

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all world—" — Mark 16:15

VOL. LXIV

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Shall We Imitate Nations We Must Help?

TODAY, as a financial and military power, the United States has no equal in the world. So strong have we become, as a nation, that England, Russia, France and China, the next strongest nations of earth, think that we are able to carry, without difficulty, a national debt of three hundred billions of dollars and yet be strong enough, financially, to aid them with billions of dollars to stabilize their tottering economy.

A very significant thing about the strong position that America holds in the world's life is that, in a comparatively short time, we have outdistanced nations that were centuries old when we celebrated our first fourth of July. Another significant thing about our strength as a nation is that we have developed that strength while we were the world's number one example of a democratic government and a capitalistic economy. In such a government, more than once, there have been glaring examples of injustice. Despite these injustices, when we see the whole picture, we are conscious that our freedom of action and our standards of living are without an equal in the world of today and without parallel in the history of the world.

Today England and France are turning to the left toward national socialization. The rather strange thing about it is that they must look to America for financial aid with which to make the "turn," rather than to Russia which is now, since the downfall of Germany, Italy and Japan, the outstanding exponent in the world of that theory of government and economy.

This is in no sense a criticism of the forms of government or the character of economy which Russia, England and France may choose for themselves. They have an inherent right to make their own choice. We are at a loss, however, to explain the desire on the part of a group, in our American life, to abandon the general system that has made America, in less than two centuries, the leading nation of earth politically, financially and spiritually. Especially is that tendency surprising when it proposes to turn from our general system to imitate the socialistic ideas of other nations that must look to us for financial help with which to continue their experiment, as does Russia, or that turn to us for financial aid with which to make the experiment as England and France are doing. We had better be careful about imitating nations that recognize the superiority of our system by turning to us for help.

Five Hundred Candidates For Methodist Ministry

THE Methodist Commission on Chaplains reports that there are five hundred men in the armed forces who plan to become Methodist ministers when they have been mustered out of service.

Of that five hundred, only eighty six had obtained license to preach before entering the service and only thirteen had enrolled in seminaries for training. Many of the others had been leaders of young people in their respective churches before entering the service. About two hundred of these have decided to enter our ministry who were either largely inactive as church members, or did not belong to the church at all.

Standards For The Ministry Possible And Imposeable

A METHODIST minister may be deficient at some points and yet render helpful, acceptable service in his work. However, at two points, the world and the church expect every Methodist minister, from local preachers to bishops to be blameless; HE MUST BE FINANCIALLY HONEST AND MORALLY CLEAN. A failure in either of these matters will seriously hinder and often totally destroy the usefulness of a minister.

There is a reason for the rigid, inflexible standard set for ministers in these two matters. It is that a failure in either of them is a betrayal of a trust, not only in our own personal integrity, but much more seriously, a betrayal of of trust in the sacred calling and office of the ministry we profess to love and honor.

A Methodist minister is moved from place to place in his work. His credit is good wherever he is located.

Whatsoever things are honest
... whatsoever things are pure
... think on these things.
Phil. 4:8.

That credit does not depend on his rating by Dun and Bradstreet or on any personal knowledge which his creditor may have of his honesty. It rests on his recognized standing as a Methodist minister. Since it is the minister who rates the credit, rather than the man, it is the minister who loses his rating if that credit is abused or the trust betrayed, rather than just another man.

As a Methodist minister moves from place to place, by appointment of the bishop, he is privileged, by virtue of his calling, though a stranger, to visit at will alone in the homes of the people of his church and of no church, whether the husband is at home or not. A privilege is thus accorded him, because of his calling, that is given to no one except a minister. To trifle with or betray that trust is so unutterably dishonorable and disgraceful that any minister found guilty of such conduct will have come to the end of his usefulness as a minister.

Perhaps all of us, as ministers, have felt at times that the people we are serving expected some things of us that we were not able to do. Fortunately, in the two important matters of financial honesty and moral cleanliness, every minister can be blameless. It may be necessary, at times, to defer payment on financial obligations. We may be assured, however, that our people are quick to recognize the difference between misfortune and dishonesty. Our people want their pastors to be truly sociable but they do not forgive, if he is socially untrue.

Change In Writer Of The Sunday School Lessons

FOR more than three years Dr. W. P. Whaley, of Conway, has been writing the discussions of the Sunday School lessons for the Arkansas Methodist and its readers. Under his leadership our Sunday School lessons have been one of the most popular and helpful features of the paper. From all over the state we have had expressions of appreciation of the splendid work he has done.

In the beginning we asked Dr. Whaley to write these lesson discussions for us for three months. He has been gracious enough to continue more than three years. He now feels that he must give up the work. For the Arkansas Methodist and for the many members of his "class" throughout the state and nation, we want here to express our sincere appreciation of the wonderful service he has rendered.

Since Dr. Whaley has asked to be relieved of the work, our readers will be delighted to know that Dr. O. E. Goddard, also of Conway, has agreed to furnish us the lesson discussions. Dr. Goddard needs no introduction to Arkansas Methodists, or to Methodism at large. He is known throughout our church as a great preacher, writer and as a living example of what God can do through a life consecrated to His service. We feel that we are very fortunate to have him to continue the work Dr. Whaley has been doing so well.

"The Problem Basically Is Theological"

IN HIS concluding statement on V-J Day General Douglas MacArthur made a statement that is filled with meaning for the whole world and should be carefully considered by the leaders of the nations of earth both political and spiritual.

After discussing the various efforts of the past to prevent war, which have failed, and the destructive powers now available in war, he declared that the "utter destructiveness of war now blots out" war as a method of settling our differences. MacArthur said, "We have had our last chance. If we do not now devise some greater and more equitable system Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

In our judgment no more significant, impressive statement has come from any leader in world affairs in recent months regarding the absolute necessity for outlawing war and none more clearly and truthfully outlines the method by which it must be done. "We have had our chance," says the General, at efforts to prevent war by the machinery of diplomacy based on expediency. If the world is to escape utter destruction, it must recognize, with General MacArthur, that "the problem basically is theological and involves a spiritual... improvement of human character... It must be of the spirit if we are to save the flesh."

It is very significant to hear one of the
(Continued on page 4)

"And The Chaplain Was There"

By STEWART PATTERSON

WHEN the jump-master on the big transport plane called, "Who's next?", and looked around—the chaplain was there ready to go.

Now at Camp Blanding, Florida, as regimental chaplain in the Infantry Replacement Training Center, Chaplain Harmon D. Moore, a Methodist from Childersburg, Alabama, and a member of the North Alabama Conference, recalls the time when his outfit's transport plane was buzzing around for a practice jump. The clouds closed in, the ceiling came down to 700 feet. On three passes the pilot could not find an opening for his big ship.

Finally there was one at about 700 feet—pretty low for the jump. The jump-master looked around and asked: "Who's next?"

"The Chaplain," shouted the men.

"Well, then, let 'im jump. He's got faith, and the Lord's on his side," called the jump-master.

And the chaplain jumped after murmuring over his shoulder: "Sure I've got faith all right, but just now I kinda wish this silk had a little more time to function."

There was the time when a patrol ran "smack into a whole mess of Japs"—and the Chaplain was there!

The Chaplain was a bit surprised when the commanding officer spoke sharply to him:

"Don't ever let me catch you doing again what you are doing this morning."

"What's that?" asked the non-plussed sky pilot.

"Running around without protection," said the C. O., "We were going along right behind you this morning when we ran smack into a whole mess of Japs. Too many people are being killed around here now, and we've got no time to bury you. Take care of yourself."

Then, in Germany, one day, just before combat a young soldier wanted to unite with the Church. But no church and no congregation were there. Just a snow drift and armed men waiting for the word to advance—but the Chaplain was there! "I read the church vows to him in the midst of a snow-drift, with a group of his buddies as witnesses," wrote Chaplain Charles Albright, a member of the Northeast Ohio Conference to the Methodist Commission on Chaplains, "There have been many heart-rending scenes. Most of them have only made us realize again how dependent we are upon Christ. The men keep asking whether I think the people at home are being drawn closer to Him as we have. If they find anything but a deeply spiritual church upon their return, they will be disappointed."

And when Earl O'Neal, a Methodist boy from Illinois, decided that after the war he wanted to prepare for the Christian ministry—the Chaplain was there to counsel with him. Chaplain Edwin R. Kimbrough, North Alabama Conference, now with an Air Commando Group in Europe, writes: "He (O'Neal) has served with our Group for the past thirteen months, and has made many friends among officers and enlisted men. He is conscientious, devout, and an untiring worker. My work with the Group has been bolstered admirably by this boy's constant devotion to duty. He will enroll at Illinois Wesleyan after the war, and expects to enter the ministry."

In the Philippines when a group of natives became Christian, they wanted to form a Methodist Church. Help was needed—and, a Chaplain was there to help them. Chaplain Leon W. Kern, a member of the Minnesota Conference, writing of the experience says: "These people wished to be baptized as Methodists, and to form a Methodist Church. So, I was called in. Asking the necessary questions to assure they were ready for baptism, we administered it to the group that was satisfactory to the school teacher and to us. We organized a Methodist class. A leader has been appointed, and an assistant, plus a secretary. These names will be available, so that there will be possibility for follow-up at such time as work here may be resumed."

V-E Day came; the Christian people of the

war-torn countries began to reassemble—to take stock of their churches and their congregations. In their bewilderment and confusion they looked around—and the Chaplain, often a Methodist chaplain, was there, attached to some U. S. Army unit nearby.

"It was my privilege," writes Chaplain William W. Bennett, Illinois Conference, "to hold conferences and conversations with representatives of the Protestant Churches of Germany. I arranged a conference for them with representatives of high headquarters so that their position could be more clearly defined for them. It was quite a thing to be meeting with these men who were representatives of the Church which fath-



CHAPLAIN HARMON D. MOORE

ered our Protestantism. While their needs are many they seemed to be able to help in the re-education of the German people and lead them to Christ."

Chaplain Claude L. Heilenman, of the Philadelphia Conference, writes: "It was my good fortune to meet people from the Pilsen Methodist Church in Czechoslovakia and to speak at one of their midweek services through an interpreter. I found the people solid and much interested in the future of the work. The Methodists need clothing, etc., at this time badly. Their interest and faith in America is inspiring."

A Marine outfit needed a chapel. The men were busy in combat and the construction crew had little time for chapel construction. But the Chaplain was there—two of them—one a Protestant (Methodist), Chaplain Wallace G. Smeltzer, a member of the Pittsburgh Conference—the other a Catholic. Machine gun and rifle fire still echoed through surrounding hills as Chaplains Smeltzer and Foley went to work with hammer and saw. As the enemy was pushed back from the area, many Marines were able to help the chaplains on a part-time basis. Daily Protestant and Catholic services are often held to the accompaniment of zooming planes and bursting anti-aircraft fire. One service went on as usual while a whole series of dogfights went on overhead. It was not until they left the chapel that the worshipping Marines learned that seven

enemy planes had been downed in the immediate area.

It was a blistering hot spot in the desert, but officers and men alike wanted a Communion Service. The Chaplain was there with a portable field set to hold it for them. Telling of his experiences, Chaplain John H. Carper, Western North Carolina Conference, wrote: "Since my arrival I have had the privilege of holding Communion Services under a variety of circumstances. We have held them in wadies; under trees, in open fields, in stinging cold, and cutting desert winds, in tents (during rain and blackouts) and on the blistering sands. It is a great heart warming experience to see the men and officers in the presence of their fellows bowing and communing with God in such a beautiful service. I believe this is the reason why several men and officers have recently accepted baptism and have joined the church of their choice."

So around the world, the Chaplain has been there with the service men. In all branches of the armed forces today more than 1630 Methodist ministers are serving as chaplains.

The Methodist Commission on Chaplains, which receives its financial support through the Fellowship of Suffering and Service is the Church's official agency charged with the responsibility of recruiting from the Church the several hundred Methodist ministers needed for the Chaplaincy for the armed services and the maintenance of contacts and the provision of special services to these men throughout their active duty so as to enable them to render the largest possible spiritual, moral and social help to the men of the armed forces. On World-Wide Communion Sunday we give to help.

CONCENTRATION

Let us imagine that the choir has completed its morning anthem of praise. The minister has announced his text. Suddenly, in the rear of the auditorium a door is opened with a noisy bang. A farmer enters, carrying a plow! He sits there in deep thought, studying the plow through the remainder of the service.

Another door opens. A woman wheels a sewing machine into the church. The interruptions continue. A man is heard nailing a tin roof. Another is mending shoes. A young woman sits in the choir punching a typewriter. A mother bends over a washing machine.

Fantastic? Incredible? Yet all too often through the sermon period we are re-living our daily tasks, paying little heed to the eternal message. And at the dinner hour we may comment "I didn't seem to get much out of the sermon this morning."—Baptist & Reflector.

THE ARTIST

I go into a sculptor's studio and see him shaping a statue. He has a chisel in one hand and a mallet in the other, and he gives a very gentle stroke—click, click, click! I say, "Why don't you strike harder?" "Oh," he replies, "that would shatter the statue." So he works on patiently, and after a while the features come out, and everybody that enters the studio is charmed and fascinated. God has your soul under process of development, and it is the little annoyances and vexations of life that are chiseling out your immortal nature.—Talmage.

NO SUNDAY FISHING

Secretary Ross telling of the close last Sunday of President Truman's vacation in the Northwest said he would be aboard the U. S. Fishing Ship Brant. The secretary added there would not be the usual fishing because the President does not believe in Sunday fishing. Some will say this is a small matter, but it is no small matter to have a President who has some convictions of his own. It augurs well for the future of the nation.—North Carolina Christian Advocate.

Understand your antagonist before you answer him.—William E. Channing.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

ALWAYS STEADFAST

Perhaps the shortest and best definition of what Paul meant by "the faith" is what he wrote to the Galatians, "I live by faith, the faith of the Son of God, Who loved me and gave Himself for me." This means that "the faith" is his faith in Christ as the Son of God, and that the Son of God loved him and died for him on the Cross. There are many other things, and grand things, that you can say about the faith, but when you have said that, "I believe in the Son of God, Who loved me and died for me," you have struck the major chord of the Christian faith. If you leave that out, all is left out.

Christian faith is just as distinct and separate today as it was then. Our creeds, our beliefs, are not summer tents; they are not birds' nests to be used one season and then abandoned; but are the abiding homes of the soul. In its grand essentials the Christian faith is ever the same. The remedy for sin is the same, the power of the Holy Spirit is the same, and Jesus Christ is the same, yesterday, today, and forever.—Clarence Edward Macartney.

RECEIVE YE THE GRACE

If every man could stop long enough to think he would see how reasonable it is to love the Lord Jesus. What did He ever say or do to get your ill will? Why despise His smile? Will His grace unfit you to be a good citizen? A good business manager? A good companion? Will the grace of God injure good health? A good name? Will divine favor be unwelcome on a deathbed? No! No!! Well, why play the fool and reject the best thing in life or death? Come to your better judgment and do the thing that you will never regret or be ashamed of—receive ye the grace of God.—Free Methodist.

A PRAYER

O Eternal God, Who hast taught us by Thy Holy Word that our bodies are temples of Thy Spirit, keep us, we humbly beseech Thee, temperate and holy in thought, word, and deed; and grant that all they who are hindered in their earthly course by the appetites of the flesh may be quickened by the power of Thy Holy Spirit, to bring their bodies into subjection and to live in watchful keeping of Thy holy law; through Jesus Christ our Saviour. Amen.—On Active Service.

