

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world

— Mark 16:15

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Again The Bible Survives

PRESS reports tell us that a printing plant in Munich is now being used for the printing of Bibles for use in that area. It might be a more interesting story, if it could be said that this is the same publishing house that printed "Mein Kampf" for Hitler. That is quite likely not true or the press would be given it full publicity.

It is true, however, that in a country where some printing house published Mein Kampf, and in a country where Hitler tried so hard to substitute this literary brainstorm for the Bible, we now have a printing house publishing Bibles again for the people.

Voltaire said, "I live in the twilight of Christianity." So he did—the morning twilight. Again Voltaire said, "Twelve ignorant men founded Christianity, I will show the world how one smart man can destroy it"—but he did not. The irony of it all was found, we are told, when the house in which Voltaire did much of his writing later became a storehouse for Bibles.

Hitler and Voltaire are only two of the many whose life plans have been broken on the Biblical truths they have disregarded and attempted to set aside. They are only two of the many who have attempted to discredit and destroy the Bible and themselves have been discredited and destroyed, in the attempt. Jesus said, "Heaven and earth shall pass away, but my words shall not pass away."

There is a reason for the survival of the Bible and for the discredited, discarded status of Mein Kampf today. Mein Kampf was the outline of a plan of life that utterly failed and in that failure brought more misery, suffering and destruction to the world than it has ever known before. It is now a thoroughly discredited book. The Bible survives because it is founded on the eternal truth of God. It is the outline of a plan of life that has succeeded wherever sincerely tried and wherever this plan has been sincerely followed, it has brought to the world more of joy, happiness, faith comfort and hope than all else combined.

Editors Of Methodist Church Meet In Chicago

D. R. ROY L. SMITH, Editor of The Christian Advocate, has announced a meeting of the Editors of Methodist publications in Chicago on July 27th. The meeting will convene at 10.00 a. m. and continue throughout the day.

As we understand it, this meeting of Editors is being called at the suggestion of the General Board of Evangelism in order that definite plans may be formulated for giving full publicity to the evangelistic phase of the Crusade for Christ.

Methodism has reached and surpassed its financial objectives for the Crusade for Christ, which was to be emphasized throughout 1945. We have made substantial progress in our campaign for an increased enrollment in the Sunday School, and will continue to emphasize that feature of the Crusade through the entire quadrennium.

Next year, 1946, is the time designated by our last General Conference for an evangelistic campaign of such scope and intensity as the Methodist Church has not known before. This meeting at Chicago is called in order that the press of The Methodist Church may be able to give every aid possible to this very important phase of the Crusade for Christ.

What Did Jesus Preach About?

IN this series of articles under the caption, "What Did Jesus Preach About?" we have, thus far, attempted to clarify the subject by calling attention to various religious questions, frequently emphasized by church leaders, that Jesus discussed very little or not at all. We have been writing with the feeling, stated more than once, that Jesus, in His ministry, did emphasize everything that is essential to the building of Christian character and the salvation of the world.

In this closing article, on this phase of the discussion, may we mention one other religious question, about which there has been much controversy in the church—the Sacrament of the Lord's Supper.

The controversy over the Sacrament of the Lord's Supper has not been

"Take eat . . . this do in remembrance of me." "This do ye, as oft as ye drink it, in remembrance of me."

over whether this sacrament should be observed in the Christian church as a memorial to Christ. By His own words, "this do," Jesus established the fact that the Lord's Supper was to be a part of the practices of His followers. Every great Christian denomination, Protestant or Catholic, accepts that fact.

Our controversies among Protestants, have been over the methods, the means and the eligible participants in the administering and receiving of this sacred sacrament. About these matters Jesus said absolutely nothing. The only instructions He gave those about Him regarding this sacrament are found in the words "this do in remembrance of me." The only instructions He gave to the unborn generations of earth who would observe this sacrament and the only limitations He placed on future followers who would desire to observe this sacrament were that they were to "do this in remembrance of me." That is all Jesus said about it, by way of instructions.

Who is to administer the Sacrament of the Lord's Supper? how is it to be administered? when is it to be administered? where is it to be administered? and who is eligible to receive it? are all matters about which Jesus said absolutely nothing. Christian people may have any opinion they choose about these questions but when their opinions lead them to become dogmatic and intolerant about the matter, they should remember that no word of Jesus gives support to their intolerant, dogmatic opinions.

Truth Cannot Change

BASIC truth does not change. Our understanding of it, our interpretation of it, our application of it may and often does change radically. We have not changed a truth because we better understand it; we have not changed a truth because we give it a better interpretation or a more helpful application to human needs than formerly.

The laws of health are just the same today as they were when Adam and Eve walked together in the garden of Eden. With a better understanding of those laws, the practice of medicine and surgery change with each passing generation. The laws of the mind are the same as they were when Adam talked with God in the cool of the evening at the dawn of creation. As we come to understand these laws better and more perfectly conform to them, our educational processes change and intellectual development is more rapid and more satisfactory. The laws of plant growth are just the same as they were when God, on the third day of creation, called into being the great world of vegetation. Each passing generation learns more about these laws of plant growth and hence each generation sees agricultural processes changing.

Two thousand years ago Jesus gave to the world the basic truths regarding a way of life that is befitting to one made in the image of God. If we have been so long learning what we now know about the laws of health, the laws of the mind and plant growth, is it not unwarranted presumption to believe that we have already understood and used all of the laws of life which would produce the "abundant life" about which Jesus spoke.

Truth does not change. However, it is quite possible that we have not yet discovered the most helpful, practical, sensible interpretation of the teachings of Christ or the most interesting and attractive way of presenting Him to a lost world, or the most effective methods of getting people to receive Him and His way of life.

Elmer's Little Black Book

HAVING read the editorial, "Good Manners Pay Even in War-time," which appeared in the Arkansas Methodist in the issue of July 12, a friend has mailed us a copy of "Elmer's Little Black Book." This little booklet carries a reprint of an article written by Elmer Wheeler and appearing in Future Magazine, a publication of the United States Junior Chamber of Commerce. It is not sold but is distributed on request by the Ralston Purina Company, St. Louis 2, Mo.

The caption of the article is "Take An Hour to Say 'No'." It contains some very practical timely advice to individuals and business concerns that are discourteous and indifferent to prospective customers with the excuse that "There's a war on." Mr. Wheeler's advice to these future floaters is that, despite the war, they should not "ration courtesy." Rather, when they cannot render the expected service a customer asks, they should "take an hour to say no."

In the back of the little booklet are several pages listing various types of business interests, with blank line on which may be answered the question, "Will I remember these people after the war?"

Having read this short article, it may be easier to understand later why some people go out of business and others lose their jobs when the war that is now "on" is over.

◆ "We Know They Will Supply Our Needs" ◆

BY BISHOP PAUL N. GARBER

I HAVE always had the highest admiration for the young republic of Czechoslovakia. It was the nation that produced many years ago the religious martyr, John Huss, and in more recent years statesmen like Thomas Masaryk and Edward Benes. Methodism was gratefully received in Czechoslovakia after World War I and had become firmly established by 1939. In Joseph Dobes, Vaclav Vancura and J. P. Bartak we had three outstanding district superintendents.

American Methodists remember those dark days of 1938-1939 when the republic of Czechoslovakia was "sold down the river" by political leaders who thought it was possible to do business with Hitler and who felt that by the division of Czechoslovakia we could "have peace in our time." The inauguration of German rule marked the beginning of persecution of the Czech Methodists. After suffering many indignities from the Nazis J. P. Bartak and Joseph Dobes were finally able to reach America. A curtain of silence fell upon Czechoslovakia Methodism and for six years no official information was available for American Methodists concerning the condition of Czech Methodism under Nazi domination.

I was happy to reach Czech Methodists five weeks after VE day. This was made possible because in my official visitation of Methodist chaplains in the European Theatre of Operations I was able to enter Czechoslovakia. On Saturday, June 16, accompanied by Chaplain Paul A. Barker of the North Indiana Conference and Chaplain F. Bernard Henry of the Central Pennsylvania Conference I left Nuremberg, Germany by automobile for Pilsen, Czechoslovakia. My plan was to visit Brother J. M. Erlebach, pastor of the Pilsen church and through him send a message and relief funds to our district superintendent, Vaclav Vancura, at Prague. Because of the Russian occupation of Prague I had very little hope of going to Prague on this trip.

We left Nuremberg early in the morning and on the road I saw refugees sleeping in crude camps or on blankets in the fields. We passed a large Displaced Person's Camp where several thousand people were waiting to be repatriated. We met a convoy of French prisoners of war who had been in Germany since the fall of France in 1940. We also passed thirty trucks of French slave laborers returning to France. The men and women waved their French flags to us Americans. I do not believe that I ever before waved with as much enthusiasm as I did to those French people, some of whom had been for years slave laborers under the terrible Nazi program. I wished I knew the story of each of these persons. The faces of these tired people however were bright because at last they were returning home.

We soon came to Sudetenland in Czechoslovakia where the German Fifth Columnists caused the Germans there to demand separation from Czechoslovakia in 1938 and which ultimately led to the infamous Munich agreement. During German occupation the Czech names of towns and cities had been abolished but now Czech names were nailed over the German signs. President Benes has declared that every German must leave Czechoslovakia so these people in Sudetenland will soon be moving back to the Germany to which they wanted to be annexed in 1938.

As we neared Pilsen I saw several Russian camps flying the red flag of Russia. We passed many Russian soldiers and I realized that I was getting nearer to the Russian orbit of influence. We soon began to meet native Czech people and to note the change to typical Czech architecture.

In Pilsen we were joined by Chaplain Hamblin, a Baptist from Oklahoma, who guided us to the Bethlehem Chapel, our Methodist church in Pilsen. Arriving at this beautiful church I inquired for Brother Erlebach. A man replied in perfect English that Brother Erlebach was absent for a few minutes but that he was Vancura, the Methodist district superintendent. When I told him my name he took me in his arms and hugged me. Vancura had learned one week

before from a Methodist chaplain that I was their new Bishop.

All of us, including Chaplain Hamblin, went into the study and for many hours we listened to a most thrilling account given by Vancura and Erlebach of the heroic record of Czech Methodism since 1939. I will endeavor to give the main points of that story.

Vancura was an outspoken anti-Nazi prior to 1938 and was therefore under suspicion by the Germans. He was not attacked personally however until in 1942 when he preached a sermon in Prague from the text in St. Matthew 23:10, "For one is your Master, even Christ." He was immediately ordered to the Gestapo headquarters where for fourteen hours he was questioned, threatened and beaten. Most of his teeth were knocked out by the Gestapo. During the remainder of German occupation Vancura was compelled to report each week to the Gestapo. He was not allowed officially to preach in his church in Prague after 1942. All letters which



BISHOP PAUL N. GARBER

he wrote to the Methodist preachers had to be approved by the Gestapo.

Another hardship of Vancura and the other Czech Methodists was that they could not send letters out of the country nor receive foreign mail. When the war began, two of the children, Paul and Olga, were in America. For six years no word came from them. Last week Vancura finally received a brief message from his brother in London stating that Paul and Olga had both married in America and that both of them now had children.

In 1942 Bishop Melle of Germany came to Prague to hold an annual conference, stating that he had been authorized by a Methodist bishop in America. The Gestapo agents however refused to allow him to preside because they said no German could so lower himself by participating in a conference with the Czechs. It is doubtful if the Czech Methodists would have allowed Bishop Melle to preside after he told them that perhaps it was God's will for Hitler to unite all of Europe and to bring easy communications and higher culture to backward peoples. He gave as an example building of the Roman Empire by force and whereby good roads were constructed. He said this had been a wonderful act for on these same roads of the Roman Empire Jesus Christ, the apostles and the early missionaries were able to travel and carry Christianity to all parts of the Empire. This suggestive illustration did not appeal however to the persecuted Czech Methodists.

Not all Methodists escaped as did Vancura. One of his brothers, a distinguished physician, was shot by the Gestapo while three other relatives were hanged. Brother L. Schneider was for months in a German concentration camp because he belonged to an anti-Nazi society, but continued Vancura, "all our preachers were in anti-Nazi groups but somehow we escaped."

Brother F. T. Wagner died of tuberculosis caused by lack of proper nourishment. As we talked Vancura said, "Bishop, you Americans can not know what atrocities the Germans have done to the Czech nation," and he further added that the Germans are still hiding the real truth from you. His summary was that the Czechs had for six long years been hungry, starving people, many in dungeons, jails and in concentration camps.

As to food Vancura stated: "We got from the Germans only the scraps left from their tables. For months we had no milk, no butter and only a speck of meat a week was allowed to a Czech." Vancura further added: "I used to be fat but now am all wrinkled and physically almost down." He declared: "Bishop, I think I can describe our present condition in this way, 'We Methodist preachers are all dead tired.'"

Our Czech people have also suffered from the lack of clothing and medicine. Vancura showed us his old shoes which he jokingly said were his best, last, and only pair. He remarked, "Bishop, we have no clothes, no socks, and no underwear" but he quickly added that he would fear to wear good clothes for he was poor among the poor. The only persons in Czechoslovakia who wore nice clothes, he declared, were those who had collaborated with the Germans.

I was surprised to find that our Methodist property was not damaged as severely as expected. Not a single church building has been completely destroyed although some were damaged by bombs and artillery and from misuse by the Germans. Bombs that dropped near by the Methodist headquarters in Prague wrecked the interior of the building but Vancura is still able to use it for an office and home. Part of our Methodist orphanage was used as a storehouse by the Germans.

Despite extreme suffering Czech Methodism continued to grow during the German occupation. Much credit for this must be given to Vancura, who although daily facing arrest by the Gestapo, continued to lead these brave Czech preachers and laymen. When forced to cease public preaching in Prague he delivered sermons in secret gatherings. When trains and buses were no longer available Vancura used a bicycle to visit the churches and toward the end of the war even walked to distant places. The Nazis banned the Christian Advocate in 1941 but Vancura wrote letters to the preachers which were read to the laymen as a substitute for the Advocate. No funds came from American Methodism after 1939 but these wonderful Czech Methodists in this period of persecution and poverty increased their own giving to the church one hundred per cent. Our church in Pilsen is now self-supporting for the first time in its history.

Methodism has become an integral part of Czechoslovakia. Our preachers and laymen participated in the Czech resistance movement. Vancura and others took part in the Czech uprising in May even before the arrival of the American and Russian armies. Brother Vancura and Mrs. Vancura helped build barricades in the streets of Prague while one of their sons was out in the forest with other Czech patriots capturing Germans who were fleeing from Prague. As a token of what Methodism has meant to Czechoslovakia during these dark years the liberated city of Budejovice has made a gift of a home to Vancura and the Methodists. There will be less comment in the future about Methodism being an American importation into Czechoslovakia. No religious group has been more loyal to Czechoslovakia than have been the Methodists during this crisis.

The Czech Methodists deeply appreciate the liberation of their country by the Allied armies. Vancura says that when the Americans finally reached Prague he rushed out and kissed the American boy riding on one of the tanks. Brother Erlebach stated that as the American army entered Pilsen he fell to his knees in a prayer of thanksgiving. He then turned to the

(Continued on page 8)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE IMPOSSIBLE

Both sin and virtue make promises of happiness; both offer reward to the man who will give them his life. But it is one of the laws of life that no man can have both the joys of sin and the rewards of virtue. To get the deepest joys of either one must live to the uttermost.

