHOOL AT ALTHEIMER

A vacation Bible School for the children of Altheimer was held at the Methodist Church during the week of July 10-16. Each morning Mrs. John Bellamy told a very interesting and helpful story at the devotional period. Three courses were offered as follows: Beginner, "Happy Times in our Church," taught by Miss Dorothy Landers; Primary, "Learning from Jesus," taught by Mrs. Jimmy Neal; and Junior, "Discovering the Lands of the Bible," taught by Mrs. Jimmy Hall.

Helpers in the school were Dorothy Dickey, June Hale, Martha Landers, and Betty Hale. Twenty-seven children were enrolled in the school. The worship service in Sunday

School on July 16 was in charge of the Vacation School, after which parents and friends enjoyed a display of materials constructed during the school.—Reporter.

METHODISTS TO CALL CONFERENCE WHEN GERMAN PHASE OF WAR ENDS

LONDON (By Wireless) (RNS)—A special Methodist conference will be called in London in the event of Germany becoming a non-combatant, it was announced at the Methodist Conference of Great Britain meeting in Leeds. Purpose of the conference, it was stated, would be to discuss the church's position in the resulting situation.

Trifles make perfection but perfection is no trifle.—Michelangelo.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

"RUN PATSY!"

By Frances F. Wright

When Aunt Lucy came to live at Patsy's house, Patsy was not a bit pleased. Aunt Lucy was very old, and Patsy's great-aunt. She couldn't stand much noise. Patsy had to keep quiet in the house, and she didn't like that. Aunt Lucy was troublesome, too, she was always called on Patsy to run errands for her.

"Run child," she would say, "run and fetch me a pillow. My back hurts." Or "Run child, and bring me my old carpet slippers. My feet hurt."

Aunt Lucy had a canary bird. He lived in a cage that hung by the window in Aunt Lucy's room. The canary was named Twitter. Every morning Aunt Lucy called on Patsy to come and help her clean Twitter's cage, and put fresh water in his fountain, and fresh seed in his pan. At first Patsy enjoyed helping to care for Twitter, but soon she grew very tired of it. Aunt Lucy was very particular, she made Patsy do everything in a certain way.

Another thing that made trouble for Patsy—Aunt Lucy could not see very well. She had to use two pairs of glasses. She was always calling, "Run, Patsy, and get my other pair of specs. I can't read without the other pair. Look on the table."

One night Patsy said to her mother, "I wish Aunt Lucy hadn't come to live with us. All I do is wait on her."

"Try not to mind too much, Patsy," said Mother, "when I was a little girl, and my mother was sick for years and years, Aunt Lucy took mighty good care of me."

In January, Patsy was sick. She broke out all over with a fine red rash. She itched and she scratched, she burned and ached with fever, in fact, she was just as miserable as a child could be. The doctor said she had measles. The worst of it was that her eyes got very weak. For several days she had to lie in a darkened room. It was very dull, and Patsy got very cross.

One morning, the day after her eyes got bad, Patsy had a visitor. It was Aunt Lucy. She sat down in a rocker by Patsy's bed. She said, "I know how you feel, child. When my eyes first got bad I didn't know how to pass on my time. I couldn't read. I couldn't sew. I had to sit with a bandage on my eyes. Then I got a canary bird. He was a sight of company to me. And ever since, I've kept a bird. When my eyes hurt, and I can't read, I just sit and listen to Twitter."

Aunt Lucy told Patsy a nice story about her mother when she was a little girl. She told how her mother wanted curls and tried to curl her hair with irons, while no one was looking, and scorched her hair. It was a funny story. Patsy laughed and laughed.

Next day Aunt Lucy came in again. She brought Twitter in his



PLEA FOR A PET

If you have a dog or cat,
Or any other friend like that
Who must depend always on you,
And offers such devotion, true,
During summer, don't forget
To keep fresh water for this pet.
See his needs are met each day,
With gratitude he will repay.—A. E. W.

THE BIRDS' BATH

By Dora Lawrence Cameron

The little birds chirp in the trees,
"We want a bath, oh, please, oh,
please,
We've had so very far to fly
And it was dusty, hot, and dry."

Just any pan or any dish
Where we can bathe, is all we wish;
For towel or soap we have no need
Nor bathing suit; oh, no, indeed.

Make us a bath; all summer long
We'll sing to you our sweetest song;
Out on the air our songs will go,
We'll be your little radio.—In Our Dumb Animals.

cage. She hung the cage near Patsy's bed. "I thought you might like to hear him sing a while," she said.

"Thank you, Aunt Lucy," said Patsy, and she felt a little ashamed that she had complained about helping to take care of Twitter.

Every day, until Patsy's eyes were well again, Aunt Lucy came in. In one way or another, she made the long day seem much shorter. One day Patsy said, "Mother, I love Aunt Lucy now. I'm glad she came to live with us."

And when Patsy's eyes were well again, and she could run and play, she listened for Aunt Lucy's call. She didn't mind when she had to stop playing to run for Aunt Lucy's specs.

"I know I'm a heap of trouble to you, child," said Aunt Lucy, one day.

"No, you're not," said Patsy, "I love you and I want to help you."

—Story Time.

JUST FOR FUN

"Why did the foreman fire you?"
"Well, you know the foreman is the man who stands around and watches the others work."
"Yes, anyone knows that. But why did he fire you?"
"He got jealous of me. A lot of the fellows thought I was the foreman."

"My dear," said the head-of-the-house, valiantly trying to carve the evening meat, "did you by any mischance buy this steak with your No. 18 coupon?"

"Why did you leave your last job?"
"Illness."
"What sort of illness?"
"My boss said he got sick of me."

Time: A recent Sunday morning.
Place: A nearby drug store.
Customer: "Give me change for a dime, please."
Clerk: "Certainly, and I hope you enjoy the sermon!"

THE BIRDS' THANK-YOU SONG

I fed the birds in winter-time
When days were cold and dreary.
I made for them a little house
All cozy, snug, and cheery.

They paid me back in summer-time.
When days grew bright and long
They sang their little throats right out

In one glad thank-you song.

—Gertrude R. Sullivan, in The Youth's Companion.

WE SHARE EXPERIENCES

Paragould, Arkansas
July 21, 1944

Dear Girls and Boys:

I am a little boy six years old. I will start to school in September. It will be my first school.

I have a brother named Billy. He is three years old.

We have two pet ducks named Donald and Minnie and a little dog. We call her Lassie.

I go to Sunday School. My teacher is Mrs. Meiser.

Mother has been sick and we, Billy and I, have been staying with our ma—Ma Walden. We will both sign the letter.—Your little friends, Bobby and Billy Walden.

Fort Smith, Arkansas
July 23, 1944

Dear Boys and Girls:

My name is Mary Ann Fildes. I am eight years old. I live in Fort Smith, Arkansas.

I don't take the Arkansas Methodist but I like to write letters to it. I think it is fun.

I like to go to picture shows and plays. I like to help my mother and I like to play.

I go to the Methodist Church. I go to church every Sunday. I went to church this morning.

I have a lot of friends. Some of my friends are Don L. Holden, Bobby Dickson, Mary Ann Hines, Alma Lois Thompson. I like them very much and I like you very much.—With love, Mary Ann Fildes.

A FROG'S LESSON

The frog looked down a deep old well

And thought he'd play a joke;
Thought up a saucy thing to say,
And thus he harshly spoke:

"You ugly old frog," he hollered down,

And listened for reply;
"Ugly old frog," echo sent back;
The frog began to cry.

He hopped away where his mother sat,

Told her what he had done.
His mother said, with pained surprise;
"I'm ashamed of you, my son."

"Hop back to the deep old well,
Croak down something kind.

The answer you will always get
Will be the same you'll find."

The frog looked o'er the brink and said:

"Hello, sweetheart, true."
"Sweetheart, true," echo sent back.
It'll be the same with you.

Should not folks learn a lesson here.
As our frog friend has done?

Whether words loving or harsh,
The same come back, my son.—

O. L. Russell, in Christian Advocate.

Hygiene Teacher: "Why must we always keep our homes clean and neat?"

Little Girl: Because company may walk in any minute.

CURRENT NEWS IN RELIGIOUS WORLD

JOSEPHUS DANIELS BIDS CHRISTIANS FIGHT FOR LEAGUE OF PEACE

LAKE JUNALUSKA, N. C. (RNS)—Josephus Daniels of Raleigh, N. C., editor, former ambassador to Mexico, and Secretary of the Navy during World War I, in an address opening the Methodist Summer Assembly here, declared that "Christians must either face war in every generation or must militantly fight for a universal and effective League of Peace as the only substitute for war."

"All forward-looking men who are followers of the Prince of Peace must throw the full weight of their influence for organized outlawry of war and be ready to take enough sovereignty out of cold storage to bring about the long-cherished dream of a warless world," he declared.

The speaker, advising against suggestions that the church demand representation as such in the shaping of a world organization, declared that "the church's mission is spiritual" and that "every union of church and state has been the enemy of true spirituality."

"The men who write the peace will need the prayer and the support of the church," he said, "and it must be mobilized spiritually if the hopes of Christendom are to be realized."

Mr. Daniels declared that "the change in front" by the General Conference of the Methodist Church in its stand on war is not so great as has been accepted."

"It does not endorse war per se," he said. "It opposes war. It hates war, but it recognizes that, when the question is whether 'aggression' shall 'destroy every right which is held sacred by civilized men' the church takes a stand against the aggressors."

PROTESTANT YOUTH MAP NEW PATTERN FOR POST-WAR CHURCH

LAKEJESIDE, Ohio (RNS)—In the picturesque setting of this Great Lakes summer resort, 1,000 young people framed a view of the post-war Protestant Church.

They came from all parts of the United States and Canada to attend the quadrennial meeting of the Christian Youth Conference of North America, representing 42 denominations and 10,000,000 youths.

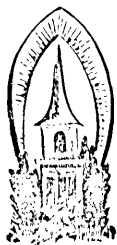
There was little mention of Methodists, Presbyterian, Baptist, or any other denomination—it was the ecumenical spirit translated into real life and actual practice.

In conversation with the young people, a visitor quickly discovered that tomorrow's religious leaders were not thinking so much about denominational lines or boundaries.

Likewise it was apparent the Christian Youth Conference was determined by deed and action to stamp out racial discrimination, hatreds, and antagonisms.

Moses was learned but slow of speech. Aaron had the gift of eloquence but it does not appear that he had any other gift.—Thomas Rhys Davies of Wales.

CLERGY OF ALL FAITHS TO PARTICIPATE IN BRIEF DEVOTIONAL PERIODS



TO PROVIDE spiritual solace to a nation at war, the National Broadcasting Company has inaugurated a new religious feature—presenting daily prayers mornings and evenings throughout the year.