The city of San Francisco, according to a new release, is said to take a sly pride in its worldliness. One of the natives is said to have boasted to visitors that the city has the lowest per capita church attendance of all the cities of the United States. A spicily illustrated booklet which was delivered to the recent Conference and visitors listed entertainment spots, and bore the brazen title, "Where to Sin in San Francisco."—Religious Telescope

GIVE TO THE LIVING

*If we gave unto the living as we lavish on the dead,
Kindly thoughts and gentle phrases, tender words and friendly praises,
Blotting out all imperfections, holding virtues up to light;
If we left no daily token of our love and care unspoken—
Then would life be well worth living in a world all glad and bright.*

*If we offered to the living, as we heap upon the dead,
Fragrant flowers of affection, blossoms of sweet recollection,
Waiting not till hands are folded on the quiet, pulseless breast,
Then the passion of our pleading would not fall on ears unheeding,
Nor our tears fall, unavailing, on the weary form at rest.*

*If we gave unto the living as we lavish on the dead
All our heart's long hidden treasure, all love's full, un-stinted measure,
Adding, day by day, new jewels to the crown of human bliss,
Then life's burdens would weigh lightly, and the sun would shine more brightly,
And not heaven itself were fairer than a world as glad as this.*

—Ida Goldsmith Morris.

THE KIND OF REVIVAL OUR CHURCH NEEDS

The need of a revival is so obvious that it would be a waste of time and space to argue this point. Before taking up the question as to the kind of revival we need, let us note some two or three facts. We can't have a revival by merely seeing the need of it. This need has been felt by hundreds of people for many years and they have never done any thing about it. Seeing the need is the first step but unless our vision is put into practice it comes to nothing. We are told in the Bible, "Where there is no vision the people perish." Jesus said, "Men say there are yet four months and then cometh harvest, but I bid you to lift up your eyes and look on the fields for they are already white to the harvest." The vision is fine and necessary but it must be followed by earnest effort if success is to be attained.

Again, wishful thinking will not bring about a revival. If that were all that is necessary the revival would be on now. Phillips Brooks said, "Prayer in its simplest definition is merely a wish turned heavenward," but when we turn our wishes heavenward; when we take God into consideration we are ready to put feet and hands to our prayers. People don't cease to pray when they begin to act; they have simply reached a higher degree of prayer. It was Jesus who said, "Ask, and you shall receive; seek, and you shall find; knock, and it shall be opened unto you" and each one of those admonitions has to do with prayer.

Well, what kind of revival do we need? We need a revival of church loyalty. So long as less than one fourth of the church members find their way into the sanctuary Sunday after Sunday there can never be a revival. No one would think of winning a military victory so long as the soldiers acted like that, and as Christians we are soldiers of the cross. The story is told of a preacher who went to prayer meeting and no one else came. He began to toll the bell. Some one living nearby rushed in and asked who was dead. He replied, "The church is dead, and we

are about to have its funeral. Go out and tell the people." We get into this world by physical birth and the sinner gets into the kingdom of God by spiritual birth. It is just as impossible for a dead church to give spiritual birth as it is for a dead mother to give physical birth. Every disloyal member in the church is not an asset; he is a liability. He doesn't help bring in the kingdom of God; he hinders it. He isn't helping make a better world; build the kingdom of God on earth; create a world brotherhood. He is adding to the burdens of the world. He is helping to perpetuate the regime of selfishness, greed, lust and hatred, which if persisted in by enough people, will lead again to the shedding of blood, maybe the blood of his own children and grandchildren. The hope of the world is in Christianity. The hope of Christianity is in a revival. The hope of a revival is in renewed loyalty on the part of indifferent church members. If you belong to that group, my brother, may God help you hit the sawdust trail without delay. Remember, he said, "I am married to the backslider; return unto me and I will return unto you." Not only does good church membership demand that you do this, but the highest type of patriotism also demands it. No human can possibly be a hundred per cent American who is not at the same time a loyal Christian.

Again, we need a revival among us preachers—at least the writer needs one. Some one has said that preaching is bringing forth truth through the sieve of the preacher's personality. If that be true, then the personality will have to be on fire, otherwise the truth will lack warmth and vigor. I am about to decide that a gospel sermon is something other than a dissertation, an essay, or a book review, as important as all of these are. Maybe if we preachers were greatly revived in our own hearts and our pulpits were on fire, the problem of the empty pew would at least be partially solved. It is my humble conviction that some prayer - retreats for

WHAT ABOUT MY SINS

How many of God's people would have asked for a Saviour? Thousands wanted a king—a conqueror. But they didn't want Him to have anything to do with their sins. Their sins were the private affairs of their private lives. The King they wanted would have to do with the subduing of other nations and the uplifting of their own. Only a few clear-sighted and humble souls saw that national greatness depends upon national character—that only men and women freed from the deadly grip of sin upon their own souls could build the kingdom of their dreams. That Kingdom is still waiting to be built. How about my sins and the Saviour who is waiting to free me from them?—Church Times.

preachers only where we can cease to talk about prayer and preach about prayer, but really pray would be some help.

We need a revival along the line of home religion. Parents must come to realize that the best the church can do is merely to assist them in the religious training of their children. Children do not spend enough time at the church to receive religious training to help them build strong Christian character. God was talking primarily to parents when he said, "Train up a child in the way he should go and when he is old he will not depart from it." I have known sinful parents who carefully sent their children to Sunday School Sunday after Sunday and then foolishly so lived before them throughout the week that the good accomplished by the church school was lost. That is why we need a revival of religion in the home as well as in the church. The two go hand in hand in Christian character building.

We need a revival of liberality. The greatest curse of this age—as it has been of all ages—is materialism. Christ said, "Seek ye first the kingdom of God and his righteousness and these things will be added unto you," but we have never learned to do that. We constantly put second things first. Generally speaking this is true with both preachers and lay people. Material things have most of us so blinded that we cannot see the spiritual values of life. Wordsworth said, "The world is too much with us; getting and spending we lay waste our powers." A person's liberality toward the church is the best indicator as to what he is putting first in life. Christ didn't say much about paying the tithe because the early Christians were giving their all. Millions spent now to Christianize the world will prevent the spending of billions later on to kill. May God help us to have a great revival not only in our church but in all the other churches throughout the world.—H. O. B.

The idea of God is like the sun in the heavens—no man can look it in the eye, but in the light of it we can see everything.—Gilbert Chesterson.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

WHAT A GOOD MAN DOES IN THE TIME OF TROUBLE

2nd Kings: 19-14:

*And Hezekiah received the letter of the
hand of the messengers, and read it; and
Hezekiah went up into the house of the
Lord, and spread it before the Lord.*

My subject ought to be of interest, for all of us, sometime or another, will find ourselves in trouble. In the text before me it came to a king, the good king Hezekiah. Sennacherib, king of Assyria, was marching down on Hezekiah's little kingdom like a "wolf on the fold." All kinds of rumors were flying, and it seemed folly to attempt to withstand so powerful a military force. Under such circumstances, what would you suppose a good man and a Hebrew king would do?

The first thing he did was to go into the Lord's House. Some quit the church when trouble comes. Not so with Hezekiah; he drew closer to it than ever before. That is as it should be.

The second thing Hezekiah did was to turn to the Lord's servant. He sent for Isaiah, his own pastor. For forty years Isaiah had been the court preacher and city pastor for the capital of his nation, the city of Jerusalem. He had touched life on every side. He knew all the answers. In trouble one has a perfect right to go to his pastor, not as to a priest, which is purely official—and may or may not mean anything, depending upon the priest involved—but as a brother and friend.

In the third place, this good man, when he got in trouble, went into the Lord's presence directly. He was not content to go into God's house, nor to go to God's servant, but he went to the Lord in prayer. He took the insulting letter he had gotten from Sennacherib and spread it out on the altar before God.

So you have the right to do when trouble comes. Tell it out before God. One of two results will follow. He will remove the burden, or He will give you grace to bear it.

When trouble comes, then, take it to the church, to your pastor, or some other Christian friend, and best of all, to the SAVIOR.

The results in Hezekiah's case were all that could be desired. So it will be with you and me. "Take it to the Lord in prayer."

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. M. HUGHES, pastor at Newark, writes: "The Newark Charge is moving along nicely in every way. All the finances will be paid by Conference or before."

REV. S. R. TWITTY, teacher in the Beebe Junior Agricultural College, was the guest speaker at the Beebe Methodist Church on Sunday, September 9, at both the morning and evening service.

SUBSCRIPTIONS to the Crusade for Christ Relief and Reconstruction Fund amount to \$27,577,815. Cash payments have reached a total of \$19,140,320 as of September 13, according to Dr. Thomas B. Lugg, Crusade treasurer.

REV. RAYMOND E. DORMAN, pastor at Danville, is doing the preaching in a week's series of services at his church. Services are held morning and evening. Mrs. Lynn Wilson and Mrs. Eric Caviness have charge of the music.

DR. FORNEY HUTCHINSON was the guest preacher at Pullman Heights Church, Hot Springs, on Sunday morning, September 9. The pastor, Rev. Curtis Williams, writes: "Our people were blessed by the great inspiring message which he delivered as only Dr. Hutchinson could deliver it."

ACCORDING to the Rev. John Oliver Nelson, of the Presbyterian Council Theological Education, an analysis of the 1940 Census reports show that ministers as a group are older than any other professional group in their field. Their median age is 45.8 years — while medical men are 44.1, lawyers and judges 42, research scientists 33.6, and only veterinarians (50.1) older as a major group than clergymen. "This means that we are not enlisting enough young men to take the places of older ministers: a larger and larger proportion are in their later years," says Mr. Nelson.

THE information sheet published on September 4 by our General Commission on World Service and Finance lists all churches in our connection contributing \$3000 or over annually to World Service. Arkansas Methodism has four churches listed; Batesville First Church, El Dorado First Church, First Church and Winfield Memorial of Little Rock. To Batesville First Church goes the distinction of the highest per capita giving for the Arkansas-Louisiana Area. The per capita giving to World Service for this church is \$4.31 and there is only one church in the entire South Central Jurisdiction exceeding this high record.

ACCORDING to Dr. Robbins W. Barstow, of the newly-formed World Council of Churches, a preliminary survey of immediate need for the reconstruction of war-ruined Protestant churches in Holland, Germany, and Belgium, totals \$221,250. Of this total American churches are being asked to contribute \$127,500 as an emergency aid. This money will be spent in Sweden and in Switzerland to supply temporary wooden churches, literature for church members, bicycles for pastors, and other equipment to enable parishes and workers to resume normal activities. Sweden, Switzerland and England will contribute the remainder of the total needed.

PRESIDENT HUGH C. STUNTZ, of Scarritt College, Nashville, Tenn., says: "Even V-J Day will not bring a solution to global problems. There are no solutions. Victory plus victory does not make peace, like two plus two makes four. Human emotions, prejudices, traditions, desires and ambitions complicate every social relationship. All we can hope for are gradual changes in the spirit of individuals, groups and entire peoples, making them willing to forego selfish advantage for the sake of the good of all. That is a long, uphill pull, and though it began thousands of years ago, we are, today, just beginning to see how most effectively to share of the process. Our opportunity, made magnificent

by the sacrifice of millions of lives, is an imperative summons to service in the name of Christ."

LITTLE ROCK CONFERENCE NOTICE

The Little Rock Conference will convene in First Methodist Church, Hot Springs, at 2:00 o'clock, Thursday, November 1, and will adjourn at noon Monday, November 5.

Boards may meet at 10:00 a. m. or 4:00 p. m. Thursday. A form letter will be sent to all members about October 1 and to all lay delegates as soon as the lists are supplied us by the district superintendents. Please answer this letter immediately upon receipt.

Do not write hotels for reservations; answer this form letter and your reservation will be made by the Conference Committee at First Methodist Church. Plan to stay with lay or preacher friends in Hot Springs, if possible.

There will be sufficient space for all official members and delegates. Please do not plan to bring your wife this year. (Please do plan to bring her in 1946.)

Those wanting room in advance of Thursday night should state such especially. — W. B. Slack, Pastor Host.

THE LAW OF LOVE

When a man is told that the whole of religion and morality is summed up in the two commandments to love God and to love your neighbor, he is ready to cry like Charoba in Gebir at the first sight of the sea, "Is this the mighty sea? Is this all?" Yes, all; but how small a part of it do your eyes behold? Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world.—British Weekly.

FAR-REACHING INFLUENCE OF JESUS

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life, the life of Christ.—Phillips Brooks.

"THE PROBLEM BASICALLY IS THEOLOGICAL"

(Continued from page 1)

outstanding generals of this war denounce war so dramatically and impressively as a method of settling our differences and to hear him declare that our only hope in the future lies in good character instead of good guns. Science has discovered how to use powers that are able to destroy the human race, and make the world uninhabitable. Unless it is possible to raise the level of the character of the life of the world, it is but a matter of time until somebody plunges the world into its final Armageddon. No international machinery that has existed or now exists will prevent it unless there is an "improvement of human character."

"LEST WE FORGET"

(Continued from page 8)

the effect is alarming. They might carry a common headline as follows: "PRESIDENT TRUMAN ASKS PEOPLE TO PRAY, BUT THEY SAY NO." They were willing to pray four years ago—but not now. The crisis is past. They seem to say: "You just step aside now God. You've served your purpose—we'll carry on from here."

If that becomes the popular attitude in America, then she is doomed to a greater humiliation than that suffered by Germany or Japan. The verdict of all history is that no nation can trifle with God and survive very long such folly. History proves that, "God is not mocked."

National Conference of the Methodist Youth Fellowship

By MARY E. JAMES

FULLY aware of the challenging problems facing Christian youth in this postwar world, the National Conference of the Methodist Youth Fellowship spoke out as elected representatives of the nation's nearly 2,000,000 Methodist youth, at its fifth annual meeting, held on the campus of Adrian College, Adrian, Mich., August 24-30.

Presidents of more than 100 Annual Conference youth organizations and 41 state or regional student movements met with members of the Council, staff members of the Youth and Student Departments of the Board of Education, the Board of Missions and Church Extension, and the adult field representatives from each Jurisdiction to "speak with clarity of conscience on contemporary issues, matters of church policy and the great concerns of the Christian faith."

Most of the resolutions brought to the floor of the National Conference and adopted by the 150 delegates from 36 states, were contained in the reports of the nine temporary (for the duration of the Conference) and nine standing committees after three days of discussion and preparation.

Manpower Conscription Opposed

Opposition to compulsory peacetime conscription in the United States was expressed in a report coming from the Committee on Political Action, of which James O. Erwin of Evanston, Ill., was chairman. The report asks that the National Conference of the Methodist Youth Fellowship be represented before the House and Senate Military Affairs Committees if hearings on the bills for compulsory military training are conducted.

"We believe that our nation must cooperate with other nations in making world peace a reality. Peacetime military conscription is contrary to American democratic principles, and would grant the government arbitrary control of individual thought and conscience. It will create suspicion and hatred among the nations of the world... and will jeopardize the security of every nation," the report said.

Ask for Repeal of Exclusion Act

An appeal to all Christians to "recommend the abolition of the Oriental Exclusion Act of 1924, and the placing of Oriental immigration and naturalization on the same basis as the European," was issued on behalf of Methodist youth by the National Conference in unanimously adopting the report from the Race Relations Committee, chaired by Miss Emily Britton of Camilla, Ga.

"A characteristic of a truly Christian society is equality of opportunity for all individuals in religion, politics, education, economics and community relations. At the close of the world's most destructive war, we are faced with the urgency of the need that Christians dedicate themselves to the eradication of barriers which make impossible such a society of brotherhood," the resolution stated.

Other recommendations contained in the report on race relations include: Youth group activity in securing placement of persons of minority groups in positions of public service, and youth group activity in influencing the people of their communities to "cordially receive" Japanese-Americans as they return from war relocation centers.