Either we should sin to the uttermost or live life at its holiest best. This means that if sin is logical we must sin with all our might to get its supreme joys. All of life should be dedicated to evil, with no restraints of conscience. Lewd and base passions should be put in complete control. Jesus' word still stands: "No man can serve two masters."—Roy L. Smith in "The Christian Advocate."

FORCE OF AN IDEAL

The lion in the path of our thinking and of our resolution is to exaggerate the strength of the powers of darkness and to underestimate the forces of righteousness. As a matter of fact, we are prone, taking counsel of our fears, to endow animals masquerading as lions with qualities greater than those possessed by the real king of beasts. The roar we hear has no terror for those who believe in the indestructibility of Right and Justice. What the near-jittery world needs today is invincible faith that the force of an ideal is greater than the ideal of force.—Josephus Daniels from "The Union Signal."

A FUTURE BLESSING

The Archbishop of York has said: The loss of much that is ancient and beautiful is part of the heavy price we have to pay for freedom; but those things which cannot be shaken will remain if we retain the spirit of devotion, fellowship, justice, and service which moved our ancestors to build many of the splendid monuments which now stand in ruins. We are fighting for the possibility of a Christian order as well as against a pagan system. . . . Great changes are already taking place in the direction of a planned society in which industry will aim at producing, not what brings the quickest and largest profits, but what is most necessary for the good of the whole community.—Zion's Herald.

"OLD HOME CHURCH SUNDAY"

The Rev. William A. Brown, D. D., of Cave Junction, Oregon, former pastor in the Philippines, in Argentina, and in Kansas, is promoting the observance of the third Sunday in August (Aug. 17 in 1945) as "Old Home Church Sunday." On that day people would gather at their earliest family church, and observe memorials to former members, to the founders of the local church, to former pastors, and to ministers and missionaries who have gone out from the local church. The day was first observed in 1931 in the Grand Avenue Methodist Church, Kansas City, Mo., and has now spread across the country.

A MOMENT TO DECIDE

*Oft to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side,
A great cause, God's new Messiah,
Shows to each the bloom or blight,
So can choice be made by all men
'Twixt the darkness and the light.*

*New occasions teach new duties
Time makes ancient creeds uncouth;
They must upward still and onward
Who would keep abreast of truth,
And serenely down the future
See the thought of men incline
To the side of perfect justice
And to God's supreme design.*

*Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne the wrong.
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow
Keeping watch above His own.*

—Anonymous.

MAKE THE MOST OF ONE'S SELF

Each of us has just one life to live, and it is short at best. How quickly the years come; how rapidly time flies; it truly "marches on." About the time we get ready to live, we must stack our tools (so far as life here is concerned) forever. We can't play around at this job of living and come out on top; time will not permit it. We must strive to make the most of ourselves. Christ speaks of the abundant life; we should attempt to live it. He tells us that this life is only attained as we live for others. "He who saves his life," that is, he who lives for self, "will lose his life; but he who gives his life," that is, he who lives for others or even dies for them if need be, "saves his life." We put the most into life and, therefore, get the most out only when we live according to the principle of self-giving. An old minister ninety-two years of age is now dying here at the St. Vincent's Hospital in Little Rock. His son said of him, "My father got the greatest joy out of living of any person I have ever known. He was always forgetting himself and thinking of others and helping others." That is why he got so much joy out of living; and it is at least one of the reasons he lived so long. Many people greatly hurt themselves by morbid, self-centered fear thoughts.

The Apostle Paul is probably the greatest Christian the Gospel of Christ ever produced. He attained that position through his great intellect, high training, deep consecration, and complete and unstinted self-giving. Self-interest and self-seeking were gone from his life. Since self was cast off of the throne in his life, Christ lived in him, and worked through him. He not only lived the life of self-giving but he preached it to others and highly

commended those who attained to it. He was taking an offering for the poor from the Church at Corinth. The people greatly surprised him with their liberality. They did more than they were really able to do. They went far beyond his fondest hopes. He said of them, "This they did, not as he had hoped, but first gave their own selves to the Lord." The poet sang, "Here Lord, I give myself away; 'tis all that I can do." Surely, that is all any person can do. When he gives himself he has given his all.

Now, if we are to give ourselves we should enhance the gift as much as possible through self-cultivation. We are not left in the dark here. Many means are at our disposal for attaining this goal. One of the greatest of these is study. Paul admonished Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Christ was a close student of the Old Testament. He was constantly quoting from it. While in the wilderness he received three distinct temptations and answered each one with a quotation of Scripture. He said, "Man cannot live by bread alone, but by every word of God."

We now have both the Old and the New Testaments. They constitute the Word of God. The study of the Bible is to the soul what food is to the body. One sustains physical life and the other spiritual. No person can make the most of himself who ignores the Bible. Then there are many other good books, papers and magazines which serve as wonderful means in the matter of self-development.

Another agency in self-help is meditation. To do a lot of reading without meditation is like eating a

THE HARDER TASK

We have thousands of men now acting with courage. We have too few who think with courage.—Raymond Clapper.

lot of food without digestion. Food never properly belongs to the body until it is digested. Reading never fully becomes a part of one's life until through meditation it is assimilated. Meditation is almost a lost art. We are living so fast we don't take time to do serious thinking. The first Psalm goes on to tell us that the blessed, or happy man mediates on the law of God day and night. That is he tries to learn the will of God concerning his life in order that his obedience may be intelligent. He who reads only becomes confused. He who meditates only is shallow; for he ignores the thoughts and experiences of great people during this and many past generations.

Still another agency of self-culture is prayer. The opportunity of talking to God in prayer is one of the greatest privileges of the human family. Tennyson was right when he said, "More things are wrought by prayer than this world dreams of." Through prayer we have the conscious companionship of One who is bigger than all the adverse things of life; bigger than any problem that can come to the mind, sorrow to the heart, sin to the soul, or disease to the body. He lives on both sides of the grave and is bigger than physical death. He walks with us through the valley and the shadow and we need have no fear of evil. During the days of the Civil War Abraham Lincoln was crushed with a terrible burden. He had this to say about prayer, "I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for the day."

Since prayer is so important in this matter of making the most of one's self, we might raise the question, "What is prayer?" Well, it is not just saying words, regardless of how beautifully they may be fitted together. Many so-called prayers never get beyond the sound of the speaker's voice. The best definition I have ever seen of prayer, and one I think all of us should memorize, is that found in the Westminster Catechism: "Prayer is an offering up of our desires unto God, for things agreeable to His will, in the name of Christ, with confession of our sins, and thankful acknowledgment of His mercies."

These three means, study, meditation, and prayer, wisely used will enable one to make the most of himself. It is understood that the self thus made is to be fully used in service to others.—H. O. B.

"A psychologist has made the remarkable discovery that it is natural for people to be happy and self satisfied after they have done a good piece of work. That accounts for much of the misery and gloom that we find in the world."

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

SALVATION BY FAITH

In the summer of 1905, immediately upon my graduation from the Theological Department of Vanderbilt University, I came, by appointment of the Bishop, to be Brother Powell's assistant at Central Avenue Church, Hot Springs, until Conference.

Hot Springs had been visited with a big fire; the old church, many business houses, and several public buildings had burned to the ground. Brother Powell was away most of the time soliciting money for the new church, and I took care of the local interest in his absence. Herbert Disheroon was president of the Epworth League and was leading the young people in their efforts to pay a subscription they had made toward the new church. The new courthouse had just been finished and the county authorities were making a gala day of its presentation to the public. Our young people had a concession on the grounds and had succeeded in raising a neat sum of money to apply on their pledge. When everything was over, Herbert and I counted the money and started home.

In the absence of the family, I was staying temporarily in the Woodcock home on Olive Street. Herbert had quite a little further to go, so he proposed that I keep the money overnight and put it in the bank the next morning. He said, "There are a lot of crooks around and they might knock me in the head and take the money." I put the money in a bureau drawer, but I couldn't get it off my mind. It amounted to about fifty dollars, and if I lost it, I saw no possible way to replace it. I lay awake practically all night, watching over that money. The next morning I was standing at the bank window when it was thrown open for business. I slipped the bag of money through the wicket with the deposit slip already made out. The cashier took it, checked my figures, recorded them in my book, and handed it back to me. A great burden was lifted off of my shoulders and I passed out of the bank happy enough to shout. I had perfect confidence in the bank and had no further fear touching the safety of the money.

In a small way, this experience illustrates what we call "salvation by faith." We make our deposit by the hand of faith, get our receipt, (the witness of the spirit) and go on our way rejoicing. It is not our confidence that makes our deposit secure, but the bank. Neither is it

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. R. E. CONNELL, district superintendent of the Paragound District, is doing the preaching in a series of services at Maynard. Rev. W. G. Conner is pastor.

REV. B. F. FITZHUGH, pastor of Douglassville-Geyer Springs Charge, has had sixty-five additions to the church since Annual Conference, forty of them on profession of faith.

ANNOUNCEMENT is made of a meeting to begin in our church at Judsonia on September 2 with the pastor, Rev. F. A. Lark, doing the preaching. Joe Pearce will have charge of the music and the young people's work.

DR. MATT L. ELLIS, president of Hendrix College, was the guest speaker at the regular monthly meeting of the Jonesboro Methodist Men's Club at the First Methodist Church, Jonesboro, Friday evening, July 13.

REV. J. E. COOPER, district superintendent of the Arkadelphia District, writes: "Mrs. Cooper is again in St. Joseph's Hospital, Hot Springs. She has been quite ill but is some better now."

DR. A. W. MARTIN of Fort Smith, Rev. Roy Fawcett of Little Rock, Rev. Glenn Sanford and Rev. E. W. Harris of Conway, left July 22 for Chicago where they will do special work at Garrett Biblical Institute.

REV. E. W. HARRIS, pastor of First Methodist Church, Conway, reports that a very successful Vacation Church School, under the direction of Mrs. O. E. Goddard was held in his church May 28-June 8. The total enrollment for the school was 174.

FRIENDS of Mrs. Charles E. Forrester will regret to learn that she passed away at her home in Waldron on Friday, July 13. Her funeral service was held by her pastor, Rev. J. M. Harrison, at the Methodist Church in Waldron on the following Sunday afternoon.

DR. MARVIN H. HARPER, of the faculty of Leonard Theological College, Jubbulpore, India, since 1927, has been named acting-principal of the College. He takes the place left temporarily vacant by the return of Dr. Orville L. Davis to the United States on furlough.

FOUR Jonesboro churches are joining in union services on Sunday evening during July and August. The first service was held Sunday evening, July 15, on the lawn of the First Christian Church and was conducted by Rev. Cecil R. Culver, pastor of the First Methodist Church. The churches participating are the First Methodist, First Christian, St. Mark's Episcopal and the First Presbyterian.

REV. J. M. HARRISON, our pastor at Waldron, and Mrs. Harrison, passed through Little Rock last week on the way to visit their daughter, Lena Frances, at Memphis, Tenn. Lena Frances was visiting her brother, John Albert, stationed in Memphis in the Naval service, when she had a sudden attack of appendicitis and had an emergency operation at the Baptist Hospital in Memphis. Brother Harrison reports that she is getting along nicely since the operation.

FIFTY years ago the Rev. and Mrs. W. B. Stover and Miss Bertha Ryan, just arrived from America, laid the foundations for the missionary service of the Church of the Brethren in Bulsar, India. From that start nineteen organized churches have grown, and hundreds of children have been gathered into religious and day schools. Some of the earliest school children—cared for by the Brethren during the famine

our faith that saves us, but the object of our faith, even Christ, the Lord.

"By grace ye are saved through faith.

And that not of yourselves, it is the gift of God."

Eph. 2:8.

years prior to 1900—are still in Christian service and attended the jubilee celebration.

DON'T irritate your pastor by telling him, "I enjoyed your sermon so much," for his sermon, at its best, is intended to make you quite uneasy and to do something about your uneasiness, says the Rev. Father Robert E. Woods of St. Patrick's Cathedral, New York. "That is about the most discouraging thing you can say to anyone who has made an effort in the pulpit," say Father Woods. "Sermons are not intended to be enjoyed. Like the parables of Christ, they are intended to instruct, to inspire, to arouse a dormant conscience, to make you uneasy about yourself. Any sermon that doesn't do that has misfired."

BISHOP ARTHUR J. MOORE, of Atlanta, Ga., says, "It is now evident to all men of spiritual discernment that healing of the world's woes will not come through this or that social or political theory; not through violent changes in government, but in the still small voice that speaks to the conscience and the heart. Men everywhere are beginning to recognize that the real problems of this age are neither political or economic but spiritual, and that the redemption of the individual member of society and eventually of the entire social order will be achieved not by the readjustment of institutions but by the regeneration of the human heart. Many panaceas are being offered for the healing of the world's sores and the alleviation of its pains. All of them may have a place in the scheme of progress, but the conviction remains that not by culture or treaties or disarmament, not by these means alone, can there evolve a safe, friendly world."

ASKS RELIGIOUS WORLD SECURITY

LONDON (By Wireless)—(RNS)—The old League of Nations failed "largely because it did not frankly appeal to religious faith for its support," Dr. W. R. Matthews, dean of St. Paul's Cathedral, asserted here as he warned that "any new plan for world security will fail unless it can be carried through by a wave of spiritual enthusiasm."

"It is regrettable," Dr. Matthews told a united service of intercession for world recovery, held at St. Paul's under the auspices of the British Council of Churches, "that an attempt has not been made so far to enlist the conscience of mankind in support of world security."

The cathedral dean described the United Nations Conference at San Francisco as the "first step in the reconstruction of world order," and declared that "immense issues depend upon it."

"Never was there so much power in few hands—that is, the governments of great powers—and never, therefore, so great a responsibility," he said. "Merely to exploit victory would be fatal. What is needed is constructive ideas based on justice. We cannot pretend that grave anxieties do not exist, and it is the duty of Christians to speak plainly about them."

BUILDING CHARACTER

There is no other way in which one's life will be so surely, so quickly transfigured, as in the faithful, happy, cheerful doing of everyday tasks. We need to remember that this world is not so much a place for doing things as for making character. Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life.

There can be no such thing as a frustrated Christian. Christianity offers so many paths to the abundant life that the Christian's problem becomes that of choosing rather than hunting avenues of expression. The Christian church offered its members freedom to be their best long before the world put a name on the slavery that shuts one up inside oneself.—Margaret A. J. Irvin.

Meeting Of World Service And Finance Commission

THE ANNUAL meeting of the General Commission on World Service and Finance, which by its nature was bound to be heavy with statistics and percentages, Bishop Titus Lowe of Indianapolis harmonized and spiritualized. He made the dollar signs come to life when he keyed the two day session at Chicago's Hotel Stevens, July 10-11, with the reminder that it is the "Spirit which giveth life, not the mechanisms that men devise." Nearly all of the members of the Commission (two bishops, 14 laymen and 15 ministers) were present. Judge W. F. McMurry of Paducah, Ky., was in the secretarial chair.

Charged by the church with the responsibility for reviewing the accounts of the central receiving treasury in Chicago, the Commission also examines detailed statements from each of the several boards, commissions and agencies. This time a parade of nearly 25 million Methodist dollars for missions, education and philanthropy passed their scrutiny. A major part of this, of course, is the nearly 17 million which had been received in cash up to May 31 on the Crusade's relief and reconstruction fund. Despite this large giving in response to this special appeal there was an increase of 6.69% in regular World Service giving during the same year.