Distinguished clergymen representing the major denominations, Protestant, Catholic and Jewish, have been invited to deliver in person one-minute prayers which follow the playing of the national anthem in the morning, and precede it at night in order to open and close the broadcast in a mood of worship and meditation.

Assurances of wholehearted approval of this plan have been received from such national religious bodies as the Federal Council of the Churches of Christ in America, the Society for the Propagation of the Faith, the National Council of Catholic Men, the American Jewish Committee and others.

NBC's owned and operated stations from coast to coast have been invited to participate. Thus far, stations WEAJ in New York, WTAM in Cleveland and KOA in Denver, have added this service to their regular schedule and others, it is expected, will soon join NBC's affiliated independent stations later also may take part in the plan. WEAJ is broadcasting the prayers at 5:30 a.m., CWT—(Sundays, 6:59 a.m. CWT), and 1:00 a.m. (CWT).

The prayers are composed and delivered by clergymen and are recorded so that they may be sent to other parts of the country and played again to audiences in different time zones. In this way, an interchange plan is to be eventually developed whereby voices of clergymen in the East may be heard in the West and South, and vice-versa. In each instance, the prayers are surrounded with appropriate brief organ interludes.

ALLIED SOLDIERS IN GERMAN PRISON CAMPS SEEK BROTHERLY UNDERSTANDING

GENEVA (By Wireless) (RNS)—Allied war prisoners in Germany are learning a lot about each other's religion through discussions and meetings in prison camps, according to letters received in church quarters here.

Writing from Belgian officers' camp, which has no chaplain, a prisoner states that five Protestants and an equal number of Catholics recently held a series of meetings to discuss four topics: the Bible, the church, the spiritual life, and the Sermon on the Mount. The meetings began with the reading of a passage from the Bible and closed with prayer.

"The meetings were conducted in the most brotherly and friendly atmosphere," the writer said. "The purpose was to inform rather than to convince the other side."

Letters from other camps, both officers' and men's, reveal similar efforts for inter-confessional understanding. In some camps religious "displays" were organized, and in many instances agreement was expressed on ways in which Christians of all denominations can cooperate in the post-war world.

SERMON COLLECTION TO REPRESENT THREE FAITHS

NEW YORK (RNS)—"The best sermons of 1943-44," a volume of 52 sermons selected from 6,146 manuscripts submitted by 256 religious denominations, will be published this fall by Ziff-Davis. The compilation includes 36 Protestant, 11 Catholic, and five Jewish sermons from 16 states, four foreign countries, and the District of Columbia.

We need mental separators that will take off the few ounces of cream which are fit to be spoken to others.—Selected.

GIDEONS TO DISTRIBUTE SCRIPTURES AMONG SCHOOL CHILDREN

DENVER, Colo. (RNS)—Plans to distribute the New Testament and the Psalms to children in the public schools of the United States were revealed here at the 45th annual convention of the Gideons, the Christian Commercial Men's Association of America, International. Testaments will be given to all children, regardless of faith, who will accept them.

It is also planned to place a complete Bible on the desk of every public school teacher. The 1,200 registered delegates were told that "the field is wide open" for the project in every state except Washington and Wisconsin, and that it was hoped restrictions there may be obviated.

Eight million copies of the New Testament and Psalms, and 2,500,000 copies of the complete Bible have been distributed to service men, it was reported. Membership of the Gideons was placed at 17,000, the largest in the organization's history.

METHODISTS OF SOUTH CREATE INTER-RACIAL COMMISSION

ATLANTA, Ga. (RNS)—Acting on recommendation of the College of Bishops, the Southeastern Jurisdictional Conference of the Methodist Church has created an inter-racial commission to promote racial tolerance "not only within the Church but throughout the South."

The commission was charged by the Conference to execute "a program of action which will have as its purpose the elimination of all racial injustices" wherever found. It will act in conjunction with similar groups from the South Central and Central (Negro) Jurisdictions.

There is more evidence of man's kinship to the donkey than to the monkey.—Ex.

ANNOUNCES BIBLE READING SYLLABUS FOR BRITISH COLUMBIA SCHOOLS

VANCOUVER, B. C. (RNS)—Education Minister H. G. T. Perry has announced a syllabus for Bible reading, which will open public school classes throughout British Columbia when the fall term starts in September. Approved by the Legislature at its last session, the readings have been divided into ten groups, one for each month of the school year.

Provision is made to excuse any student whose parents object on conscientious grounds, while any teacher may be excused for the same reason from reading the passages, prescribed by the Council on Public Instruction, which is the Cabinet and the superintendent of education.

"The passages are primarily devotional," the introductions to the syllabus states. "No attempt is made to give a course in Hebrew history, but an effort is made to present a lofty idea of God; of the character of Jesus; of the standards of a good Christian life."

"Scientific difficulties have been avoided so that the older scholars and members of the staff may appreciate the devotional elements apart from controversial questions."

"No emphasis is placed on the exclusive tenets of any particular sect or denomination."

"It is hoped that any reasonable person who does not insist on the avoidance of a Christian basis of religion will be satisfied that this selection is free from bias."

CHURCH COLLEGES WARNED AGAINST OVEREMPHASIZING SELECTIVITY

LAKE JUNALUSKA, N. C. (RNS)—Church colleges should not become "so enamoured of selectivity" as to exclude "a majority of high school graduates," Dr. G. I. Humphreys, president of High Point College, High Point, N. C., warned in an address before the Methodist Summer Assembly.

"We shall never have an educated democracy," he said, "by denying the masses of youth the chance, and centering on trying to produce a small minority of intellectuals. In the church's future contributions to the perpetuation of American democracy, the church college can and must be greatly used. This is especially true on the campus of the small colleges."

"If these small colleges of the church were ever lost to the nation," Dr. Humphrey added, "it would be an irreparable loss. If they were ever lost to the church, it would be a loss both irreparable and suicidal."

Repentance implies shame and bitter regret for what has been wrongly done, it implies the pain of acknowledging shortcomings, it implies the smart and rankle of an uneasy conscience and injured self-esteem. Repentance is the burning out of the old sin, the cauterising of the wounds of the soul, it is, it must be, a painful and an arduous process.—John Wilhelm Rowntree.

The Kingdom Of God

(This was taken from Dr. Carlyon's course at the Pastors' School, "The Teachings of Jesus." From notes on lectures, papers to be turned, and the text book studied, the writer, Rev. J. B. Stewart, pastor of Elmo-Oil Trough Charge, prepared this for a sermon and presented it to his congregation Sunday morning, July 23.)



IT IS interesting to note how Jesus began building His kingdom here on earth. He did not begin and carry on His work as we would have expected, with a great spectacular program and campaign. He did not erect a great tabernacle to seat five or ten thousand people, employ the finest choir and orchestra to be had and preach to packed audiences. On the contrary, He went into obscure parts of the country, selected a little handful of unlearned men, and began with them a three years' course of intensive training, using almost kindergarten methods of teaching. Upon this little group of obscure strangers, He laid the responsibility of re-making the world. When He spoke of God's kingdom, His own thought of God was not that of a king on his throne, ruling his subjects in an arbitrary way, but as a father in the home with his children.

I. God as King

Long before Jesus came, the prophets of Israel had proclaimed that He would come as a king. They had pictured Him after the manner of the Oriental kings. He would come in great spectacular fashion, ruling with a rod of iron, like a mighty military dictator. Not only would He wipe from the face of the earth all forms of wickedness and oppression, but would bring great reward and prosperity to His chosen, but oppressed people. The Jews had no earthly king at the time of the great prophets. Babylon and Persia had overrun them and placed heavily the yoke of bondage upon them. Nevertheless they still held to the idea that God was their King (and their's only) and that He was for them, and against their enemies and oppressors. It would seem easy and natural for them to think that way. Being God's chosen elect, and having to undergo oppression by the heathen, would make it easy for them to think that His coming would mean for them, prosperity and freedom from oppression, and punishment for their enemies. Many a Jew, burning with indignation at the century-long oppression of his people, expected nothing more in the coming Messiah,

than the element of national revenge. "The heathen might rage, and the wicked might prosper, but the Day of the Lord would come when the lofty looks of men would be brought low, and the haughtiness of man bow down, and the Lord alone would be exalted in the earth." This was the Jews' conception of God as king.

II. Jesus as King

When Jesus began His work, going through Galilee preaching, "The kingdom of God is at hand, repent ye and believe the gospel," He had to face and overcome the prevailing Jewish idea of God as king, as an earthly ruler, coming to put an end to all things wicked, and to bring to His people righteousness, joy and peace. As His fame began to spread, the people felt sure that their long expected dreams and hopes were coming true; at the proper time He would set up His kingdom, and declare Himself king. The disciples thought all the time they were daily following a coming earthly king, and that they were to be given the chief places in the kingdom. They quarreled among themselves as to which was to be the greatest. One day the mother of James and John came to Jesus requesting that her two sons might sit the one on His right and the left in His kingdom.

How patiently He taught, what simple methods He used in the story and parable, to lead the minds of the disciples away from an earthly king and an earthly kingdom! The phrase, "The kingdom of God," summed up their minds, their deepest social and religious yearnings. But they were fundamentally wrong in their conception of the kingship of Jesus and of His earthly reign.

He came to rule the heart, the will, the conscience—the whole religious attitudes of men. He came to make God real to the world as Father, to "rule with truth and grace," and not as a tyrant or despot, determined to rule or ruin. Instead of smiting from off the face of the earth, all who oppose His way, He came to awaken in the mind of the people a vision of the Brotherhood of man and the Fatherhood of God. John the Baptist had proclaimed Him as "One coming after him whose fan was in His hand and He would thoroughly purge His floor, and gather the wheat into His garner, but the chaff He would burn up with unquenchable fire." Later on, when John had been cast into prison by wicked old Herod, he fell into doubt. Why had this coming Ruler allowed him, a preacher of righteousness to be cast into a dungeon, and a wicked world to go free? Where were the axe and the fan, and the fire of judgment that John himself had promised the Messiah would bring? John wanted to see Herod and all of his kind burned up, and the earth purged of its

wickedness, and to see God's elect "get the breaks." To John's mind, the kingly authority of Jesus was not in evidence. He had turned out to be tolerant, patient, mild and genial, and was only dallying away His time, as an idle, visionary dreamer, going around in little fishing towns and country villages preaching little inoffensive sermons; relating stories and parables of sowing and reaping, birds and flowers, shepherds looking after their flocks, and other trivial matters. No wonder John's inquiry was, "Art thou that should come, or look we for another?"

