

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world"

— Mark 16:15

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NO. 37

Methodism Has Great Meeting at Grand Rapids

THE Executive Committee of the Crusade for Christ called a meeting in Grand Rapids, Michigan, which, in our judgment, will prove to be of tremendous significance in promoting the general program of our church and especially so in planning to reach the remaining goals of the Crusade for Christ.

The Executive Committee invited to this meeting all of the Bishops of our church; the Secretaries of the General Boards participating in the Crusade for Christ; all of the District Superintendents of the Methodist Church in the United States, and the editors of Methodist publications of the nation.

At this meeting a special study was made of the attainments, thus far, of the work of the Crusade for Christ. Our leaders feel that the Crusade for a New World Order, a part of the Crusade for Christ, had a very definite influence in the work of the San Francisco Conference which set up the United Nations Organization. It was reported that \$26,649,091 had been paid to the treasurer on pledges in the financial phase of the Crusade for Christ. More than eight hundred thousand additions to our church were reported for the Year of Evangelism, nearly five hundred thousand of these were received on profession of faith. Six hundred and thirty-five new churches have been organized, including several disbanded congregations that were reorganized. The total Church School enrollment increased last year by almost one hundred thousand and the average weekly attendance increased in almost the exact proportion as the increased enrollment.

Special emphasis was given, in the Grand Rapids meeting, to the Stewardship Campaign which will have right of way through 1947. The leaders of this phase of the Crusade for Christ have worked out the most impressive lot of Stewardship promotional material that has ever been provided for such a campaign. It is our feeling that this Stewardship Campaign, if it is carried through in full force, will be more far-reaching in its effect on the life of our church than any other phase of this great movement.

The meeting closed Wednesday night with a great Stewardship pageant that has been planned for use throughout the church.

Bishop Martin Urges a Five-Night Visitation

BISHOP PAUL E. MARTIN has written each pastor in Arkansas and Louisiana asking that the pastor spend at least five evenings in September in visitation evangelism. The pastor is asked to invite one of his laymen to go with him on each night.

Such a plan, well followed, could easily result in ten thousand personal visits in Arkansas before World Communion Sunday to talk to people about Christ. The results from such concerted efforts in visitation evangelism would likely result in a large additional ingathering into the church.

According to reports at Grand Rapids, the North Arkansas Conference has already reached the goal set for the conference on profession of faith and by transfer. The Little Rock Conference is within reach of the goal. While we are happy to reach goals, we should continue to press the matter of winning people especially through Communion Sunday.

Bishop Martin to Preach on "Church of The Air"

WE of this Episcopal Area take pride in the fact that Bishop Paul E. Martin, our resident Bishop, will be the preacher Sunday morning, September 29, at 10:30 a. m. Eastern Time, on the "Church of the Air," a regular feature of the Columbia Broadcasting System. His subject will be "The Unreaped Corners of Life."

Dr. J. Q. Schisler of the General Board of Education has written as follows regarding the broadcast: "Sunday, September 29th, has been assigned by Dr. Ralph Stooddy of Methodist Information as the Sunday for emphasis on the Church School in the sermon over the Columbia Broadcasting System. Bishop Paul E. Martin of the Arkansas-Louisiana Area has been selected as the preacher on that occasion. You probably know that Bishop Martin was always interested in the educational work of



the churches he served as pastor. He was for many years Chairman of the Board of Education of his Annual Conference. He is well qualified to speak on this subject."

The service will originate over Station KTUL, Tulsa, Oklahoma, music being furnished by the choir of the Boston Avenue Methodist Church, Marvin E. Reeher, Minister of Music. "O, Lord Most Glorious" (Raymond Rebea) will be the anthem.

Our people should keep in mind that 10:30 a. m. New York time is 9:30 Central Standard Time. Hence, Bishop Martin will be heard at 9:30 a. m. in Arkansas. Pastors of local churches should announce this broadcast and otherwise give publicity to the service in order that our people who are not in Sunday School may be able to hear the program.

It is quite a distinction to be asked to deliver the sermon on the "Church of the Air" program which has a nationwide coverage. Be that as it may, those who know Bishop Martin will feel that the prestige of the "Church of the Air" program will be enhanced by being able to secure the services of religious leaders like Bishop Martin and also by the character of message he will deliver. All who can should hear Bishop Martin.

Remember the Offering on World Communion Sunday

SINCE World Communion Sunday, October 6, marks the climax of the Year of Evangelism, our ministers will be giving thought to their evangelistic program through that date and properly so. Thousands of people will stand at the altars of Methodism and be received into its fellowship on that day.

Regardless of the importance of our evangelistic program, we should not overlook the annual offering on this day for the support of the "Fellowship of Suffering and Service." One half of this offering goes to the Methodist Committee for Overseas Relief, and the remainder is equally divided between the Methodist Commission on Chaplains and Camp Activities here at home. The special emphasis on evangelism on this Sunday should aid this offering rather than hinder it.

Methodist Leaders Reject Idea War is Inevitable

SO common is the talk and so general is the assumption, by some, that war with Russia is inevitable that the District Superintendents, in their meeting at Grand Rapids, passed a resolution which, for themselves at least, denied the assumption that war is inevitable. They rather affirmed their faith in the "inevitability of friendship." Following is the body of the resolution:

"In the light of the growing feeling in America and throughout the world, that a third World War is inevitable, be it resolved that we, the district superintendents of The Methodist Church, meeting in Grand Rapids, Michigan, do hereby urgently request the Council of Bishops of the Church to take steps to bring into use the machinery of the Crusade for a New World Order for the purpose of effectively presenting to the political leaders of the United States our refusal to accept the assumption of the inevitability of a third World War, and the affirmation of our faith in the inevitability of friendship; and further to lead The Methodist Church to take its full part in an immediate campaign for better relations with and fuller understanding of Russia."