Youth Prepare for Demobilization

"We recognize that the needs and desires of demobilized people are the needs and desires of all men and women. We condemn and warn against apathy or a spirit of criticism on the part of either those who are returning or those who receive them. We must make every effort to have veterans take part in the activities of church, community and campus life, giving special attention to their particular needs, or we may lose them," stated the report presented by Paul Berger of Vallejo, Calif., chairman of the Committee on Demobilization.

In order to give veterans returning to the

community a feeling of security and acceptance and an opportunity to participate and serve, the report included the following suggestions: Organization of demobilization committees in the local church to absorb returned men and women in the church program; study and be able to interpret laws protecting rights of service men and women; develop counseling service within the church and community, or participate with those already available.

1,000,000 Youth for Christ

"We recognize that youth has a part in the Crusade for Christ and its year of evangelism, and recommend that we dedicate ourselves to the winning of 1,000,000 Methodist youth for Christ," reads the report of the Spiritual Life Committee, headed by James Carter of Lubbock, Texas, which was adopted by the National Conference.

It was recommended that a definite week in



GEORGE HARPER
President Methodist Youth Fellowship

the spring of 1946 be set aside for emphasis on evangelism visitation, and the following suggestions for evangelistic activities were offered: Youth organization of new church schools in unchurched areas; a constructive program of outreaching evangelism including street corner preaching, outdoor religious movies and special district and sub-district rallies.

Labor Relations Program Adopted

Concern over labor relations was expressed by the National Conference in adopting the report of the committee chaired by Sam S. Barefield, Jackson, Miss. The report requested that a work camp be set up by the National Conference "specifically devoted to the study of the labor movement and work with labor groups," and that "Methodist colleges and Seminaries offer under-graduate and graduate courses in labor and the role of trade unions in society." It also asked that Methodist church literature include more emphasis on labor problems and trade unions.

The World Christian Mission

The World Christian Mission today needs to reconcile racial, national and class hatreds by "promoting understanding and appreciation among peoples, by standing for just treatment of minorities, by working toward strengthening family and community life, and by training Christian leadership in every land for work in the church, community and state." These are some of the needs in the mission field contained in the Committee's report presented by Comer Woodall, Deland, Fla.

Rural Life Education Urged

"We have a vital interest in strengthening life in the rural community because The Methodist Church is predominantly rural... and because directors of the Church program have failed to understand the needs of the rural church

and the experiences of the people." This statement was contained in a report from the Committee on Rural Life, chaired by Arnold D. Wasson of Voltaire, N. D.

Recommendations were made for more leadership training for adult workers with youth in rural areas; encouragement of young people to volunteer full-time service in rural communities, and that Methodist seminaries be encouraged to include or increase rural life emphasis in their curriculums.

Japanese-American Fund

A report of the three hostels established in Kansas City, Mo., Oakland and Sacramento, Calif., for temporary residence of American Japanese released from war relocation centers, was given by Mrs. Sarah Hester of Chicago. Sponsored by the National Conference of the Methodist Youth Fellowship, which has already invested \$2,697 to prepare the buildings for use and to pay the salaries of the directors "the operating expense for the hostels has been borne largely by the people passing through them," the report said. In adopting the report, the National Conference accepted the responsibility of raising the \$4,000 necessary for maintenance of these hostels up to June 1, 1946.

Other committee reports which were adopted by the National Conference came from committees chaired by the following: Finance, Lloyd White, Evanston, Ill., (including budget of \$12,490 for the coming year); Worship, Paul Jaquith, Waiteburg Wash.; Special Emphasis, George Harper, Evanston, Ill.; Convocation, Neyland Hester, Chicago, Ill.; Service, David Ash, Des Moines, Iowa, and Interdenominational Cooperation, Barbara Day, Galesburg, Ill.

"Concern"

Before closing their seven-day session, the National Conference adopted plans for the publication of *Concern*, a bi-weekly tabloid newspaper functioning as a "youth newspaper carrying news of vital interest to youth in the areas of their principal concerns and rendering a Christian interpretation of news as well as providing news stories and feature articles concerning the program for youth and students in the Church," the resolution stated. The publication of *Concern* will be handled by the National Conference Office in Nashville, Tenn.; the first number will be off the press next week.

New Officers Elected

New officers of the National Conference were elected as follows: president, George Harper, Birmingham, Ala.; vice president, Paul Berger, Vallejo, Calif.; secretary, Norma Greene, Detroit, Mich.; and treasurer, Miller C. Lovett, East Lynn, Mass.

Also elected to the Council, which acts for the National Conference between annual meetings, were the following members at large: Student Section, Ann Fitzpatrick, Vienna, Ga., and Otto Steele Jr., Boston, Mass., co-chairmen, and Prenza Wood, Boston, Mass. Youth Section, Alva I. Cox Jr., Akron, Ohio, chairman; Ruth Ann Dodsworth, Sumner, Wash., and Julius Scott, Houston, Texas.

Elected to represent the National Conference at the United Christian Youth Movement meetings are: Mirabel Hansen, Evanston, Ill., and Theodore W. Quelch, Asbury Park, N. J.

The Rev. Harold E. Bremer of Nashville, who was re-elected to the office of executive secretary of the National Conference of the Methodist Youth Fellowship, reviewed his work of the year in an annual report, and pleaded for further cooperation of youth presidents in carrying out the projects adopted.

It is told that on one occasion a friend said to poet Tennyson, "My dearest hope is to leave the world better than I found it." Tennyson replied, "Mine is to have clearer vision of God." The poet had the loftiest ambition a human soul can know, for to have a clearer vision of God means that one will inevitably leave the world better than when he found it.—Western Record-



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

LITTLE BOY WHO LOVED PETS

About eighty years ago a little boy, named Eugene Field, but commonly called Gene, lived in Amherst, Mass. His home was with his Aunt Mary and his little brother Roswell whom everybody called "Rosy," and his cousin Mary.

He couldn't have been very old when he first showed his love for pets. First it was a snapping-turtle he brought home when he went on a stroll for wild flowers with Cousin Mary. "Gene" had never seen anything more curious, he thought.

Then he felt sorry for a poor stray cat and gave it a home in the loft of his aunt's barn. But it wasn't long before the cat had a family of three lively kittens, so Gene had more animals on his hands.

When Aunt Mary's good friend, the Deacon, gave her nephew six baby chicks, Gene decided to bring them up properly. He gave each one a name, and a queerer lot you never heard—"Finniken," "Minniken," "Winniken," "Dump," "Poog," and "Boog." Their master even taught them to answer to certain whistles, and soon they responded to their own special calls.

More pets came soon. In a hollow oak stump another boy showed Gene two baby squirrels—tiny orphans, for their mother was dead. But when Gene wanted to bring them home, Cousin Mary wouldn't hear of it. But this boy loved them so much he hid them in his room. One morning Cousin Mary told Aunt Mary she was sure she had heard mice in the house, but Aunt Mary said it couldn't be. After that Gene left his window open and in no time at all the little squirrels had grown to be big squirrels and had run off without even saying good-bye to their young friend.

A week later a kind man made Gene a present of a mole. The boy put this in his bureau drawer and liked to watch it feel its way around with its funny little nose. It must have had a "sweet tooth," for it seemed to like honey.

Gene had so many pets now that people speak of his "menagerie." A proud addition was "Dooley," a stray dog, who looked so grimy and dusty when Gene first found him out by the barn that he had taken soap and water and given him an even harder scrubbing than he gave himself Saturday nights. Then, to make the dog attractive to Aunt Mary, Gene sprinkled plenty of his aunt's perfume over its furry coat, Aunt Mary couldn't resist a dog like that, the boy was sure, and when she found out how much Gene loved him, she let him stay.

After a while Gene was sent away to school. When he grew up, he became a famous writer. He worked on newspapers in St. Louis, Denver and Chicago. But wherever he lived, he always had pets about, and his heart went out to stray cats and dogs.

One time, when he was running his famous column "Sharps and



FIRST DAYS OF SCHOOL

Hasn't it been fine today
Seeing old friends.
We think of lots of pleasant things
As this day ends.

The new friends were a lot of fun,
We're glad they came.
We're trying to remember to
Call each one by name.

We've had a happy summer
But we're glad school days are here.
We'll work and play together
And learn a lot this year.—A. E. W.

THE RUNAWAYS

Said Peter once to Sister Prue,
"I have a splendid notion;
Let's run away, both me and you,
And cross the land and ocean!
We'll steal out by the garden gate,
Provided they don't lock it.
I've eighteen pence, at any rate,
And biscuits in my pocket."
Alas, for all these plans so fine!
At half-past eight they started;
But they were back by half-past nine,
Most weary and down-hearted.
For Prue fell down and hurt her head,
And Peter tore his stocking.
"We'd better go by," they said;
"These roads at night are shocking!" —Selected.

Flats" in a Chicago paper, Eugene Field wrote of how lonely his home had become since his little fox terrier "Jessie" had run away. He was sure Jessie was an educated dog, for he wrote, "We have tried our poems on Jessie, and she always liked them; at least she always wagged her tail approvingly."

Almost all children today have read some of Eugene Field's lovely poems. "Winniken, Blynken and Nod," "The Sugar Plum Tree," "The Night Wind," and "Little Boy Blue"—these and many more are familiar to little people and grown-ups alike. A fine statue of this beloved writer stands in a Chicago park. The pennies of thousands of children helped to build it. It is a lovely memorial to the man who found a place in his heart for so many children and homeless animals.—Vincent Edwards, in Our Dumb Animals.

"Soap educates the eyes."
"Yes?"
"Well, it makes them smart."

IN THE WORLD OF BOYS AND GIRLS

Batesville, Arkansas,
September 5, 1945

Dear Boys and Girls:

I am a little girl eight years old. I am in the Fourth Grade at school. I go to the Hopewell Methodist Church. Mrs. Ethel Mount is my Sunday School teacher. I love her. My daddy is superintendent. Brother Hughes is our pastor.

We take the Arkansas Methodist. I enjoy reading the Children's Page. I go to Cave City School. My teacher is Mrs. Della Patterson and I love her very much.

My daddy works on the railroad. I have two brothers.—From a little Methodist, Virginia Sutton.

Dedham, Mass.,
162 Highland St.,
September 3, 1945

Dear Children's Page:

I am a grandson of the late Dr. W. C. Watson and I have been reading your Children's Page that you have been sending to my grandmother who has been visiting us, and I would like to put a poem in that I wrote on V-J Day.—Your friend, Randy Daley.

Peace Day

The day of peace is here once more,
We give our thanks to Him we adore
We'll love and cherish Him all our days.

To Him we should give all the praise,
For under His guiding hand
We led our little band

To victory over all the land.
So let God be praised on this victorious day,
And let us forever His commandments obey.

And let not this world be ever at war
But let God be with us for evermore.

her roughly away from the hearth.
His mother said:

"You must not hurt your kitty, Bobby."

"I'm not," said Bobby, "but I've got to get her away from the fire. She's beginning to boil."

Boy: I want to buy some paper.
Dealer: What kind of paper?

Boy: I guess you better give me fly paper. I want to make a kite.

Lady (who had brought her son to the hospital for treatment)—"It's his head, nurse. He's had it off and on ever since he was born."

Winkler: Say, Bishop, how did the cliff dwellers keep warm?

Bishop: Don't ask such foolish questions! By the mountain ranges, of course!

Nit—"There are an awful lot of girls who don't want to get married."

Wit—"How do you know?"

Nit—"I've asked 'em." — The Dickinsonian.

JUST FOR FUN

"If you want to get over big, you must sing louder."

"I'm singing as loud as I can."

"Well, man, be enthusiastic! Open your mouth and throw yourself into it."

Guide: "This, ladies and gentlemen, is the greatest cataract in the country, and if the ladies will only be silent for a moment you can hear the deafening roar of the waters."—Mutual Magazine.

For Rent—Four rooms and a bath on car line.

Lost—A silk umbrella by a man with a bent rib.

Wanted—A boy to feed pigs that can speak English.

Wanted—Licensed fireman wishes position firing boiler or janitor.

Jinx: Hear about the big fight last night?

Binx: No, what about it?

Jinx: Our kitten licked his paw.

A negro woman had been having trouble with a tooth for some time before she got up enough courage to go to the dentist. The moment he touched her tooth, she screamed.

"What are you making such a noise for," the dentist demanded.

"Don't you know I'm a 'painless dentist'?"

"Well, sir," she retorted, "maybe you are painless, but I'm not."—Walter Williams.

Four-year-old Bobby was stroking his cat before the fire in perfect content. The cat, also happy, began to purr loudly. Bobby gazed at her for a while, then suddenly seized her by the tail and dragged



Essentials Of Evangelism



By GARLAND C. TAYLOR, North Arkansas Conference Secretary of Evangelism

WE ARE now at the beginning of the special year of evangelism. The Council of Bishops at a meeting held last spring voted to recommend that Crusade for Christ year be from September to September for the remainder of the quadrennium. This has been accepted by the office and by the secretaries.

We, as pastors and lay people, face the most momentous year of our day and generation. Readjustments from world conditions, and the return of service men and women into our church life is a great challenge in itself. But we face far more. The Methodist Church had advertised to the world that the whole denomination is going full strength into evangelism. Our members and non-church members are expecting great things. One million souls are to be won for Christ and the church in twelve months—approximately one new member for every eleven members on roll. This is quite an increase over our past records. Yet it can be done!

We have been studying, and rightly so, the mechanics of evangelism; we must know the technique to use to convince the lost that they need our Christ. I am reading everything I can get my hands on about evangelism. I want to know, I must know how to present such a worthy cause in the most effective way. But my dear brethren, it is going to take more than the mechanical phase to bring about the revival we must have.

May I suggest just a few things that, to me, are very essential, if we are to reach our goals? First, there must be *prayer*. God's people must pray for the power of God to come upon the church; pray for the minister; pray for the leaders of the church. If we have made up our minds to live a prayerless life, just that surely we will have a powerless church. It is going to take days of prayer and nights of prayer. Pray in earnest; pray like Moses when he said: "If Thou wilt forgive their sin and if not, blot me I pray thee out of thy book which thou hast written." Pray like Paul when he said: "I could wish that myself were accursed from Christ for my brethren, my kinsman according

to the flesh." (Romans 9:3). Oh to your knees, my fellow Christians, to your knees!

The second essential is a *consecrated life*. We of the church must live the Gospel if we are able to convince the world that it is worthwhile. We have allowed too many things to slip into our lives trying to salve our consciences by saying "the times have changed." Yes, that is



REV. G. C. TAYLOR

true in many respects, but Truth has not changed, God has not changed! righteousness will still exalt a nation, a church, or an individual. Clean living is what the church needs today. There is no power like the power of a godly life. It is one of the greatest leverages that God has for prying loose the hold of sin on any individual.

The next essential for a spiritual revival is a *passion for lost souls*. Our hearts must be broken because sin is in the heart of someone whom we love. There must be a great passion in the heart of the church for those who have missed the way of life; a deep concern for those

who are down and out. One of old cried: "No man careth for my soul." I am wondering if there are not those in every community who feel that no one cares. No one has said anything about it. No one has asked me to come to Christ, the giver of life eternal—no one cares. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness considering thyself lest thou also be tempted." Jesus said: "The Son of man is come to seek and to save that which was lost." Go out into the highways and the hedges and compel them to come in.

May I say that I am never happier than when I am talking to someone about Christ and their relationship to Him. Some weeks ago I was in a home talking to a woman about her relationship to Christ and the church. Before leaving we prayed together; I prayed for her the best I could. As I looked up she was coming across the room with a smile on her face that told the story. She held out her hand and said, "I surrender now." O, God, burden the heart of the church this day for the lost!

And, then, my dear brethren, we must preach again the fact that sin is destructive, that sin will destroy both soul and body. One of our bishops said, "The trouble is that the world has lost the sense of the sinfulness of sin." How true! We must tell people that without God in their lives they are lost, that they are on the road that leads to eternal destruction.