Dr. Thomas B. Lugg, treasurer, presented 105 pages of detailed reports, breaking down the receipts by conferences, areas and jurisdictions, revealing per capita contributions and indicating in detail the distribution made of the several funds.

Here is a brief summary of receipts for the fiscal year:

World Service on Apportionment	\$5,803,048.75
Special Gifts	678,335.90
The Crusade for Christ	16,978,211.36
Week of Dedication	72,607.44
Fellowship of Suffering and Service	500,931.37
Total	\$24,033,134.82
General Administration Fund	161,915.42
Episcopal Fund	687,603.01
	\$24,882,653.25

Dr. John Q. Schisler, the retiring president of the Council of Secretaries, reported the activities of this group of officials who cooperatively promote the benevolent giving. Then, one after another, representatives of each of the boards and agencies presented its own financial report, showing assets and liabilities, receipts and disbursements, annuity contracts and certifications of their proper audit.

Each secretary was given opportunity to make a brief statement concerning any variation or development of its program from the familiar routine procedures. There is not space to give more than a few indications of directions in which current activities are moving:

Opportunities for Christian work have been heightened in the non-war areas, Latin-America, Africa and India, the Foreign Division has observed.

Missionaries, now home from the Philippines after internment, are unanimous, first, in their desire to return as soon as the field is open; second, in their praise for the loyalty of the Filipino Christians.

Gratifying accomplishments in their Mission to Industrial Defense Areas were reported by the Division of Home Missions.

Sanctuary financing continues despite restrictions on building. The Section of Church Extension has aided by loans or donations 590 churches (198, Louisville office; 392, Philadelphia office). The department of Finance and Field Service has assisted in 110 crusades for liquidating debts and raising funds.

Notable progress was reported by the Division of Local Church of the Board of Education in an extension of vacation church school service, the advance of the Methodist Youth Fund and in the expansion of the Volunteer Service of the Methodist Youth Fellowship, the demobilization program and work with older people. Full time staff members have been assigned the fields of home religion and visual aid.

The department of Student Work has cooperated in the conduct of work camps and

Japanese-American hostels, published material on demobilization, and helped the movement to bring unity to Protestant Christian agencies on campuses.

The current expense budgets of 62 institutions and special projects in 37 colleges have been beneficiaries of the Department of Educational Institutions, General.

Senior colleges of the Methodist Church have in four years reduced indebtedness 77% in the past four years; junior colleges 42%.

Nearly a million people (962,000) were served in Methodist hospitals and homes last year. There are 73 hospitals, 45 homes for children, 47 homes for the aged and 8 homes for youth.

There are at present in the Army and Navy Chaplaincy (1,052) graduates of the nine Methodist schools of theology.

The devotional quarterly, THE UPPER ROOM, was distributed through chaplains to 949,020 service men and women in the past year. It is now printed in English, Spanish, Portuguese, German and Braille.



Bishop Titus Lowe

All records were broken in 1944 for the circulation of Scriptures by the American Bible Society. Among other new all-time-high figures is that for circulation in Latin-America.

The World Peace Commission has sent out literature supporting the United States participation in the proposed international organization and on the Christian bases of world peace to the number of 1,730,000 pieces.

Large results in Biblical preaching are expected from an eight volume series of paper bound books (160 pp) under the title "A Guide for Bible Readers" which the Commission on Ministerial Training has in preparation.

The Commission on World Service and Finance took action that will help benevolently inclined people to make their wills in favor of Methodist causes. The preparation and circulation of a pamphlet setting forth the nature of the World Service agencies and giving the legal titles of both the Commission and the individual boards was voted. Attorney J. E. Wilkins of Chicago who presented the matter for a committee stated that income from bequests to the World Service Commission would be prorated among the several agencies according to the prevailing proportions, unless otherwise designated. Methodist lawyers will be supplied with these leaflets so far as possible, and they will be available, of course, at the World Service office in Chicago.

The Episcopal Fund and the General Administration Fund were both fully reported by Dr. Lugg. The former continues to be in a highly satisfactory condition, but there is more than a touch of red ink in the General Administration account. Payments from the churches on this fund were about 20% short of enough to meet the figures determined by the General

Conference to be essential. In reference to this lag Dr. Lugg said: "The Church has not fully realized that this is an annual apportionment upon the charges instead of a quadrennial apportionment as previously made. Unless the total budget of the General Administration is paid in full annually agencies such as the Federal Council of Churches, the World Council of Churches and the Commission on Public Information suffer seriously."

A number of gracious acts in connection with personalities were recorded during the session. Greetings were sent to Dr. Orrin W. Auman, treasurer emeritus, who was unable to be present. Mrs. Lugg, wife of the treasurer, was presented to the Commission by Bishop Lowe. Memorial tribute was paid to the late Dr. Morris W. Ehnes, who died just a few days before the meeting. For many years he was foreign missions treasurer. Resolutions will be prepared for Mrs. Ehnes and the record. Mr. Jesse I. Gibson, manager of the service department which handles the mailings and the shipping for the church agencies, was presented to the Commission by Dr. Thomas A. Stafford. Words of praise for the contribution of Dr. J. E. Skillington to the Commission was spoken by Bishop Lowe, and others, when he resigned his assignment to serve as chairman of the Commission when matters relating to the Episcopal Fund are under discussion. Mr. C. A. Jones of Columbus, O., was elected to replace him. Dr. Lugg and the executive secretaries were commended for the excellence of their leadership.

Devotions during the sessions were led by Bishop Lowe, Mrs. J. D. Bragg of St. Louis, Dr. H. W. Blackburn of Miami, Fla., and Dr. Ted Hightower of Paducah, Ky. Bishop Clare Purcell, vice president of the Commission, gave the closing meditation.

RED CROSS DRAFTS PLANS NOW TO CHEER GI'S AT CHRISTMAS

Looking months into the future, the American Red Cross has announced its plans to bring Christmas cheer to American servicemen around the world. A million and a quarter individual gift boxes will be sent overseas for distribution to servicemen in front-line units, camps and hospitals.

Each box, in traditional Christmas design, will contain hard candy, chewing gum, milk chocolate with a special sugar-coating capable of withstanding extreme temperatures up to 120 degrees fahrenheit, memorandum book and calendar, identification folder, waterproof pocket case, miniature atlas, comb and case, pencil, six printed postcards, and a booklet of short stories or mysteries.

Groups and individuals desiring to help America's fighting men who may be in hospitals at Christmas time may send supplementary packages to them through the Camp and Hospital Council of their local Red Cross chapters.

One, prepared by the Junior Red Cross, will contain Christmas cards, tray favors, ice cream decorations, and three-dimensional cut-outs of Christmas motifs. The other, designed for use in Red Cross clubs and hospitals, will contain Christmas stickers, ribbon and gift wrappings, silver and gold paint, and construction paper of different colors. This kit also will contain victrola records of Christmas carols, a complete recording of Dickens' Christmas Carol, and other materials.

SECRET OF SERENITY

What is the secret of serenity? We all want to know it. Indeed, we do know it already. There is no secret about it. The Apostle Paul speaks it out plainly enough. Everybody can see what it is. All things work together for good to them that love God. We must love God; that is the heart of it. Happiness, contentment and right satisfaction, all doubts answered, all dark places lighted up, heaven begun here—these form the reward of loving God. In this world, tribulation; yes, but good cheer in spite of that, for the Son of God, whom we love, has overcome the world.—Geo. Hodges.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE LITTLE NEW GIRL

By Carolyn Carper

"I wish I had someone to play with," grieved Mary Ann.

Mary Ann had just come into a new neighborhood to live and hadn't gotten to know the other children on the block. "Why did we have to move from our other house anyhow?" She knew, even before her mother began to speak what the answer to that question would be.

"We moved, dear, so that you would be closer to your school. You'll be glad before the winter is over," Mother answered patiently.

"Well, I wish we hadn't. I would rather walk a hundred miles to school than to not have anybody to play with. I wonder what Molly and Robert are playing now," Mary Ann said, and she looked ready to cry any minute.

"I guess you do miss Molly and Robert and the others, but I've seen a good many boys and girls playing around here. Why don't you run out and play with them?" asked Mother.

"Oh, they're all their own playmates, like we used to be. They just whisper to each other when I go where they're playing. If I ever do play with Molly and Robert again and new children come around, I'll say, 'Hello, come on and play.' Mary Ann was feeling very sorry for herself by this time.

"They won't always treat you like that," comforted Mother, and then added, "but I don't think you're being very kind to your dolls. They never get to go outdoors any more. I'm sure they must be tired of staying in the house. Joy-Doll looks ready to cry. Possibly she's just lonely though, wishing for a tea party out on the front porch."

"That's what I'll do," said Mary Ann; "we'll have a party, all my dolls will want to come. I'll let Joy-Doll and Betty help me cook. Come on all you dolls, get ready!" Mary Ann gathered her dolls and her little cookpans together and took them out on the sunny front porch. She was soon busily cooking some make-believe custard pie. In fact she was so busy that she didn't see a solemn-looking little girl watching her until she went to the steps to get the make-believe milk for the make-believe custard. She remembered at once to say, "Hello, come on and play."

"I'm Elsie May and I'm staying with my aunt across the street and I haven't any things to play with. Can I cook some tomatoes for your party?"

"Sure, but you'll have to run to the store and get them," Mary Ann agreed promptly.

"Oh, I'll just pick some from my garden here," and Elsie May began to pick the make-believe tomatoes from the make-believe garden. She had barely gotten started when a teasing voice interrupted, "Oh, hello, are you looking for me?"

"No, I'm not and you know it. Why did you come over here, Dan?" Elsie May asked her brother.



WORK AND PLAY

*We are busy this summer with so many things
The days seem to fly as if they had wings.*

*We have fun at home and with friends who live near,
We think it's the happiest time of the year.*

*There's work to be done as well as to play,
And Mother is busy through most of the day.*

*So we mix work and play and we help each other,
And we do all we can to make it easy for Mother.*

—A. E. W.

THE OLD LADY AND THE DOG

The story is told of an old lady who rented a furnished villa for the summer, and with the villa a large dog also went. In the sitting

"I thought you would need my help," Dan answered cheerfully.

"Let him play; let everybody that wants to play with us," Mary Ann could still remember how it felt to be without playmates.

"You really need me," persisted Dan, "can't you see that lady has burned herself so she has to go to the hospital? I'm the driver of the ambulance and just in time to take her." And would you believe it, Dan bundled Joy into his make-believe ambulance and set out for the hospital.

By this time the other children in the neighborhood were watching. One of the little girls forgot that she hadn't wanted to play with the little strangers and shouted, "We'd better be nurses and get the hospital ready for the poor lady."

Then all her friends began to find things to do. They brought out their own dolls and other toys and were all so happy together that they were completely surprised when supper time came and they had to go to their home.

"We did have fun, Mother," said Mary Ann. "I guess you've got friends everywhere. Just think, I found all those friends because I wanted Joy-Doll and Betty and the others to have a good time if we are lonesome."

"Yes," agreed Mother quietly, "nearly always when we forget about ourselves and try to make others happy, it makes us happy, too." —Christian Evangelist.

JUST FOR FUN

Father: "See-here, Billy, what is this 60 on your report card?"

Billy: "Gee. . . I wonder if that was the temperature of the room?"

Caller: "Good morning, I'm from the gas and electric company. I understand you have something in the house that won't work."

Housewife: "Yes, he's upstairs asleep."

The postmaster at Slippery Rock, according to "On The Home Front," recently was slightly disconcerted at the following note which a rural

room of the villa there was a very comfortable armchair. The old lady liked this chair better than any other in the house. She always made for it the first thing.

But alas! she nearly always found the chair occupied by the large dog. Being afraid of the dog, she never dared bid it harshly to get out of the chair, but instead she would go to the window and call, "Cats!" Then the dog would rush to the window and bark, and the old lady would slip into the vacant chair quietly.

One day the dog entered the room and found the old lady in possession of the chair. He strolled over to the window and, looking out, appeared very much excited, and set up a tremendous barking. The old lady rose and hastened to the window to see what was the matter and the dog quietly climbed into the chair, which suggests that the de-cits we practice on others will, sooner or later, be repaid against ourselves.—Religious Telescope.

IN THE WORLD OF BOYS AND GIRLS

SUNBEAMS AND RAINDROPS

*They dance upon the window-pane,
The jolly little drops of rain.
They roll and tumble, slide and bound,
Until at last they reach the ground.*

*They are so very glad and gay,
They tap the pane and seem to say,
"Come out and romp!" So I look out,
And laugh to see them roll about.*

*They coax and call, and take delight
In tapping with their fingers light,
And daring me to join their fun;
But I must wait till they are done.*

*As mother's Sunbeam I must shine;
They take their turn, and then it's mine.*

*For if I went outdoors, dear me!
'Twould only spoil their fun, you see.*

—Marjorie Dillon, in "The Christian Register."

BIRD TRADES

*The swallow is a mason,
And underneath the eaves
He builds a nest and plasters it
With mud and hay and leaves.*

*Of all the weavers that I know
The oriole is the best,
High on the branches of the tree
She hangs her cozy nest.*

*The woodpecker is hard at work—
A carpenter is he—
And you may hear him hammering
His nest high up a tree.*

*Some little birds are miners;
Some build upon the ground;
And busy little tailors too,
Among the birds are found.*

—Our Dumb Animals.

carrier found in a mail box on his route: "Dear Mailman— Attached is a check for \$5 for which will you kindly get me a stamp to make our flivver a legal means of transportation for the purpose of going to the ration board for a permit to get gas to have our machine inspected so that we may visit the ration board to get authority to buy a new tire so that our car may be in suitable condition to go to pay our withholding tax."—Watchman-Examiner.

Three boys were boasting about the earning capacity of their fathers.

The first said, "My father can write a few lines and put a few dots on them and call it music and sell it for \$10.00."

The second said, "My father can draw a few lines and call it poetry and sell it for \$25."

The third said, "That is nothing. My father is a preacher, and he can write a few lines and get up in church and say them and it takes six men to carry the money down the aisle." —Boys' Industrial School Journal.

For Their Sakes

WE MUST NOT AGAIN CONDEMN OUR CHILDREN
By Ernest Freemont Title In Tidings



THE fate of our society is now at stake. This is not to say that humanity is threatened with self-destruction. The human race has survived many sorts of calamity, and will doubtless continue to carry on in some fashion through vast periods of time. But if history does not prophesy race suicide, neither does it guarantee survival for any particular civilization. In the past, civilizations, one after another, have disintegrated and perished. And it is by no means inconceivable that our civilization will disintegrate into more primitive forms of social life and culture. The verdict of history is that a civilization is doomed which creates problems that it leaves unsolved; and it is a fact that we moderns have yet to solve the problem created by machine production—the problem of world order and peace.

The possibility of overwhelming disaster with which, apparently, we have now to reckon is not a ground for despair, seeing that the issues of history are in the hands of God whose purpose of good for mankind is beyond defeat. We may strive on in full confidence that we shall know at the last a joy and good beyond anything we have dreamed and hoped for.

But this conviction as to the outcome of life does not, of course, relieve us of responsibility for the course of events in our time. The divine purpose in history, though it is beyond defeat, can be neglected, and its neglect can only bring disaster. We should not condemn ourselves, and must not condemn our children, to tragedy and frustration. We may well, therefore, rejoice in the opportunity of participation in a Crusade for the healing of the nations and the spiritual revival of a sick and discouraged society.