It will be an inexcusable sin against God and a high crime against humanity if the obstinate ambitions of world leaders continue to clash until they finally plunge the world into another World War. The citizenship of the world, which is always called upon to do the major part of the suffering war brings, will be a party to that crime if it sits quietly by while these leaders gradually come to the conclusion that only war can settle the differences that now exist.

Experiences of the past have proved that appeasement is of little worth if you are dealing with a nation set on conquest. However the masses of Russian people have suffered so much in the two World Wars that it is unthinkable that they would willingly enter into the kind of war the next one would be merely that the ambitions of their leaders might be realized. We know that in America our people will be unwilling to enter another war unless they are completely convinced that war is absolutely inevitable in order to escape bondage by some world power bent on world conquest. If the

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Victorious But Defeated

By BISHOP SCHUYLER E. GARTH

(The following sermon was preached by Bishop Schuyler Garth of Wisconsin on the Columbia Broadcasting System's Church of the Air.)



SUCCESS may be more hazardous to life than defeat. It is so easy to think of ourselves as victors when we've really become captives in life—shackled by prosperity—slaves to power—puppets of custom, swayed by desires to be popular. How easy it is to think of our lives as victorious because we believe "the goose hangs high and all's well with the world." Then when sorrow, poverty, death, or disappointment comes our way, we discover how utterly defeated we are. A truly victorious life does not depend upon the circumstances of the moment for a sense of triumph. A victorious life always has a sense of security. It is more likely to be poised in defeat than in victory. It is more noble in trial than in triumph. It was in consideration of this truth of life that it was written, "Let any one who thinks that he stands take heed lest he fall."

It is easy to be victorious in business but defeated in stewardship. When the Master gave the parable about the rich farmer it must have been intended for every one who has a business of his own. You recall how he said that the land of the rich man brought forth so abundantly that he had nowhere to store his crops. He concluded that he would pull down his old barns and build larger ones. He would store all his grain and his goods there. Then, egotistically, he cried, "Now, soul, take thine ease; eat, drink, and be merry," as if everything he possessed belonged to him to use as he would. The rebuke came caustically, "This night your soul is required of you."

What would happen today if every business and professional man were to have his victories in the commercial world weighed by the Eternal? We have talked about being self-made men. We proudly count what we own. We boast of the collateral we may use to finance great enterprises as if there were no social obligations. In the eyes of God no man is victorious in business who does not use its profits for human welfare more than selfish gain. It is so easy to be victorious in business but defeated in stewardship.

Many are victorious in courtship but defeated in marriage. The large number of marriages which result in divorce give clear evidence of this inescapable truth. If, as we are told, two-thirds of the war marriages will fail, it is easy to see how tragic it is to think of the marriage ceremony as an end in itself. There is no victory in marriage until mated lives become one in all spheres of fellowship. Only when love ties bind husbands and wives together to be mutually helpful against every difficulty are they truly victorious in love.

*"A house is built of rocks and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stand a thousand years."*

It is possible to be victorious in science but defeated in understanding. There are incalculable values in the study of astronomy, anthropology, geology, biology, and all the other great sciences. Yet it is possible to know all that science can teach and be without an adequate faith for living. The scientist can give the atomic bomb to the world without a sense of mission for its use. Indeed, modern skills have now produced such tremendous power that the scientists who have made it available are leaving no stones unturned to seek the cooperation of all to guarantee the use of atomic energy for creative means rather than destructive purposes.

With all our victories in science we are discovering anew the import of the story Captain Connelly gave us. It was while the Armenians were suffering such terror. The captain was in charge of many orphans in the Near East. One evening when he went to the warehouse he overheard a little girl sniffing. She could no longer hold back the tears, hard as she tried. The captain asked if she was cold or hungry. She answered no. Then he wanted to know what the trouble was. She replied, "I want somebody to love me." Science has its contribution to make to the needs of the world. We need to master the skills as only science can bring this mastery. But unless with our getting we get understanding of human life and purposes, it is for naught. It is possible to use science to defeat the world rather than to bring victory to it.

How tragically history points to victories in war followed by defeats in peace. At the end of World War One the world believed a victory had been won for democracy. Other forms of government were considered defeated. How shockingly we have discovered that victory was not secure. Another war has ended. Again we are in danger of assuming that we have won the victory. We were told this was a war for the four freedoms. The soldiers, sailors, and marines fought to free the world from want and fear. Few times in history has there been more want than we have now. Rarely, if ever, has there been more fear than we have now. Millions are homeless and undernourished. Surely we cannot claim the victory yet. Life is always a constant struggle.

In the quest for peace we can never stop. It is a victory never completely won. The very foundations of democracy need reinforcement in our own public life in America. To think of victory having been won now is to admit defeat for the cause. Professor Myrdal says the American dilemma is the conflict between the way the American believes and talks under the pressures of very day. It is quite clear that we cannot speak very effectively to the rest of the world about democracy until we are able to practice it with minority groups in our own country. It is in these hard situations that we must prove victorious in times of peace if we are to eliminate the causes of war.

When Gladstone took a vacation in Scotland he watched the sheep come up out of the valleys and from beneath the trees to stand on the hills facing a storm. He commented to a shepherd about the apparent foolishness of the sheep, but the shepherd explained that the sheep knew death lurked where the drafts were in the valleys, and where lightning was lured by the trees. They knew their greatest safety was on the hills facing the storm. The world's victories come not through sheltered complacency in the lowlands of comfort, but on the heights with full facing of the blasts of social struggle.