Ours is a big job, but we have a great God to lead us. If we go in our own name, in our own strength, we will fail of course. Yet, when we go in the name of Christ, trusting in the leadership of the Holy Spirit, we will not fail. If we are laborers together with Him, God will bless our efforts and our labor will not be in vain.

But it is going to take all of us working together. Ministers cannot do it. The laymen of the church must know how and share in the joy of winning people for Christ and the church. Any layman in the church can win a soul for Christ if he gets it on his heart. Let us unite our forces to put on a mighty campaign for God and the right.

Churches Report Record Membership

By Religious News Service

NEW YORK.—Church membership in the Continental United States totals 72,492,669 persons, according to official statistics of 256 religious bodies in the Yearbook of American Churches for 1945, it was announced here by Dr. Benson Y. Landis, editor of the volume issued by the Federal Council of Churches.

Largest total ever reported, the number of church members equals 52.5 per cent of the nation's population, which is also the highest proportion ever recorded. As of July 1, 1944, the Bureau of Census estimated the population at 138,100,874 persons.

While church membership shows an increase of 3,991,483 over two years ago, most of the increase is accounted for by the National Baptist Convention of America. It reported for the first time this year and listed 2,352,339 members. In the past, its membership statistics were combined with the National Baptist Convention, U. S. A., Inc. Both are Negro bodies.

Figures furnished by the churches for the new Yearbook are mainly for the years ending in 1943 and 1944. Of the total church membership, Protestant and Eastern Orthodox denominations reported 44,431,784 members, the Roman Catholic Church 23,419,701, and Jewish congregations 4,641,184.

Together, these groups reported 253,762 local churches, an increase of 3,875 over the 249,887 churches listed in the Yearbook for 1943. Members 13 years of age and over are estimated to

be 59,717,107 persons, also the highest figure ever recorded.

The largest religious body is the Roman Catholic Church, while the Methodist Church, with 8,046,129 members, is the largest Protestant denomination.

Thirteen bodies each reported more than one million members, with a total of 59,767,348 persons, equal to 82 per cent of the total figure. In addition to the Roman Catholic Church, the Methodist Church, and Jewish congregations, these are:

Southern Baptist Convention, 5,667,926; National Baptist Convention, U. S. A., Inc., 4,021,618; National Baptist Convention of America, 2,352,339; Protestant Episcopal Church, 2,227,524; Presbyterian Church in the U. S. A., 2,040,399; United Lutheran Church in America, 1,690,204; Disciples of Christ, 1,672,354; Northern Baptist Convention, 1,555,914; Lutheran Synod of Missouri, Ohio and Other States, 1,356,655; Congregational Christian Churches, 1,075,401.

Twenty-three Baptist denominations have 14,208,193 members, 20 Methodist denominations have 9,924,842, and 20 Lutheran denominations have 5,129,147, according to the Yearbook.

Between 1931, the year of the first compilation of church membership of the scope now being made, and the period 1943-44, summaries of official reports reveal a gain in inclusive church membership from 59,797,851 to 72,492,669, or 12,694,818 persons, an increase of 21.2 per

cent. Over a comparable period, between 1930 and July 1944, the population of the Continental United States increased from 122,775,046 to 138,100,874, a total gain of 15,325,828, or 12.5 per cent, according to Census figures.

Dr. Landis warned against confusing official reports of church membership with reports of church attendance, pointing out that these figures imply nothing as to the activities of the persons reported as members.

"It is not known what proportion of these persons contribute financially to the work of their local churches," he said, "nor what proportion no longer reside in the communities where their membership is reported."

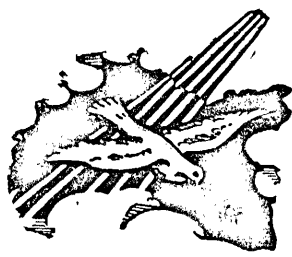
He added that there are "persistent reports that a considerable portion of these church members are non-residents or do not participate in the active life of the congregation."

"These figures also imply nothing as to the power and influence of the churches," he said. "It is possible that the churches had more power when they had fewer members."

Dr. Landis also noted that denominational officials are continuing efforts to secure a Bureau of Census report for 1946, which he said would serve as a check on figures now available. The Yearbook, which was first issued in 1916, and which has been published biennially since 1931, indicates a general trend toward more detailed and accurate reports by local churches to their denominational headquarters, Dr. Landis said.

"Lest We Forget"

By THURSTON MASTERS, Pastor, Mountain View



MANY of us can vividly recall the dark days of 1941-42. They were among the darkest days in the history of our nation. All that we had to go on was the promise of our military leaders that we would ultimately win, and our frantic hope that God would be with us in the struggle. Those were days when all news was bad news—days when our woefully inadequate military forces were suffering defeat after defeat. A large portion of our battle fleet was destroyed at Pearl Harbor; the Japanese armies were marching triumphantly down the peninsula to Singapore; a little band of American soldiers, without air support, without naval support, without reinforcements of any kind, were waging a heroic but futile struggle on Bataan. On the other side of the world the German swastika was waving within forty miles of Moscow; Leningrad was under siege; the Ukraine, the breadbasket of Europe, was in the hands of the enemy. And not only that, but France, Belgium, Holland, Norway, Poland, Czechoslovakia, Greece, and Yugoslavia had been reduced to servile states under the iron hand of the Nazi conquerors.

Yes, those were dark days. Most of the physical advantages were in the hands of the enemy, and if ever we needed the help of Almighty God it was then. Sometimes we were tempted to think that not even the help of God would be sufficient to overcome such odds.

It was under the threat of destruction and defeat that we became a prayerful nation. In every church in America supplications were sent heavenward. President Roosevelt led the people in prayer before the microphone, and called upon the nation for days of concerted prayer. The same thing was happening in England, so much so that one English correspondent reported that the House of Parliament had become a house of prayer. Even in Russia where short months before Joseph Stalin had barred the church doors and forbidden worship, the Russian people were asked to pray.

The big question in our minds then was—not will American industry and resources be harnessed in time; not will the generalship of our leaders be sufficient—but rather, whose side will God take in the struggle?

That was four years ago. Then came the battle of Midway, the first clear-cut American naval victory which restored the balance of sea power into our hands. Then came Guadalcanal which marked our step-by-step reconquest of the Pacific. Then came the battle of Stalingrad on the European front which marked the turning point of the fortunes of war; and everywhere, on every front, the United Nations had shifted from the defensive to the offensive.

The picture was completed at six o'clock on the afternoon of August 14th when the president of the United States announced to the world that Japan had surrendered. That announcement meant several things. It meant that many thousands of young men would soon be on their way back home. It meant that many of the unpleasant restrictions which we have endured would soon be abolished. And it meant that America had emerged from this war, wounded and sore, but the mightiest nation on all earth. What a sense of pride it gives one to be a citizen of a country that hates war, yet at the same time, can wage war with a mighty force when it must.

But the one thing we must not forget is that God helped us, and helped us in more ways than one. As we look back across these four years of war we can see the hand of God at work from beginning to end. For instance when the British army was facing annihilation at Dunkirk, a fog settled down along the Belgian coast, and under the cover of that fog the

British army made its escape. Call that an accident if you want to, but do not forget that fog came three months out of season.

And how fortunate we were that Germany turned her back on England and decided to attack Russia instead. England was practically defeated. Her fleet had been sent to the Mediterranean to escape the German bombing attack. The British army had lost its field equipment in the ill-fated European campaign. Two years later Winston Churchill made this statement: "Hitler lost his chance when he postponed his invasion of England. For at that time we were a nation without arms—a nation without the means of waging war."

What would have been the outcome had Germany attacked England immediately upon the downfall of France, or had Hitler not ignored the warning of his generals a second time and concentrated the bulk of his forces against Moscow rather than against the rich Russian oil fields in the south? In making that colossal mistake he not only permitted Russia to keep her precious oil, but he subjected his troops to the rigors of a north Russian winter.

Again we might ask ourselves the question, what would have been the result if Japan had done the logical thing and attacked Russia from the east rather than attacking the United States? Don't you see then, throughout it all there was some mysterious Force directing the choice making and the decisions on which the fortunes of war hung? I think it reasonable to believe that that mysterious Force came straight from the throne of heaven.

It is not the first time in history that such things have happened. One historian declares that Napoleon lost the battle of Waterloo because an attack of acute indigestion prevented him from directing the battle.

In the 16th century when the Spanish Armada sailed against England a storm swept the fleet against the rocky reefs off the coast of Scotland and blasted it to bits.

In ancient times Sennacherib led his mighty Assyrian hosts against Jerusalem. It was an army which had humbled such powers as Egypt, Babylon, and Syria. Any person in his right mind would have said that Jerusalem was doomed. But the angel of the Lord spread confusion among the Assyrians, and they left 185,000 dead lying on the field.

"God moves in mysterious ways his wonders to perform." This is still God's world. The forces of evil may seem to conquer for a time, but in the end they are always defeated. Napoleon is reputed to have said, "As long as I am necessary no power in the world will be able to brush me aside. But the moment I become unnecessary, an atom will be enough to smash me." Well, Napoleon became unnecessary. He lived contrary to the plans of God and he was smashed. Adolph Hitler lived contrary to the plans of God and he was smashed. Japan lived contrary to the plans of God and she is smashed.

But now that the war is won we cannot rest on our laurels. We tried that once and it didn't work. We have found out that peace can be had only at the price of eternal vigilance—that peace must be waged the same as war. We know the cure, but are we willing to apply the remedy? Are we willing to wage peace as relentlessly as we have waged war? We spent more than two hundred billion dollars for war—are we willing to spend that much for peace? There is something wrong with a philosophy that is willing to spend two billion dollars to develop an atomic bomb but will spend only twenty-five million dollars for cancer and tuberculosis research. When we spend eighty times as much to destroy life as we do to save life, then our emphasis is completely out of proportion.

We have a greater reason to work for peace now than ever before. If there is another war we shall surely become involved. There was a time when war was carried on between two

nations, but now war draws all nations into its turmoil. Furthermore America cannot hope to come out of another war without scars. If there is a next time American homes will be ravaged; American factories will be blasted, and American women and children will be killed. If Germany could have held out one year longer we would have suffered terribly, for Germany had in the process of development a flying bomb that was capable of blasting any point in America. In the next war distance will be no obstacle, and there will be many new and strange weapons perhaps more destructive than the atomic bomb. Certainly Richard Harkness was speaking the truth when he said recently, "Humanity must either maintain peace or else destroy itself."

Dr. Fosdick quotes H. G. Wells as follows:

"Mars will sit like a giant above all human affairs for the next two decades, and the speech of Mars is blunt and plain. This is what he says: 'Get your houses in order, for if you squabble among yourselves I will certainly come down upon you again. I have taken all your men between eighteen and fifty, and killed and maimed such as I pleased; millions of them. I have wasted your substance—contemptuously. Now, mark you, you have a multitude of male children between the ages of nine and nineteen running about among you. Delightful and beloved boys. And behind them come millions of delightful babies. Of these I have scarcely smashed and starved a paltry hundred thousand by the way. But go on muddling, each for himself and none for the world. . . and presently I will come back again and take all that fresh harvest of life—all those millions that are now sweet children and dear little boys and youths, and I will squeeze it into a red pulp between my hands. I will mix it with the mud of the trenches and feast on it before your eyes. I have taken most of your superfluities already; next time I will take your bare necessities.'" Well, brethren, that will come to pass if there is a next war. Armageddon will be nothing to compare with it. We must set ourselves relentlessly to the task of waging peace.

And how can we wage peace? Certainly one of the first steps we must take is to abolish the things in our own country which we dislike in other countries. We were horrified at Hitler's treatment of the Jew; but our own treatment of the American Negro is far from Christlike. Our sense of decency was shocked when the Nazis asked unmarried girls to bear children for the fatherland; but that was little worse than the loose marriage relationships of our own country.

Today Germany and Japan are devastated. Their great cities lie in sprawling ruins. We say that the Germans and the Japanese are reaping what they sowed—and that is true. Their sins have come home to them. But do you recall that occasion in the New Testament when the Roman soldiers slaughtered the Galileans in the synagogue, and the Pharisees came to Jesus and asked him if the Galileans had not suffered the consequences of their own sins. And Jesus said to them, ". . . Except ye repent ye shall all likewise perish."

Our own nation needs to repent. It needs to bring itself into harmony with God. Just as it prayed to God to lead it safely through the years of war, so does it need to pray for Him to lead it through the years of peace. Certainly the United States of America cannot remain decent unless it humbles itself before God with thankful hearts. I noticed two news items in Friday's paper which presented a strange paradox. One of them stated that President Truman was proclaiming Sunday as a day of prayer. He was asking the people of America to go to church and give thanks to God. The other item stated that now that gas rationing was off more people would spend the week-end picnicking and fishing than at any time since the beginning of the war. When you look at those two items together

(Continued on page 4)



The Church In Europe Today



By DON LUIGI STURZO, Religious News Service

NOW that the war has ended, we look towards the future of the Church in Europe with hope and anxiety. A great responsibility is incumbent upon the Church in the reconstruction of Europe.

Today, as during the war, the Church is tackling the tremendous task of defending the oppressed, helping the needy, and giving a sense of morality to all, victors and vanquished alike.

When I say the Church I mean the entire body of pastors and faithful because there is no Church without the faithful just as there is no Church without pastors. But it is evident that it is the pastors who guide, comfort, and sustain the faithful.

One of the most noteworthy facts during the war and after is the collaboration of various Christian Churches (including the Catholic) with Jews in the "good Samaritan" work of aiding and giving relief to destitute populations. For those who remember old prejudices, inveterate hostility, and traditional intolerance between Protestants and Catholics, or between Christians and Jews, this collaboration in moral, civil, and charitable fields is a sign of reciprocal comprehension and a step towards that "ethico-religious" front which is necessary to prevent the diffusion of materialism and immorality.

No one intends to renounce one's faith, nor attenuate the religious ties towards the Church; it is not at all a matter of communicating "in sacris," as the theologians say; it is merely an understanding on common ground, a uniting of efforts and a rendering of more efficacious re-

ligious action in civil, social, and moral fields.

Such understandings among the people, but without the participation of the hierarchy, were not lacking before the first and second World Wars. At the end of the 19th century the Christian unions and leagues, which were formed in Germany and Holland to protect the workers against the materialistic propaganda of the Marxists of the Sozial-Demokratie, were comprised of both Catholics and Protestants. True, there were some Catholics in Germany who maintained the thesis of separate Catholic unions, but these were in a minority.

In the Latin countries such an understanding was more difficult. But the experience of two wars has diminished the difficulties of working together with men of different faiths and men without faith. During fascism, the working together of Jews and Catholics in Italy—which already existed in administrative, political, and cultural fields—became proportionately more effective as the injustice of the persecution of the Jews by the Fascists grew more evident.

Everywhere, but particularly in Italy because of the position of the Vatican, those who, during the German occupation, were being hounded to death or persecuted, were helped either directly or through ecclesiastical institutes without religious, political, racial, or national discrimination.

The Church is also helping the people recover their civil life. In disintegrated countries, such as Germany, there is no other institution which the people can trust, to which they instinctively turn. Bishops,

priests, pastors of the various denominations are organizing and reorganizing Germans expelled from East Prussia, Silesia, Pomerania and other occupied zones. The humanitarian guarantees predicted by Mr. Churchill in his speech as Prime Minister on December 15, 1944, have failed altogether and he was obliged to note this failure in his speech as head of the Opposition on August 16, 1945. Only bishops, priests, and religious pastors and nuns aided wherever and however they could. Even the Red Cross was unable to render less tragic the exodus of such populations.