Participation in this Crusade involves that we will dedicate ourselves to God—all that we have, all that we are, all that we have in us to become. A spiritual revival, we may venture to suppose, is more likely to start within the Christian churches than outside them, although it is quite clear that the grace of God is not confined in ecclesiastical channels. But there is, of course, no possibility of a spiritual revival starting within the churches and advancing into ever larger areas of human life unless church people put away selfish views and aims in life and dedicate themselves whole-heartedly to God and His purposes of good for mankind.

If we are to do this we must have an adequate motive, one that will not fail us when we are put to the test but will hold us to our resolve. Such a motive is, I am convinced, indicated in the seventeenth chapter of the Gospel according to John, which reports Jesus as saying with reference to his disciples: "For their sakes I consecrate myself."

I

We may well consider this motive first with reference to our children, for whom, if we truly care for them, we have two strong desires. We desire that our children shall live in favorable world conditions. And we desire that they shall be among those whose lives contribute to the good and progress of humanity, and not among those whose personal aims, ambitions, and practices threaten the world with fresh disasters. For our children's sake we have therefore to dedicate ourselves to God.

It is a true saying, and worthy of most serious consideration, that as the twig is bent the tree inclines. The bent of a child in these days is affected by influences emanating from many quarters, including the school, the radio, the movies, the "funnies," the social group or gang to which he belongs. Still, however, the most decisive influences to which children are exposed are the influences of the home, partly for the reason that home influences are persistent and all-pervasive and also because the child normally takes his cue from the attitude of his parents. As the child is bent by home influences the man is likely to think and act.

Bruno Lasker in his book on race attitudes

in children has shown that a child's mind may be permanently set against a whole nation or race in consequence of a single phrase spoken by a parent in contempt of a person of another nationality or color, as, for example, "that stupid" or "that lowdown, good-for-nothing"

This likewise holds true of personal aims and ambitions. We come into the world with the desire to "get ahead," but not with any definite idea as to what "getting ahead" means and



DR. E. F. TITTLE

involves. We are not born with the idea that if we are to "get ahead" we must make a lot of money and not be too squeamish about the way we do it. That idea, if we have it, is not something we were born with but something we got from our social environment. And while it does not necessarily follow it may well be the case that the association of personal success with a selfish outlook on life was initially a result of home influences. A parent may never say in so many words what "getting ahead" means to him, but the children will know all the same. Noting what he does say on questions of public policy, especially the men and the measures he applauds or denounces, the children will form a quite accurate idea as to their father's standards of value. And their own outlook on life, at the start at least, will be largely influenced by his.

What is here at stake is no small matter. A child's own soul will be disfigured who develops cruel and irrational prejudices or who learns to associate personal success with a selfish outlook on life. And such a child, when he grows up, will not contribute to the good and progress of humanity but rather to the world's continued involvement in injustices, miseries, and calamities.

For our children's sake we must lay aside every prejudice, every snobbery, every selfish aim and ambition, and dedicate ourselves to God and His purpose of good for mankind.

II

We have also other people's children to think about. More than seventeen million boys and girls in the United States are not enrolled in any church school, which is also to say that some thirty-four million parents would seem to have little or no concern with the religious needs of their children. And note well what that situation means. It means that democracy in this country is gravely imperiled. The freedoms which belong to democracy are rooted in the belief that man is a child of God. Freedom of worship, freedom of speech and assembly, freedom of the press and radio broadcasting, freedom of scientific inquiry and teaching cannot survive in a world where God is neglected or denied. In such a world human beings come to

be regarded as creatures without dignity or worth who may ruthlessly be exploited by anyone with sufficient power to shove them around. It means that in this country a generation is growing up religiously illiterate and, therefore, susceptible to the ideology of totalitarianism. And it means that boys and girls without the influence of Christian teaching and example are terribly exposed to every sort of moral and social evil.

The awful increase in juvenile delinquency with which we have now to reckon is due in large part, no doubt, to the employment of mothers as well as fathers in war plants and to the mental disturbance which war involves. In one city a social worker counted forty-five infants locked in cars at a single parking lot while their mothers were working in a near-by war plant. In many cities older children "sit in the movies seeing the same film over and over again until their mothers come off the evening swing shift and pick them up." In many cities children from eleven to fifteen years are left to roam the streets at will, day and night; and among boys and girls in this age group there is an appalling increase in sex offenses, drunkenness, and burglary. The cost in money, in material destruction, and in human life is by no means the total cost of this war.

Well, we must, of course, undertake to relieve this situation through such agencies as day nurseries, boys' clubs, community houses and through wise and friendly counseling. We have, however, to recognize that juvenile delinquents are the victims not alone of war but of a society that has to a large extent drifted away from its religious mooring and become pagan in the sense that life and work are carried on with scant regard to God and His laws but with physical appetites unrestrained, and on the cynical view that everybody is out for what he can get.

It is high time that the churches in this country wake up to what is taking place in their own national community. They have been content to live largely by taking in one another's washing, rejoicing if they can show each year a small net gain in membership largely made up of certificates of transfer. A report on Methodist churches in the Chicago area—217 in all—shows that these churches received on profession of faith during the past Conference year 1,828 persons, which may hardly be regarded as a spectacular inroad on the paganism of Chicago. In 1943, The Methodist Church as a whole reported a net gain in membership of but little more than one hundred thousand persons, most of whom had come either by graduation from the church school or by transfer from other Protestant churches.

In a society that is drifting away from its religious mooring toward totalitarianism and ruin the Church must carry the Gospel to the unchurched. If this involves a continued ministry to industrial workers comparable to the present ministry of chaplains to men in the armed forces, well and good. In many industrial plants in England and in a few in this country such a ministry is already being provided. If the reaching of the unchurched involves that the Church will have a continued and most lively concern with the economic as well as the moral and religious problems of people who have come to think, not altogether without reason, that the Church has no interest in them, again well and good. The time has come for the Church to carry on a program of evangelism comparable to that which John Wesley inaugurated for the neglected masses in his day.

III

Nor have we only to be concerned with our own national community. Dedication "for their sakes" must be dedicated to the welfare of the world as a whole.

Living in "one world" involves that we will learn to think internationally, which is not easy to do. Anne O'Hare McCormick, in an article in the *New York Times*, comments on the present

(Continued on page 8)

FOR THEIR SAKES

(Continued from page 7)

situation of the liberated countries of Europe, about which she has first-hand information. "While the whole continent languished behind bars," she says, "far-away observers imagined that the occupied nations would be drawn together in a community of suffering. In the first stage of the liberation, however, there are few signs of this unity. On the contrary, the peoples already freed appear more self-centered, more separate than before. Each is so overwhelmed by its own problems that the misery of others stirs only faint echoes." Nor is there reason to suppose that the situation in this country after the war will be greatly different from the situation which now exists in the liberated countries of Europe.

International thinking is no easy achievement but it is become a necessary condition of human welfare on this planet. And who if not church people may be expected to think and act with due regard to the welfare of the world as a whole? Do not Christians profess the faith that God is the God and Father of all mankind and that all men are brothers one to another? Have not Christians been taught that "we are members one of another" and that "if one member suffer all the members suffer with it"? Who if not church people may now be expected to think and act in ways made necessary by the existence of a world society?

When the fighting stops the Church must be in a position to contribute to the relief of human misery. No human mind can comprehend the devastation, physical, social, moral, of this war. Whole cities reduced to rubble. Innumerable families driven from their homes. Tens of millions of refugees in both Europe and Asia. Men and women in pitiful rags looking for a place to sleep. Half-starved children looking for something to eat. The very means of earning a living wiped out—shops, factories, farm implements, livestock, even the very soil in some places, notably in Holland.

The situation as a whole is beyond the reach of human imagination. But some idea of what it all means may be gathered from a single case such as the one in Italy reported by an American soldier, who in an article in *Life* magazine says: "What you see in the children's faces is as clearly the imprint of war as if a bullet had left its mark. . . Small boys swarm the streets looking for G. I. game. One boy of nine years is the most persistent and the most successful, too, judging from the groups who engage him in conversation and then follow him to the lower end of town, where his sister, a prostitute, holds busy corner. He has a stump for a right arm, lost when our bombers blasted an important coastal city; both his parents were killed at that same time. He now spends the entire day pimping about town for his sister and managing the line which forms outside her doorway."

When the fighting stops we must be in a position to relieve such misery as that. Not only must we be prepared to distribute food, clothing, and medicines for the body; we must be on hand with medicines for the soul. It was thought until recently that after the war only governments could possibly meet the need of impoverished peoples. But in view of the apparent helplessness of UNRRA it is now expected that governments after the war will of necessity look to private agencies, especially the churches, to meet a situation which governments alone are unable to handle.

When the fighting stops we must renew our efforts to bring the whole world under the influence of Jesus Christ. The modern machine has "welded humanity into a single society," but it has not kept this society from splitting up into warring factions. Nor can it do so. A world society, if it is not to disintegrate, must be held together by a common faith, a common outlook on life, a common loyalty and devotion. The whole world must be brought under the influence of Christ, who as history has fully demonstrated is the Way, the Truth, and the Life.

Now is a time for statesmanship of the highest order. In a day of transition when ancient cultures, ancient ideas and ways of life are undergoing profound and rapid changes, we have the opportunity of bringing whole peoples under the influence of Christ and thus insuring

the development of a common outlook on life, a common loyalty and devotion.

There is Latin America, where the forces of liberalism and reform are groping for a religion that will give them direction, courage, and hope. There is Africa, as to which we have now to decide whether it shall be the last refuge of an obsolete, war-breeding imperialism or whether its one hundred million black people shall be prepared mentally, morally, and economically for self-government and responsible participation in the life of the world community. There are the Philippine Islands, whose peoples are the most advanced and influential of the Malay race group, so that true religion, if it should develop among them, would almost certainly soon spread among sixty-five million people in the South Pacific. There is Malaysia, including Singapore, which will be a pivotal point in the air and sea routes of world communication and world trade, and will be either an outstanding agency of good or an unspeakable agency of corruption, depending on whether or not it is brought under the influence of Christian beliefs and principles.

There is India and there is China, whose peoples, constituting together two fifth of the human race, are destined for an increasingly important part on the stage of history. India will be accorded national independence or dominion status. China will become a powerful industrial nation, capable of producing all sorts of things, including warships, tanks, and robot bombs.

It is indeed a condition of durable peace on earth that East and West shall together be brought under the influence of Christ. Unless it comes under the influence of Christian beliefs and principles, the East will let itself in for no end of grief at the hands of an industrialism geared not to the general welfare, certainly not to the welfare of the world as a whole, but merely to the selfish advantage of a privileged class. Unless it comes under the influence of Christian beliefs and principles, the West will continue in the paths of an imperialism that has led to war in the past and in future can only lead to a war of races, the colored against the white, with Russia most probably siding with the peoples of Asia.

The world today is in flux; but it will not, of course, stay that way. It will presently be again set in more or less fixed patterns of belief and behavior. Now, therefore, is a time for statesmanship of the highest order. We can choose to be petty, parochial, and selfish, refusing to undertake anything big, anything daring, anything Christlike and creative. We can let world catastrophe again develop and engulf our children. But if there is any mercy, any bowels of compassion, any greatness of spirit within us, we will now offer and present ourselves unto God, with the most earnest prayer that we may be used of Him for the making of a world of justice, security, and peace.

"WE KNOW THEY WILL SUPPLY OUR NEEDS"

(Continued from page 2)

126th Psalm and read: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, 'The Lord hath done great things for them.'" Sunday, May 13, was a day of special thanksgiving in every Methodist church in Czechoslovakia.

The spirit of these fine people was again shown when I asked Vancura how the American Methodists could best help him now. Despite the great need of food, clothing and medicine Vancura listed first their need of additional educated Czech Methodist preachers, and requested the immediate return of Brother J. P. Bartak from America. The only personal request made by Vancura was the hope that he would be able to have funds to secure the services of a dentist so as to get new teeth for those knocked out by the Gestapo. Vancura said: "Bishop, tell our American brethren and all other Methodists that we are happy that we are still alive. We thank God for preserving Methodism in Czechoslovakia. We are always praying for our American Methodists, our bishops and our lay members, who are surely our fathers. We know

that they will supply our needs in this critical period of reconstruction, although we desire to be completely self-supporting."

I excused myself for a short time and went to a United States Army Finance Office where I cashed Travellers Checks to the amount of \$5,000 and gave the money to Vancura to be used for immediate relief of our Czech Methodists. I also assured him that more funds would come from the American brethren. He asked me to write a letter to accompany each gift and in the letter I stated that the gift was a small token of the love and affection of the American Methodists for the Czech Methodists. We gave Brother Erlebach the first gift and he with tears in his eyes told us how deeply appreciative all Czech Methodists were of the love and material gifts of the American Methodists. He ended his speech of appreciation declaring that the Czech Methodists had never once lost their faith in God and their American brethren during the past horrible years.

Tears were in the eyes of all of us as I led our small group in a closing prayer of thanksgiving. As we left Pilsen Chaplain Henry said: "Brother Vancura and Brother Erlebach feel that we have done much for them by our visit and our relief funds. They however have done far more for us by their heroic lives and their wonderful Christian spirit." I left Pilsen determined that I would return as soon as possible to be again with those brave Czech Methodists.

The Methodist Church through resolutions passed by the General Conference and by declarations of boards and commissions is pledged to the task of building a Christian social order. This new social order in Europe will not come however by the passing of nice sounding resolutions but rather through the life and action of freedom loving Methodists and other Christians like our Methodist group in Czechoslovakia.

Czechoslovakia is a good testing ground for the proposed world program of Methodism. Our immediate attitude toward the Czech Methodists will determine whether it is our policy to build the new social order by resolutions and oratory or by sacrificial assistance. If we desire a new social order in Europe we must give larger financial support and more relief funds than is now planned for our Methodism in Czechoslovakia. The small fund allotted from the Crusade for Christ in Europe will hardly touch the great needs of our Methodists in Czechoslovakia and the other countries of the Geneva Area.

The attitude of the American Methodists in the next few years will determine the future of European Methodism. Regardless of any financial contribution that is made by the Methodist Church toward general religious reconstruction in Europe our first obligation is to our own European Methodist brethren.

To use the words of Winston Churchill I do not think the Methodist Church sent me over here to liquidate Methodism in Europe. It is my duty and sacred obligation to keep American Methodists informed as to the needs and opportunities of their European brethren. My sincere plea is that you will not forget your faithful brethren in freedom loving Czechoslovakia. If you can possibly do so please send a financial contribution to the Treasurer of the Board of Missions and Church Extension of the Methodist Church, 150 Fifth Avenue, New York, N. Y., to assist your needy brethren in Czechoslovakia. In these critical months and years of European political and religious reconstruction do not fail the Vancuras, the Erlebachs, and the thousands of other Czech Methodists who did not fail us during six years of persecution and suffering.

TO HAVE THE ABUNDANT LIFE

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren; but he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most Holy, whose soul is given up to Christ—such a man must have an overflowing heart; and as his heart is, such will his life be.—Spurgeon.

CHRISTIAN WORLD-MINDEDNESS STIMULATED BY CRUSADE FOR CHRIST

Christian world-mindedness in the work of the Methodist Student Movement has been greatly stimulated in recent weeks by the Crusade for Christ, according to Dr. Hiel D. Bollinger, head of the Board of Education's Department of Student Religious Work. Commenting further on trends and progress in religious work on campuses during the college year just ended, Dr. Bollinger said: "In the fall of 1943, the National Methodist Student Commission launched the Methodist Student Fellowship Fund and



DR. HIEL D. BOLLINGER

pledged their missionary funds to its support. In addition to contributions to foreign projects, they reserved some of their money for projects of national importance in the United States, and some of it for the development of student work within the state from which it is given.