It is easier to be victorious with things than with ourselves. Samson could walk off with the Gaza after he had been trapped in his licentious deed. He could break new ropes as if they were fragile thread. He slew a thousand with the jawbone of an ass. What a physical giant he was! What mastery he developed against the two middle pillars of the house where about three thousand men and women were on the roof. Watch the whole structure tumble in upon the rulers of the people. See him die with the Philistines on that tragic night. It is but a parable of what happens in our world when people make it their business to think primarily of the things they can control without regard to the development and preservation of their own lives. Edgar Allen Poe could write beautiful poetry but he could not master his own appetites. An architect, upon reporting his study of the great earthquake on the west coast years ago, said, "Dishonest mortar was responsible for nearly all the earthquake damage in San Francisco." Much of the heartache of the world comes because so many people are majoring in an endeavor to be victorious over things while they leave themselves to defeat.

Defeat may be more profitable to life than victory. We learn some of our greatest lessons

through tragedy. Suffering may teach us more than all the hours of happiness. Tribulation may have more rewards than exaltation.

God makes it possible for us to be defeated physically, yet to live victoriously. Dr. William L. Stidger tells of a shock he received on a trip to Washington when he started through the station with a Negro Porter. He said five boys walked ahead of him. Each of them had lost a leg. Two of them had lost an arm also. There were all walking on crutches and each of them was carrying his own bag. "It seems terrible for those crippled boys to be carrying their own bags, porter. Here, give me my bag and take theirs," Dr. Stidger said. The reply was, "Them guys don't want no help. I've tried to help 'em. It makes 'em mad. They has pride, they has. Us porters done learned that. They don't want no help."

A month later Dr. Stidger overheard the call of a son to his parents who were going down the corridor of an army hospital. They had been visiting one son who had lost a leg and did not know the other son was in the same hospital. The Government had been allowing him time to make an adjustment before notifying his parents. When he saw his father and mother walk past the door he called, "Hey, Mom, Hey, Dad. Here I am. Here I am in here." When they entered the room and discovered that their second son had lost both his legs they were unable to control themselves and weepingly said, "Son, how did you lose your legs?" "Lose them!" he answered. "I didn't lose them. I gave them in exchange for a clear conscience." There was clear evidence of how youth could come to live victoriously when defeated physically.

St. Paul has given us the secret of it through an experience of his own. He says, "A thorn was given me in the flesh,—to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness'—when I am weak then I am strong." He had come to know a Power sufficient for any need. There are resources upon which we may call in our extremity. They will not fail us.

*"If there's no sun I still can have the moon,
If there's no moon the stars my needs suffice.
Or if these fail I have my evening lamp,
Or—lampless—there's my trusty tallow dip.
And if the dip goes out, my couch remains
Where I may sleep, and dream there's light
again."*

He might have added,
*"And if death comes, there's immortality
with God."*

Distress and heartache lead us to make the greatest discoveries through experience. Benjamin Banneker conceived the idea that a striking clock would help laborers to tell time if they could not read the clock. It would console the sick when they lay awake through the night wishing they knew how long it was until morning. It would comfort the aged who could no longer see. He had a watch and a sundial as a suggestion, and only a jack knife with which to work, but he made a clock that kept good time for twenty years. Through his struggle he became an accomplished scientist. Life so often demonstrates Wordsworth's faith,

*"Who, doomed to go in company with Pain
And Fear and Bloodshed—miserable train!—
Turns his necessity to glorious gain!"*

Probably there is nothing a person can do more rewarding than to demonstrate victorious living on a high level. Mr. Burroughs discovered this secret for living years ago. One day a social worker came to him with a handful of names written on scrap pieces of paper. He was told that they represented a vote which had been taken with a crowd of underprivileged boys in Boston the night before. The boys had been asked to write the name of one man in the city like whom they most wanted to be. Out of a hundred votes, twenty-five of them had been cast for Mr. Harry Burroughs. A few of them

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THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

HOW READEST THOU?

A young woman, asked by a friend to explain what is meant by devotional reading of the Bible, answered as follows:

"Yesterday morning, I received a letter from the one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it.

"To read the Bible with the same motive is to read it devotionally, and to the one who reads in that spirit in is indeed a Love Letter."

—United Presbyterian.

GOD MAKE US DISCONTENTED!

David F. Nygren

Contentment, the state of being satisfied with things as they are, is a great blessing—and, in some instances, a great curse. It becomes a curse when it causes Christians to lessen their endeavors to attain greater success. Possessing only one coat, one should be thankful for the coat, howbeit, gratitude must not be allowed to implant inertia, which, if harbored, ends the hope, yea, even the desire to secure another coat.

Contentment becomes a curse when circumstances are permitted to rule the day. Man can easily become the creature of circumstances, instead of making circumstances serve him. To depend on circumstances is to perish. Churches, not a few, have been at a standstill for so long that they seem to like it. God, gave us a holy discontent! Great odds may be against us. Oppositions may be intense. A wide-awake church will accept these as a challenge. Any church, eager to go on in the strength of the Lord, and willing to pay the price, can win the day—yes, even this day! Let us go on!—Watchman-Examiner.

HIDDEN RESOURCES

When Michelangelo was ordered to decorate the walls of the Sistine Chapel, he refused. He had never done any work of that kind and said he could not do it. But he was told his refusal would not be accepted. When he discovered that there was no alternative without unpleasant consequences, he mixed his colors and went to work. And thus came into being the world's finest painting.

There are few who realize what possibilities are locked up within them until some necessity compels them to attempt something they have always considered impossible. Even those who think they have least to contribute to the comfort and benefit of others would be surprised if they could get a glimpse of their hidden resources. — Friendly Chat.

I believe a knowledge of the Bible, without a college course, is more valuable than a college course without knowledge of the Bible.