But the Church must reorganize herself: repair churches, seminaries, schools, hospitals, religious houses; reprint books, pamphlets, leaflets; and strengthen men's spirits with sermons, prayers, and the Sacraments. We do not have exact figures of the number of priests and religious men and women who died during the war in concentration camps, by bombardments, of cold and hunger. In some zones it is necessary to start from the beginning. The Germans, in their efforts to deprive the conquered peoples of their leaders, killed the better elements of every class so as to keep the workers and peasants, artisans and tradesmen in a state of subjection, thereby making it easier for Germany to dominate the world.

It is therefore necessary that generous men and women from both Americas hasten to Europe to replace the lost clergy and join religious orders which are insufficiently staffed to meet the present needs. In the past Europe sent missionaries to America; now America must pay her debt by sending missionaries to

Europe. I hope that, for this purpose, special centers will be established here for men and women who have such a vocation; a vocation which may require an even greater abnegation for those Americans who are accustomed to a high standard of living.

KENTUCKY METHODISTS STUDY PLAN TO CONSOLIDATE CHURCH-RELATED COLLEGES

WILMORE, Ky.—(RNS)—The 125th session of the Kentucky Conference of the Methodist Church meeting here appointed a 50-man commission to consider a plan for consolidating Kentucky Wesleyan College, Winchester, and Lindsey-Wilson Junior College, Columbia into a new \$2,000,000 college to be located in Louisville. Bishop William T. Watkins, presiding officer, told the conference that an adjourned session will be called to hear the commission's decision.

The Conference unanimously approved the appointment of a field secretary to promote the welfare of retired ministers. The action was taken at the final business meeting of the Conference after it had previously been defeated by a vote of 122 to 100. Dr. W. L. Clark, Wilmore, was selected for the position.

Appointment of a secretary of young adult work who will give special attention to returning servicemen and young war workers was also authorized by the Conference.

Approval was given for appropriation of \$35,000 to establish higher minimum salaries for ministers throughout the Conference.

WORLD WIDE Communion Sunday
OCTOBER 7, 1945

MY CHURCH MINISTERS TO

WAR SUFFERERS AND OUR YOUTH IN SERVICE

Though war divides men and nations, Christians must maintain an unbroken fellowship, and around the Communion table pledge allegiance to the Lord of all. Our Bishops call all Methodists to special remembrance of our youth in the armed forces, in camp and on ship, and the war sufferers and refugees of the world, starving and in despair. This means a special Communion offering. In the breaking of bread, we remember those who are without bread, hungry for the Bread of Life.

FELLOWSHIP OF SUFFERING AND SERVICE
740 RUSH STREET CHICAGO 11, ILL.

✻ A Layman's Missionary Testimony ✻

By HARRY A. WHEELER

(Mr. Wheeler is president, Railway Business Association, founder and first president of the Chamber of Commerce of the United States, and an officer of the Laymen's Missionary Movement.*)

OUR American laymen around the world—both civilians and those in our armed forces—will be observing Men and Missions Sunday in their respective church services on Sunday morning, November 11. Since, on that day, they will be considering the theme "Christian Missions and World Order" I would like to give my personal testimony and those of two other laymen, in the hope that many men may be persuaded to have a larger share in that supreme task which Christ committed to his followers.

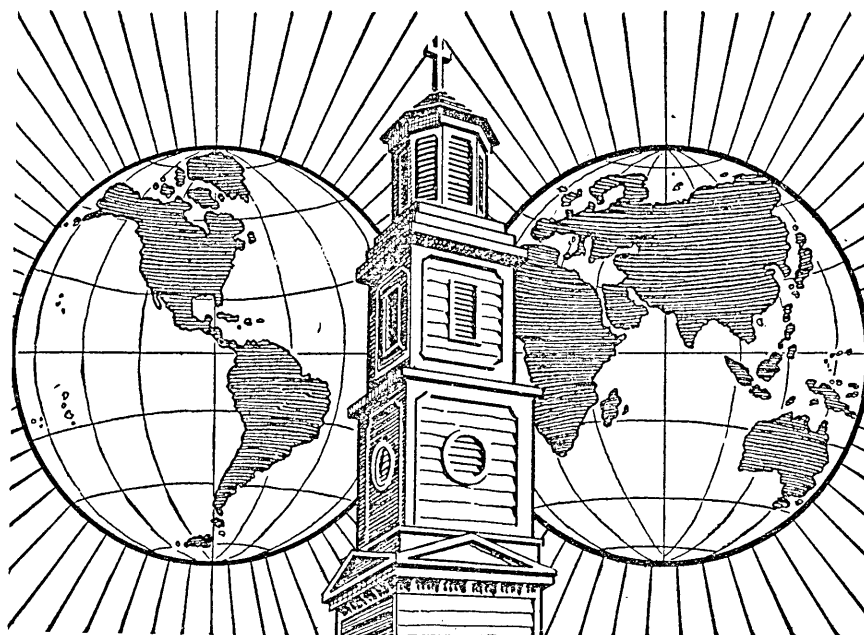
As a layman and a businessman I live in an environment that is coldly practical, and I deal with people who pride themselves on being hard headed and realistic. Yet I am vitally interested in a world-wide missionary effort. I have many reasons for this interest, but three or four of them are, I think, especially important.

First, because I am a Christian and believe in Jesus as the world's Saviour I have the obligation to use all of the tools He has placed in my hands to help carry His message everywhere. Jesus said, "Go into all the world;" and although I cannot do this personally, I can support and encourage the missionary agencies which do so.

Second, I believe deeply that the Church is a social institution vital and essential to human progress and effective human relationships. Modern civilization and yes, let's be practical, modern business could not exist without a moral foundation. Every successful businessman knows that "honesty is the best policy," that the golden rule of dealing squarely with the other fellow is an asset more important than bank assets. These are moral precepts which we take for granted because

the Church has lifted us from the rule of the jungle and given us a code of conduct and value whereby we can work together. Edgar Guest in his homely fashion once wrote:

*For the Church is all that lifts us
from the coarse and selfish mob,
And the Church that is to prosper
needs the layman on the job.*



As a layman I want to strengthen and fortify the Church, and as a layman I can be an effective instrument to that end.

Three, I want this to be the last war. I want domestic and world wide prosperity and high standards of living, and I know that this can't be attained except in an environment of peace. And I am convinced that a bedrock of peace is a moral, a Christian world, and that the missionary movement is a major weapon against war because it is dedicated to spreading Christian and moral values and principles over the earth. Furthermore, the missionaries bring practical benefits to other peoples—benefits which

appeal to my business judgment. For example, they build and operate hospitals, and thereby combat disease and plague. They introduce modern methods of agriculture, industry and commerce, and raise living standards. They establish schools and colleges, and act as shock troops against illiteracy and ignorance which breeds wars.

My final reason for supporting

portant, essential to good fellowship, Christian brotherhood and decent social intercourse. The Missionary Movement strikes me as the best agency to accomplish these ends.

Now let me add the testimony of two other laymen to whom I referred above and which came into my hands only a few days ago.

The President of our United States, Mr. Harry S. Truman, wrote to Chancellor Arthur H. Compton, the General Chairman of the Laymen's Missionary Movement, as follows:

"The war has taught us again that destruction awaits those who would make themselves great at the expense of their neighbors. Our hope for the future is in the truth of Jesus' teaching, that one finds his soul in the service of his fellows. To make this message take root in the hearts of men and women everywhere is the aim of Christian Missions, and of all who love God and man."

The other testimony is from Field-Marshall Smuts, Prime Minister of British South Africa. He said in an address before a great assembly in Rhodesia:

"Fundamentally the world has no need of a new order but only the honest and courageous application of the historical Christian idea. Our Christian civilization is based on eternal order, an endless plan in the message of Christ. Let us follow that greatest light that has ever arisen on the human horizon and which can surely lead us to that better world, for which we are longing. In the twilight of today I see on that horizon none but the man of Galilee."

I urge every layman, every member of our armed forces, and every civilian to support the Missionary cause. I hope for your cooperation.

*This noteworthy testimony of one of America's outstanding laymen will appear in The Link and other publication, in connection with the fifteenth annual observance of Men and Missions Sunday, November 11, 1945.

SOCIAL DRINKING

By May Genevieve McGee

It was last Friday night at High and State Streets. I shall not attempt to adorn this story. It is too debasing to attempt to excuse or lessen this iniquitous tragedy. The two girls were drunk, requiring four soldiers to keep them from falling to the ground. One of the girls was so drunk, the soldiers had difficulty in holding her. If alone, she would have landed in the gutter.

Were they from a back alley? Were they from a low stratum of society? I judge not. They were beautifully attired in formals, sleeveless, low neck, back and front. The one who staggered the most in a black and white silk, with broad horizontal stripes and double ruffles around the skirt, quite modish and attractive. The other girl was in a cardinal silk dress, with broad graduated ruffles from waistline to the short train. They were pretty with no sign of the dissipation that would soon destroy body and soul if continued. Evidently they had

been to a night club as no hotel was near.

Did these girls realize their danger? A smart girl knows that in such a drunken condition her happiness and honor for all years to come may be sacrificed.

Perhaps this is polite (?) drinking, or social drinking, but no surroundings, however beautiful, either in night club, hotel or home ever changes the devastating power of liquor. I have seen fine looking soldiers so drunk, they were upheld by friends. A soldier just recently was put off our street car. The motorman left his car and phoned for a policeman, who came quickly and arrested the disorderly soldier.

And what is all this nonsense about "The Etiquette of refusing drinks," in a recent magazine? It states that this problem is distressing many. Too bad they are not distressed about the drinking. Is there any more etiquette required for refusing liquor, than for refusing broccoli, if you don't want it? What more is needed than a cour-

teous "No, thank you" in either case?

And where does the drinking habit start? It is unbelievable, but it often begins in homes, some of them members of the church. It is promoted by hostesses, some of them members of the church, who serve cocktails to their friends at dinner or social functions. Emily Post says "Every hostess should also provide tomato juice or other nonalcoholic cocktails and to ask which they prefer."

Let every man, woman and girl get ready for the grave and stupendous task of building a new world of peace, good will, brotherly love, sobriety and self-control. Be physically and spiritually fit to be a factor of power.—In The Watchword.

No work is worth doing badly; he who puts his best into every task will surely outstrip the man who waits for a great opportunity before he condescends to exert himself.—J. Chamberlin.

METHODISTS SEEK NAMING OF 'ASBURY TRAIL'

LAKE JUNALUSKA, N. C.—(RNS)—The Methodist Historical Society, at a southwide meeting here, decided to petition President Truman, Congress and the Department of the Interior to clear, restore and officially designate a six-mile section of the Cataloochee Trail, lying in the Great Smokey National Park, as the "Asbury Trail".

The move is in honor of Bishop Asbury of the Methodist Church who made the road memorable during his travels on horseback over 275,000 miles of wilderness trails in the Southwest more than a century ago. The Cataloochee Trail was mentioned in Bishop Asbury's journal as a gathering place of early Methodists.

Another project endorsed by the groups is the securing and preservation of books, papers, manuscripts and other relics of historical interest which relate to the early days of the Methodist Church in America.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

UPROOTED EXPERIENCE PURSUING UPROOTED PEOPLE

A vast but essentially unmeasured movement of people from places in the States is under way as the result of the nation's participation in the Second World War. Its dimensions can be judged only from certain net results that record the influence of a variety of population factors.

From April 1, 1940, to November, 1943, the nation lost 4,000,000 of its civilian population (3.1 per cent). Between 8,000,000 and 9,000,000 men had been put into the armed forces, but the difference was accounted for by the excess of births over death, immigration from other countries being virtually negligible.

All sections of the nation shared in the loss except the Pacific Coast. The states showing greatest absolute gains of population were California (over 1,000,000) and Washington. Maryland, District of Columbia (24 per cent), Nevada (20), California (15), Arizona (15), Washington (11). Such growth was unprecedented for a period of only two and a half years. States showing the greatest loss of population were North and South Dakota and Montana, with corresponding similar losses in most of the adjacent prairie and mountain states. The greatest absolute losses, however, were in the heavily populated states. New York lost approximately 1,000,000 population and Pennsylvania 622,000.

The most significant part of the census data relates to shifts of population in the cities and countries of 137 metropolitan districts. These districts include the thickly populated areas surrounding cities of 50,000 population and over, and represent somewhat more than half the total population of the United States. Eighty-two of them, or 60 per cent increased in population between 1940 and 1943, their gains aggregating 3,400,000. Los Angeles, San Francisco, and Detroit as producing centers, and Washington as the promised land of migratory officeholders, led the procession. But fifty-five metropolitan districts, or 40 per cent, lost population, pulling down the net gain for the metropolitan communities as a whole to about 1,500,000.

Practical church programizing as a basis for Christian ministries must, of course, hunt out all the particular localities that have experienced heavy shifts of population—whether increasing or decreasing—both within the cities proper and their adjacent districts. This, however, does not conflict with the more general fact that war movements of population have, on the whole, intensified in urban area where concentration of population was already great—those of the South and West, for the moment, enjoying the most rapid growth.

This additional concentration of population in metropolitan districts means that population movements are bringing more and more people into an order of life that accepts rootlessness as a permanent status. It is not the mass nor even the

severity of the place-to-place movement that constitutes its social problem and challenge, but rather the fact that it is herding so many people into an unstable urban world.

Cities have come to live under the expectation of impermanence. A community meeting of young home owners in a new and desirable Philadelphia suburb was trying to decide what kind of shade trees to plant on their street. The unanimously decided upon poplars because they explained, "none of us will be here by the time an elm can grow."

All of this means a shift in the basic principles of human relationship. The people with whom city dwellers attempt to deal as fellows are in reality, only partial persons, known superficially in only one or two aspects of their being—not the full-rounded persons who make up the face-to-face farm and village community. Endless grouping may develop on the basis of common interests, from stamp collecting or dog-breeding to any one of a large number of cultural or religiousisms. But they lack deep roots and do not involve the whole person in permanent basic fellowships.

The existence of so many people on the move, the spotty character of their movements—which pile up population in some places and withdraw it from others—the temporary character of much of their settlement anywhere, and the uncertain future that they face, constitute a high challenge to the Christian church.

But beyond the challenge of the church as an institution is the particular challenge to the Christian, mind, heart, and will to enter with the uprooted people into new realms of adventure and the discovery of new pilgrim goals. If Abraham, Isaac, and Jacob could dwell in tents that they made into abodes of faith, the same thing must be true for dwellers in furnished and city apartments. Rooms must be found

I MET THE MASTER

*I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.*

*With station and rank and wealth for my goal,
Much thought for my body, but none for my soul
I had entered to win in life's mad race,
When I met the Master face to face.*

*I met Him and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.*

*Melted and vanished and in their place
Naught else did I see but the Master's face
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet!"*

*My thought is now for the souls of men,
I have lost my life to find it again,
E'er since one day in a quiet place,
I met my Master face to face.*

—Author Unknown.

FIRST CHURCH, BATESVILLE HAS LOVELY PARTY

The executive committee of the W. S. C. S. of the First Methodist Church, Batesville, gave their annual birthday party, with Mrs. I. N. Barnett as hostess, at her country home on September 4, with about eighty present.

The meeting was called to order by the president, Miss Florence Jelks; Mrs. W. P. Jones led in prayer. An inspiring, devotional service was conducted by Mrs. W. Henry Goodloe. A playlet, "Health Around the World," was given by Mesdames Robert Jeffery, Fred Livingstone, Robert Stroud, Hassell Marshall, and James Slayden, and Mrs. Ernest Jones, who directed.

Miss Clara Jean Hudson of Central Avenue Church played several beautiful selections on the accordion.

Mrs. Capp Shanks directed a playlet introducing the birthday offering, with children dressed in appropriate costumes: little Virginia Ann Brice representing the five-year-old W. S. C. S. carried the bank; and was followed by Charles Cole, as an Indian; Jimmie Tripp as an Eskimo, Nelson Barnett, Jr., as an African, and Sara Frances Shanks as a Hindu. The value of the love-offering to these children was explained. Mrs. B. B. Conine, Jr., sang, "The World Children for Jesus," with the guests joining in the chorus.