III. Kingdom of God

There are certain church leaders who say that when Jesus spoke about the kingdom of God, He referred to a future, supernatural state of affairs; that the kingdom is something that would come all of a sudden, and that its appearance would put an end to this present age. They say that when Jesus taught the disciples to pray: "Thy kingdom come," it was a prayer for the end of the world, and the beginning of a new age, sometimes thought of as a thousand-year millennium here on earth. But it seems that Jesus clearly taught that the kingdom of God was something already existing in the world, something essentially in the hearts of men, and which would be felt in the outward conditions of life and conduct. He urged men to enter into its fellowship and obligations, declaring that it was the Father's good pleasure to give the kingdom to all who would only realize their privilege and accept the gift. He said; "Seek first the kingdom of God and His righteousness," which was to say, Seek the fellowship of the Heavenly Father—surrender your will to His will—put His cause, and the soul's interest over and above everything else.

Jesus spoke of the kingdom of God as something small at the beginning, but that would grow and develop with time. He said it was like a mustard seed, the smallest of all seeds, but would grow into the largest of herbs; or like seed cast into the earth, it springs up and grows, "First the blade then the ear, then the full corn in the ear;" or leaven in the meal "till the whole lump is leavened." The Pharisees were not content with parables. They wanted something more explicit. "And being asked by the Pharisees when the kingdom of God cometh, He said: "The kingdom of God cometh not with observation; neither shall men say, lo here! or lo there! for lo, the kingdom of God is within you." (Luke 17:20) The kingdom of God is something within, an obedience of the heart to the will of God. Our duty is to work for the kingdom of God, to promote its interests, to enter into its privileges and joys.

IN APPRECIATION OF DR. HOGAN

In an appropriate informal ceremony held recently in the Methodist Publishing House in Nashville Dr. W. E. Hogan, who retires from the treasureship of the Board of Education on July 31 of this year was the recipient of a beautifully bound volume of letters of appreciation from some one hundred and twenty-five friends who at various periods have worked in association with him in his board relationship of thirty-four years.

Employees of the Board and of the Methodist Publishing House gathered in the corridor near Doctor Hogan's office; M. L. Rippey, Secretary of the Department of Adult Work in the Board of Education, made some humorous remarks and a letter, purportedly of advice, from Dr. W. P. King, former editor of The Christian Advocate (Nashville) was read, after which Dr. B. A. Whitmore, senior publishing agent of the Church, made the presentation. "I am one of those who has worked with you longest," he said, "and it has been a genuine privilege to be associated with you through these many years. The letters contained in this volume are letters of love and appreciation but they only faintly express the high esteem in which you are held by all your fellow workers."

In replying Doctor Hogan said in part: "Yes, I have been around here for a long time, since 1910 in fact, and for ten years before I came to Nashville I was on the faculty of one of our Methodist colleges. I have been in the employ of the Church for forty-four years but they have been happy years made so by pleasant relationships with people like you and by the privilege of working daily in the program of the Church and in the Christian cause."

A native of Arkansas and a graduate of Hendrix College Doctor Hogan taught in the public schools of his native state, did graduate work at the University of Chicago and at Peabody, receiving a Master of Arts degree from the latter Institution served as professor of mathematics at Hendrix and in 1910 became treasurer and business manager of the Board of Education of the former southern church. In 1930 when the Board of Education was merged with the Sunday School Board and the Epworth League Board Doctor Hogan was made Treasurer of the resulting General Board of Christian Education, and with the coming of unification in 1940 he became Treasurer of the Board of Education of The Methodist Church.

In 1932 the degree Doctor of Laws was conferred upon him by his alma mater.

Members of the Committee who assembled

the letters stated that the content of the various communications indicated that Doctor Hogan is very greatly loved and admired by those with whom he has worked that he very quietly wields a remarkably wide influence that his wisdom and judgment have been sought and relied upon by many high in the councils of the Church while his unfailing poise and fairness have made him a friend and counselor of scores of staff members and Board employees. Said one member of the Committee, "It is hard to imagine any one being more genuinely or more generally missed."—Bulletin Board of Education.

It is well to think in terms of a world church, but it will mean little if your own local church is falling to pieces right under your eyes.—Religious Telescope.

The church sometimes suffers by trying to do things with money that can be done only by human hearts and hands.—Religious Telescope.

Human things must be known to be loved; but divine things must be loved to be known.—Pascal.

To believe in Christ is to believe in his way of living.—Religious Telescope.

Our Hope Is In Man

(This sermon was preached by Bishop Fred P. Corson on Sunday, June 25 over the Mutual Broadcasting System's Radio Chapel Hour. Bishop Corson was elected to the episcopacy at the Northeastern Jurisdictional Conference, held at Ocean City, N. J., June 7-11. Prior to his election he was for ten years president of Dickinson College, Carlisle, Pa.)

MAN'S record in human relations and world building, looked at from one point of view, is not good. In the long course of human history, people have had many chances to improve human conditions, and have stoned prophets whose words they later came to prize. They have deserted leaders who later let those opportunities slip by. They have deserted leaders who later were considered saviours. They have turned to evil ways and deserted the paths of righteousness until a global war engulfs us, and pessimism about what may happen to civilization in the future is voiced by many earnest and good folk. There is much to give practical support to the poet's belief that

*"This is the nightfall of our years
We who stand beside our fears
See by the devil's luck destroyed
All virtue wrought and faith employed."*

Such pessimism about the future is based on the assumption that man, when faced with alternatives, will always yield to the worst. Napoleon built his career and empire on the assumption that hunger, vanity and cupidity are the motive forces of mankind. Adolf Hitler, making the same mistake, staked his chance to conquer the world on this insulting view of human character. By superficial observation, he came to believe that man was a slave to his lower impulses, and that he would always respond to the worst. Thus he appealed to those lower passions of greed, hate, cruelty and sensual gratification in man with what appeared to be alarming success until men began to realize how right John Stuart Mills was when he said, "I would rather be a dissatisfied human being than a satisfied pig."

The Christian position, however, concerning man and his possibilities is not this mistaken estimate of the partial view. Recognizing man's frailties and his tendency to sin, the Christian position believes that man can live up to his best as well as live down to his worst. It holds that God speaks and that man can hear God's word and do God's will.

Individuals often lose faith in themselves and too often we lose faith in each other. But God has never lost faith in man, nor has God ever removed from man his confidence that sometime persons as instruments of God "will make the Kingdoms of this World the Kingdoms of our Lord and of His Christ." God's faith in man is a spiritual and moral tonic every individual needs. For even though, like the good doctor in "The Keys of the Kingdom," a person may find difficulty in clarifying his belief in the Divine, the thing that matters is the point which the doctor's friend, Father Chisholm, pointed out which is that God believes in us, and uses us for His high purposes in the world of men.

With Paul who, knowing all of the weakness of the people of Corinth, believed that they could cleanse their wicked city and establish a Christian fellowship, the Church proclaims its faith in man and reminds both the man in the pew and the man on the street that "Our hope of him is steadfast." God awaits man's commitment and enlistment in the cause of righteousness.

Now that we are on the threshold of a new opportunity to build a better world, it is important that we strengthen our conviction that the best in human relations is possible of achievement if individuals set that as their aim in life.

The self-sufficiency which characterized the Age of Swinburne, shouting a new Gloria in Excelsis—"Glory to Man in the Highest for Man is the Master of things"—and which banished honesty and integrity by exalting cleverness and ruthless exploitation has had its day.

Man knows now that in those days of swagger and gloating, he was a Humpty-Dumpty whose fall meant his end.

But a new sense of self-confidence must grip individuals if they are to prove sufficient for these times. And that sense of inner power comes only to the persons who are closely associated with the Best in life. You cannot live like an angel if all of your associations encourage the brutish instincts of your life to exert themselves. When the Disciples were with Jesus, they felt able to face any hardship, overcome any temptation, and make any sacrifice. When they lost contact with him, they faltered and failed. The prerequisite for the inner power of self-confidence is not the environment factor of things. It does not depend on what a man possesses but on the spiritual fellowship which, regardless of his environment a man can have with God. That makes a man free and gives him power. Material resources do not bring to a man nor to a nation an abiding sense of mastery. At best, they serve only to hide from the world that man's constant sense of uncertainty and insecurity. Paul knew the secret of that confidence and the assurance of achievement to be in the fellowship with the One who said, "Without me ye can do nothing." So when



BISHOP FRED P. CORSON

gigantic demands were made upon his character, he faced them confidently. He had discovered an unfailing source of power. He knew that he could do all things through Christ who strengthened him.

We all need to spend more time in the company of the Best, in the fellowship of good people, in the presence of our purest thoughts, in the inspiration of our highest moments. Napoleon misjudged men because he lived too much of his life in the presence of the worst. It was logical for him to believe that every man had his price, and to fail utterly to understand why Lafayette preferred exile to high position at Napoleon's price. Yet when the hour came for France to rid itself of Napoleon's curse, it was the man Lafayette who had never parted company with his ideals who was called back to sign the order of exile.

The people who have changed their own lives for the better, and who have influenced the world for good have permitted their deepest convictions to lay hold upon them. Too often we carry these convictions along as opinions which have no moral compulsion, and which therefore never get a chance at the controls of our conduct.

Martin Luther gave the convictions of his deepest insight a chance, and no power on earth could stop him because he could not do otherwise.

William Booth, the founder of the Salvation Army, performed the miracle of the feeding of the five thousand time after time for the needy people of England because he lived constantly in the presence of the compassionate Christ.

Our generations will be called upon to heal the broken-hearted, to set at liberty those that

are bruised, and to bring deliverance to the captives. How can any one of us be equal to those demands unless the spirit of the Lord is upon us.

These high moments of communion with God, of ennobling thoughts, and of fellowship with high-minded people never deceive any person with a false sense of strength or security underwritten by the tinsel of life. On the contrary, they do bring to us a deep sense of our need for guidance and strength beyond ourselves. The first reaction which Moses had in the presence of the burning bush with its challenge to save a nation was a sense of his own unworthiness. The crowds on that first Palm Sunday could not comprehend the full meaning of Jesus as he passed by, though they felt for a brief time their oneness with Him. But they did know how desperate their plight was, and they did shout "Hosanna" which means, "Lord Help Us."

You can always test the validity of your high moments by whether or not they bring to you a sense of your need of God. In this respect the experiences of the war have proved to be for many the Burning Bush which this generation of youth has been groping to find, for it has brought to them a feeling that life and the world are too big for them to handle alone. They see, what an older generation failed to sense, that when "We in our own strength confide our striving will be losing." So they reach out to find God's hand.

And the future always awaits what the present does with its high moments. Had Moses turned aside from God's call, the Israelites would have lived on in slavery. Had Jesus shrunk from the Cross, goodness and its reality for every man would have been struck a mortal blow. Had Lincoln dipped his pen in gall, we would not have had his golden words of counsel, "With malice toward none and with charity for all," and we would have been much more helpless than we are now in our efforts to make this world a brotherhood.