—William Lyon Phelps

THE MASTER'S TEARS

Upon a hill close by Jerusalem

*The Master sat; His wearied eyes there swept
The city at His feet... The sordidness*

*And sin near broke the heart so sorrowing. He wept
For those who there abode beneath each roof.
To those with hardened hearts He spoke reproof.*

If Christ should sit upon a hill near by

*Where I abide, I think He'd weep again
Because of sin within the city streets.*

*He'd hold out arms to waken those asleep
In selfishness. I think that he would blush*

*To see those who profess to follow Him
Profane His law of love and purity;*

I think, with eyes of tenderness, but grim

He'd say, "I died for you on Calvary

Can you not give obedience to me?"

—Ruth B. Statler, in
The Union Signal

IT IS WRONG TO HARSHLY JUDGE OTHERS

It is easy to criticize. It is easy to find fault with others. In this field of endeavor a person can do more on the least stock than in any other. A moron can pull down in a few hours that which it takes a wise person months to build. A half-wit can tear down that which he can never build. There is a place in life for constructive criticism but destructive criticism is always bad.

He who knows life better than any other said, "Judge not, that you be not judged. For with what judgement you judge, you shall be judged: and with what measure you mete, it shall be measured to you again." Christ is not talking here of properly evaluating others. It was he who said, "By their fruits you shall know them." He is thinking of adverse judgment which leads to the passing of sentence before the facts are all in.

Why is it unwise and wrong to thus judge others? We could make short work of this article by merely stating that Christ forbids that we thus judge. That would be answer enough for all who love and fully trust him. But since Christ is the most reasonable Person in all the world, we might note a few of the reasons why this is wrong.

People are judged by their attitudes and acts. But back of these attitudes and acts there are motives which produce them. There can be no fair judgment until the motives are known. Christ knows the motives. He knows what is in men. He alone is the only adequate Judge of all the earth. He will see that justice is meted out to all. His obeyed law will bring its blessings and his broken-law will bring its punishments. No human can any more escape the workings of these laws that he can escape himself. They are not on tablets of stone but on the fleshly tablets of people's hearts. Christ harshly criticized the Pharisees. He did it to try to awaken them to the position they occupied. He was trying to help them. He did no wrong in his judgment for he knew their motives.

He was perfectly fair with them. Unless we know the motives of people we have no right to thus judge.

We have probably heard the story of a great sacrifice a man made several years ago. He lived in a country where drinking water was very scarce. Summer came and with it a drouth. The water supply for his community ran low and became impure. He was a well-to-do person. He was keeping company with a beautiful young girl of the town and they were engaged to be married. Suddenly he broke his engagement. He began to work almost night and day and to deny himself all the luxuries of life. His clothes were untidy and patched. His home was neglected. His food was coarse and poor. He became so saving that the people called him a miser. They disliked him. Children would make faces at him as he passed along the street. They said he was a stingy skin-flint. Finally, unwept, he died. No one seemed to care. He had appeared to be so selfish and stingy. The time came to read his will. In it he spoke of the fatal summer years ago when so many children and others had died for the lack of pure water. He decided to dedicate his life to remedying this trouble. He asked that his fortune be used to build an aquaduct far up in the snow-capped mountains to bring the life-giving water to the community below. The people had misjudged him. They did not know the motive that was back of his stinginess.

Again, it is unwise and wrong to judge others for we ourselves are imperfect. "Those who live in glass houses should not throw stones." Somehow chickens have a habit of coming home to roost. Destructive criticism of others is like a boomerang; it finally comes to rest on the unprotected head of the one who threw it. "For with what judgment you judge, you shall be judged: and with measure you mete, it shall be measured to you again."

We have all witnessed the contemptible spectacle of one person

THE BREAD OF LIFE

A man can stay alive a long time on one meal a day and on a very poor quality of food. He can stay alive but he will not enjoy it, and he will not enjoy his experience.

It is just as foolish to try to maintain the spiritual glow, to be a happy Christian and be fed on only one's hurried thoughts about God. The human spirit demands that it be fed with the bread of life.

Man needs to worship. Every person needs to pray. No man among us is perfect. We are saved by letting the claims of Christ lay hold of us. We need a steady diet of worship, study, and meditation on God's Word. We need to exercise the spiritual man in good works if we are to be the kind of person who measures up to the name of Christian.

Christians need to keep off the starvation ration and be in their place when the bread of life is broken.—Front Rank.

criticizing another when he himself had much greater faults. Some go so far as to criticize others for doing exactly the same things they do. A person once said, "I spend half of my time looking after my own affairs and the other half letting other people's business alone." There is some wisdom in that statement though it can be overdone. This is especially true when the business of certain people interferes with the rights and well-being of others. But up to certain limits the advice might well be practiced. There are too many who are trying to get the mote out of their neighbor's eye while they have a beam in their own eye.

After all is said and done, the best and most helpful people of the world are those who are inclined to be hard on themselves and a bit easy on others. They realize their own shortcomings; they are aware of their own faults. They are anxious to help make a better world and are willing to begin with themselves. They try to see themselves as others see them: "If you would be healthy, wealthy, and wise, look at yourself through your neighbor's eyes." When they get a true view of themselves they feel more like sweeping around their own doors than setting other people right.

Last, we should not destructively criticize others for if they really deserve such criticism they are in a bad way. They do not need our condemnation. They need our sympathy and help. All have some good within them, and it is much easier to lead them to a better way of life by finding their virtue and boosting that than it is to criticize their faults. Jesus met a vile woman at Jacob's well. He knew what kind of person she was. They engaged in conversation but he didn't criticize her. When she confessed that she had no husband though Christ knew she was living with a man, he commended her for telling the truth. His method of kindness won, and she went away to tell others about him. "Judge not, that you be not judged." — H. O. B.