"Within this school year, most of the local units of the Methodist Student Movement have undertaken some specific missionary project and the missionary giving from the students to these projects has more than quadrupled during the second school year in which the funds have been in existence. This evidences an amazing development of Christian world-mindedness among students, the effect of which will be felt in days to come. Practically every local organized unit of the Methodist Student Movement has created a Committee on Demobilization, composed of returning veterans and counselors whose business it is to help demobilized persons fit into campus life. The manner in which the students are seeking to help veterans re-adjust to civilian life is one of the definite trends of the Student Movement at this time.

"Conforming to ODT regulations and limiting out-of-town attendance to fifty students, it was possible nevertheless to hold thirty-four state and regional Methodist Student Conferences during the school year, 1944-45," observed Dr. Bollinger. "While at most of these conferences there was an overwhelming majority of women students, there were increasing numbers of returning veterans in attendance. It is anticipated that during the summer session and in the sessions of colleges and universities in the fall there will be a large number of students who will be taking advantage of the G. I. Bill to continue their education."

CHURCH GROUPS URGE RATIFICATION OF UNITED NATIONS CHARTER

WASHINGTON, D. C.—(RNS)—Immediate ratification of the United Nations Charter was urged by religious and church-related bodies at public hearings before the Senate Foreign Relations Committee here.

Proponents included the Federal Council of Churches, the Central Conference of American Rabbis, the United Council of Church Women, the National Council of Jewish Women, the National Board of the YWCA, and the National Women's Christian Temperance Union.

In a communication to Senator Tom Connally, chairman of the Foreign Relations Committee, Bishop G. Bromley Oxnam, president of the Federal Council, declared that the Charter offered mankind an important means of achieving a just and durable peace, that it was the "clear duty" of the Government to ratify it quickly, and that Christians had a responsibility to create the determination to use fully the procedure provided by the Charter.

"I believe," Bishop Oxnam said, "that a majority so large as to approach unanimity within the churches desires the earliest possible ratification of the Charter by

the Senate and the full participation of our nation in the organization therein established.

"Our sons have fought to destroy totalitarian tyranny and have given their lives gladly that future generations may be free. It is for us to create a world order that will guarantee our sons' sons shall not march a generation hence."

Bishop Oxnam added that "all of us realize that out of the resolve to build a better world, that was revealed at San Francisco, mankind now beholds what can be done when creative minds meet in co-operative endeavor for the common good."

KINDLY LIGHT

BY JOSEPH R. SIZOO

Minister of the Collegiate Church of St. Nicholas, New York

DRAMA IN REAL LIFE—XXI

AS I CAME to the doorway of our-teen that Saturday night, a junior hostess drew me hastily into a corner.

"We've got a problem boy on our hands," she confided. "Please see what you can do."

Through the smoky haze of the dance room I saw a young sailor, with black curly hair and half-closed eyes. He stood by a window and his fists were tightly clenched, as if he had caught hold of something dreadful and could not let go.

A few minutes later, I touched him on the shoulder.

"How are you, sailor?"

"Good evening, sir." The voice was unexpectedly gentle and courteous as he looked at me briefly and then turned lowered eyes back to the window.

"Feel like dancing? I could introduce you—"

"No, thank you, sir."

"How about a smoke?"

"No, thank you, sir."

"Care for some coffee and sandwiches?"

"No, thank you, sir."

"Would you rather I piped down?" I asked, forcing a grin.

"No, thank you, sir."

It was like that, no matter what I said to him. Yet I couldn't walk off and leave him, solitary and grim, with those clenched fists; a man who has stayed in the ministry as long as I have is not easily discouraged.

After a while I tried again:

"You are English?"

"Cornwall, sir."

I had been in Cornwall in my youth. I spoke of St. Ives, Falmouth and Penzance. Yes, sir, he knew them. I extolled the beauties of rocky coast, stone castles and mysterious monuments; politely he concurred in my enthusiasm, but he would at no point push the conversation one sentence forward, nor did he ever once relax his mighty, sunburned fists.

Three or four times I had to excuse myself, to greet visitors, to award a prize to the best dancers of the evening, and other little tasks. Each time I came back to the sailor and tried to make dialogue, but it remained a monologue, punctuated with an antiphonal assent of "Yes, sir," and "No, sir."

As midnight came on, the rooms emptied; we were shutting up the canteen for the night.

"Look here," I said, "you've got some deep trouble; anybody can see that. I'm not curious and I don't want to pry—but you look to me like a man who can't sleep. Is that right?"

"Yes, sir."

"Well, that's because you can't find peace of mind, of course. It often happens if you get something off your chest, you feel better. We're alone here now; why don't you tell me?"

There was no relaxing of his tautness, and the look that he gave me was hopelessly impatient.

"All right, I'll tell you," he sighed, and sat down in a folding chair. Fists on his knees, he looked straight down at a small stain on the floor. His voice was a monotone:

"I grew up in St. Ives with a girl who lived next door. Her name was Janie. Her people were friends with my people, and we all thought a lot of each other. When the war came, I went to sea. I have seen a lot of war down in the South Pacific. One day I wrote Janie a letter and asked her if she would marry me. She wrote me right back she would be glad to. So we made plans, and finally I got back to Cornwall with five days' leave—all our own. We had a very pretty ceremony in the church we always went to. There was to be high tea at Janie's house after the ceremony, and then we were to go off by ourselves for the rest of my leave. But first I had a job to do; things were a little bit snarled up and it was my duty to report to the Admiralty Office that I was in town. The first chance I had was as soon as the service was over, so I went down to the office and registered. Then I started back for Janie's house. But it wasn't there."

I could hear the ticking of my wrist watch in that interval of silence. The sailor swallowed hard and went on in the same monotone:

"At first I couldn't believe my eyes. There was only a hole in the ground. Jerry had come over. The house was gone, and so was Janie, and her people and mine—not enough of them left to be worth burying."

I would have put my arms around him, but I knew it wasn't the thing to do. It is better not to touch a mortal wound. What could I say? There must be something one man can say to another in woe like that. Yet I couldn't think of anything. We just sat there in the brightly lighted dance room in the very darkest part of early morning, and both of us stared at the floor.

"Sailor," I proposed finally, "would you care to come home with me? You can have my son's room; he's overseas. My wife would be glad to bring you breakfast in bed; we'd both love to have you."

"No, thank you, sir."

I looked at him and grew desperate. "If you like, I'll take off my clerical collar and we'll go to one of the late shows. It might distract you."

"No, thank you, sir."

"Well, my car is downstairs. Let's go for a long ride, and I'll drop you off later at your ship. A ride in the night air might help you to get some sleep."

"No, thank you, sir."

What did I have left? Only my faith; the one thing I had carefully avoided all evening, fearing that it would be unwelcome. We are often timid about the best of our gifts.

"Did you ever have much to do with the Church?"

"Yes, sir. I used to sing in the choir when I was a child."

"Remember any hymns?"

"Most of them, sir."

"What was your favorite?"

"I think it must be 'Lead, Kindly Light'."

"Could you sing it now?"

He was still staring down at the floor, and he did not alter his position as he began to sing:

*Lead, kindly Light,
Amid the encircling gloom—*

Stronger and deeper became his voice, possessed of new power and a feeling that had been unutterable except in music:

*The night is dark,
And I am far from home—*

Eyes wide open now, it seemed as if he were looking beyond the painted walls of our canteen, beyond space and time to a choir loft in a Cornwall church. The hymn ended, he turned and asked me:

"Do you know 'Abide With Me'?"

"I'll sing it with you."

Strangest of duets! My faltering, middle-aged voice and his firm, young one, lifted in praise and faith:

*When other helpers fail,
And comforts flee,
Help of the helpless,
Oh, abide with me!*

The hours passed and we did not note their passing as we went on from one grand old hymn to another.

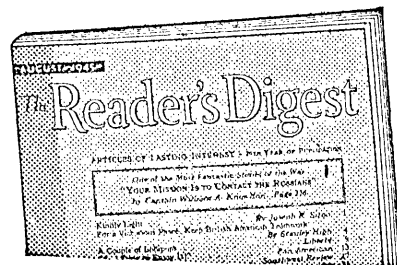
At last, in the street below, day was groping its way with fingers of light. I looked at the sailor. His eyes were shining.

"Think you can sleep now?"

"Yes, thank you, sir."

Arm in arm, we walked out into the morning.

[Above is the first article in The Reader's Digest, August issue]





Living By Faith



BY BATES STURDY, Pastor Lake St. Church, Blytheville

"Now the just shall live by faith," Hebrews 19:38.

MEN become just, or are forgiven by the faith they have in God. In his letter to the church in Rome, Paul wrote, "Therefore being justified (Forgiven) by faith, we have peace with God, through our Lord Jesus Christ." Romans 5:1. One enters the Christian life by faith and then continues a Christian by faith in God. The total process of life is a series of experiences of faith.

Men live their daily work-a-day life by faith. This is true in every type of work men do. The mechanic who works on the automobile does so by faith. He believes the car will run when repaired, though it is not running now. He fully believes the new parts he is putting in it are standard size and will replace the worn out parts. He is confident that the chart he has of this type of car is all right and so he is following the chart.

Look at the farmer there on the farm. He lives by faith. He spends days plowing, harrowing, discing his soil, because he believes the soil is productive. He plants valuable seed which has cost him money, because he believes they will germinate and produce manifold of their kind. He goes about cultivating the small plants now appearing where he planted the seed. One may ask, why cultivate? Because he believes the air, sunshine, and stirring the soil will be a means of further growth to the young plant life.

In process of time the farmer goes out to his fields with his combine, cotton pickers, and trucks. He is in the act of harvesting now. This, again, shows how the farmer lives by faith. He has confidence in the worth and profit gained from the increase in his crop he has worked to produce. From the planting to the harvest the farmer moved by faith in the crop he grew.

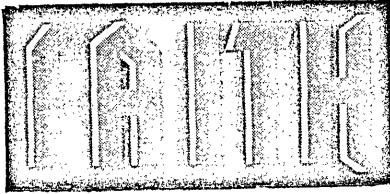
You sit down at your table to eat your food. You do so by faith. You accept that the foods set before you have in them what your body needs. There is food value in the bread, meat, vegetables and fruits on the table for you who believe.

To say that every act of man in daily life is an act of faith is to say the truth. He moves in every sphere of his life by his belief in life. He accepts life and its different avenues of expression with confidence. Life to man is real, because he is living it every day of his stay in this world. Whether he is a coal miner, a teacher,

a scholar, an artist, a musician, or a philosopher he lives by faith.

Now here is man's home life. His marriage is based on his faith in the love and faithfulness of the woman he marries. She in turn has faith in his promise and vow. They go down life's journey together, maybe to the golden wedding anniversary, because of their abiding faith in one another. Thus the home is maintained because of faith exercised.

The children in the home live by faith. See that little one in its mother's arms. It grows up through the years with great faith in its parents. It believes in them and is guided by



their counsel because of its confidence in their advice. The child discovers ties which are sacred in the home as it comes to the place of perception and understanding. If it has brothers and sisters it comes to believe in them and appreciate them more and more. As members of the home the parents and children help and encourage one another, because they believe in the ability of each another.

If the parents are wise and spiritually minded they accept the worth of good literature in the home. Believing in the need and possibility of mental purity and development they see to it that good books, magazines, church papers and pictures are placed in the home. This also expresses their confidence in the honesty and wisdom of those who publish such literature. They believe this type of literature will help them and their children to become useful citizens.

The home as a unit lives by faith. Its total structure is built on faith. Not alone faith in each member of the home, but faith in the family. If the family is disregarded, then our civilization is lost. Again if we push aside the value of each member of the home, then our home is lost. The home is held together by the faith of each member in the family unit. The greater the faith in the home the greater it will be in the nation. The nation is the sum total of the character of its homes.

If we are followers of Christ, we live by faith. We have never seen Him with our physi-

cal sight, but we love Him. Our hands have not felt Him, but we have the assurance of His presence. We haven't heard His voice, but His words abide in our hearts. We believe in Him with all of our hearts.

Here are some experiences that show how, "the just live by faith." We go apart to the secret place of prayer and we return with the awareness He was there in the secret place. Somehow He came and spoke to us in our hearts there. His presence is real. We pray by faith.

Now the sacred page is open and a message grips our hearts. It is God's message, "I am the way, the truth and the life: no man cometh unto the Father, but me." Again we read and He speaks to us, "Lo, I am with you always, even unto the end of the world." Now we believe these words. We accept them by faith.

We sit in the sanctuary of the Lord and worship. Yes, worship. Worship One Who said, "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." We worship by faith. We are assured He will come and be with us for He declared, "Where two or three are gathered in my name, there am I in the midst of them." We accept His holy presence by faith and because we feel Him near us. We live by faith in the Divine One. He is Eternal and True.

Now we go forth to live amid the temptations and trials. They are great and beset us at times. We feel their impact and then we think of One Who was tempted in all points as we are and yet without sin. Maybe the words of George Heath come to us, "My soul, be on thy guard, Ten thousand foes arise; The hosts of sin are pressing hard To draw thee from the skies." We take new courage to be our best. We overcome temptation by faith in God.

As workers in the vineyard of the Lord, we work by faith. We believe that which Isaiah said, "So shall my word be that goeth forth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it." We believe our work is not vain in the Lord. We are assured that if we "Cast thy bread upon the waters; thou shalt find it after many days."

Our life as a Christian is lived and gauged by faith in God. We do all we do, offer our testimony and give a reason for our hope because we believe in God. We are not ashamed, "For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day." Truly the just shall live by faith in God.

A DANGEROUS HABIT

The fault-finding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures and their faults give us offense, but one should not pay too much attention to the faults of others, or to the defects of the world in which he lives. He may become a chronic fault-finder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. If he growls long enough, he will become a cynic, of no account, either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.—Charles E. Jefferson.

CHRIST IS THE WAY

We must impart to little groups and through them to the world a new and burning vision. And, finally, with God's help we must turn back to Christ... to the flaming Master-Realist who actually lived and lives in love with life and with humanity. Through living with Him and learning of Him alone will come understanding and mastery of life.—Francis B. Sayre.

STANDING TRUE

It is human to stand with the crowd, it is divine to stand alone. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle, to stem the tide. It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer with his life for believing and teaching contrary to the Roman world.

Daniel stood alone, but God stood with him and brought him through his trial of faith more than a conqueror.—Selected.

When temptations crowd in upon us, as at times they seem to do in unusual measure, or when the burdens of life seem more than usually heavy, we need to remember the promises of God and to rely more fully upon them. We do not struggle alone. There is One who walks by our side, who knows all about us, our weakness, our strength, our problems and our cares, and He will not suffer us to be tempted beyond our strength or allow our burdens to become greater than we can bear.—Christian Observer.

"THE GOD GERMANY WORSHIPPED"

"There must be a strange feeling in the hearts of thousands of men who fled Europe and came to America to get away from universal military service, to find so much talk now in favor of a peacetime draft for all young men in America," says Dr. Hugh O. Isbell, of St. Paul's Methodist Church, Springfield, Mo. "That was the god which Germany worshipped. Now we have beaten Germany, and there are people among us who would set up the German god of militarism and worship it. Have we so far failed that we must have militarism in order to have discipline? . . . The Romans knew better. No general with an army might approach closer to Rome than the Rubicon. Caesar crossed the Rubicon with an army, the die was cast, and Roman democracy fell. America, take warning."