If we seek any proof of the current validity of this principle, we need only to go back a few years when two strong men were commanding world figures. One of these men was Woodrow Wilson who, championing the cause of a weaker nation, laid down the principle that "No civilization can be saved materially unless it is redeemed spiritually." The other man was Kaiser Wilhelm, who commented on Wilson's statement by saying, "Morality is all right, but what about dividends." One had moved in his thinking upward to the best, and the other, in his thinking, had moved downward to the worst. But the people seemed to think that the Worst was practical and the Best was idealistic. And they followed the Worst first to a world war and then to a global war until once again the words of the Best are being heard in the councils of the mighty.

God has spoken, by the voice of his prophets, through the earthquake, wind, and fire of cataclysmic human events, and the still, small voice in countless anxious hearts.

Our hope now is in man, every man, and the fate of the future hangs upon the response which every individual will make. The question is what you and not what the other fellow will do. Will you take the High road to the Best or will you choose the Low road to the Worst?

There is an apocryphal story of a conversation which Gabriel is supposed to have had with Jesus after his resurrection when Gabriel expressed regret that Jesus was cut down in the midst of His work on earth and had to leave it unfinished. "But," replied Jesus, "I have left a faithful band of followers behind to complete my work." Then said Gabriel, "Suppose they fail you?" And it is reported that Jesus hung his head because He had no plan for world redemption beyond that.

"See then that thou depart not from the faith that God sweareth to do a great work through you."

Any man can make a good bluff by looking wise and keeping his mouth closed.—Ex.



Religion and Life in the Countryside

By
Aaron H. Rapking

I am in my son's car, beside the road between Clarksburg and Buckhammon. In the woods nearby the birds are singing. The rustle of the leaves, the light gray clouds, moving across the bright blue sky make me want to get a little closer to Him who included me in the plan of creation of birds, rustling of leaves, flowers, hills and valleys, mountains and plains, and all the marvels and beauty in nature, spread out before me so lavishly on this beautiful June day.

It has been my privilege to share in a young people's assembly, being held at West Virginia Wesleyan this week-end. "The Church Faces the Transition Period" was the theme. My particular responsibility was to share four one-hour periods thinking with a group of fifty young people about "Religion in Personal and Social Living." It was a most encouraging experience to find such a keen interest on the part of the group in getting a clearer picture of their relationship to their Creator, to others, and to the universe of which we are all such a significant unit.

It surely does mean a lot to have a faith during these critical days that helps us see the sun shining beyond the clouds.

We are indeed face to face with a tragic world picture. Somehow I cannot get enthusiastic about this program to murder people on a wholesale scale. I firmly believe there is a better way for us to live as members of God's great family.

It grieves me especially that there are those in places of authority, and others who manipulate the use of our natural resources on a large scale who are selfish and greedy enough to make money and seek power regardless of who suffers or the burdens the unborn generations will have to bear.

According to a recent associated press report released from Washington some leaders representing vested interests and some representing our military set-up are "winning and dining" while they decide on what to do with billions invested in property in promoting our war program.

Certainly, if ever there was a time when we needed clear thinking it is today. This is not time for minds stupefied by liquor to make important decisions when the future destiny of our nation is at stake. Some day there may be clearance of the allegation that one of the main reasons why the attack on Pearl Harbor was so successful was due to the fact that some of the leaders who were supposed to be guarding our liberty were too drunk to do their duty.

These indeed are critical days during which it is our opportunity and responsibility to live. But how much darker the outlook for the future would be if we could not believe that no group of leaders or nations can dethrone God. They may, and no doubt greatly, delay the coming of the Kingdom; but

These Are Debtless Conferences

By GEORGE F. SUTHERLAND, Treasurer
BOARD OF MISSIONS AND CHURCH EXTENSION
Board of Missions and Church Extension

The Christian Advocate has been listing, and very properly so, a number of districts in the Church which are entirely free from property indebtedness. The list is growing and the record is one concerning which we can all be proud.

It might be interesting to indulge in a listing of entire conferences that are free from property debts.

Some ten or twelve years ago the Board of Foreign Missions of the former Methodist Episcopal Church adopted the slogan "A Debtless Mission Field." The Board worked consistently to accomplish that end during the intervening years.

When unification came, much progress had been made. The Board of Missions of the Methodist Episcopal Church, South, and the Board of Missions of the Methodist Protestant Church came into the union without indebtedness on their mission properties. What is the situation today?

In China there are eleven annual conferences, nine of which are free from debt.

There are in Africa six annual conferences, two of which are free from debt.

There are in Latin America six annual conferences, and two are free from debt.

In Southeastern Asia there are four annual conferences—Malaya, Sumatra and two in the Philippine Islands. Malaya is the only one of the four that has any property debt, and it has a considerable fund secured from the sale of the Publishing House property in Singapore, half of the annual income of which is used for the payment of church debts and for assistance in the erection of new churches.

In these four great sections of Methodist overseas work there are twenty-seven conferences. Sixteen are free of debt; eleven have debts. The debts of all these eleven conferences, except Malaya, are carried by the Loan Funds of the Board of Missions and Church Extension. They are small and are being amortized annually. The largest is \$12,500—a loan recently made to Cuba to buy a site for a new student church. Other loans are much smaller, ranging down to \$975.

In Europe and North Africa there are thirteen annual conferences. Some of them, we do not know how many, are free from debt while

ultimately righteousness and justice will prevail. All who, as co-workers with God, help achieve this goal will achieve eternal life, while those who go against the grain of the universe are preparing themselves for hell.

As a group we were quite conscious of the presence of God, as we tried to get a clearer picture of God's will for us as we go about our tasks day by day. Sharing the four hours with this group of young people seemed like drinking at the "fountain of youth" as we set our faces like flint toward achieving the purpose for which we were born. We face the future with new hopes, higher expectations and greater determination to do our best to help establish the reign of God in all of life in all the world.

some have rather large property obligations, financed on the basis of long-term amortization payments which are very common in practically all sections of Europe. Before the war, those debts, with two or three outstanding exceptions, were on a self-liquidating basis. The outstanding exceptions are places where the Division of Foreign Missions of the Board has obligations to help meet the indebtedness when it is able to do so. These are not debts of the Division. They are carried locally, as are debts on local churches or institutions in this country, but the Division has committed itself to help when opportunity arises.

In Southern Asia (India and Burma) there are eleven annual conferences. Four are entirely free from debt. Three have debts of less than \$4,000 each, which are being liquidated by annual payments. One has a debt of approximately \$28,000 which will be more than liquidated upon the sale of a property now on the market. This leaves three conferences with debts of considerable size. The authorities on the field and the officers of the Division are in constant correspondence regarding plans that will be adequate to eliminate the debts of the other remaining conferences in India.

The Burma situation is one of the most difficult faced by the Division. The debts are heavy and some of the property has been destroyed. Nothing can be done about the Burma situation until after the war.

Concerning the remaining India debt it is interesting to note that there are debts on only six churches and two parsonages. Of these eight debts five are being handled in India by annual payments as indicated above. This leaves only three church debts in India, two of approximately \$16,000 and one of \$23,000, which will require some help from America for their liquidation.

This is a rather prosaic listing of annual conferences outside the United States in relation to indebtedness, but is it not extremely significant? Excluding Europe, where many conferences are not strictly missionary in character, and where the Board does not have complete information concerning debts, there are twenty Conferences entirely free from debt, leaving fifteen with debts, only three of which are burdensome.

One significant point should be noted. The conferences referred to herein are not only free of church and parsonage debt, but of debt on all institutions. In these twenty conferences there is no debt on school, hospital, church or parsonage.

The Methodist Church faces wonderful opportunities in almost every mission field in the days that are ahead. How thankful we are that we can face these opportunities without debt on the Division itself and with so few obligations on the field; is it too much to hope that these remaining debts on the mission field, as well as the remaining debts at home, can be completely wiped out during the present quadrennium?

"REBUILDING WITH CHRIST—THE HOPE OF THE WORLD"

"Rebuilding with Christ—The Hope of the World" is this year's theme for Men and Missions Sunday, to be observed November 12 in more than 50,000 churches in the United States and Canada, and by services to be held by the chaplains of our armed forces around the world.

The definite enlistment of laymen will be undertaken in many churches this year by identifying them not with a membership organization, but with an informal fellowship known as "Allies of Christ in His World Mission."

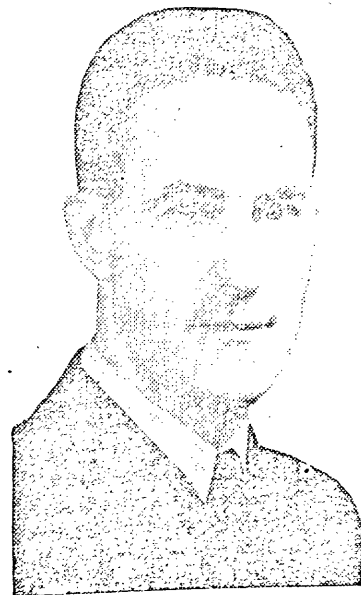
The Speaker's Manual for Men and Missions Sunday is now being printed, and a copy will be mailed to any person upon receipt of postage, by either the Laymen's Missionary Movement or the various Home or Foreign Missionary Boards.

Among the outstanding contributors to this year's Manual are Admiral C. W. Nimitz, Major General F. Gilbreath, Dr. E. Stanley Jones, Bishop H. St. George Tucker, Governor Ellis Arnall of Georgia, and other well-known clergy and laymen of the various cooperating communions or denominations.

LOVE OF MAN

There is no true following of Christ that does not issue in love of man. The exploiting of men for purposes of your own gain and honor whether they be inferior races or classes; the using of men for your own convenience and advantage, without any care for them, is utterly contrary to the spirit of Christ; and there is nothing more abhorrent in his sight than the neglect of human need and the oppression of human weakness.—Ex.

A QUALIFIED AND EXPERIENCED LEGISLATOR WHO REPRESENTS ALL THE PEOPLE.



JOHN L.
SULLIVAN
for Re-Election
REPRESENTATIVE
(Position 7)
August 8th

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

AUGUST DEVOTIONAL THOUGHT

"Deep in Comradeship"

(a) A Divine Comradeship—Read Luke 10:38-42.

Comradeship with Jesus has immortalized Mary and Martha and their home in Bethany. Perhaps no one knew better than Mary, who loved to sit at His feet, the joy of His comradeship. It has been said of Mary, "She hath chosen that good part." By that good part we mean Comradeship with Him. We can well imagine this setting of Divine comradeship, Mary and Jesus. His voice called her away from the clamor and strife of life, into the quietness of fellowship and silence. That

Silence of friendship, telling more than words;

Silence of heart, close-knit to heart;

Silence of joys too wonderful for words;

Silence of sorrows, when thou drawest near;

Silence of soul, wherein we come to Thee,

And find ourselves in Thine Immensity.