A true religion never is in the way of anything a man ought to desire.—Beecher.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

FIVE GENERATIONS

When I was a student at Hendrix College I had to go through Hope on my way from Nashville to Conway. Through my step-mother, who was Miss Sue Purdom, of Washington, Arkansas, I learned about the Lowry family, who by that time had moved from Washington to Hope.

Having time on my hands while waiting for my train connections, I often called to see "Mother Lowry", who still lived at the old home. She was an old woman then, quite infirm, but very devout and a strong believer in prayer. She said, "One day I was going to church in the family carriage. My son John sat with me on the back seat and Will, my black carriage boy, sat in front on the driver's seat. I put my hands on both of their heads and prayed God to call them to preach. For forty years, now, my John has been evangelizing all over Arkansas and other places, and Will has been preaching to the negroes."

When I went to First Church, Little Rock, I found Reverend John P. Lowry, a local preacher, a very successful evangelist, and a loyal member of that church. I had met him before and had heard him preach. Always he sat on the front seat and gave me his prayerful thoughtful attention while I tried to preach. He was a great inspiration to me.

His oldest daughter, Annie May, had married Mr. D. E. Barbee. They had a splendid family and Mr. Barbee was one of my stewards and best friends.

A few years later, I was transferred to the West Oklahoma Conference and stationed at St. Luke's Church, Oklahoma City. Soon thereafter, Lowry Barbee, eldest son of Mr. and Mrs. D. E. Barbee, and his charming young wife came to Oklahoma City to make their home, and joined St. Luke's Church.

A few weeks ago, Lowry and his wife, who now live in Joplin, Missouri, came by with their lovely young daughter, Ann, on their way to Oklahoma City, and visited us in our home here in Shawnee. I realized when I met Ann that she represented the fifth generation of the family I had known intimately for my life-time. Of course, I knew and loved many others of the family, but this particular group connected for me the five generations.

The Lowrys have been, and still are, a great family. It is good to have known them. Even this rehearsal has refreshed my soul.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. RAYMOND A. DORMAN, pastor at Danville, is assisting Rev. B. A. McKnight in a revival at the Havana Methodist Church.

REV. AND MRS. T. C. CHAMBLISS of Levy will hold open house at the new parsonage at Levy on Sunday afternoon, September 22.

MRS. ROEBUCK, wife of the late Rev. B. F. Roebuck, now lives at Hot Springs. Her address is 642 Whittington Ave.

REV. C. B. WYATT, pastor of the Grady-Gould Charge, is doing the preaching in a series of services at Amity. Rev. E. T. Miller is pastor.

THE sympathy of friends goes out to Rev. A. W. O'Bryant, pastor at Huntington, in the death of his wife on September 8 after a long illness. Burial was in Memphis, Tenn., on Thursday, September 12.

REV. JAMES SEWELL, pastor of the Carlisle Circuit, writes: "A good revival meeting just closed at Shiloh, Carlisle Circuit with the dedication of six children and four adults united with the church, three by faith and vows and one by certificate."

DR. J. H. HICKS, professor of the Old Testament at Southern Methodist University, was the speaker for "Religious Emphasis" Week, September 8 through September 15, at the First Methodist Church, West Memphis. The general theme was "How We Can Dedicate Our Life to Christ." Rev. Kenneth Shamblin is pastor.

REV. PAUL GALLOWAY, pastor of the Central Avenue Methodist Church, Fayetteville, is assisting Rev. Elmer J. Holifield in a meeting at Marion. Dr. Matt L. Ellis, president of Hendrix College, spoke at the morning hour on September 1, the opening Sunday of the meeting.

REV. CURTIS WILLIAMS, pastor of Pullman Heights Church, Hot Springs, preached the week of September 1-8 at Glenwood. Rev. K. K. Carithers is the pastor. Brother Williams reports: "God's presence was manifest in the closing service. Brother Carithers is truly a man of God and he and Mrs. Carithers are doing a wonderful piece of work."

DR. CHANG CHI-WEN, a leader in the rural reconstruction movement in China, and dean of the College of Agriculture and Forestry of the University of Nanking, is now in the United States in an effort to learn additional scientific data about the "basic crops" of China as developed by American agricultural experts during the war years. He is especially anxious to take back any new knowledge concerning the soy bean, wheat, corn, rice and millet. He expects during his stay to visit as many agricultural colleges as possible.

OCTOBER 31, the anniversary of the date when Martin Luther nailed the "Theses" on the door of the Wittenberg Cathedral, will be observed again this year by American and world Protestantism as "Reformation Day." Under the auspices of the Federal Council of the Churches of Christ in America, and state and community councils of ministers, the day will be observed in many cities and towns throughout the United States with special church services. In other places, the occasion will be observed in regular services on the Sunday before or after October 31. United services of all denominations in a community "as a demonstration of Protestant strength" is a goal of the observances.

METHODIST LEADERS REJECT IDEA WAR IS INEVITABLE

(Continued from Page 1)

masses of Russia and America had some way to make their common will felt by their leaders, there would be no war. Some way must be found to make the united voice of these two great peoples known and felt.

DR. JAMES A. ANDERSON PASSES AWAY

On last Friday night, Dr. James A. Anderson passed away at his home in Conway after a long, lingering illness. Dr. Anderson was admitted on trial in the old Arkansas Conference in 1876. Before his death, he was nine years older in years of conference membership than any other member of his conference. On his retirement in 1934, he had spent fifty-five years in active service in The Methodist Church in Arkansas.