Prayer is the greatest force that we can wield. It is the greatest talent which God has given us. There is a democracy in this matter. We may differ among ourselves as to our wealth, as to our social position, as to our educational equipment, as to native ability, as to our inherited characteristics but in the matter of exercising the greatest force that is at work in the world today, we are on the same footing.—J. R. Mott.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

W. S. C. S. TO RE-OPEN JESSE LEE HOME

The Jesse Lee Home, Seward, Alaska, will be re-opened as soon as possible, it is announced by Miss Miriam V. Ristine, executive secretary, Bureau of Social Work, under whose supervision the home for children is operated by the Woman's Society of Christian Service. Repairs are now in progress. Funds for the restoration of the home, from which the children were evacuated shortly after the outbreak of the war, will be provided by the Crusade for Christ. It is hoped that the building will be ready for occupancy by fall, says Miss Ristine, stating that 110 children will be accommodated there. During the war the home was used by the government and the children were sent to government schools or to homes of relatives or friends. Recently returned from a visit to Alaska, Mrs. Fred C. Reynolds, chairman of the Department of Work in Home Fields, and Mrs. Robert Stewart, associate secretary, Bureau of Medical Work, reported widespread interest in the opening of the home on the part of the territorial Department of Social Welfare and government officials. Citizens everywhere commended highly the program of the home and its influence upon the youth of Alaska. "A boy or girl needs no other recommendations for a position than that he or she has come to us from Jesse Lee Home," declared one official.

Since 1925 the home has been located in Seward, having been moved there when the results of a survey recommended the combining of work previously done in Nome and Unalaska. The home, which was first opened in 1890 as the Jesse Lee Home and Industrial Home in Unalaska, was named for the pioneer of Methodism in New England. Those in charge felt it appropriate to the first piece of Methodist property in the extreme West should be named in his honor. The town of Seward presented 107 acres to the Woman's Home Missionary Society for the present site. The children were transported by boat to the new home. Believing that diet is important in combating tuberculosis in Alaska, much emphasis has been placed on the growing of fresh vegetables at the home and also in operating a dairy of tuberculin-tested Holstein cows. Both garden and dairy provide practical vocational training for the young people. Residents of the home attend the territorial government school and the Seward High School. They come to the home from all sections of Alaska and from all conditions of life. Some are sent by the courts because of home conditions. Others are from broken homes and without facilities or funds for proper care. Some parents pay all or part of the scholarships for the children, but in all cases those admitted come on a selective basis. The object of the home is "to provide a normal, happy, industrious and Christian home atmosphere" for the children. A well balanced program of recreational and religious activities is organized.

WINDOWS OF LIFE

By Mrs. Arthur Fuller

*Looking out of my North Window
On the changing scenes of life
A cold indifferent world I see
Full of sin and strife.
A world of pain and sadness of
Gloom and great distress,
A world that has forsaken God
Who hath the power to bless.*

*Looking out of my West Window
I see shadows of the past,
Things I wish I could forget
And maybe will at last.
Enemies, hatred, doubt and fear
Friends who have proved unjust.
A world that cannot see the God
That all should fully trust.*

*Looking out of my South Window
I get a glimpse of light.
The sun has come from behind the cloud
The sky is clear and bright.
A world of cheer and gladness
Its beauty is untold,
A World God made with loving Hands
My eyes do now behold.*

*Looking out of my East Window
At the dawn of a new day,
I see the cross of Calvary on a
Hill not far away.
Jesus died upon that cross
To save my soul from strife
So when my work on earth is done
I shall have a crown of life.*

WORKSHOP TO BE HELD AT SCARRITT COLLEGE

A group of well known authorities on the problems of church related institutions will counsel administrators of colleges, hospitals, homes, schools, settlements and other church and social agencies during the Workshop which will be held at Scarritt College for Christian Workers in Nashville, Tennessee, from July 23 through August 24.

Administrators of church-related institutions from 23 states of the East, Middle West and South will participate in an Institutional Management Workshop to be held at Scarritt College, July 23 through August 24, according to the advance registration announcement of President Hugh C. Stuntz.

Representatives of church and social agencies from New Jersey to Nebraska and from Minnesota to Texas will meet to study and discuss their common interests. Men and women responsible for many different types of work will analyze their specific problems and experienced counsel will be provided.

The first week will bring together college presidents, superintendents, head residents and other administrators for the study of their work. The second week directors of public relations, secretaries of student promotion, alumni work, publications and admissions will discuss the promotion of their programs. The third week deans, student counselors and other personnel workers will consider counseling, tests and meas-

THE CHURCH CHRISTMAS PACKAGE PROJECT

The Church Christmas Package Project, endorsed by the Methodist Committee for Overseas Relief and handled for the Methodist Church by the Woman's Society, is now under way. Of the half-million "cartons of blessing" which it is hoped can be sent across the seas in the fall, Methodism has agreed to try to secure one hundred thousand. The cost of each package to the donor will be \$5.00 or less. A Class, a Society, a Fellowship, an individual, a Sunday School, a family, or a Church may take part in this way of spreading the Gospel of peace and goodwill.

For instructions, write to CHURCH CHRISTMAS PACKAGES, 297 Fourth Avenue, New York 10, N. Y.

urements, returning service men and post-war curricular adjustments. Finance officers and field men will meet the fourth week to study methods of stabilizing the income of church-related institutions. The fifth week will be devoted to the interests of business managers and will deal with topics related to accounting, plant management, upkeep and purchasing.

The Workshop will be under the direction of Dr. John O. Gross, Secretary, Department of Educational Institutions, General, Board of Education of The Methodist Church, assisted by Dr. Boyd M. McKeown, Secretary, Department of Public Relations, Board of Edu-



Protestant clergymen and the men and women of their 1200 congregations in Greater New York are urged by Dr. Earl F. Adams, of the New York Protestant Council, to help in the fight against black markets in food. The observance of food rationing has become a moral issue, says Dr. Adams, adding: "The responsibility for the observance of government food regulations rests equally upon the retail merchant and the customer. We cannot put all the blame on the grocer and the butcher who fail to live up to the letter of Office of Price Administration rules when a favorite topic of conversation among housekeepers is the smart tricks to obtain more than their fair share."

Ten young women of the Methodist Church were recently commissioned as deaconesses and home missionaries by the denomination's Board of Missions and Church Extension, 150 Fifth Ave., New York City. They will serve in churches in the United States and its possessions. Those commissioned are the Misses Harriet E. Carlton of Jennings, Kan., Carol L. Gibby of Los Angeles, Cal., Mona E. Kewish of Kansas City, Mo., Marietta Mauger of Kingston, Ohio, Betty I. Moore of Kansas City, Mo., Mae J. Morris of Galesburg, Ill., Doris Rhodes of Fayetteville, N. C., Nola I. Smee of Clay Center, Kan., Evelyn M. Weaver of Lorain, Ohio, and Pauline Whitacre of Carbondale, Ill.

The United Council of Church Women, representing the women of the major Protestant churches of the United States, has expressed a willingness to share food, goods, and money for the physical restoration of the world. This, the Council says, is a preliminary to a stable peace—as are also trust, confidence and cooperation among nations. It adds: "The building of goodwill is the special task of church women everywhere. Ours is the diplomacy of spiritual values. Especially must this be carried out among the United States, Great Britain, Russia, and China, because of the great responsibility of these nations for maintaining peace in the new world. We urge particular cultivation of understanding and friendly relations with the Soviet Union. On the ability of our two nations to work together for peace, as we have worked together for victory, largely depends our chances for a secure world. Only in such an atmosphere can the San Francisco Charter be an effective instrument."

cation, The Methodist Church. General meetings will be held in Room 318 of the Joint University Library. Special interest groups will assemble in committee rooms during afternoon hours for discussion and committee work, beginning July 23.

CURRENT NEWS IN THE RELIGIOUS WORLD

SWEDISH MISSIONS CONFERENCE HAS RECORD ATTENDANCE

STOCKHOLM (By Wireless) — (RNS)—The Swedish Missionary Society, largest Free Church association in the country, reported a record attendance of 1,000 delegates at its annual conference here. Guests included representatives of missionary groups in other Scandinavian countries.

One of the principal speakers was Christian Svendsen, of the Norwegian Missionary Association, who said:

"We Christians must not yield today or allow the pure Gospel to be thinned out. We face a new golden era in foreign missions. In Norway, we are ready to send out twenty new missionaries. In the Fall we shall renew the training of preachers which was forbidden by the Nazis."

Svendsen, who was once sentenced to prison for denouncing Nazi plans to control Norwegian youth, revealed that he made two secret visits to Bishop Eivind Berggrav while the latter was under house arrest at his summer cottage at Asker, near Oslo.

The Free Mission Association of Finland was represented by Mission Director P. W. Lindahl, of Helsinki, who reported on mission losses in the Russian-occupied regions of Finland.

LUTHERAN GROUP TO STUDY PROBLEMS ARISING FROM MIXED MARRIAGES

CHICAGO—(RNS) — Problems arising from the marriage of Lutherans to Roman Catholics will be dealt with in lectures and pamphlets by the Committee on Town and Country of the American Lutheran Church, it was announced at the committee's annual meeting here.

The Rev. H. W. Siefkes of Waterloo, Iowa, chairman of the group, said the denomination planned to follow the approach to Protestant-Catholic marriages recently adopted by the Presbyterian Church in the U. S. (Southern).

(The latter denomination, at its General Assembly in May urged ministers "to get thorough instruction to their young people concerning marriage, especially of the requirements that will be made of them should they choose to be married by a Roman Catholic priest to a member of his church." An overture proposing restrictions on marriage of Presbyterians with non-Protestants was referred to committee for a report in 1946.)

Mr. Siefkes said the committee's publications would also cover such subjects as the philosophy of rural life, scientific farming, supervised community recreation, and community projects.

The American Lutheran Church, which has 70 per cent of its 500,000 members in rural areas, recently named the Rev. E. W. Mueller of Martindale, Iowa, as full-time director of its town and country program, working out of the Chicago office of the National Lutheran Council.

CHURCHMAN, BUSINESS MAN HONORED ON BIRTHDAY



E. M. McBRIER

In 1890, following an interest of his youth, Mr. McBrier went to China as a missionary under the noted China Inland Mission. But the death of his brother caused him to return to the United States, and in 1894 he settled in Detroit, opening a store under the firm name of S. H. Knox & Co. In 1912, the F. W. Woolworth & Co. stores were organized. Missionary and educational interests have engaged Mr. McBrier's attention since his retirement from business and he still puts in a full day's work at the offices of the Associated Boards for Christian Colleges in China, at 150 Fifth Ave., New York City, where he is treasurer.

Friends, business associates, and church and educational associates of Edwin Merton McBrier, business man, educator, philanthropist, and former missionary to China, gathered in the chapel of the Methodist Building, 150 Fifth Ave., New York City, on July 16 to celebrate his eightieth birthday.

Among the organizations honoring Mr. McBrier—who retired in 1921 as an executive in the F. W. Woolworth Co., of which he was a founder, and has since devoted himself to missionary and educational interests—were the Board of Missions and Church Extension of the Methodist Church, of which he has been a member since 1913; the Associated Boards for Christian Colleges in China, of which he is treasurer, the trustees of Yenching University; and the International Committee of the Y. M. C. A. of which he has been a member for twenty-two years.

CLARIFIES TAX EXEMPTION RIGHTS ON PROPERTY OWNED BY RELIGIOUS GROUPS

MINNEAPOLIS—(RNS) —Tax exemption rights on property owned by a religious group were clarified when Hennepin County District Judge William A. Anderson ordered the board of foreign missions of the Lutheran Augustana Synod to pay \$815.54 in delinquent taxes and penalties on property it owns here.

The Synod contended the property should be classified as a parsonage because it was the home of the board's executive director, the Rev. S. Hjalmar Swanson, an ordained clergyman.

The court ruled that under the state constitution, a parsonage would be exempt from taxation if "used in connection with a church edifice."

"If the residence of the executive director is exempt from taxation, so also would be any dwelling property owned by the defendant and used as a residence by its bookkeeper, stenographer, or its filing clerk," Judge Anderson said.

PHILADELPHIA QUAKERS URGE CHARTER RATIFICATION

PHILADELPHIA — (RNS) — Prompt ratification of the United Nations Charter was urged here by the Friends' Peace Committee of the Philadelphia Yearly Meeting.

"We take this position without relinquishing the long-held pacifism of the Society of Friends," its statement said, "because we believe that the Charter offers the best means of basing world order more firmly on good will."

GERAN EVANGELICAL CHURCH GROUP ASKS PRAYERS FOR UNITY

GENEVA (By Wireless)—(RNS) —The Provisional Board of the German Evangelical Church at Frankfurt-on-Main has issued a call for prayers that "unity in the Church of Christ may become more visible in German life and activity."

"As evangelical Christians we will work at our tasks with fresh devotion," the message said. "In our time, God awakened witnesses in His Church who glorified Him in their death. Others suffered imprisonment. One of them, Martin Niemöller, for whose liberation we thank God, spent almost eight years behind barbed wire. The Evangelical Church can associate itself with these witnesses and make a fresh start."

Declaring that the German Church is emerging from a period of great suffering and tribulation, and that "today our eyes are open," the message added:

"We are summoned before God, to recognize His judgment upon us and our nation. God thinks in terms of nations. He punishes nations for sins committed by their governments and accomplices. Here our atonement begins. We have sinned against God, and done evil against Him, but with His help we may rise again."

ANGLICAN BISHOP DIES IN EAST AFRICA

LONDON (By Wireless)—(RNS) —The Rt. Rev. William Vincent Lucas, Anglican Bishop of the Diocese of Masasi in East Africa for 18 years until his retirement last year, is dead at the age of 62.

DETROIT METHODIST BISHOP TO VISIT SWEDEN

STOCKHOLM (By Wireless) — (RNS)—Methodist Bishop Raymond J. Wade of Detroit will visit Sweden this summer, according to a message he sent to the annual conference of the Swedish Methodist Church at Norrkeeping.

Present at the conference was Dr. Alf Kristoffersen, leader of the Norwegian Methodist Church, who was interned by the Germans in the Grini concentration camp. The German occupation of Norway, he told the meeting, was marked by a "great advance" from the spiritual viewpoint, and large sums were gathered secretly to aid church reconstruction after the war.

The conference announced that Swedish Methodists have contributed \$3,000 toward international Methodist Church aid to refugees, and that sums have also been collected to aid the suffering in other Scandinavian countries. A thanksgiving service was held for the liberation of Methodist Missionary Elisabeth Kaech-Roberts by American troops in the Philippines.

YOUTH CONFERENCES TO STUDY INTER-GROUP RELATIONS

NEW YORK—(RNS) —Leaders for courses on inter-group relations in the United States are being provided at 140 Protestant youth conferences in 34 states this summer by the National Conference of Christians and Jews, its Religious Organizations Commission announced here.

The course for young people of high school age or older is called "Building Bridges Between Groups that Differ," and that for junior high age, "Understanding One Another."

Of the 140 conferences at which the courses are offered, 71 are Presbyterian, 36 Methodists, nine Congregational, six Inter-denominational, five Episcopal, five Disciples of Christ, four Baptists, and four Evangelical and Reformed.