Because of this wonderful experience the heart of Mary was bound to that of her Master. From this day forth the Master became a living and vital reality to her.

(b) A Human Comradeship—Read Ruth 1:16 and 17.

Ruth and Naomi typify a beautiful human comradeship. Nowhere in literature do we find a more beautiful confession of love and loyalty than that made by Ruth when she gave this vow of friendship. There is an inner circle of our friends and intimates, with whom we have a special affinity. They would feel almost insulted if we spoke about giving them trouble, or if we hesitated to accept the help which their hearts prompt them to offer. From them we can take upon occasion, what we could not bring ourselves to accept from anyone else. Such friends are a rare possession. Let us see to it that we value them. For we may damage our friendships in life. We hurt our friendships by being exacting. We make selfish demands upon them, we expect too much from them, we can even be too independent. "Fine, true friendships are possible whenever and wherever there are fine and true men or women." "It is only the greathearted who can be true friends; the mean and the cowardly never know what true friendship means."

(c) A Comradeship, Human and Divine.

There are those who will never know of the divine comradeship of Jesus unless the message is carried to them through His Comrades of today. We are helping to make this possible when we cooperate in our work in all our missionary fields. We are placing our hands into the hands of our missionaries and by so doing, are giving them the strength to carry on. Comradeship, Human and Divine becomes united for the purpose of building a better world. Let us face our task today.

FOR THIS I PRAY

*I want a soul so full of joy—
Life's withering storms cannot destroy
I want a heart that's true and kind
Searching the good in man to find.*

*I want a hand that reaches down
To those who've fallen to the ground.
I want a soothing word to say
To those who fall beside the way.*

*But most I want the soul of joy
Life's withering storms cannot destroy.*

—Mrs. M. L. Lemley.

SECOND QUARTER SUPPLIES REPORT MRS. J. B. RANDOLPH, Conference Secretary

National Institutions	Value of Sup.	Cash	Total
Epworth School for Girls	\$23.54	0.00	\$23.54
McDonnell School	5.00	0.00	5.00
Scarritt	0.00	2.00	2.00
National Total	\$28.54	\$ 2.00	\$ 30.54
Conference Institutions			
Christian Literature	\$ 0.00	\$ 29.65	\$ 29.65
Home Missions	0.00	16.00	16.00
Accordian to Virginia Echols	0.00	17.00	17.00
Rural Worker Dora Hoover	1.60	3.50	5.10
District Parsonage	0.00	5.00	5.00
Conference Total	\$ 1.60	\$71.15	\$72.75
Foreign Missions			
China	\$ 0.00	\$546.75	\$546.75
Africa	0.00	180.50	180.50
India	0.00	14.00	14.00
Chinese Children	0.00	3.50	3.50
Foreign Total	\$ 0.00	\$744.75	\$744.75
Ministerial Supplies	\$ 5.90	\$ 4.00	\$ 9.90
Grand Total Home, Foreign & Ministerial	\$35.14	\$821.90	\$857.04

Dear Co-Workers in God's Service:

The second quarter shows another good total, but still numbers report nothing done in Supplies. Why not plan now to accept your assignment for third quarter and report on time, so that it can go on the records?

Remember supplies are always "second mile" giving and do not count on pledge.

Our third quarter assignment will be our Home and Conference Institutions and our rural workers.

May God bless you in your giving.

Mrs. J. B. Randolph,

Conference Secretary of Supplies for North Arkansas Conference.

MME. CHIANG EXPRESSES APPRECIATION FOR CHURCH HONOR

MASSENA, N. Y. (RNS)—China's Madame Chiang Kai-Shek has written a letter of appreciation to the Rev. Norman B. Godfrey, rector of St. John's Episcopal Church here, on being chosen as one of the world figures portrayed in the church's new stained glass window.

"I deeply appreciate the compliment that your church has paid me in installing the stained glass window in my honor," she wrote. "The fact that it is composed of French, Belgian, and English glass of the 13th Century, is installed in an American church, and that a Chinese woman has been chosen as the living representation is symbolic of the international unity that, we hope, will help so much to lay a firm foundation for the fairer and juster social order which will arise from the ashes of war."

The window, depicting racial representatives in the history of Christianity, shows Madame Chiang in Chinese costume amid flowers of her native land, and holding a scroll which bears the inscription,

SAFETY OF SOUL

Have you ever noticed how the world seeks for the things which God gives his children? One of them is safety. In these days of distress the world longs for safety and security. We hear much of social security, of nations maintaining armaments for the sake of making their position among other nations more secure. But there is one great defect in all these endeavors; they depend too much upon outside circumstances.

The security that God gives is different. It is an inner thing and is thus independent of outward happenings. God never promises his children complete freedom from tribulation while they are in the world, but he does promise them absolute safety of soul. Yes, even though the enemy may kill the bodies of the believers, "they shall be safe."—Presbyterian.

"We must try to forgive." The phrase was taken from her speech at Madison Square Garden in March, 1943.

Valentine D'Ogries of New Hope, Pa., designed the window.

LITTLE ROCK CONFERENCE SEMINARS

The Little Rock Conference had perhaps one of the largest representations at the School of Missions held July 5th-13 on Mt. Sequoyah. Twenty-five women registered for credit classes, and others attended class sessions. Courses on The Church and Southeast Asia, The American Indian, Christians and the New World Order and The Christian Faith and the Christian were taken by the women who attended.

Mrs. A. R. McKinney, Conference president called a meeting of members present of the Executive Board and plans were made for the Educational Seminars to be held this year in all seven districts.

Mrs. H. Wade King, Jurisdictional Secretary of Organization and Promotion and Mrs. Tom McLean, Conference Chairman of Spiritual Life Groups attended the Spiritual Life Retreat held during the week end following the School of Missions.

The following dates were set for the Seminars:

Camden District, Sept. 19th

Texarkana District, Sept 20th

Prescott District, Sept 21

Arkadelphia District, Sept 22nd

Little Rock District, Sept 25th

Pine Bluff District, Sept 26th

Monticello District, Sept 27th

Mrs. T. S. Lovett, Conference Secretary of Missionary Education, announces that plans for the day's program of work and study will be sent to each society in the Conference in late August. Also the Conference Study Committee, composed of the Conference Secretaries of Missionary Education; Christian Social Relations; Local Church Activities and Chairmen of Spiritual Life Groups, are planning a program of study and action for the whole year's work in the local society. Further plans as to time and place for the Seminars will be given later through the Arkansas Methodist and the Newscope. Little Rock Conference was the only Conference in the entire Jurisdiction that had a 100% district in Study and Action last year. Let's make it at least three districts this year. —Mrs. T. S. Lovett.

During the first eleven months of its existence, Union Service Men's Lounge, at 229 West 48th Street, New York City, a cooperative project with hostesses from twenty-three Metropolitan Methodist churches, entertained 89,306 soldiers, sailors and marines. Located in the heart of the Times Square area, the center offers a reception lounge, reading and writing room, game nook, radio, juke box and snack bar. Mrs. Francis J. McConnell is honorary chairman and Raymond E. North is vice-chairman. Prominent vaudeville, stage, screen and radio artists appeared at the Lounge's first birthday party. Boys from all 48 states, England, Canada, Free France, New Zealand, Russia, Norway, Australia, India, South Africa and Brazil, have registered.

No man can ever be happy until he has learned to enjoy what he has and not worry over what he does not have.—Earl Riney.

REVIVAL AT CLOVER BEND CHURCH

We can have a spiritual revival during war times although this has been a doubt in the minds of many people.

We, the people, of Clover Bend Community feel that God has been in our midst.

Wednesday, July 26, was the last of a series of worship services which began July 16 at the Clover Bend Methodist Church under the direction of Rev. Harold H. Spence of Marmaduke and the pastor, Rev. C. L. Martin. During this time we had twenty-two conversions and twenty-three additions to the church.

Each evening at 8:30 throughout the revival the children, young people and adults met in separate groups for a thirty-minute worship period before the regular service. The children met to sing, pray and hear Bible stories under the leadership of Miss Jean Arnold. They had an average attendance of twenty-three.

The young people met under the direction of Rev. Harold Spence and Miss Eugenia Wilson with an average attendance of twenty-five.

We feel that we were greatly blessed by having Brother Spence conduct our revival. Everyone greatly enjoyed the fellowship with him, and we feel that his success in leading many to Christ is only the light of Christ gleaming through his everyday life.

We pray God's richest blessing upon him as he leaves us, and goes elsewhere to spread the gospel.

For our pastor, Rev. C. L. Martin, our prayers of thankfulness are also being offered. We feel that God is ever present in his life and we feel that he has had a great influence in the lives of many during his short ministry here.—Eugenia Wilson and Jean Arnold.

MAKING A MAN

"As long as we have bad homes," says one, "you can have half the male population turned into policemen, and turn the churches into jails; but it won't prevent crime."

Homes make men. Yet the ordinary parent considers the making of a man so indifferent a task, that like the traditional Topsy, the child "just grows." And a little fellow left to his own devices is more likely to go wrong.

In thousands of cases, the Sunday school is given no opportunity to contact the man-in-the-making. No Christian influence is brought to bear upon his childish soul. Meanwhile, as the months and years slip by, the plastic character of youth is being hardened in the mold of evil.

When will intelligent parents who call themselves Christians awake to the fact that now is the time to save their children? Never again will the little folks be so pliable, so tenderhearted, so susceptible to the claims of the gospel as they are today.

The choice which a youth makes during his teens—or earlier—stands a more than equal chance of being his choice for a life-time. Then, fathers, mothers, teachers, in the name of Christ, leave no means untried to bring the children into the Kingdom while it is called today.—Voice of Duty.

When two men quarrel, he who is first silent is the better man.—Talmud.

GOODWILL'S POST-WAR PROGRAM MUST START NOW

By Oliver A. Friedman, Superintendent Department of Goodwill Industries

The post-war program of Goodwill Industries development must begin now. Immediate preparation must be made to serve thousands of disabled persons now being discharged from military service who will not be able to go directly to regular industry, the thousands of disabled persons now in industry who will be unemployed during contract cancellation and the reconversion period and for the thousands of other seriously disabled persons who will find their only opportunities for self help in sheltered workshops such as Goodwill Industries.

Plans for the rehabilitation of such persons are well underway among public and private agencies, according to recent statements on rehabilitation made at the National Conference on Rehabilitation conducted by the American Physiotherapy Association and at the National Conference of Social Work.

Statements from persons in authority in such agencies suggest that government agencies intend to use and encourage the extension of all qualified private agencies in the field of rehabilitation. This means that Goodwill Industries will have larger responsibilities than ever before, for it constitutes the largest single national group of agencies providing sheltered employment for the disabled in the United States.