Dr. O. E. Goddard was in charge of the funeral service held at the First Methodist Church in Conway, Monday of this week. Dr. Goddard was assisted in the service by Rev. James S. Upton, the pastor. A short service was held also in the afternoon at Forrest City where the body was taken for burial.

The Arkansas Methodist will carry a more complete write-up of Dr. Anderson's life and ministry at an early date.

PASTOR APPOINTED TO MENA

Bishop Paul E. Martin announces the appointment of Rev. Mark Vaught as pastor of our church at Mena to fill the vacancy caused by the death of Rev. B. Frank Roebuck. Brother Vaught, who spent almost two years as a Navy chaplain, has been serving as associate pastor in charge of Student Work at First Church, Conway.

VICTORIOUS BUT DEFEATED (Continued from Page 2)

had named their fathers. Five of them had named the mayor. Others had suggested heroes in athletics. That was the beginning for the establishment of the Burroughs Foundation which serves newsboys all over the nation. The founder of this worthy enterprise had been so challenged by the fact that twenty-five of them had voted for him that he was filled with terror. He considered it the greatest honor and challenge that had ever come to him. What can any citizen of a community do that would be comparable to that of being an example to young men in a neighborhood! That is living victoriously for those who have been defeated socially.

Then we may be intellectually defeated but spiritually victorious. Doubts may baffle us. Problems of life may seem too difficult to be solved. Philosophically we may be disturbed. Yet there is a faith we may have in Christ sufficient to hold us steady in every situation. "This is the victory that overcomes the world, our faith." Even Napoleon came to say, "Alexander, Caesar, Charlemagne, and I all founded empires on force and they all likewise perished. Jesus of Nazareth, a crucified Jew, founded his on love, and at this hour millions would die for Him." At the time of His crucifixion Rome considered itself the victor, but all the ages have found in Him spiritual triumph over all defeats. The supreme victory over all defeats if found in surrender to His way and life.

"Make me a captive, Lord, and then I shall be free;

Force me to render up my sword, and I shall conqueror be.

I sink in life's alarms when by myself I stand;

Imprison me within Thine arms, and strong shall be my hand."

People think they can do wrong if they can only "get away with it," as they say. We cannot get away with sin; it is sure to trip us sooner or later.—The Canadian Boy.



Parents - - - Wake Up and Act



By J. EDGAR HOOVER, Director F. B. I.

(This article was written at the request of the International Council of Religious Education, Chicago, endorsing the sixteenth annual continent-wide observance of Religious Education Week, September 29 to October 6, in the United States and Canada.)

THE nationwide observance of Religious Education Week will, I hope, leave a deep impress upon the hearts and minds of all Americans. The lack of purposeful religion hinders democratic growth and eliminates moral conviction in the attitudes and actions of people.

In turning back the pages of our country's history, we easily recognize the caliber of the men and women who founded this nation. Seeking to escape from oppression and persecution, our forefathers brought to these shores a moral solidarity which helped to firmly launch a new nation. During the intervening years, the complexities of life have increased, causing society to be faced with manifold problems. Time-honored customs and institutions are becoming sadly neglected. The home of yesterday has undergone new changes and in many instances, the family unit has been shattered by individual selfishness.

Parenthood has become more difficult and the question of child training has become more complex. Many parents have failed to meet the task of properly guiding their children through an era of behaviorism that is vastly different from a century ago. This failure, whether it is due to unwise methods of teaching, ignorance, indifference or lethargy, has caused a multiplication of antisocial acts on the part of youngsters which should be of grave concern to society. We cannot hope to maintain our ship of state on an even keel if it is to be lashed and buffeted by the angry waves of crime.

Crime has existed and will continue to exist as long as man's will is influenced and overshadowed by evil desires. Its steady increase becomes a pernicious problem. If we are to remain indifferent to such a problem, we fail miserably in our duty as citizens. Indifference to crime connotes disdain for democratic ideals. Such inertia is a gamble and places America's future on the shaky pedestal of chance.

Sharp Rise in Crime Since End of War

In 1945, as our country was binding up its wounds following a global war, the crime register was at a high level. A total of 1,565,541 major crimes were committed last year representing an increase of 12.4 per cent over 1944. Sharp rises were noted in many crimes of a serious nature such as murder, robbery, negligent manslaughter, burglary and auto theft. Forty-nine per cent of the burglars, 61 per cent of the car thieves, 30 per cent of the rapists, 35 per cent of the robbers, and more than 33 per cent of the thieves were youngsters under voting age.

He threw his empty beer glass at Robert and missed, whereupon the boy fired a shot at the customer which entered the ceiling. A few months later, Robert was sentenced to serve a

The figures speak for themselves. Teenagers had the misfortune of growing up in a world unsettled by war. Our society suffered from maladjustments which virtually affected the progress of youngsters and often led them on the road to crime. On the other hand, the seeds of youthful crime have been sown in broken homes. The present mounting crisis in juvenile crime may be traced back to parents who threw over their responsibilities in favor of their own

selfish ends. Case histories concerning youths in crime usually tell the story of broken homes, neglectful parents, immorality and many other parental delinquencies.

Parental Guidance Lacking

Children, who need love and guidance to prepare their minds and bodies for the serious business of adulthood, are often left to shift for themselves. I recall the case of Robert, age 16. On one occasion, he entered a small liquor store and ordered a pint of whiskey. Upon being required to show his Selective Service card, the youth pulled out a .32 caliber revolver and told the proprietor to place the contents of the cash register in a paper bag. Robert got away with \$84.00.

An hour later, he entered a tailor shop intending to rob it. The proprietor frightened him away but not before Robert fired a shot at the ceiling. Early the next day Robert attempted, while masked, a holdup at a bar. A customer



J. EDGAR HOOVER

total of twenty to forty years in prison. He had been charged with robbery, grand larceny, assault and carrying a firearm.