PRESBYTERIAN CHURCH IN CANADA ADOPTS \$500,000 BUDGET

QUEBEC CITY, Que.—(RNS)—A budget of \$500,000 was adopted by the Presbyterian Church in Canada at its 71st annual session here. The Church is also being asked to contribute \$43,000 in three years as its share of the \$300,000 sought by the Canadian Council of Churches for aid to European churches.

FORM NEW CALIFORNIA UNIT OF NCCJ

FRESNO, Calif.—(RNS)—A San Joaquin Valley Unit of the National Conference of Christians and Jews has been formed here. Leaders in its organization were Monsignor James G. Dowling, Dean James M. Malloch and Ribbi David L. Greenberg, Fresno members of the Radio Forum of Better Understanding.

CURRENT NEWS IN ARKANSAS METHODISM

THE WORK AT NEW SALEM CHURCH

For the past two months many church projects and activities have been carried on at the New Salem Church and in the community.

Splendid Easter and Mother's Day programs were sponsored by Mrs. Dolly Sue Leek.

On Sunday, June 10, a program for the children and homecoming were presented. The church was beautifully decorated with flowers and the chorus presented good music. Lunch was served and singing in the afternoon was enjoyed and directed by the pastor, Rev. Charles Baughman and the district superintendent, Rev. J. E. Cooper. A fine program made up of songs, readings, piano numbers, Bible readings, and a memorial service for those in the Armed Forces, was given.

On July 4th our church sponsored a picnic with the group enjoying barbecue, picnic lunch, ice cream, cake and cold drinks. Before lunch the crowd enjoyed a community singing with Mrs. Andy Brown at the piano and Mrs. Clyde Minton directing. After lunch lively contests were held.

On Tuesday evening, July 10, a homecoming party was enjoyed in honor of former members, Mr. and Mrs. J. M. Paugh. Their friendship with this community has existed for twenty-five years since they lived here.

Preparation is being made for a revival meeting to begin on July 3. Three dozen new Cokesbury hymnals have been ordered and choir rehearsals are being held. The young people's work has been reorganized. They have adopted the name of "New Salem Boosters" and are going forward with the work of this church. Roy Arman is president. The church will be redecorated. \$65.00 in cash has already been collected.

This church and community hope to revive its interest. The attendance and interest for the past few years has been waning but we hope to awaken to an interest in God's house. The church has \$700.00 toward building a parsonage and this planned soon. We hope to build our circuit back to a resident pastor. Rev. John B. Hefley of Grand Avenue Church, Stuttgart, is a former resident of this community. The late H. R. Lavender was Sunday school superintendent for many years. Armon Lavender, son of H. R. Lavender, is the present superintendent.—Reporter.

DISCIPLES GROUP URGES POSTPONEMENT OF ACTION ON PEACETIME CONSCRIPTION

VENATCHEE, Wash.—(RNS) — Postponement of action on peacetime military conscription was urged by the annual Convention of the Disciples of Christ, representing Washington and Northern Idaho. Twelve men and women, the resolution said, should be given the opportunity to express their opinion on the matter.

VACATION BIBLE SCHOOL AT NEW SALEM CHURCH

A Vacation Bible School was conducted at the New Salem Church, Hot Springs Circuit, from June 25 to July 6 under the direction of Mrs. Clyde Minton with Mrs. Andy Brown and Miss Patricia Soward assistants. The average attendance was twenty. Projects and teachers were: Woodwork for boys, Mrs. Clyde Minton; Embroidery for girls, Mrs. Andy Brown and booklets for Beginners, Miss Patricia Soward.

Memory certificates were awarded for the following: The Lord's Prayer, Twenty-third Psalm, Beatitudes, Ten Commandments and Books of the Bible. Several new hymns and Bible verse identification were memorized.

The following program was presented at the close of the school on July 6 and repeated on Sunday, July 8th: Welcome, "Good Evening to You," by the group; Chorus by children, "Sweeter Than Day Before," and "Everybody Ought to Love Jesus"; Junior and Intermediate chorus, "Fairest Lord Jesus"; Bible verses; Beginners and Primary chorus, "Praise Him" and "Jesus Loves All the Little Children"; Memory work, Junior and Intermediate choral reading group and awarding of memory certificates and awarding of diplomas.

The program closed with a social hour with refreshments served by the women of the church. Mrs. Ruth Soward, Miss Dena Lavender and Mrs. Dolly Leek were in charge of refreshments.

Rev. Charles Baughman is pastor of the Hot Springs Circuit.—Reporter.

DYESS

We arrived in Dyess June 1st and have been busy as bees since. In spite of the weather and weeds we have been having a full house at the services. The parsonage has been redecorated with new paper and paint and new rugs for the floors. We are ready now to start work on the church, with new roof and paint, and finish our educational building that was begun about a year ago.

Last Saturday afternoon we held open house at the parsonage. The women of the church served refreshments and the people of the parish came in during the afternoon from three to six to get acquainted and to bring their gifts to the pastor and his wife. Needless to say, we received a lot of good things to eat and enjoyed the afternoon visiting with our people. Dyess has a fine group of folks who are ready to go forward with the Lord's work in a big way and we are enjoying it a lot.—A. C. and Mrs. Stark.

Sad is the day for any man when he becomes satisfied with the life that he is living, the thoughts he is thinking and the deeds that he is doing; when there ceases to be forever beating at the doors of his soul a desire to do something larger which he feels and knows he was meant and intended to do. Phillips Brooks.

RULES AGAINST TRANSPORTING IOWA PAROCHIAL PUPILS IN PUBLIC SCHOOL BUSES

DES MOINES, Iowa.—(RNS) — Although it once took a different view, the Iowa attorney general's office now holds that parochial school pupils may not be transported in public school buses.

As Iowa's attorney general from 1933 to 1937, Edward L. O'Connor wrote an opinion ruling such transportation within the law, but the present administration of Attorney General John M. Rankin has taken an opposite stand.

State officials said the question has been raised repeatedly at meetings throughout the state on a new law giving the school districts \$2,000,000 a year from the state treasury to help finance transportation. Local district officials attending the meetings are being advised that transporting private school pupils in public school buses is outside the law.

During the 1945 session of the Iowa legislation, proponents of allowing parochial school children to ride in the buses made an unsuccessful effort to incorporate such an amendment in the transportation bill.

NEW YORK STATE COUNCIL OF CHURCHES CANCELS SUMMER CONFERENCE

ALBANY, N. Y.—(RNS) — Refusal of the ODT to grant a permit for the annual summer conference of the New York State Council of Churches at Silver Lake in Western New York has led to cancellation of the sessions, scheduled to begin Aug. 4.

Terming the ODT's action "manifestly unjustified," Dr. Wilbur T. Clemens, general secretary of the Council, called for united action by the three major faiths to bring about modification of the ODT's regulations.

CHICAGO CHURCH FEDERATION TO BACK CHAMPAIGN SCHOOL BOARD

CHAMPAIGN, Ill.—(RNS) — The Champaign school board will be backed by the Church Federation of Chicago in its fight against a suit to ban religious instruction in the public schools.

The federation has appointed a committee to "take any steps necessary" to aid the school board. The committee, said Dr. John W. Harms, executive secretary of the federation, "has full authority to enlist legal counsel or make expenditures" to aid the downstate school board's court action.

Suit against the Champaign board was filed by Mrs. Vashti McCollum Aug. 3 has been set for hearing.

Every day remember that you have a God to glorify; a Saviour to imitate; a soul to save; virtue to acquire; heaven to seek; eternity to meditate upon; temptation to resist; the world to guard against; and perhaps death to meet.—Selected.

SOUTHERN PRESBYTERIANS TO STUDY WORLD PEACE PLANS

ATLANTA, Ga.—(RNS)—A study of world peace plans will be undertaken by the Presbyterian Church in the U. S. (Southern), under the direction of the Executive Committee of Religious Education, it was announced here.

Local parishes will use as a text book "Christian Bases of World Order," a summary of the findings of a seminar held at Montreat, N. C., in 1944, under the leadership of Dr. Ernest Trice Thompson of Richmond, Va., a member of the faculty of Union Theological Seminary.

Dr. Patrick H. Carmichael of Richmond, Va., director of the department of leadership education of the religious education committee, will be in charge of the program.

SOUTHERN CHURCHMEN STUDY PROJECTS

COLUMBIA, N. C.—(RNS) — A workshop on cooperative living was sponsored here by the Fellowship of Southern Churchmen, bringing together ministers and other community workers in a 13-day session. The program included visits to cooperative projects.

Among the speakers was Dr. Henry Carpenter of New York, chairman of the Committee on the Church and Cooperatives of the Federal Council of Churches.

PRIESTS ACT AS MESSENGERS IN GERMAN DIOCESE

LONDON (By Wireless)—(RNS) — A bicycle-messenger service, manned by priests, has been set up by Archbishop Conrad Groeber of Freiburg-im-Breisgau, Germany with the approval of French occupation authorities. Purpose of the service is to establish communication between the more than 1,000 parishes in Archbishop Groeber's diocese.

According to the Archbishop, ordinary means of communication such as telephones, trains, and mail deliveries are not available to civilians in the Baden area, which comprises a Catholic population of 1,500,000.

Priests in broadbrimmed hats may now be seen pedalling all over Baden, carrying out their new assignment. One hundred thousand copies of Archbishop Groeber's first post-war pastoral were distributed by his bicycling clergy.

"What do you do, Doctor Beecher, when the people in your church go to sleep?" Henry Ward Beecher, for it was he to whom an inquiring young man had put the question, did not hesitate a moment in his reply, but answered gravely, "I have left strict orders with the sexton that if he sees anyone in the church going to sleep he shall come at once to the pulpit and wake up the minister." — Moody Monthly.

Believe me, every man has his secret sorrows, which the world knows not; and oftentimes we call a man cold when he is only sad.—Henry W. Longfellow.

METHODISTS SERVE SOLDIERS AND FILIPINOS IN MANILA

Methodists are continuing to serve not only Christian Filipinos but many hundreds of American servicemen in the badly-bombed city of Manila, P. I.—using the Knox Memorial Church, which is still standing though damaged, as the center of activity. The Knox Church and the Central Student Church unite there under the leadership of the Rev. Francis W. Brush, recently out of internment camp.

"Our work at the Knox-Central Church continues to grow in scope and interest," writes Miss Roxy Lefforge, of North Manchester, Indiana, also recently freed from internment camp. "It is a full-sized job alone and an encouraging one, too. You would get quite a thrill if you could be in our 10:30 Sunday forenoon service and hear the 400 and more service men and the equal number of Filipino members sing the grand hymns of the church that lifts one out of himself.

"Some of the men are so homesick that they don't know what to do with themselves, and often they wander in to talk with us, and when we can we have them to a meal. Last night a couple of them came in, and when I asked them if they could come in for supper on Thursday evening of this week, one of them replied with his face all alight, 'You are darned right we can'.

"I usually have from fifteen to thirty of them in my young people's Sunday school class along with an equal number of Filipino young people. Last Sunday after the class, one of the G. I.'s came up to me and said, 'I never knew that we did know as much about Paul as you told us this morning. He was some man, wasn't he?'

"The YMCA is running a canteen in the social hall of our church, and during a single day anywhere from 1200 up of G.I.'s go through for a sandwich or coffee, or a place to read and write, or maybe lie down on a church pew or a cot for a little rest.

We meet many a fine young fellow or an older one as we go in and out of the church; and sometimes we run across men from home—our own town or section of the country. So we are ministering to a great many people in a good many ways, and it is intensely interesting. There is no end to the things that can be done, if we have the strength to do them."

SOUTHEASTERN METHODISTS SPONSOR CONFERENCE FOR YOUNG CLERGYMEN

LAKE JUNALUSKA, N. C.—(RNS)—So successful was the first Young Ministers Conference which the Southeastern Jurisdiction of the Methodist Church sponsored here that a similar event will be held next year. Ministers from nine states attended.

With the theme "Young Methodism Speaks," the conference was arranged to give the younger leadership of the denomination an opportunity to study post-war problems, with particular attention to the church and returning service men.

Out of the lowest depths there is a path to the loftiest height.—Carlyle.

CHINA'S YOUTH ARE ALIVE, ALERT

By Richard T. Baker

The youth of China are alive, alert and kicking.

My closest contact is with the students. They have a favored position in China. Sometimes I worry about whether their sense of responsibility and obligation keeps pace with the favor which the government and culture showers upon them. They have stayed in schools, many have gone abroad, and somewhat kept on the sidelines during a life and death struggle which threatened the very culture they were striving to protect. Through the last five years this has been a reasonable enough policy, because there are about fifty thousand college-level students in China and no particular pressure for military manpower.

Now this picture has been changed. Chinese armies have been decimated in the field, are scattered thinly over fronts stretching from the upper reaches of the Yellow River to Burma. Furthermore the military strategies useful in the first five years of war have now been changed of necessity to mechanical, technical strategies of a different variety. The army of the masses is suffering under these conditions. It is suffering in morale because it has no strong political convictions. It is suffering in technique because coolies and farmboys can't run the machines. Exactly what is needed is what the students could bring to China's military situation; namely, the flaming patriotism and political intelligence that student groups have always had in China, and technical skill.

I felt during my first year here that the students were being casual about this need of their country. In recent days, however, the most interesting news of youth in China is that the young intellectuals, so-called, are coming to their country's defense. Large numbers of them have been mobilized in recent weeks, and some universities are turning out en masse.

You may think all this military commentary is rather strange coming from one so unbellicose as I. But circumstances here are different, and my pacifism never extended to those who were simply protecting a selfish interest by adopting it as a personal policy. Right?

Christian youth here are difficult to appraise. There are large numbers of young people in all the churches, and the churches are fairly well attended. Mostly they are of the intellectual upper classes, at least those I see. The Y's have done excellent work on college and middle-school campuses, and the fine work of student relief has almost entirely been their show. They have administered millions of dollars worth of relief and with a minimum of expense and inefficiency. This money is, of course, the little contributions that you and yours make from your side of the ocean. It is well spent.

You have no idea the utter poverty which these students know. First of all, they evacuated occupied China with nothing at all, because there is nothing. They walk into the interior and run all the risks of such hazardous expeditions today. They arrive on college campuses with nothing, insufficient clothes, no funds to pay fees, no food or wherewithal to get it. They have one pair of shoes, falling to pieces. Shoemakers sew patches on the sides and tops to make them last. They get old worn out tires for soles if they can find them. This is the kind of equipment in the muddiest, dirtiest country I have ever seen. They come in the summer generally, and then a messy cold winter sets in, catches them with open blouses and shorts, and no socks.

This is what the student relief crowd has had to face. The government has kept schools running and fees paid. A young man or woman can get a free education in China today, so far as the tuition and fees are concerned. The student relief funds have gone for emergencies, medicines, food, winter clothing (heavy padded uniforms which would definitely not be accepted at Vassar!).

Naturally the situation is miserable. It is not self-supporting education, so faculties are underpaid and underfed, dried up intellectually; and those who have any spunk left at all are using it for business pursuits of one kind or another to keep themselves and their families alive. Student life is perilously near the danger line. I have heard estimates of tuberculosis incidence on

APOSTLESHIP OF PRAYER HOLDS CONGRESS IN PORTUGAL

LISBON (By Wireless) — (RNS) —Under the presidency of Emmanuel Cardinal Goncalves Cerejeira, Patriarch of Lisbon, and with the assistance of all Portuguese Bishops, a congress of the Apostleship of Prayer was inaugurated at Oporto.

The Cardinal was greeted on the outskirts of the town by the Bishop of Oporto and municipal authorities, and a brigade of local firemen formed a guard of honor for the visiting prelate.