Inquiry has been made from time to time as to the size of the problem in rehabilitation of the disabled and whether the government would not take over this responsibility. In answer to the first part of this inquiry that the National Institute of Health estimates there are 133,000 totally blind persons and upwards of 425,000 persons blind in one eye in the United States. Approximately 65,000 are totally deaf, 60,000 are mutes; and 1,547,000 are classified as hard of hearing. Some 3,700,000 suffer a cardiac condition 680,000 have tuberculosis; and 2,500,000 are afflicted with orthopedic handicaps. This does not include the thousands of persons with other disabling diseases such as epilepsy, arthritis and others. Not all of these disabled persons will need services of Sheltered Workshops but it is estimated that between 1,500,000 and 2,000,000 persons are so handicapped as to make employment in regular industry difficult if not impossible.

Concerning the recent inquiry as to whether the government will assume full responsibility for serving the disabled, I quote the following from a statement by Michael J. Shortley, Director, Office of Vocational Rehabilitation of the Federal Security Agency. This office has the largest responsibility of any agency in government for the rehabilitation of the disabled. Mr. Shortley says: "The policy of using existing public and private facilities and of utilizing all resources of service has been adopted, rather than creating new facilities or attempting to equip our agency for the total job of rehabilitation."

"The program establishes no special works projects. Instead, training is obtained from public and private schools from vocational training courses and from service

PLEADS FOR ATTENTION TO YOUTH

"Millions of our youth today lack those things which are essential to any normal, moral human," comments Mildred Nicholls Randall, of Portland, Maine, executive of the United Christian Youth Movement. "They need creative play, something to love, something in which to believe, and purposeful work."

"In this country last year as I traveled through the middle west, the story was repeated again and again by the church youth groups I met: 'There's no place for us to have a good time and a get together except on the street corner or in the taverns. All our recreation centers are now U.S.O.'s and you must either wear a uniform or be with one to get in there.' If our church groups fail to recognize this need of youth, and fail to co-operate with the other community agencies to see that this need is met, we cannot hope for the wave of delinquency to abate soon."

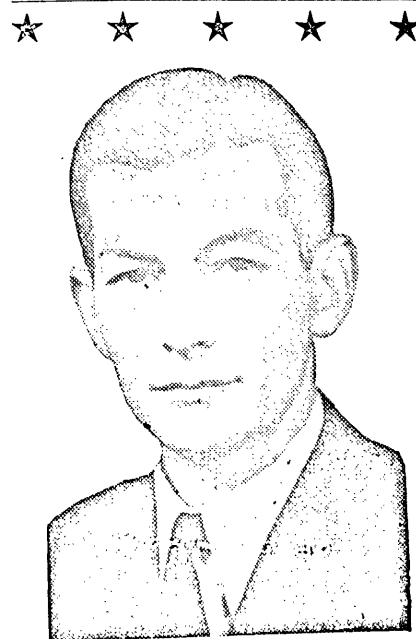
"The souls of thousands of young people today are desperately sick. If the church does not find ways to reach them now because it has fewer ministers and helpers, it is like the hospital that closes because its nurses and doctors refuse to be overworked. We youth of the church must find ways now to reach the youth outside the church if we would help our delinquent generation. We must work for interracial love, for interfaith understanding, and for solving the great problems of our disrupted populations."

FAMILY MORALE

A vivid graph in the International Journal of Religious Education shows the course of the morale of those whom the soldier or sailor leaves behind. It drops rapidly from the time of his first letter and through his furloughs to the time of the last furlough before going overseas. Then it takes a tremendous fall, to rise slowly as they hear from him, and receive souvenirs. From then, depending upon what happens to him it may remain stationary until the end of the war, or, if he is a casualty, of course, the morale of his family suffers greatly. The point of the graph, of course, is to illustrate when and how the church can best assist the family. At the times of lowest morale, of course, the church and the pastor should be at hand with comfort or consolation. The church therefore, has an unparalleled opportunity to reach and win, or retain, if already won, the families of our men in service, as well as themselves. A man who knows that the church always stood by his family in their time of need, will have an additional debt of gratitude to his church.—Selected.

training on the job. . . . No 'made work' is set up for placements. Employment is secured in private business and in government on the customary business basis. . . . Programs for the disabled who must be employed under sheltered conditions are another service we can share jointly."

A careful consideration of our blessings will lead to the confession that, regardless of all we can do, they come through means that God supplies.—Hinds.



RE-ELECT
FORREST ROZZELL
Pulaski County
REPRESENTATIVE
Position No. 1

Takes Honest and Positive Stand!

FORREST ROZZELL has always taken an intelligent and firm stand on issues which concern the rights of his constituency. His major stand has been in the interests of better education for your sons and daughters.

Offers Dependable Record of Service

FORREST ROZZELL'S record shows that he has given attention and astute consideration to every issue of importance to the people of Pulaski County. His record shows that he did not hesitate to vote his honest convictions.

Champions People's Rights At All Times

FORREST ROZZELL'S previous terms of office have been concentrated upon improving the lot of Arkansas' woefully underpaid teachers. He did this, believing that the best service he could render was to improve the concepts and the Christian education of your boys and girls. When re-elected, he will continue this sound program.

RE-ELECT
FORREST ROZZELL
Pulaski County
Representative.
Position No. 1

Relocation Church Serves Church

By EVERETT W. THOMPSON
Pastor at Minidoka Relocation Center, near Hunt, Idaho

Our church life among Japanese and Japanese Americans in the Minidoka Relocation Center has reached a new maturity. A year and a half ago when camp life was beginning, we had an average attendance in our English-speaking congregations of about 350 young people. Since then more than 1,000 of our church young people have gone into the army, to college, or to jobs in all parts of the country. Yet during recent months we have had a continuous attendance of about 400 each Sunday morning. Obviously most of these young people are not attending church at all a year or so ago. They are candidates for the Christian life—experimenting, asking . . .

Since April a new exodus which reached its peak in July, has been under way. For the first time not only individuals but whole families, including parents who may not speak English too well, are going out to find new homes. Some go to farms, some to jobs in big cities, some are going to join their children in distant places.

Our boys are now eligible for call to the army like other Americans. Many have returned from college to answer the call, and we have sent out a number of large contingents. Others will leave throughout the summer. All our boys who volunteered a year ago are now fighting in Italy or Burma or New Guinea. High school graduates, the girls at least, will go to college or to new jobs elsewhere. All this will considerably reduce our camp population and our normal church attendance. But I for one fully expect that by fall another of our eight remaining Relocation Centers will close and enough people will be sent here to fill our camp once more.

Easter saw a good number of accession to the church, representing the maturing of Christian convictions and loyalties. Since Palm Sunday we have had several services of infant baptism, marking the beginning of a cradle roll of about 100 and a new and more vital relationship between these homes and the church.

Vacation school in June for all ages from kindergarten through high school enrolled about 400 children and young people. During the summer about 100 young people will attend summer institutes of four denominations in the mountains of central Idaho. These should be the leaders of our young people's church next fall. With special army permission we have sent two delegates back to the Pacific Coast for a YM-YW summer camp. Beyond the rich inspiration which they bring to all young people, these camps will break the isolation of the Relocation Center. For a week racial lines will be forgotten and our young people will mingle in happy comradeship with other Americans as they did in pre-war days. You have to live in a Relocation Center a while to realize how like a release from prison such an experience is.

Another big event of the summer was the arrival of ten college young people, five from the northwest, five from the middle west, to spend six weeks in Hunt as a volunteer service team to help man our Sun-

day schools, vacation church schools, camping trips, and constitute deputations to neighboring farm labor camps. They serve our community in cooperation with the public schools through recreational and handicraft leadership. By a government ruling, they may not live in the Center, and we are setting up a trailer camp for them near a farm house two miles outside. Not only their splendid service, but their very presence, cutting across the sharp racial lines drawn by the evacuation are a big inspiration.

Miss May Abe, formerly of Portland, has been attending Nebraska Wesleyan this year. Her father is a Buddhist her mother is a Christian and a Methodist. May will be one of our devoted workers in Vacation School and in other phases of Christian work this summer and will return to college in the fall.

Rev. Tsutomu Fukuyama, young Baptist pastor here and a close co-worker, recently returned from a flying visit to our young people who have found new homes in the three regions of Salt Lake City, Spokane, Washington, and Boise, Idaho. He was able to encourage them to attend the various churches in their new communities. They have been rebuffed so often that many are timid about joining Caucasian groups—even in the churches, where we know they will find their best friends.

Rev. T. J. Machida, who was our Methodist pastor here, is now in Washington, D. C., doing translation work for the government. His family is still in camp, but they hope to join him this summer.

Mr. and Mrs. Bunta Hara (he is the retired manager of a steam laundry in Seattle) have just returned from a visit to their two married sons, one a research pharmacist in Chicago, one an accountant in Madison, Wisconsin. The parents have been fearful about the public's attitude toward Japanese Americans but now are eager to leave camp permanently and will move to Madison this summer.

Three of our theological students are visiting their homes in Hunt just now. One is in school in Texas, one in Idaho, and one in Kansas. We are hoping that the Presbyterian young man will be allowed to stay in camp to help with our church program this summer.

One of our Sunday school teachers has been offered a scholarship in Abbot Academy in Andover, Mass. Her father is the owner of a steam laundry business in Alaska; but that was disrupted by the war. He expects to go east with her and find work in Boston.

The other night I was explaining the meaning of a Christian home to a young mother of Buddhist background but having concern about Christian living. After a while a visiting high school girl with a similar outlook joined the conversation. I urged her to go to college instead of just commercial school, telling her of the financial help our churches are offering Niasei students. She turned the conversation to the Christian faith, quoting from the Bible and *The Robe* and asking penetrating questions. She is an honor student and will be a strong Christian, I am sure.

WESTERN JURISDICTIONAL CONFERENCE

Paralleling Calvin Coolidge's famous remark: "I do not choose to run" the Western Jurisdiction, meeting at First Church, Salt Lake City, July 12-14, stated emphatically, then twice reiterated that it did not choose to elect. Granted the privilege of choosing a fourth bishop to aid in the administration of Alaska, Hawaii and the ten states that compose the jurisdiction, the inability to find a generally acceptable plan of carving up this vast region into four episcopal areas blocked the normal desire of Methodists to elect bishops.

The matter will be given study by a newly constituted jurisdictional council and new proposals will be presented in 1948. The jurisdiction's three bishops were reassigned to the areas they have been serving: Bishop James C. Baker to Los Angeles, Bishop Wilbur E. Hamaker to Denver, and Bishop Bruce R. Baxter to Portland, Ore.