After the offering, the birthday

for the art of living and especially for living together in a crowded world. The experiences of trailer-camp life itself show that it may hold seeds of kindness, mutual appreciation, and community-building loyalties that can be transplanted into the terms of home and help to lay the foundations of more abiding cities.

(From "The City Church in the War Emergency" by Paul Douglass.)
—The Methodist Woman.



Local radio stations throughout the country will cooperate in observance of World Community Day on November 2, when, under United Council of Church Women sponsorship, church women will unite interdenominationally with other community organizations to study "The Price of an Enduring Peace." Through the cooperation of the Council's radio chairman, Miss Jane Tiffany Wagner, of the National Broadcasting Company staff, and Miss Dorothy Lewis, coordinator of Listener Activity of the National Association of Broadcasters, arrangements are made for church women to secure local radio time for one or more broadcasts. Among cities where programs are now scheduled are New York, Indianapolis, Dallas, Santa Barbara, Calif., and Syracuse, N. Y. Others are urged to do so within the near future.

"The cry of mankind today is 'progress!' while plans for the future are dazzling in their concept; but if the religion of Jesus Christ is left out of those plans, our nation will surely go the way of all godless lands," says Mrs. Grace Noll Crowell, poet and author. "Paradoxically there is only one way to progress, and that is by going back; back to the teachings of Jesus Christ. Make Christ the head of the home and there will be no delinquent children; make him a leader and there will be no limit to our progress as a nation. For years the churches have been knocking at the door of all homes, striving to awaken men to the need of spiritual fitness through religious education. Now is the time to heed that clear, wise call. Let us go forward by going back to the too often neglected teachings of that great educator: Jesus of Nazareth."

"Our lay people are beginning to realize their responsibility if America and the world are to become decent places in which to live," says Mrs. Leslie R. Swain, president of the Northern Baptist Convention, in urging observance of Religious Education Week, Sept. 30 to Oct. 7. "No one factor can be more productive in building the really Christian community for which we all long than the work being carried on in the church schools of the world. Here young and old alike are instructed in the truths which alone can set men free."

cake, the handiwork of Mrs. W. S. Stokes, was presented to Virginia Ann Price, the little representative of the W. S. C. S. All sang "Happy Birthday to You." All then repaired to the dining room where Mrs. Stokes and helpers served generous slices of cake. — Mrs. J. Reed Denison.

CURRENT NEWS IN THE RELIGIOUS WORLD

SET BIBLE READING CAMPAIGN ON WORLDWIDE BASIS

NEW YORK—(RNS)—The American Bible Society's second annual Bible Reading campaign from Thanksgiving to Christmas will be conducted on a worldwide instead of a national basis this year, with Sunday, December 9, designated as "Universal Bible Sunday."

Dr. J. Chapman Bradley, who has served as executive director of the Society's War Emergency and Postwar Rehabilitation Fund, and who was recently appointed to the permanent secretarial staff, will direct the Bible Reading program. He will also correlate other activities of the Society relating to the encouragement of wider use of the Scriptures.

With Dr. Bradley's appointment, "use" of the Scriptures is being added to the three traditional functions of the Bible Society—translation, publication, and distribution. Since 1816, the Society has been instrumental in supplying the Bible in whole or in part in 1068 languages and dialects.

For the 34 days between Thanksgiving and Christmas, 34 Bible passages have been chosen through a canvas of men and women in the armed forces for whom the Scriptures have attained deep significance, and these passages will be read daily by those who participate in the campaign.

With a National Sponsoring Committee of Denominational, Presiding Officers and a Laymen's National Sponsoring Committee, the observance will be widely supported by churches, business and labor organizations, social groups, and state governments.

More than 30 state governors have already expressed approval of the endeavor and have promised to stress it in their Thanksgiving proclamations.

About 30,000,000 bookmarks listing the daily reading passages will be distributed in churches, hospitals, military and naval stations, in pay envelopes, on store counters, by house to house visitations, and from neighbor to neighbor. Special V Mail forms on which the passages are listed will be forwarded to service men and women overseas.

In addition, special posters, church calendars, forms and brochures will be distributed to churches.

Purpose of the campaign, according to Dr. Bradley, is "to enlist men and women the world over in daily Bible Reading to forge a spiritual bond between nations in the rebuilding of a new and better world community in which peace based on mutual understanding can be made secure."

NO COMPROMISE

The middle of the road is broad. The side of the road is narrow. But the one is death, and the other is life. It is better to be in a narrow place with Christ than anywhere else without Him, for there is "No other name under heaven given among men whereby we must be saved."—Selected.

BISHOP WARD RELEASED



BISHOP RALPH A. WARD

Bishop Ward since the return of fellow internees on the Gripsholm in 1934. Neutrals in Shanghai last spring reported him to be safe at that time, but today's cable is the first authoritative word from him since the end of the war. Further word as to Bishop Ward's condition and future plans is awaited by the Board.

Mrs. Ward is in the United States.

Bishop Ward has served the Methodist Church in China for thirty-five years. He was last in the United States in 1940, at which time he attended the General Conference of the Methodist Church.

BISHOP RALPH A. WARD, Methodist bishop of the Nanking Area in China and a prisoner of the Japanese since 1942, is reported as safe, according to a cable received from Chungking, September 5, by the Board of Missions and Church Extension. Bishop Ward has been interned in Shanghai for most of that period.

The cable said:

"Leighton Stuart here reports Ralph Ward released from camp near Peiping. Recuperating in hotel in Peiping."

Dr. Stuart is president of Yen-ching University, at Chungking. The cable is signed by Bishop Carleton Lacy, bishop of the Foochow Area, and the Rev. Arthur B. Coole, general treasurer for China of the Methodist Board at Chungking.

According to Dr. Frank Cartwright, secretary for China for the Methodist Board at 150 Fifth Avenue, this is the first direct information received from

GERMAN PROTESTANTISM IN REVOLUTIONARY REVERSAL OF POLICY

GENEVA (By Wireless)—(RNS)—Emphasis on theology to the exclusion of other issues has been abandoned by German Protestantism in a revolutionary reversal of policy that is expected to unite the churches more closely than ever before through a new program of social action.

Dr. Hans Schoenfeld of the World Council of Churches announced this trend following his return here from the Frankfurt and Treysa conferences of German church leaders. He said a new "Evangelical Church of Germany" was formed at Treysa as distinguished from the old "German Evangelical Church," which, it was felt, was too closely related to the Nazi church order.

Going beyond federation but stopping short of amalgamation, the new body includes Lutheran, Reformed, and United churches, in fact all but the Free churches. Its formation, Dr. Schoenfeld said, indicates German churchmen want nothing to do with the church constitution of the Nazis, nor a return to the loose pre-Hitler federation.

"Realization of their social task has broken through suddenly," Dr. Schoenfeld declared. "While they were primarily occupied with theological questions before, they now recognize their responsibility for the social and political structure."

The new policy is especially supported by the Rev. Martin Niemöller, he said. Preceding the Treysa conference, Niemöller called a meeting at Frankfurt of the confessional churches' Brotherhood Synods, a session many felt ranked second in importance only to the Barmen Synod of 1936.

Surprising many, Niemöller

seemed to have swung to the other extreme from his former theological position, and stressed that there is a close relationship between genuine Christianity and democracy which the German Church must recognize.

Dr. Schoenfeld predicted this new view would mean a role of growing importance for laymen in the German Church. He pointed out that members of the Brotherhood drew up the first draft of the statement approved at Treysa, which stressed repentance and called for a "courageous beginning" in the construction of a new life.

A Provisional Council of twelve members was named to direct activities of the new church organization, with Bishop Theophilus Wurm of Wurttemberg as chairman and Niemöller as vice-chairman.

Others named to the Council were Professor Smend, lay rector of Goettingen, first German University to reopen; Dr. Held, a church superintendent at Essen; and Heinemann, a layman.

Pastor Eugene Gerstenmaier, who was involved in the anti-Hitler plot in 1944, was elected general secretary for relief.

Niemöller, who may be given the title of bishop, will head the Church's ecumenical office, with Pastor Asmussen in charge of the central administration. Headquarters will be established at Stuttgart.

Dr. Schoenfeld declared that the new position of the Church represents a clear break from the nationalism of the Junkers and industrialists.

More than 100 clergymen attended the Treysa conference, at which a statement was presented from Dr. Sylvester C. Michelfelder, representative of the American Section of the Lutheran World Convention, expressing a desire to re-

NORWEGIAN MISSIONARY SOCIETY HOLDS RECORD MEETING

OSLO (By Wireless) — (RNS)—Attended by the largest gathering in its history, the Norwegian Missionary Society held its first annual conference since 1942.

Dr. Christian Svensson, director of the Society, opened the sessions with a service of thanksgiving.

Despite the "very risky" situation under German occupation authorities, new congregations were started during the war years, it was reported, and membership in the society increased to 8,200.

ARCHBISHOP ALEXEI ON WAY TO U. S.

MOSCOW (By Wireless)—(RNS)—Archbishop Alexei of Yaroslav and Rostov has left here by plane for the United States to confer with officials of the Russian Orthodox Church there on plans for reconciliation with the Mother Church in Russia. He will travel via Edmonton, Alberta.

Metropolitan Nikolai of Krutitsky and Archbishops Pavel Tavetkov and Peter Fionov have returned to Moscow from Paris. The delegation had been in France to establish contacts with Russian Orthodox communities which previously refused to recognize the jurisdiction of the Moscow Patriarchate.

With this series of visits, direct contacts to cement ties with Russian Orthodox churches in Europe, the Near and Middle East, and America are being completed. The next approach will be in Manchuria, Shanghai, and Japan, where there are numerous Russian emigres.

build friendly relations with the German Church.

Those present at Treysa included ten pastors from the Russian zone of occupation. These were told by high Soviet officials that they were free to attend the sessions, but difficulties were encountered. One had to steal through the Russian lines, was shot at, and when he got through was sent back by the Americans, then had to elude U. S. troops to reach the gathering.

During his visit to Germany, Dr. Schoenfeld found that Protestants and Catholics were using the same church buildings in devastated areas.

He also learned that Archbishop Conrad Groeber of Freiburg had, as promised, presented to the Fulda Conference of German bishops a plan for cooperation between Catholics and Protestants in relief activities.

A major question in Germany, according to Dr. Schoenfeld, is the control of schools. In some areas, Catholics have asked for their own schools with state aid, and Confessionals are expected to make a similar request.

However, he added, the trend, even among outspoken Confessional Church members, is against Church Schools. It is insisted that religious instruction should be the task of the churches, which was impossible under the Nazis.

CURRENT NEWS IN ARKANSAS METHODISM

FOURTH QUARTERLY CONFERENCE OF BATESVILLE FIRST CHURCH

In an organization as large and far reaching as the great Methodist Church it is only obviously natural that there is a necessity of many meetings. Various groups, committees, boards and conferences must assemble in order to come to an understanding in conducting the mass of business of the church. Most of these meetings are routine but occasionally one will stand out above all the others like a high peak in a mountain range.

The Fourth Quarterly Conference of Batesville First Church was one of the high peak type. This gathering marked the beginning of the close of Rev. H. Lynn Wade's first year as pastor and of Rev. Henry Goodloe as district superintendent. The meeting followed that of the Board of Stewards and began with the regular reports as is customary. The pastor came first and read his manuscript which pointed out the baptizing of 8 infants; the reception of 16 members by vows, and 50 by certificate. He listed 102 subscribers to the Christian Advocate and 222 families receiving the Arkansas Methodist.

Then Nels Barnett, superintendent of the Church School, announced an enrollment of 539, a gain of 22 over last year and stated the general attendance average is 237. He also reported 60 training credits received during the year.

Next came the financial reports which are all up to date and some ahead of schedule. Included in these is the World Service obligation assumed by this church which is the amount paid the pastor (\$3600.00) and which will be paid before the end of the church year. Also church rally day netted \$100.00.

The fourth Sunday offering, which is for World Service, to date is \$997.00. Hendrix Ministerial fund is \$500.00 already paid; and \$100.00 has been paid into the orphanage fund. The Golden Cross gets \$155.00 and \$6300.00 has been paid into the Crusade for Christ obligation.

Various and sundry other reports were given in regular order and they were all well over expectations. The one that deserves special mention comes from the young people's committee which raised \$1075.00 and has been placed to the credit of the recreational building fund.

We have purposely saved part of the pastor's report for the close of this article because we stated at the beginning that this was a "high peak" meeting if there ever was one and the top of the highest mountain was reached when Bro. Wade read a list of our departed members and stated that this was the last time their names would be mentioned officially in the church. He then called on the senior member of our church, Bro. W. P. Jones, who has served here faithfully for over a half century to dedicate their memory in prayer. The prayer was rather short, but somehow the tone of voice, the expressed humble supplication, and the reverence we all bear the elderly man who was praying made us conscious that surely we were receiving sets in the Celestial

BETHESDA HAS VACATION CHURCH SCHOOL AND YOUTH CLASS

Bethesda had its largest enrollment in the Vacation Church School this year. Thirty-one children received card diplomas and gift booklets were given to every child who attended.

Misses Floella Porter and Iris May Calaway taught the Beginner class, "The World About Us." One of the projects was planting coleus in eggshell pots.

Mrs. Jack Lamon, pianist, taught the Primary class the course, "Outdoors in Palestine." The children made dolls by dressing clothespins in crepe paper after the fashion of the ancient Israelites.

Miss Ruth Sutherland taught the Junior class. Their unit of study was the second series of lessons in "Followers of Jesus," each in his own way. The children made a diorama or a miniature stage, depicting Jesus healing the eyes of a blind man.

The young people met during the week of September 9-14 to study "Youth in the Small Church" taught by Miss Sutherland. The average attendance was fifteen. The young people were enthusiastic workers, making headway in several projects. The boys painted tables for the Sunday School rooms and helped clean out shelves in preparation for their use as a worship library. The girls found poems and articles to paste in a worship scrapbook. The M.Y.F. sponsored the raising of a fund for new hymnals for the church by each member bringing an offering the last night during the dedication service.—Reporter.

FRIENDSHIP AND AVERYS CHAPEL REVIVALS

We had a ten-day revival at Averys Chapel with Rev. L. O. Lee of Glenwood doing the preaching. We built an altar and grown married people knelt in true repentance while a dozen or more knelt by them and prayed until they had a "born again" experience. There were three additions to the church. The salary of this church is paid in full.

While I was away in a meeting with Brother Wingfield at Pine Hill Brother Cagle of Blevins Charge held a good meeting at Friendship with three additions on profession of faith. We appreciate the work of these two good pastors. Brother Cagle held our third quarterly conference for Brother Harrell, district superintendent, and made many friends.

We are looking forward to a good quarterly conference at Bingen on September 30.

Friendship is paid out on Benevolences.—C. V. Mashburn, Pastor.

City were tuned in on their golden dials and that the concluding amen was blended with the voices of Peter and Paul and the beloved John, and the atmosphere in our little room seemed to be filled with a holy fellowship that warmed the heart like unto that at Aldersgate.—Dug Matthews, District Steward.

BISHOP MARTIN SPEAKER FOR PINE BLUFF DISTRICT YOUTH CRUSADE FOR CHRIST RALLY

Meeting in the Altheimer Church on Wednesday evening, September 5, the youth of the Pine Bluff District participated in the first of several district rallies to be held throughout the Little Rock Conference in the interest of the Crusade for Christ. An actual count revealed that three hundred forty-seven young people and counsellors were present from twenty-four churches within the District and three churches outside the bounds of the district. Such a large number thrilled the hearts of each one present.