The boy's mother had been dead for about three years prior to his criminal activities. His father, a weak, ineffectual individual, was away from home on business most of the time. He was extremely indulgent with the boy and as a result, never won his respect. The father supplied Robert with daily spending money, often as much as \$15.00 in one day. While the father was away, the older sister who cared for the house was unable to control Robert. The youngster was obstinate, independent, disagreeable and rebelled against the ordinary standards of society. He became addicted to motion pictures, emerging as a miniature gangster attempting to imitate the so-called criminal heroes in the movies.

Indictment Against Society

The primary responsibility for youthful offenders must certainly rest somewhere. At an age when understanding guidance is needed, youngsters more often than not are deprived of worthwhile counsel and are left to their own resources.

We cannot lightly pass over the thousands of cases which constantly come to our attention in which people have made disastrous mistakes which bring destruction to their lives and to

the hope of their parents. The arrests of youngsters do not constitute a pleasant picture. It falls far short of the ideal of American citizenship. It is an indictment against constituted society, against the indulgence and apathy of the public, that a nation such as America bows under the disgrace of a set of circumstances in which children under voting age lead a criminal parade.

Such a breakdown in our youth represents a danger to our democratic institutions and reflects a lack of respect for the processes of law and order. There is a need for inspirational education of youth—education that will teach children the necessity and the value of good citizenship as well as the utter futility of crime.

In most instances, juvenile offenders result when adults have fallen down on their responsibilities as educators. Oftentimes, youths have been lured into crime because adults have failed to provide proper outlets and upbringing. Too many cases of young offenders reflect laxity in early discipline, indifference on the part of parents and neglect by the community.

Prime Responsibility Lies with Parents

Parents, who are the stewards of the home, have the prime responsibility to teach their children. In the home a child is taught to walk, to eat, to talk and must be taught to obey the laws of civilization. Without such obedience there will be chaos. Without a deep sense of respect for the law and order of the home there can be no respect for the law and order of the community.

It is increasingly evident that a lack of moral responsibility is a serious causative factor in crime. Proper religious influences can assist greatly in combating juvenile crime. Lack of moral responsibility in a child means, in most instances, that parents are indifferent to God and the necessity of religion. If parents want their children to obey the spirit and the letter of the law, and in all ways cooperate in maintaining law and order and to advance the common welfare, they must begin early with religious training in the home circle. Parents can make the most of their opportunities for the moral and religious development of their children by both formal and informal training.

Because a child has a highly developed power of imitation, the example of the parents is far-reaching. Parents must not preach religion and not practice it. In your desire to round out the social and religious training of your child by regular church attendance, you cannot hope for success if you fail to accompany your son or daughter to religious exercises.

Action by Parents Imperative

If we are constant in our efforts to build for America, we must have continuous adult action by parents who must recognize that children's personalities are largely formed during the first years of their lives. We need action which will eliminate unsocial tendencies and substitute qualities that form the basis of virtue, forbearance and self-denial, and action which will lead our youth into the spiritual environment of our churches where they will receive the life-saving lessons of Christian fortitude. There must be action which will make the community aware of the evils of crime and the necessity of properly channelizing the activities of youth.

Above all, action and united effort which will teach our children the real meaning of freedom and democracy are most certainly necessary if America is to preserve its heritage down through the ages.

INSTALLATION OF CHURCH SCHOOL WORKERS

No more important task confronts the local Church School leadership than the selection of officers and teachers for the new year. Time and effort cannot be spent more wisely or effectively than in the careful choosing of those who shall lead the educational program for the year ahead. No amount of equipment or materials,

however elaborate, can atone for the failure to get the right person in the right place.

Having been thus selected it is altogether becoming of their position of trust and responsibility that these workers be presented to the entire congregation in a service of dedication to their appointed tasks, and to receive the pledge of cooperation from those whom they are to lead and serve. Such a service has been arranged by Miss Moon of the General Board

Staff, and may be had from the Publishing House, 1910 Main Street, Dallas; at the nominal price of twenty-five cents a dozen. We believe this can be made a worth while and helpful service. We commend it for widespread and general use.—Roy E. Fawcett.

Faith is the mainspring and regulator of all the graces: our joy, our love, our hope will all be in proportion to our faith.—Selected.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE TWO TREES

By Elsie Bludworth Davis

"Oh what a pretty red apple," Ruth said to Helen hoping her friend would offer her half.

"Yes, I surely like apples, too," answered Helen and kept eating hungrily until the last juicy bit was gone.

"I'm going to gather figs for mama to preserve when it gets cool this evening," Ruth said at last.

"Well, I don't like figs so I don't pick the sticky things," declared Helen.

"That cement walk your daddy is having made will be a fine place to skate, won't it?" Ruth ventured again.

"Yes, I surely will be glad to have a place all to myself so the other kids won't be bumping into me like they do at the playground skating rink."

Helen's mother had been listening to the conversation and as her small daughter came into the house, leaving Ruth to go home, she said:

"Generous deeds are like nuts—the more we scatter around the more will spring up and grow to make more."

Helen didn't say anything for she didn't quite understand what her mother meant and she was still studying about it when she went to bed.

That night she dreamed she was a pecan tree and that Ruth was a walnut tree. Both trees were full of large nuts.

"Let's begin to drop our nuts so the children can gather them," suggested Ruth, (the walnut tree).

"No, I think I look pretty with them all hanging about," answered Helen, (the pecan tree.)

But Ruth let each breeze shake a few of her walnuts down. The pecan tree held on to her nuts tightly.

Soon a gay chattering squirrel scampered up into the pecan tree.