Indicting the Church for having been "more cautious than courageous" and refusing to adapt itself to crucial changing situations, Bishop Baker stirred the conference with an episcopal address that was both inspiring and analytical. Religion that makes no differences in social, economic and political life Bishop Baker called "a pious irrelevancy." "The Church must be lifted out of self-conscious anxiety about herself and her organization by the pursuit of her redemptive tasks" he said. The address presented a survey of social, population and industrial trends as they are likely to affect religious work in the western states, Hawaii and Alaska, and pointed to probabilities of both urban expansion that will require the finest Christian statesmanship.

A report calling upon the government to release its restrictions upon the free movement of loyal Japanese, including their right to return to the Pacific coast, was presented by Dr. Albert E. Day of Pasadena, chairman of the committee on State of The Church. Its provisions were all unanimously adopted, including a call for Methodists to welcome Japanese evacuees to their communities, schools, churches and homes, to write to the Secretary of War offering to provide work and shelter for them and to aid them in securing their fullest protection under American law. The abridgment of the rights of political, racial or economic groups, the report branded as being destructive of essential democracy and Christian relations. "To continue to delay justice due this minority of American citizens and loyal aliens is contrary to every prin-

McGEHEE REVIVAL

We have just closed a successful revival in the McGehee church under the leadership of Rev. K. L. Spore and Rev. M. W. Miller. Brother Spore's preaching was of the highest order and made a large contribution to the spiritual life of the church. His messages were always of a constructive nature, both informing and inspiring. Brother Miller won a large place in the hearts of the people. As a result of the public services and the visitation campaign carried on in connection with them fifteen members were added to the church. The deposit of sound Christian doctrines left in the minds and hearts of the people by the timely and eloquent messages will certainly bear other fruit in weeks and months to come.

Other achievements of this fine congregation during the year are the addition of a new department room and an adult class room to the educational equipment. We are now ready to begin the repair and redecoration of the sanctuary and expect to complete it during the month of August.

A successful training school and vacation Bible school have been held.—R. A. Teeter, pastor.

cial of fairness, and in direct opposition to the basic rights guaranteed by the Constitution" the report read.

Three visiting bishops participated in the program. Bishop Alexander P. Shaw of Baltimore represented the Council of Bishops and was the Sunday morning preacher. Bishop William C. Martin of Topeka brought daily afternoon evangelistic messages. Bishop Carleton Lacy of Chungking spoke to a large Saturday evening audience. Other visitors were Mrs. J. D. Bragg who spoke both before the conference and at a women's luncheon, Dr. Ezra Cox and Dr. George E. Morelock.

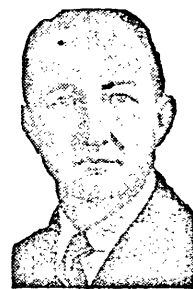
The Jurisdictional Council which was set up, is composed of the three bishops, a woman, minister and youth from each area, and a ministerial and a lay member from each conference. Ernest W. Peterson of Portland, Ore., was elected chairman, Rev. A. C. Caton, Butte, Mont., vice chairman, and J. Wesley Hole, Los Angeles, treasurer. An annual budget of \$5,000 was provided, but it is not contemplated that a Jurisdictional headquarters will be set up. A request was made by the conference however, to the Board of Missions and Church Extension to establish a Western office with a secretary who would assist in the administration of home missionary projects in the Western Jurisdiction.—Methodist Information.

For . . . Associate Justice

"Judge Minor W. Millwee's thorough knowledge of the law, his innate fairness and justice, his sound judgment, his courage and integrity and his high moral standards have been evident in all of his rulings.

It is a pleasure for The Bee to commend Judge Millwee to the Arkansas electorate for Associate Justice to fill the unexpired term of the late Justice Ben E. Carter of Texarkana."

(From Jan. 27 issue of The DeQueen Bee)

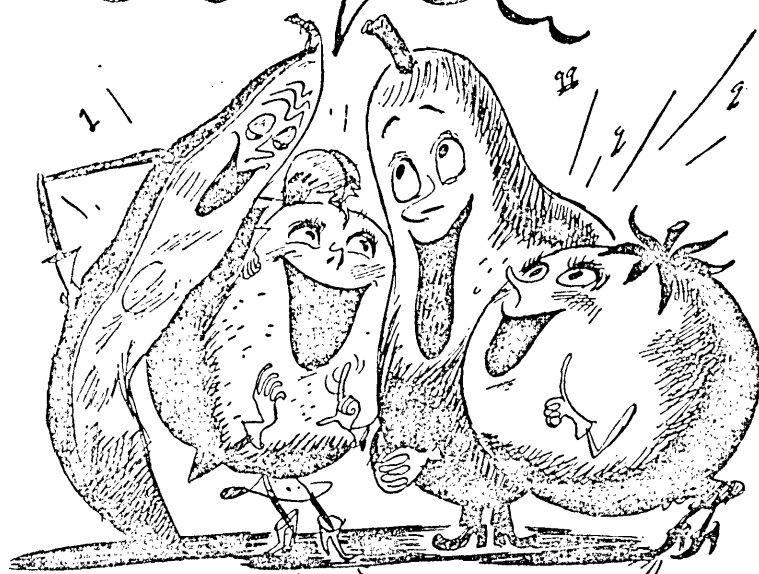


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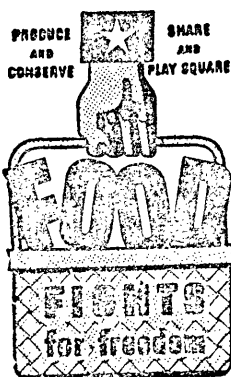
JUDGE MINOR W. MILLWEE

His Record Merits Promotion To This Higher Court Judgeship.

Will you
have us in
December



?

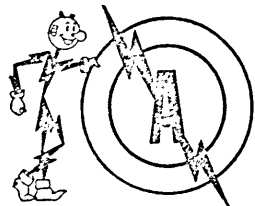


Come next winter, will your family have to go slow on the luscious vegetables and fruits that make war-time meals so appetizing? Not if you can them now, and can them *right*. By modern methods available now, anyone can can . . . deliciously and safely.

Our fighting men, our Allies, the people of the liberated countries—all have a claim on our commercially canned foods—which means that there will be less of this type for us at home. So right now—while fresh grown things are so plentiful—help solve the food problem for your family by canning now, and you help not only yourself but the whole country.

IMPORTANT--

1. Preserve only sound, fresh produce, the excess from your own Victory garden, and produce from local farms and market gardens. Put up a full year's supply for your family—no more. Don't can more than you will use.
2. Use only up-to-date scientific methods. If you don't know how to can, get the information free by writing to your State Department of Agriculture, or to "Home Canning," U. S. Department of Agriculture, Washington 25, D. C. Or follow the methods taught at your local canning center if there is one in your community.
3. Use only proper equipment. If you haven't got it or can't buy it, arrange to share someone else's pressure cooker or water bath canner.



Waste in war is a crime!
Don't waste Electricity
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HELPING BUILD ARKANSAS

THE CHAPLAIN IN THE ARMY

By Chaplain Richard T. Perry

A chaplain is first of all a man of God who is in the army to carry on the work of the church—not his individual denominational church but the Church Universal. He must place God first and his denomination later if he is to render the greater service. The army does not expect a chaplain to go against the laws of his church but it does expect him to be a man of God first. In many ways the chaplain is a civilian minister in army uniform. He is a commissioned officer but carries no commanding authority. His primary function and duty is to afford spiritual ministration, moral counsel and religious guidance to men under military jurisdiction.

To be effective, the chaplain must first of all believe in the Word of God and to "have the patience of Job." Many and varied are the experiences that come to the chaplain. He meets every type of man—men from all walks of life and from all levels of society. His problems are many and unless he believes strongly in God his faith is likely to be shaken. He must be a man of deep moral conviction, honest and sincere. He must live the gospel he preaches because the soldier judges the chaplain more by the way he lives than by the way he preaches—especially if he preaches one thing and acts another. "He is a prophet speaking for God to men and a priest speaking for men to God."

The principal religious duties of the chaplain are conducting public worship, performing religious ceremonies, and pastoral. On an average a chaplain preaches from once to five times every Sunday and holds many week-day services. He also arranges special programs for special occasions. He performs marriages, he baptizes, and conducts funerals. In other words, he is responsible for nearly every type of religious service that can be rendered.

Perhaps the most outstanding performance of the chaplain is his pastoral duties. In this he comes in contact with a much greater number of men than he would merely by holding religious worship on Sunday or some other day during the week. In this type of service the chaplain is out where the men are. He is going through much of what the men are taking. He goes with them on marches, to bivouac, to the rifle range. Wherever the men go and in whatever kind of weather, hot or cold, the chaplain is there. Here he can do a great service.

The chaplain also has the duty of personal counseling. This is one of the greatest and most interesting problems he has to face and deal with. It is in such a service the chaplain often wishes for a deep understanding in every field of knowledge. Men come to the chaplain with all kinds of problems. Some are very serious while others are less serious but in every case important to the man who has the problem. Some of the problems can be solved without much difficulty, whereas others take much time and meditation and thought. The man comes to the chaplain with the expectation of him knowing the answer and in many cases there seems to be no answer. Such cases are heart-breaking. But even in

SOLDIER TELLS OF MISSIONARIES' KINDNESS

A West Virginia soldier, stationed "somewhere in India," has written to the relatives of a missionary family serving in Bareilly, India, in appreciation of the hospitality rendered him and his companions by these Methodist missionaries.

"Four of us soldiers were invited to spend part of our furlough with them at their summer camp at Sat Tal," he writes. "I know that I speak for the other soldiers when I say that the four days spent with them are the happiest days we have spent since we have been in the Army. While there, we met many other missionaries who are doing mission work all over India. . . .

"I do wish it were possible for more of the church people of America to get a first-hand view of the work these people are doing over here. I never quite realized what a wonderful work foreign missions are doing.

"May I again say that we soldiers who are so far from our homes do very much appreciate the kindness and hospitality shown us by the American missionaries. May the churches back home support this wonderful work to the fullest extent."

such cases, the chaplain is often successful in helping the men.

There are many other services rendered by the chaplain such as giving lectures, teaching, and aiding in various other such secular activities. His work is never done. A day seldom comes to an end in that the chaplain does not feel he should have done more. There is much to do. The chaplain is likened "to the shepherd of the Orient. He is the guardian of a sacred trust. There are certain requisites that he must possess—spirituality, intellectuality, personality, sympathy, firmness, courage and humbleness." The opportunity for service is unlimited. He has a fruitful field. His harvest can be great.—Section F, A. A. F. Base, Unit (BTC), Shepard Field, Wichita Falls, Texas.

As a Christian minister, I oppose drink because it opposes me. The work I try to do, it undoes. It is an obstacle to the spread of the gospel; nay it is an enemy that assails the gospel, and whose complete success would drive the gospel from the earth.—Cyrus D. Foss.