The evening's activities began with the pot-luck supper served on the campus of the high school. The committee in charge of the evening meal included Mrs. J. C. Hall, Mrs. B. B. Garrett, and Mrs. R. M. Hoover. The young people enjoyed a splendid time together in visiting with each other.

At 8:15 the group gathered in the sanctuary of the church for the inspirational "Crusade for Christ" service. The twenty-five voice Intermediate choir of the Carr Memorial Church was in charge of the music; Mrs. Miles Morrison and Mrs. John Yaney were the directors and Miss Aileen Rogers was the pianist. The choir gave the call to worship, choral responses and the anthem. Miss Martha Landers of Altheimer, president of the District organization, presided for the service. Rev. John B. Hefley led the evening prayer. The offering was received by Bucky Sadler of Pine Bluff, M. L. Mann of Pine Bluff, Sonny Mathews of Humphrey, and Kenny Lamar of DeWitt.

Because of their positions in youth work the following young people were recognized: Miss Elizabeth Brown of Wilmot, president of the Little Rock Conference Methodist Youth Fellowship; Miss Elizabeth Teague, vice president of the Conference organization and president of Rice Belt Sub-district number 1; Miss Martha Landers, secretary of the Conference organization and president of the Pine Bluff District; Bucky Sadler, Conference representative on the Board of Education; Miss Mary George Langston, Community Service Chairman of the Conference; and Miss Georgia McNeal, Recreation Chairman of the Conference. Besides the above mentioned, Jack Neel and Miss Jean Hight, vice president and secretary respectively of the District, were presented. Bob Meeks, president of Ferncliff Camp for Intermediates, was likewise presented.

The roll of the churches of the District was called. Carr Memorial had the greatest delegation with forty-seven present. Churches were represented as follows: Almyra, 7; Altheimer, 9; Lodge Corner, 15; Deluce, 3; DeWitt, 25; Gillette, 14; Glendale, 6; Good Faith, 15; Humphrey, 10; Pine Bluff First, 25; Carr, 47; Hawley, 24; Lakeside, 13; Union (Rowell), 4; Rison, 7; Redfield, 2; Star City, 6; Stuttgart First, 20; Grand Avenue, 25; Sulphur Springs, 16; Sherrill, 7; Swan Lake,

CHURCH SCHOOL CLINIC—MONTICELLO DISTRICT

Sixty-eight people, including fourteen Church School superintendents, from the charges of the District, met at the First Methodist Church, Monticello, for a six-hour session with Rev. Walter Towner, general representative, and Rev. Roy E. Fawcett, Conference Executive Secretary. The district superintendent, Rev. Arthur Terry, was in charge and conducted two brief, but helpful, devotions.

The group carried on a spirited discussion of their own problems and the objectives of the Crusade for Christ. They concluded that neither was impossible and left resolutely determined to be and do their best for the Kingdom of God.—R. E. Simpson, secretary.

6; White Hall, 8; Wabbaseka, 6; Miscellaneous, 27.

Rev. Fred Schwendimann, district director, spoke of the general youth program of the District and expressed the regrets of Rev. Roy E. Fawcett, executive secretary, and Rev. C. Ray Hozendorf, conference director of Youth Work, that they were unable to be present. Rev. Fred R. Harrison, district superintendent, was presented to the group and he brought a brief message expressing his appreciation to the young people and their counsellors for the excellent work being done.

After presenting Mrs. Paul E. Martin to the young people, Brother Harrison introduced Bishop Martin, who brought the evening message. Bishop Martin began by lifting up the challenging goals for young people in the Crusade for Christ: continuing to work for peace; a 24-hour a day stewardship; the recruiting and enlisting of a million new young people at present not connected with any church. Bishop Martin used as his subject, "The Earth Is Yours." He said, "that the material resources of the earth were youth's to conquer and dedicate to service, and that the earth was youth's to transcend—the things of the earth transformed into a literal Kingdom of God in which goodwill and brotherhood reigned even here and now." It was an experience not soon to be forgotten that the young people of the District had the opportunity and pleasure of meeting and hearing Bishop Martin.

After the singing of "Lead On, O King Eternal," the meeting was dismissed with the Youth Fellowship benediction. Our young people left with a deeper appreciation of the Methodist Church and its work, and with a deeper consciousness that the Crusade for Christ cannot be what it should without the consecrated efforts of all the youth of our great church. Pastors, counsellors, and other adults present felt after seeing the great number of youth and their wholesome response in the service that the Methodist Church need have no fear for the future—YOUTH MARCHES ON FOR CHRIST—Fred Schwendimann, District Director.

Two necessities in doing a great and important work: a definite plan and a limited time.—Hubbard.

HENDRIX COLLEGE NEWS

Dr. Matt L. Ellis, who assumed the presidency July 1, delivered the opening sermon at the First Methodist Church September 16 and the opening address September 18.

New staff members include Garrett L. Starmer in the department of speech, Philip Howard and G. Adolph Nelson in the department of music, Martin Reed Chambers in rural social economics, Mrs. J. J. Jones, college nurse, and Mrs. Selma Pattillo, assistant head of Galloway Hall, women's dormitory.

Mr. Starmer, formerly of the faculty of Montana State College, Bozeman, has had extensive experience in acting, play-producing and writing, and radio. He holds the bachelor of arts and master of arts degrees from Stanford University. At Stanford he conducted speech and drama conference sections and also tutored in the speech clinic. From September, 1942, to June, 1943, he was teacher of English and counselor in the Japanese relocation center at Tule Lake, and he has also been director of the Santa Clara, Calif., youth center.

In 1933 Mr. Starmer was a member of the Broadway company of "Growing Pains," a Shubert production. He was assistant director of 26 half-hour radio dramas over KQW and has acted in many radio dramas.

Mr. Howard was educated at the Murray, Kentucky, State Teachers College and the American Conservatory of Music, Chicago. He holds the degrees of Bachelor of Music Education and Master of Music. He has taught at the American Conservatory, the University of Mississippi, and during the past year taught at Mary Baldwin College, Staunton, Virginia, while a member of the faculty there was on temporary leave. In addition to his piano work Mr. Howard sings and teaches music theory.

Mr. Nelson, who will teach piano and theory, has been director of music at Gustavus Adolphus College since 1930. He holds the bachelor of music degree from the McPhail College of Music, Minneapolis, Minn., and is an associate of the American guild of organists. He has just completed his second summer as a member of the piano faculty of the national music camp at Interlochen, Michigan. He has studied with Dimitri Mitropoulos and with the eminent American musician Percy Grainger, who characterizes Mr. Nelson as one of the "very finest musicians" he has met. At Gustavus Adolphus he also taught organ and directed the choir and orchestra.

Mr. Chambers graduated from Duke University with the A. B. degree in 1922 and received the M. S. degree in sociology and rural social economics from North Carolina State College in 1945. From 1922 to 1942 he held pastorates in the Methodist Church and is at present a member of the North Georgia Conference. He has been a special assistant in economics and sociology in both the University of North Carolina and N. C. State College. He is married.

Mrs. Jones is a graduate of a Vicksburg, Mississippi, hospital, and has had five years of private duty and seven years at the hospital in Helena. She has a daughter who is in Conway high school.

Mrs. Pattillo is a graduate of

WITH the recent appointment of the Rev. J. Chapman Bradley, D. D., to the permanent secretarial staff of the American Bible Society, "use" of the Scriptures will be added to the three traditional functions of the Society—translation, publication and distribution. Dr. Bradley who has been serving as Executive Director of the American Bible Society War Emergency and Postwar Rehabilitation Fund will direct a Worldwide Bible Reading program this fall and will also correlate other program activities of the Society relating to encouragement of wider use of the Scriptures. The son of the late Rev. Walter F. Bradley, Sr., D. D., he has had 18 years' experience in the pastorate, serving as assistant minister of the First Presbyterian Church, New York City, and the State Street Congregational Church, Portland, Maine, and as pastor of the Home Street and Mt. Washington Churches in New York City. He has also served as Administrative Secretary of the Greater New York Federation of Churches.

With the challenging theme "Marching Orders for a New Day", the Society will launch the Worldwide Bible Reading campaign during the weeks between Thanksgiving and Christmas. The purpose of the campaign is to enlist men and women the world over in daily Bible Reading to forge a spiritual bond between nations in the rebuilding of a new and better world community in which peace based on mutual understanding can be made secure.

The 34 passages for the 34 days between Thanksgiving and Christmas were chosen through a worldwide canvas of men and women in the armed forces, for whom the Scriptures have attained deep significance. With a National Sponsoring Committee of Denomination Presiding Officers and a Laymen's National Sponsoring Committee, the

program has widely pledged support from churches, business and labor organizations, social groups and state governments. Dr. Bradley announces that over 30 state governors have already expressed wholehearted approval of the endeavor and have promised to stress it in their Thanksgiving proclamations.

The American Bible Society believes that thousands who have never read the Bible regularly, and many thousands who are now learning to read for the first time will

calendar forms and brochures are available through the American Bible Society to churches everywhere. Thirty million bookmarks listing the daily reading passages will be distributed in churches, hospitals, military and naval stations, in pay envelopes, on store counters, by house to house visitation and from neighbor to neighbor. V-mail forms on which the passages are listed will be forwarded to men and women in the service for many of whom homecoming will of necessity be delayed a year or more.

The special Bible Reading emphasis, according to Dr. Bradley, had its origin two years ago in a letter from a soldier to his mother asking that she read a chapter from the New Testament each day, he doing likewise, and that in this way he would feel that somehow they would be united. When this letter was released by the American Bible Society, the infinite possibilities in shared Bible reading by men and women in the armed forces and their loved ones at home was self evident. The result was a Nationwide Bible Reading campaign in 1944 with passages selected by chaplains and ministers. The eager and widespread response to this campaign overflowed national boundaries and this year will circle the globe.

Included on the Laymen's National Sponsoring Committee are: Eugene E. Barnett, Karl Taylor Compton, Grace Noll Crowell, Sir Andrew B. Cunningham, Joseph E. Davies, Gil Dodds, Lloyd C. Douglas, John Foster Dulles, Harvey S. Firestone, Jr., D. S. Freeman, A. S. Goss, Frank P. Graham, William Green, Herbert Hoover, Rufus M. Jones, Helen Keller, Admiral Ernest J. King, James L. Kraft, R. G. LeTourneau, Henry R. Luce, General George C. Marshall, Robert A. Millikan, Admiral C. W. Nimitz, Branch Rike, Francis B. Sayre, Amos Alonzo Stagg, Channing H. Tobias, A. F. Whitney, Charles E. Wilson, John G. Winant.



DR. J. CHAPMAN BRADLEY

find new faith and hope through this Worldwide Bible Reading in which the widest reading of the Scriptures in history is anticipated. Since 1816 the Society has been instrumental in supplying the Bible in whole or part in 1068 languages and dialects. Sunday, December 9th, has been designated "Universal Bible Sunday," with focus on the opportunity the Bible Reading program affords to undergrid the peace spiritually. Special posters, church

Henderson Brown College and for a number of years taught in the elementary school at Arkadelphia.

Interesting Student Body

The incoming student body includes about 15 war veterans; two grandchildren of Dr. A. C. Millar, former Hendrix president; children of Arkansas' Governor Ben Laney and Supreme Court Justice Ed F. McFaddin, and a missionary who recently was released after 37 months imprisonment in the Philippines.

Miss Elizabeth Millar, daughter of Mr. and Mrs. Paul Millar of Little Rock, is a granddaughter of Dr. A. C. Millar, Hendrix president from 1887 to 1902 and from 1910 to 1913, George Millar, Jr., son of Mr. and Mrs. George Millar of Searcy, is a grandson of Dr. Millar.

Travis Laney, son of Governor Ben Laney, and Miss Matilda McFaddin, daughter of Supreme Court Justice Ed F. McFaddin of Hope, are freshmen. Laney graduated last spring from Georgia Military Academy, where his father delivered the graduating address. Governor Laney attended Hendrix College in 1915-16.

Hugo Culpepper of Little Rock,

who with Mrs. Culpepper was freed last February in the Philippines after 37 months imprisonment, is enrolled for premedical work. At the time of their capture they were studying Chinese in preparation for mission teaching under the auspices of the Southern Baptist Church.

Miss Doris Nell Darby, freshman from Fort Smith, is a sister of Colonel Darby of the widely known Ranger group. Miss Rebecca Jane Conatser of Ozark, also a freshman, is a niece of Commodore J. B. Carter of Admiral Nimitz' staff, who attended Hendrix in 1915-16.

James Thweatt Jr. of DeValls Bluff surrendered an appointment to Annapolis when victory was declared and has entered the freshman class. S. O. Jones Jr. of Clinton and Alfred Duncan of Stuttgart, also freshmen, are doing preparatory work in anticipation of entering Annapolis next July. Jones holds a principal appointment and Duncan an alternate.

Returns From The Pacific

James de la Fuente, Hendrix violinist, arrived in Conway September 13, after 10 weeks as a member of a USO unit entertaining members of the armed forces in the Pacific. During the 10 weeks the

unit traveled 20,000 miles by air and entertained a total of approximately 250,000 men, Mr. de la Fuente said.

Other members of the unit were Mary Van Kirk, contralto of the Metropolitan Opera Company, and Willard Sektberg, piano accompanist. The unit left New York City June 19 and arrived in San Francisco on their return trip on August 25. Localities visited included Pearl Harbor, Honolulu, Kwejalein, Saipan, Iwo Jima, Peleliu and Guam.

"We were thrilled by the reception which our program was given," Mr. de la Fuente said. "Our selections were all of a serious, classical sort with not one bit of boogie woogie. On the request part of the program the men asked for music of the highest sort. It goes to prove that good music properly presented has a universal appeal." Size of the groups played before ranged from about 1,000 to 15,000.

The unit was on Guam when news of the Japanese capitulation came through. "There was no celebrating at all but a very serious and solemn attitude on the part of everybody. The only thought was that now, sooner or later, everyone had a good chance to get back home."—Reporter

"Let not your
heart be troubled—"

IN MEMORIAM

"—In my Father's house
are many mansions"

ROUNDTREE — Mrs. Cora Lee Roundtree was born September 20, 1878. She was called to her reward August 8, 1945. She leaves two daughters, Mrs. Ed McDonald and Mrs. Wilson Gilleyen of Murfreesboro; five sisters, Mrs. T. F. Alford and Mrs. D. A. Stell of Murfreesboro; Mrs. George Wolf of Bingen, Mrs. Lex Wolf of Hope and Mrs. Luke Monroe of Washington and a foster sister, Mrs. Ewing Norris of Paducah, Texas.

Mrs. Roundtree joined the Methodist Church at an early age and has been active in church work until her death. She will be missed by all who knew her.

Funeral services were conducted in the Murfreesboro Methodist Church, Friday, August 10, by her pastor. Interment was in the Murfreesboro cemetery.—Eldred Blakeley.

PLEDGER—John Simeon Pledger was born September 25 1870, near Belleville, Yell County, Arkansas, the son of Asa and Jane Scott Pledger and departed this life June 20, 1945, at his home in the Corinth Community one and one-half miles south of Belleville. He had lived in this community all his life.

He was married September 20, 1896, to Miss Willie Sanders of Paris, Arkansas, who survives him. He is also survived by three daughters, Mrs. I. L. Claud of Booneville, Mrs. Hugh Misenhimer of Danville and Mrs. Herbert Apple of Hot Springs, and by four sons. They are Paul of Danville, Carl of Carlsbad, New Mexico; Cleo of Ventura, California; and Earl of the home, only recently honorably discharged from the Army Air Corps. A nephew, W. G. Piper, lived a number of years in the home and loved him as a father. There are nineteen grandchildren. Three sisters are living, Mrs. Melissa Hunter of Charleston, Arkansas, Mrs. Florence Hunter of Washington State and Mrs. Frank Sadler, Carlsbad, New Mexico, and a host of nephews and nieces.