'CHARTER FOR A FREE WORLD' CHOSEN THEME FOR RELIGIOUS EDUCATION WEEK

CHICAGO—(RNS) —"Character for a Free World" has been chosen as the theme of Religious Education Week, to be held from Sept. 30 to Oct. 7, it was announced here by Dr. Roy G. Ross, general secretary of the International Council of Religious Education, the sponsoring agency. Churches throughout the country will hold special programs during the week.

some college campuses as high as 90 per cent. They are undernourished and sick.

Probably fifty million Chinese have refugeeed at one time or another during the past eight years. It has been remarkable that they have preserved life and livelihood under such circumstances. This whole refugee problem is a priority on the humanitarian conscience of the world today. Anything you can do to help serve it from your end is the best thing you can do for China today.

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LITTLE ROCK, ARKANSAS

JULY MEETING OF THE COUNCIL OF SECRETARIES

The Council of Secretaries met for its annual meeting at the Stevens Hotel, July 9, with Dr. John Q. Schisler, presiding, and Dr. Corliss P. Hargraves as secretary. Charged with responsibility for promotion of World Service causes, most of the business related to planning and co-ordinating this educational program.

It was apparent to the secretaries that as the curtain has been lifted in Europe, the destruction and suffering in devastated areas is ten times more appalling than had been anticipated. As they become available, the secretaries and Council of Bishops will join in presenting the facts. It seemed obvious that the presentation to individuals and churches of advanced goals and objectives for voluntary acceptance will be necessary, even though much has already been done.

A national meeting in the fall of 1946 was proposed by the secretaries to the World Service Commission, and was approved. Its business would be a consideration of the next steps in reconstruction in the light of the situation as of that date. It was suggested that to this meeting would come the members of the Council of Bishops, the Commission on World Service and Finance, the Council of Secretaries, and a district superintendent, layman and pastor elected from each Annual Conference, plus all the members of World Service Boards and Agencies not otherwise included. Action on this by the Council of Bishops is the next step.

High praise was given to Jesse I. Gibson, the manager of the Service Department, which the Boards cooperatively maintain in Chicago. The astonishing total of 43,067,842 leaflets, booklets, cards and envelopes have been shipped during this past Crusade year.

Due to a change in his responsibilities in the Board of Missions, Dr. Jay S. Stowell resigned from the chairmanship of the Committee on Visual Aids. He was replaced by Dr. Nathaniel F. Forsyth of the Division of the Local Church, Nashville. This Committee will continue study and plans for a new 45-minute World Service sound picture. The secretaries also voted cooperation of religious motion pictures and generally to represent Protestant churches in this field, particularly with possible relationships with the professional industry.

Cooperation also was voted with the establishment in Washington of a "listening post" under the sponsorship of the Federal Council of Churches, to be supported by contributions from the several denominations. It was emphasized that this new office is in no sense to be a lobby.

soul. I think it was feelings like these that Jesus had when he taught us to say, when we pray, "Our Father," and as we read: "And He answered them saying, who is my mother, or my brethren? And He looked round about on them which sat about Him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." (Mark 3:33, 35) We are not orphans lost in the great universe! We are either obedient or disobedient sons and daughters, bringing joy or sorrow to our great loving heavenly Father's heart.

A nationwide oratorical contest among high school students on striking phases of the world service and benevolent work of the Church is in the offing. Plans, which later will be amplified, were presented by Dr. William K. Anderson. While the enterprise obviously will result in much education concerning Methodism's program of Christian service, both to the participants and their hearers in the many preliminary contests, an incidental contribution will be in college scholarships that are proposed as prizes in certain of the finals.

The election of officers of the Council resulted in the choice of the Rev. A. T. McIlwain of St. Louis, Mo., as president. Dr. McIlwain, a former district superintendent of the North Mississippi Conference, is the executive secretary of the Board of Pensions of The Methodist Church, Incorporated in Missouri. The new vice president is the Rev. Dr. Harry W. McPherson of Nashville, executive secretary of the Division of Educational Institutions. The Rev. Dr. Corliss P. Hargraves

BISHOP MARTIN APPROVES SAN FRANCISCO CHARTER

NEW YORK — Bishop Paul E. Martin, head of the Arkansas-Louisiana Area of the Methodist Church, on behalf of Methodism in two states, has put himself on record as approving the San Francisco Charter and urging its speedy ratification. His statement is part of a poll of bishops of the Methodist Church conducted by Bishop Charles C. Selecman, of Dallas, Texas, president of the denomination's Council of Bishops.

As received at New York headquarters of the Methodist Church for a New World Order, Bishop Martin's statement is as follows: "The acceptance by the United States of the Charter for a New World League will demonstrate our willingness to cooperate in plans for World Peace. We should lead the way in adopting this Charter."

of Nashville and Dr. Thomas B. Lugg of Chicago continue as secretary and treasurer respectively.

He who offers God second place offers Him no place.—Ruskin.

Religion and Life

By

Aaron H. Rapking



The birds seem to be unusually happy this morning. From every tree here on the campus they are sending forth messages of hope and cheer.

We had a refreshing rain last night and this morning it seemed as though millions of diamonds had been scattered over hill and vale.

My soul was strangely moved last night when, as the shades of night fell about me so that I could no longer read, I rested for a while, lying on my back watching the gray and heavy dark clouds moving about, the lightning flashing across the dark clouds, the stars appear in the heavens, and listening to the mocking birds, the whippoorwill and the bob whites.

During the day the life-growing rays of the sun coming 93,000,000 miles through space had got in a good day's work. The warm earth was evidence that life-giving energy had been tucked away to cooperate with the bacteria at work in the soil, in making provision for meeting the needs of man, plants and animals.

When I take time to commune with God, as I did last night, here are some of the thoughts and feelings that permeate my soul: First, a deep sense of reverence for Him who planned such a wonderful universe for us to live in. The discoveries of science, in helping us to get a clearer picture of the extent and details of the universe, are a great blessing to me and help me more and more to have the respect for God our Creator and the Creator of the universe that we can and, I believe, ought to have.

Second, a sense of insignificance comes over me. Really, I feel pretty small when I think of the universe. My knowledge in terms of what could be known seems very insignificant.

Third, as I think of my experiences and the way God has spoken to me and led me through the years, a deep sense of gratitude and joy wells up in my soul. Words fail me as I try to express my sense of comradeship and fellowship with God.

Fourth, a great desire comes into my soul to know more about the universe. I want to know more about the great organism, the universe, which God planned and is creating. I am especially anxious to get a clearer picture of the time relationship of the material and the spiritual phases of life.

I am anxious to discover God's will for my life. The greatest help in discovering and doing God's will comes to me through Christ and His teachings. To me Christ is the special revelation of God to his family, and the greatest interpreter of the meaning and significance of life.

Every day, as a father, I think of my children and grandchildren. I keep their pictures before me in my office, and carry them with me in my brief case. To look into their faces brings joy and courage to my

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The Sunday School Lesson

By DR. W. P. WHALEY



ISAAC'S HERITAGE, or GOD CONTINUES TO CHOOSE THE ANCESTORS OF JESUS

LESSON FOR AUGUST 5, 1945

SCRIPTURE TEXT: Genesis, chapters 21-24, especially chapter 24.

GOLDEN TEXT: "I have a goodly heritage." Psalm 16:6.

Time, 1867 B. C.
Place, Hebron and Beersheba,
south of Jerusalem.

I. Leading Up

Well, the twenty-fourth chapter of Genesis is a beautiful love story. Read it before you start on the comments and discussions. It is a long chapter of sixty-seven verses; but it is a fine story well told. It is a romance lifted up for us out of the conditions and times nearly four thousand years ago. Of course, people had been making love and marrying for many millenniums before; but nobody had written them up for the column of social events. Moses got this story somehow. Perhaps it had come down in the family archives through several hundred years from the time of Abraham to the time of Moses. Moses told several wedding stories, but the others were very brief.

II. Other Wedding Stories

(1) Adam and Eve met in the garden of Eden (Gen. 2:18-25). We do not know what were their reactions, when Eve saw her first man and Adam saw his first woman; but they had a divine impression that they were meant for each other, and obeyed the impression. God married them, and gave them instructions for the married life.

(2) Cain left home and went to Nod east of Eden (Gen. 4:16-26). There he perhaps simply "took" a wife without form or ceremony, as was the custom in the far dim distant past. (Gen. 6:2). Abraham and Nahor "took" their wives (Gen. 11:29).

(3) Jacob bought his two wives, Rachel and Leah. He had to pay for them with several years of farm work (Gen. 29). Through much of human history daughters have been considered *property*, to be bought and sold or stolen. Some fathers were generous enough to "give" their daughters, with or without their consent. However the woman ceased to be the *property* of her father, she became the property of her husband. Moses paid for his wife by herding sheep (Exodus 3:1).

(4) Captured wives. In ancient times a man's importance was judged by the number of wives he had. Kings promoted their power and glory by taking many wives. But the purchase of wives was expensive. It was cheaper to capture them wild and tame them. In a military victory the men were killed, and their women captured and made wives of the victors. Women were the spoils of war. The soldiers who won these captured wives shaved their heads, dressed them in mourning, and allowed them to mourn for their slain relatives thirty days. By that time these

captured wives were supposed to be adjusted to their new husbands and homes.

(5) From the time of Moses there were marriage regulations among the Jews. Men must marry girls that are free, —not slaves nor harlots. If a husband died, his brother was required to marry the widow, though he might be married already. (Matt. 22:23-). The Jews tried to keep marriages within their own race and church, but have not succeeded. A couple was usually engaged some time before the marriage was concluded.

Christians regard marriage as a sacred matter, divinely ordained. Catholics say it is a *sacrament*, on a par with baptism and the Lord's Supper. "Whosoever shall affirm that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but that it is a human invention introduced into the Church, and does not confer grace, let him be anathema."

III. The Story of Isaac's Marriage (Gen. 24)

Abraham was tremendously interested in Isaac. He had waited till almost the close of a long married life for Isaac. When the boy was about fourteen years old, the old father felt impressed to offer him as a burnt sacrifice. He was confused as to how that divine command could be reconciled with the divine promise; but he resolved to let God solve that problem (Gen. 22). If Isaac was to be so important in the divine scheme, Abraham felt that his marriage was a matter of concern and prayer. Therefore, he called in a faithful old servant. Abraham's servants were all members of his church, and shared his faith. So the two old men entered into a pledge; and, no doubt, prayed over the matter. The trusted chief servant selected several other servants, took ten camels, and they set out on the five hundred mile trip from Hebron to Haran. This was where Abraham lived for awhile after leaving Babylon, and his brother Nahor still lived there. Abraham knew Nahor had a fine granddaughter. He wished to keep Isaac's marriage in the family.

The old servant made this sacred trust a matter of prayer. After days of travel, they came to Haran, and stopped at the village well (perhaps the same well where Jacob years later met Rachel). The old servant did not know Rebekah, and he prayed that the Lord would reveal her to him in the girl that should give him water and, also, water his ten camels. Rebekah was a wholesome farm girl, accustomed to watering stock and bringing water from the well for household uses. That was the kind of girl that would make a

good wife for Isaac down on his ranch, where there were many sheep, camels, cattle, and a multitude of herdsmen and servants.

The girl's father, Bethuel, was dead, and she lived with her brother, Laban. When she ran back to the tent, showed the rings and bracelets the old servant had put on her hands, and reported that a group of uncle Abraham's servants were down at the well, Laban got busy putting everything in order for the welcome company.

The scene around the family dinner table that evening is very beautiful (vs. 32-54). The old servant told his mission, talked about Abraham and Isaac, and said that his master was old and had turned over his great ranch and all his wealth to Isaac. Rebekah listened with a pure maiden's thrill. When the family had approved, and Rebekah had consented to go to Beersheba and marry Isaac "sight unseen," the old servant was very happy, and loaded her with jewels and fine raiment. He also gave Laban and his wife a liberal gift, perhaps as a purchase price for the girl. Years later, Laban charged pretty heavily for his two daughters, Rachel and Leah.

The old servant had taken ten camels for this thousand mile journey in order to carry presents to Rebekah and her family, and to bring back the girl with her maids and belongings. It was a caravan befitting a rich man and a great occasion. It must have impressed the poor natives as it moved across the desert.

The old servant wished to get back to his young master as soon as possible and present his beautiful find; but such a trip took several days; and it may have seemed a long time to Isaac. His mother was dead, and the ranchman's desert tent needed the cheer of a woman's face and the touch of a woman's hand. More than one day, perhaps, the young man walked down the road straining his eyes for the returning camels. At last he saw them, and saw a woman light and cover her face with a veil. He knew then that the woman under that veil was to be his wife. Probably he did not see her face until after whatever marriage forms were customary. We do not know the marriage forms of that day, if any at all. If any religious ceremony was performed, probably Abraham simply offered a kid on his stone altar as a token of his thanks to God for hearing his prayer; for Abraham was the priest of the church in his household.

As God chose Abraham, so He gave Isaac, and selected the mother of Jacob, the third in the line of Jesus' ancestors. Read that entire list in the first chapter of Matthew.

We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any other history whatever.—Sir Isaac Newton.

"Generosity is the investment from which we clip the coupons of happiness."

Drink is commercially our greatest wastrel; socially it is our greatest criminal; morally and religiously it is our greatest enemy.—Dr. Albert Schweitzer.

BIBLE READING IN THE PUBLIC SCHOOLS

Back in the days of the thirteen original colonies wherever there was a church there was a school. And everywhere the chief textbook of the schools was the Bible. It is plain history to say that the public-school systems of our land originated as Bible Schools.

In the public schools of America today the reading of the Bible is a matter on which each of the 48 states makes its own ruling.

The American Bible Society, in a recent survey, finds that Bible reading in the public schools is required in 11 states, prohibited by 4 states and in the remaining 33 it is permitted although not required.—American Bible Society.

DON'T BE TAKEN IN

For a number of years young men in parts of Africa, especially Nigeria and Gold Coast, who have learned to write and who have had contact with the Christian churches have sent letters (often with inadequate postage) to persons and organizations whose names they cull from periodicals. In these letters in the most ardent evangelical phrases they beg for Bibles, other books, shoes, etc. Sometimes they claim leadership of some religious group. Those who may receive them will be well advised to ignore them entirely. The American Bible Society has made careful inquiry of responsible missionaries about this; they report that there are adequate facilities for purchase of Scriptures and that the missionaries are eager to supply them to those who want them. In many instances these natives sell what is sent them and pocket the money. Don't be taken in!—Eric M. North, Secretary American Bible Society.

CHINA'S COLLEGE STUDENTS DOUBLE IN WAR

During the year 1944, China had a total of 141 universities, colleges, and technical colleges, with a total enrollment of 73,699 students. Most of the higher institutions are operated by Christian agencies or were founded under missionary auspices. China's interest in higher education is attested by the fact that despite the war the government has encouraged the enrollment of young men in colleges—and the total enrollment last year was an increase of 100 percent over the 1937 enrollment.

MEDICAL MISSIONS TO EXPAND IN CHINA

The Chinese Ministry of Health is enlisting missionary hospitals, doctors and nurses in its projected post-war crusade to greatly multiply the number of institutions and individuals concerned with promoting the health of the people. A recent survey shows the need: there is one trained physician for every 40,000 Chinese, but one for every 750 Americans; one hospital bed for every 10,000 Chinese, but one for every 25 Americans.

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