TRAIN INDIAN WOMEN AS DOCTORS

On an evening, almost sixty years ago, a teen-age girl, daughter of a famed American missionary family sat alone in the missionary bungalow in Vellore, India. There came a knock at the door. She opened to admit a tall and handsome Brahmin who asked her aid for his child-wife who was in childbirth. "I do not know how to help; but my father will come; he is a doctor," she said. "She had rather die than have a man take care of her!" he exclaimed.

Later that same night a Moham-medan came, and then a high-caste Hindu came with the same plea. Each said their religion forbade their wives to be treated by a man. In the morning there were young Indian girls dead in three homes of Vellore.

That night's experience sent the girl, Ida S. Scudder, to America to study medicine, to return to Vellore as a physician and surgeon, and to found the now world-famed Missionary Medical College for Women in Vellore, Madras Presidency, India.

The College through the years has trained more than three hundred Indian young women as doctors—with the degree of Licensed Medical Practitioner—and sent them into services in every province of India. The present buildings at Vellore were built by church women of eight Protestant denominations in the United States and Canada, and by Indian Christian women, in 1920-23. The Methodist Church is one of the cooperating agencies. It is interdenominational and international, the only such institution for women among a population of 338,000,000 people.

Recently the government has abolished the degree of L.M.P., and all future doctors must earn the degree of Bachelor of Medicine and Bachelor of Surgery. This means that the College will have to raise its educational standards, enlarge its staff, increase its bed equipment, add laboratories, a research department, etc. But, under the continued leadership of Dr. Scudder, its active principal, the Medical College has become an affiliate of the missionary Madras University, cooperates with the Christian Medical Association of India, and already has twenty-five young Indian women studying the enlarged program—all with the

backing of the eight United States and Canadian churches.

Witnessing for Christ is so simple that the humblest disciple may practice it, and yet so difficult that the most learned needs the power of the Holy Spirit to practice it effectively.—Religious Telescope.



The above picture illustrates how
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LITTLE ROCK, ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY



POWER THROUGH SELF-DISCIPLINE

LESSON FOR AUGUST 6, 1944

SCRIPTURE TEXT: Proverbs 1:7 to 10; Jeremiah 35:5 to 10; I Corinthians 9:24 to 27; and I Thessalonians 5:22.

GOLDEN TEXT: "And every man that striveth in the games exerciseth self-control in all things." I Cor. 9:25.

I. Some Bible Directions For Personal Success

The Bible is the best book in print for individual use. It is not just a big pulpit volume of ancient and mysterious writings from which the preacher takes handfuls of seed to broadcast over the congregation. It is the indispensable book in the library of the lawyer, the physician, the teacher, the literary man, the home builder; and the finest vest-pocket companion for the traveling man, the soldier, and all homeless people. Until the development of the art of printing, which is modern, the scriptures were written by hand on scrolls. Then they were so costly that very few people could own a Bible; and the church Bible was locked up, except for public occasions. Now the American Bible Society prints the Bible in a thousand languages and dialects, and in very cheap editions; so that any person in the world, no matter how poor, may have his individual Bible. These Bible rules for personal success and achievement have stood the tests of thousands of years; and are more widely regarded now than ever. There is much in the Bible that will strike one as outmoded and useless today. Such things simply reflect the times and conditions through which the precious truths have come down to us; and assure us that these truths have been tested by the ages, and are reliable.

II. The Foundation of Intellectual Life (Proverbs 1:7-10)

The first truth to be laid in the construction of an intellectual life is that THERE IS A GOD. To miss that truth, or disregard it, is to endanger the whole superstructure. "The fool hath said in his heart, There is no God." If one leaves out the notion of God, he cannot possibly attain an intelligent conception of the universe. It is like ignoring an axiom when we try to solve a mathematical problem; no amount of figuring will bring us out right.

This foundation truth of an intellectual life is to be placed in the child mind by the parents. They are to "train up a child in the way he should go;" that is, they are to start the child right. This first step in truth should be taken in the home, before the child is sent to Sunday School or public school. The parents may not be able to get the great truth into the mind of the child simply by telling him in words, "There is a God." God is a Spirit, and the word "God" may not convey the Spirit to the mind of the child. Grace at the table, family prayer, Bible reading, church attendance, and "practicing the presence of God" in the home will impress the child that there is an invisible One in the home, and in-

spire a reverence for that invisible One. It is difficult to get away from the Spirit of our childhood home. "When he is old, he will not depart from it."

III. Solid Construction (Jer. 35:1-10)

Those Rechabites were funny folks. Jeremiah does not mean to tell us to adopt all their queer ways—live in tents, refuse to cultivate land, and live apart from civilization. Jeremiah did admire their character. They were solidly built. What they believed they BELIEVED. For generations they had stood immovably by their convictions. They were not "carried about by the wind."

It is said that only two per cent of the people think. Most people have no fixed and immovable opinions. That means that we are not sure of our opinions. They may be changed. There are not many who would die for their opinions, because their opinions have not solidified into convictions. The few who think, the few who have convictions, the few of solid character, are the support of society.

The Rechabites did not know everything. They were not dead set on every matter. But they had a few convictions from which they could not be moved. Young people of today need to give attention to solid construction. There is a great lesson in the story Jesus told about the house built on the rock.

IV. The Mastery of Self (I Cor. 9:24-27)

The Corinthians were Greeks. They understood what Paul said about boxing and running; for those were the chief Grecian games. We know how coaches and trainers today condition men for the ring and the track, by taking liquor from them and prescribing their diet. The fellow who is going to enter a race or a boxing match will take himself in hand, and control himself as rigidly as his trainer could. Until one learns to control himself, his trainer cannot do much controlling.

The contestant in the ring or on the track has an aim, a goal, a purpose. That is why he puts all he has into the fight or race. A shining purpose will speed one on to success. It is disastrous for one to be without a worthy aim. So many people are "lost;" that is, they do not know where they are, nor where they are going.

Self-control is a Bible doctrine urged upon us over and over. "Behold, we put bits in the horse's mouth," to make him plow, or to keep him from running away with the cart. We equip the ship with a "helm," to hold it in the path of the sea. So James (3rd chapter) tries to impress us with the importance of controlling our tongues.

PASTORS TOLD POWER OF MOVIES IS BEING WASTED

CHICAGO (RNS)—With attendance at movies "more than twice that of the churches," the power of the screen is being wasted, Professor Fred Eastman of the University of Chicago told the annual Pastors' Institute and Educational Conference here. He asserted that only five per cent of the pictures now being produced can be classed as excellent, while 50 per cent are mediocre, and the remainder "are mostly trash."

Mr. Eastman, a member of Chicago University's department of biography and drama in the Federated Theological Faculty, said that the movie-going public "is getting decent motion pictures now, but the battle for worthwhile entertainment is still being fought."

"Decency," he said, "means only the absence of dirt. A picture can be decent and still be inane, stupid, and worthless. In motion pictures we want something more positive. We want honest pictures about the struggles of our daily lives, pictures that neither misrepresent us to the other peoples of the world, nor misrepresent them to us, and pictures with some touch of greatness, strong in characterization, in imagination, and in humor. Such pictures will have both entertainment quality and educational value."

"He that hath no rule over his own spirit is like a city that is broken down, and without walls." (Prov. 25:28) "He that ruleth his spirit is better than he that taketh a city." (Prov. 16:32)

V. The Avoidance of Proven Evil (I Thess. 5:22)

The evils upon which men and women wreck their lives in this twentieth century are the very ones upon which men and women dashed themselves to pieces thousands of years ago: liquor, gambling, adultery, thievery, etc. The danger signal has been kept standing by all these dangers ever since man came into the world; and every man and woman who has come into the world has been warned by word or by catastrophe. It is strange that people do not learn to avoid the proven evils. People still dare the sins that have damned millions.

Doctors who know the effects of liquor and narcotics, and tell other people to avoid them, get to tampering with them and become incapacitated for further practice of medicine. Gamblers who have seen a thousand gambling wrecks go open-eyed right on to their own doom. In spite of all the lurid chapters on the "eternal triangle," the sickening stories in divorce courts, and the broken homes all over the land, men and women still go on breaking the marriage vows, and pulling down terrible penalties upon their heads.

There is no more common sense passage in all the Bible than "ABSTAIN FROM EVERY FORM OF EVIL"

You must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it. God will waste nothing. There is something in your past—something, if it be only the sin of which you have repented, which, if you put into the Saviour's hands, will be a new life to you.—Phillips Brooks.

RURAL CONVOCATION NOV. 14-16

The annual National Convocation on the church in town and country will be held in Elgin, Illinois, November 14-16, 1944, under the auspices of the Committee on Town and Country of the Home Missions Council and the Federal Council of Churches. Headquarters will be in the First Methodist Church, Elgin. Rural ministers and lay readers from twenty-five denominations and all regions of the country will participate in sixteen commissions which will consider most aspects of the current tasks of the rural church.

The opening address of the Convocation will be delivered by Dr. Henry S. Randolph, of the Board of National Missions, Presbyterian Church in the U.S.A., on "The Church and Rural Life Movement." Plans for the program of general sessions include a general discussion of the question "How can the local church assist young people to become farm owners?" Also scheduled is an address by Dr. H. H. Bennett, Director of the Soil Conservation Service, U. S. Department of Agriculture, on "The Mission of Soil Conservation."

Consideration will be given to the relation of the city church to the country church. There will be a symposium to which ministers' wives and adult lay leaders and young people will contribute. Representatives of all the national farm organizations and of federal and state government agencies have been invited to participate.

Anyone interested in the church in town and country may attend the Convocation. Because of war-time travel and housing conditions, it will be necessary for all persons who plan to attend to write in advance of November 1, 1944 to Benson Y. Landis, Secretary of the Committee on Town and Country Church, 297 Fourth Avenue, New York 10, New York, giving denominational connection and the probable time of arrival. A printed program may also be had without charge on application to the Committee.

GOODWILL ON WHEELS

A "Wheel Chair Service" for needy persons has been developed as a regular feature of the service program of the Jersey City (N. J.) Goodwill Industries of the Methodist Church, according to Superintendent George G. Hollingshead. He explains the development by saying: "Wheel chairs for the sick room are hard to get and expensive. The majority of persons needing wheel chairs require them only for periods of convalescence—a few weeks or months. From time to time such chairs have been donated to the Goodwill Industries, where they have been retained, repaired and made available for persons requiring their use at a service charge of three dollars per month, not as a source of profit, for the charge scarcely covers the cost of keeping the chairs in repair and transportation to and from the sick room." Convalescents appreciate the service which can be expanded as additional chairs are received by the Industries at 574 Jersey Avenue, Jersey City, New Jersey.

The cross is a mystery until we learn to carry it.—Claude U. Broach.