Funeral services were held by his pastor, Rev. B. A. McKnight, assisted by Rev. J. R. Ashmore, Dr. A. W. Martin and Rev. I. L. Claud.

A lifelong Methodist, he had lived a beautiful Christian life, always kind, gentle, cheerful and happy. He loved his church and his home was the preacher's home. His life will continue to be a blessing and an inspiration to those of us who loved him.—A daughter, Mrs. I. L. Claud.

GARDNER — William Willard Gardner was born September 1, 1871, in Bossier Parish, La. He died at his home in Richmond, Little River Co., Arkansas, August 18, 1945. His funeral was held in the Methodist Church at Richmond on Monday, August 20. The pastor, Rev. W. C. Onstead, was assisted by Rev. A. J. Christie, district superintendent of Texarkana District and Rev. W. C. Lewis of Mineral Springs, a former pastor.

He was married on November 3, 1893, to Miss Moffett Carolan. This union was blessed with three children, Miss Gussie Gardner of Washington, D. C., W. W. Gardner, Jr., of Oklahoma City, Okla., and Mrs.

Winnie Truax of Memphis, Tenn.

Brother Gardner had lived at Richmond most all his life and had been a member of the Methodist Church there for fifty-four years and had served as superintendent of the Sunday School for thirty successive years. He had been chairman of the Official Board of this historic church for twenty-one years and had served as a member of the school board for twenty-five years. His life was a success in the mercantile business, as a farmer and as a stock raiser, but his greatest success was in living a Christian life and rearing a Christian family. He loved the church and was loyal to its program.

A good man has gone to his reward as everyone who knew him will concede. Brother Gardner was a man without weakness, a friend without treachery and a Christian without hypocrisy. His body was laid to rest in the cemetery in Ashdown. Thus passes one of our great laymen.—W. C. Lewis.

SMITH—W. L. Smith was born in Walton County, Georgia, July 14, 1865, and died at Jersey, Bradley County, Arkansas, June 27, 1945.

On January 20, 1896, he was married to Miss Etta Cannon. Sister Smith and two daughters, Mrs. W. C. Reynolds of Jersey and Mrs. N. R. Brunson of Texarkana, Texas; two sons, C. C. Smith of Uvalde, Texas, and Captain S. C. Smith of the U. S. Army overseas, one brother, R. A. Smith of Springhill, La., four sisters, Mrs. Cecillia Brazzel of Little Rock, Mrs. R. P. Russell of Springhill, La.; Miss Jennie Smith, Springhill, La., and Mrs. Bob Bills, Long Beach, California, survive.

Brother Smith professed faith in Christ in early life and joined the Methodist Church and remained a faithful Christian and a loyal church worker until God saw fit to call him home to his great reward.

Brother Smith loved his church and its work. He loved his pastor and always worked for the betterment of the community. He was always at church and took an active part in the hymns of Zion. His voice will be missed as well as his face from our presence. His home was always the home of his pastor and other ministers of the gospel. He was a broad-minded man and loved all Christian people and could work with them in all services.

His funeral was conducted from the Jersey Methodist Church of which he was a member by the writer, assisted by Rev. Arthur Terry, district superintendent of the Monticello District, and Rev. Dan R. Robinson, pastor at Warren, and Rev. S. H. Vaughn, pastor of the Second Baptist Church of Prescott. Brother Vaughn was a friend of long standing of the family.

The funeral was attended by a host of relatives and friends and the remains were laid to rest in the Shady Grove cemetery near Jersey. May God bless all the sorrowing relatives and friends is the prayer of the writer.—A. J. Bearden, Pastor.

RODGERS — Mary Louise McKron Rodgers was born October

17, 1875, in the state of Indiana. She died at her home in Newark, Arkansas, July 25, 1945.

She was married to John Rodgers on November 12, 1899. To this union were born seven children, all of whom with her husband, survive. They are Mrs. L. W. Strozier, Little Rock, Mrs. James T. Hunter, Forrest City, Mrs. Paul Jamison, Newport, Miss Virginia Rodgers, Little Rock, O. E. Rodgers, Carthage, Mo., E. J. Rodgers, Joplin, Mo., one sister, Mrs. Brevard Arnold of Newark, eleven grandchildren and one great grandchild.

She professed faith in early life

HISTORIC FLUSHING HOUSE WILL BECOME RELIGIOUS TOLERANCE SHRINE

FLUSHING, N. Y. — (RNS) — When this Long Island community observes its centenary from October 7 to October 14, much of its celebration will center around the Bowne House as a symbol of Flushing's contribution to religious freedom in America.

The weather-beaten house, built more than 100 years before the American Revolution, and believed to be the oldest place of worship in the country, will be dedicated on October 10, as a national shrine to religious tolerance.

It was at the Bowne House where John Bowne flouted Gov. Peter Stuyvesant in 1662 by permitting the Quakers to meet there until he was arrested, imprisoned and finally banished to Holland.

Placed on trial by the home authorities, Bowne was exonerated and returned to America with a citation to Stuyvesant which in effect told the Governor to leave the people of Flushing alone, so Flushing became a haven for persecuted persons.

and united with the Methodist Church to which she was very faithful until death. To know her was to love her. She died triumphantly. Her children and all those who knew her lost a loving mother and friend and her church a faithful member.

Her funeral was conducted in the Hazel Edwards Memorial Methodist Church, Newark, by Rev. J. M. Hughes, Sr., in the presence of a large congregation. The floral offering, a tribute to her life, was very beautiful. — J. M. Hughes, Pastor.

PRACTICALLY ALL RESTRAINTS REMOVED FROM CHURCH MEETINGS

WASHINGTON, D. C. — (RNS) — Further liberalization of the ban on conventions and group meetings, announced by the War Committee on Conventions, virtually removes all restraints on church and religious gatherings, a spokesman for the Office of Defense Transportation said here.

National and regional conventions and group meetings require committee approval only if the attendance exceeds 150 persons from outside a state, the spokesman pointed out. "This means that the restrictions on church conventions and conferences, for all practical purposes, is now a thing of the past."

State conventions and group meetings may now be held without the necessity of obtaining committee approval, providing attendance is confined to persons residing in or engaged in business within the state in which the event is held, plus not more than 25 persons — such as speakers and honored guests — from outside the state.

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The Sunday School Lesson

By DR. W. P. WHALEY



THE ISRAELITES IN A FOREIGN LAND

LESSON FOR SEPTEMBER 30, 1945

SCRIPTURE TEXT: Genesis, chapters 46 through 50.

GOLDEN TEXT: "Lord, thou hast been our dwelling place in all generations." Psalm 90:1.

In our last lesson the family of Jacob was moving two hundred miles from their old home at Hebron and Beersheba down into the northern tip of Egypt, Goshen. That was about 1677 B. C., during the reign of Ahkhnaton (Amenhotep IV) Joseph met his people and looked after their settlement in their allotted country.

I. Presented to Pharaoh (Gen. 47:1-11)

Joseph took five of his brothers and their father and presented them to Pharaoh in the palace. Imagine the contrast! Pharaoh on a gorgeous throne, in royal dress, and crowned. Jacob and the sons in the coarse garments of the ranch. Pharaoh a monarch on the throne of the richest and most highly civilized country in the world; Jacob a ranchman from the poor hill lands of Canaan. Pharaoh in the prime of life; Jacob a hundred and thirty years old. But both were religious after the highest standards known in that day; both were bound to the fine young man, Joseph; and both were truly kingly—Ahkhnaton the most progressive ruler Egypt had ever had, and Jacob the "king of men." Jacob had never been in a king's palace, and Ahkhnaton had never slept under a ranchman's tent; but what's the difference. Both were dreamers.

"And Pharaoh said unto Jacob, How many are the days of the years of thy life?" Jacob told him, then said "few and evil have been the days of the years of my life." By "few" he meant that he was not as old as his ancestors — Isaac 180, Abraham 175, Terah 205. By "evil" he meant the hardships and sufferings through which he had lived. When a young man he was forced to leave home; his life with his uncle Laban had been arduous and difficult; escaping from Laban had been dangerous; all the way back home he was fearing to meet Esau; at Jabbok he had a terrible night dreaming of a fearful struggle with a strong man he thought was God; at Shechem two of his boys had involved the whole family in a dangerous neighborhood quarrel; at Luz Rebekah's nurse died; he got to Mamra just in time to attend the burial of his father; his beloved Rachel had died in the birth of her second child, Benjamin; Reuben and Judah had compromised the family honor; and for the past seventeen years he had grieved for Joseph, supposed to have been devoured by wild beasts. He could have filled in the dark picture with a thousand petty evils.

II. An Inferior People Kindly Received (Gen. 47:3-)

"Every shepherd is an abomination unto the Egyptians." In spite of their despised occupation, and

the Egyptians' feeling of superiority, these Jews were most kindly received and placed in a section specially suited to their occupation. That was an exception to the cruel practices of Egyptian conquerors. Ahkhnaton's new religion accounted for that. He believed there is only one God. If that is true, then all men are brothers, in spite of varieties of residence, color, language, and occupation. Then if Joseph, who was saving Egypt, came out of Jacob's family the family was not to be despised and shut out of the country. They were not only allowed to come into the country, but they were also given employment. They were a people uprooted by famine, and they must be transplanted.

III. From Time of Ahkhnaton, 1686 B. C. to Time of Rameses II and Merneptah, 1225 B. C., 461 Years

That is the way some figure the time the Jews lived in Egypt. Others make it only 220 years. It is very difficult to wade through all the conflicting opinions and confusion. All the kings of Egypt were called Pharaoh, and the real names of most of them are not given. We do not know when some began to reign nor how long they reigned.

Jacob lived after he went to Egypt seventeen years, making his age at the time of his death one hundred and forty seven years. In the 48th and 49th chapters of Genesis is the account of Jacob's farewell message to his sons, and his death. In the 50th chapter is the story of Jacob's funeral and burial in Hebron. He was embalmed by the Egyptians, put in a coffin, and put away in true Egyptian style.

Joseph was fifty-four years old when his father died, and he lived fifty-six years after his father's death, making him one hundred and ten years old. He seems to have held his high place in the government until the end of his life.

After the death of Pharaoh Ahkhnaton other pharaohs occupied the throne who were opposed to the religious reforms Ahkhnaton had undertaken. Of course Joseph did not stand so well with them as he had with Ahkhnaton. The Jewish population was increasing rapidly, and anti-foreign sentiment was growing. When Rameses II came to the throne the government began repressive and persecuting measures against the Jews. These increased in severity until their deliverance by Moses. Pharaoh Tutahkhamon, whose tomb was found a few years ago, was one of the kings soon after Ahkhnaton.

IV. The Jews Became A Distinct People and A Church

In Canaan the Jews were intermarrying and mixing with other peoples too much. In Egypt they

KARLOVTSKY SYNOD LEADER LIVING IN CZECHOSLOVAKIA

ROME (By Wireless)—(RNS)—Metropolitan Anastasius, former Archbishop of Kishinev, and leader of the now disbanded Karlovtsky Synod in Belgrade, was disclosed here to be living at Karlsbad, Czechoslovakia.

One of a group of bishops and laymen who escaped from Russia after the Revolution and organized the Belgrade synod in opposition to the Moscow Patriarchate, Metropolitan Anastasius collaborated with the Germans during the war and went to Germany after the Nazi evacuation of Yugoslavia.

In a recent statement, Patriarch Alexei of the Russian Orthodox Church made a "last appeal" to Metropolitan Anastasius and other members of the Karlovtsky Synod to accept the jurisdiction of the Church in Russia or stand trial as "rebels."

were segregated in a small corner of the country, regarded as inferior people, and there was no intermarrying; so the Jews developed as a distinct race because they were abominated by the Egyptians. As a distinct and separate people the Jews discovered themselves, and developed their racial abilities as they could not have done mixed with the blood of other races. They discovered that they had a "genius for religion," and a religious mission to the world.

The Jews came out of Egypt a religious organization. Abraham had organized his family and his servants into a religious cult soon after coming into Canaan (Gen. 17:23). The whole group of seventy descendants of Jacob that went to Egypt, besides their many servants, had been initiated into this religious cult in the same way. During their long stay in Egypt they were excluded from Egyptian temples, and were shut up to their own forms of worship. That developed them religiously and ecclesiastically. When Moses led them out of Egypt they were organized into a church, with priests, elders, and ritual. At Sinai, before they began that long nomadic life in Arabia, Moses improved the organization and ritual, codified their creed and church rules, and built and equipped a tabernacle suitable for their wilderness life.

The Jews' great contribution to the world has been religious; though they have blessed the nations through politics, scholarships, science, etc.

To My SUNDAY SCHOOL CLASS:

With today's lesson I am surrendering this work to another. I have written the lessons three and a half years. It has been a helpful work to me. You have encouraged me by your letters and cards. I have enrolled your names in my class book, and it will be a pleasure to run over the roll frequently and recall your good words. I have asked to be relieved.

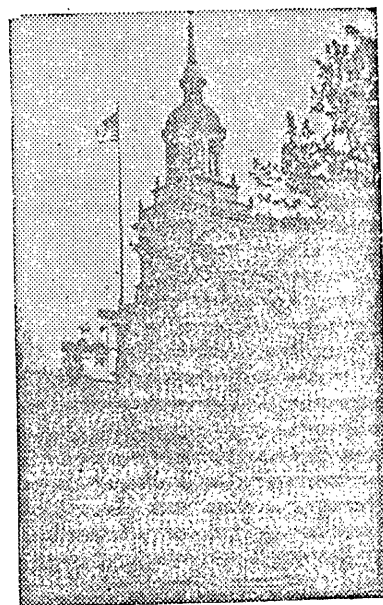
This department of the Methodist will be continued by a very competent teacher, and I hope you will write him a word of appreciation occasionally.

Continue your prayers for me.

Your brother,

W. P. Whaley, Conway, Ark.

INDEPENDENCE HALL



After four months of secret deliberation in Independence Hall, Philadelphia, the final draft of the Constitution was signed September 17, 1787. It was not until May 29, 1790, that Rhode Island, the last of the thirteen original states, ratified the Constitution.

PROMOTING A "SANE ATTITUDE" TOWARD LEPROSY

"We can say definitely that leprosy is a mildly contagious disease, rarely contracted if a person takes good care of himself, eats proper food, and knows something about the disease," says Dr. E. R. Kellersberger, general secretary of the American Mission to Lepers, in answer to the query, "Is leprosy contagious?"

"Also," he adds, "It is important to know that leprosy is not inherited, but those exposed to other members of the family under unfavorable conditions, especially little children, are the ones who get it most often. In fact, it is almost a 'children's disease', for 75 per cent to 80 per cent (according to the well-known leprologist, Dr. Robert Cochrane in India) of all cases are picked up between the ages of five and fifteen years.

"Leprosy, much like tuberculosis, requires an intimate, repeated contact with an open case and this under favorable conditions such as crowding, poverty, ignorance, poor food, humidity, other weakening diseases, lack of precautions and other factors. This is one of the reasons that it spreads most in tropical climates, where these conditions are more prevalent. However, we must never forget that though leprosy is especially prevalent in tropical countries, it is a world-wide disease, no country being exempt from it. We also know that it is the most chronic disease in the world."

More than any other organization in the United States, the American Mission to Lepers, working through Methodist and other missionary doctors, has promoted a far-reaching wholesome publicity and interest in leprosy, thus getting rid, little by little, of the senseless and cruel attitude toward it on the part of most people. Also as a result of this war, Dr. Kellersberger says, the indifference toward this disease on the part of the medical profession is getting less, especially since every disease in the world is being brought back to our country.