"Please give me some of your nuts and I can store them for winter and I will plant a few to make more trees like you," requested the squirrel.

"No, I want them myself," declared the selfish tree.

Then the squirrel went to the walnut tree which generously gave of its nuts.

The season wore on and the walnuts were all gone, some to feed hungry children and little creatures of the woods and some to mother earth beneath to grow into more walnut trees.

But the pecan tree still held on to every nut in spite of the pleas of everyone.

When the next nut season arrived the walnut tree was loaded with even more nuts and beneath it were growing little baby walnut trees.

But the pecan had no fresh nuts for there were the old nuts, spoiled by now, which were still clinging to the branches. No little pecan trees were growing beneath it and the tree looked sad indeed.

"I wish I had given away my nuts last season," moaned the blighted tree.

"Cast your nuts down now to



COME, LET US GO PICNICKING

Before the summer is over
Let us go picnicking in the shade,
On a tablecloth of clover
Let us munch cake and drink lemonade;
On chairs of moss-covered rocks
We will sing with the birds that fly high,
Let us pull off our shoes and our socks
And go wading. . . Or shall we just FLY!

—Mary Cureton Brumley.

THE BETTER WAY

By Bertha Inwood Michael

Although it is raining
It's no use complaining
For that doesn't change it a whit;
And though you are weary
If you will be cheery
You'll find it will help quite a bit.

When e'er you have trouble
'Twill make it just double
If you always fret and complain;
So don't be a fretter,
'Twill make it no better
And nothing at all you will gain.

In spite of your sadness,
Go searching for gladness,
It's better I'm sure than to whine;
And though you have sorrow,
I'm sure that tomorrow
Will bring to you joy and sunshine.

—In The Watchword.

fertilize my soil and perhaps there may be a few which have not spoiled and which will sprout," said Mother Earth.

So the pecan tree gladly cast down all the old dead nuts and sure enough there were a few which were not dead which sprang and grew the next spring.

The pecan tree had a fine new crop of nuts the next year and very generously scattered them where they would do the most good.

When Helen awoke she ran to tell her mother her dream.

"And I am going to scatter my generous deeds from now on," declared the girl, her face bright as she thought of all the little kindly things she could do that very day.

—In Ex.

JUST FOR FUN

Harry—What grows up as it grows down?
Jerry—I give up.

Harry—A duck!—The Lookout.

"Now, John," said the teacher, "tell me the name of the principal river in Egypt."

"The Nile, sir," replied bright Johnny.

"That's right. Now can you tell me the names of some of the smaller tributaries?"

"The juveniles, sir," came the quick response.

"So you believe in free speech?" said the Irishman to the Scotman.

"Yes, I do," replied the canny Scot.

"Can I use your telephone?"

The aggressive wife of a meek little man was hauling him over the coals when some friends dropped in for a call. The little man was sitting in dejected silence in the corner when his wife shouted: "And don't sit there making fists at me in your pockets!"

THE FROG'S HOME

By Laura Dickson

I like a frog's wrinkled coat,
His great black eyes;
I like his hoarse and cheery note
When night mists rise.

He sings because the mud is cool
Beneath his feet,
And lilies growing in the pool
Are vastly sweet.

—Southern Christian Advocate

IN THE WORLD OF BOYS AND GIRLS

WAG'S CHOICE

"Get your young bantams in before that storm reaches us," father called to Horace. "It is getting very dark."

A rumble of thunder sent Horace flying to house his pets before the rain came. The first big drops fell as he reached the kitchen porch.

"Not a minute too soon," he said to his mother.

"No, and here comes someone else who doesn't want to be out in the storm," she said, pointing her finger down the long lane.

A half-grown collie was scampering toward them. The next moment he ran in at the open door and crouched in a corner.

"Poor fellow! He's afraid of the thunder," said father, coming in close behind the dog. "Let him stay until the storm is over. Then he probably will go home." He stooped to pat the dog's silky head. "He's a beauty. He must be a newcomer in the neighborhood. I never saw him before."

"I guess he knows where he belongs," laughed Horace.

When the storm was over the dog made no move toward going home. If he knew the way he didn't seem in any hurry to go.

"He must be lost," said Horace.

"He may have gotten out of a passing car," mother suggested.

"Or strayed from a new home somewhere around here and doesn't know the way back," said father. "We'll mention him to people and see whether we can find his owner."

The days passed and no one knew anything about "Wag," as Horace called him. The collie seemed left on their hands for good. He was a friendly dog as collies are. He trusted father and mother instantly, but he was shy of Horace.

"He acts as if he were afraid of you," said father, when Wag shrunk away from the boy's friendly hand.

"I know why! Some boy has teased him," Horace declared. "A boy who would tease a dog is a mean kind of boy."

Several days later a stranger called.

"I'm a newcomer here," he explained. "We moved to a place near the village this spring. When we came my brother gave my boy a young collie. He has disappeared and I hear—there he is."

Wag and Horace came around the house. Horace had an arm about Wag, who looked perfectly happy. The stranger noticed that.

"I see the dog has chosen an owner who treats him right," said the stranger. "My boy didn't, and I told him that I would give the dog away if he didn't stop teasing and hurting him. Would you like to keep the dog, sonny?"

Horace's shining eyes answered for him. The stranger laughed.

"Take him, with my best wishes," he said. "I think he has made a wise choice," and, with laughing refusal of thanks or pay, he was gone.

—Sunbeam.

The easiest way to have friends is to be friendly to folks.—Ex.

Methodist Youth Study Mission of the Church in Postwar World

By MARY JAMES DUNER

OUTSIDE the Civic Auditorium in downtown Grand Rapids, Mich., was the whirl of traffic and the bustle of workers and shoppers. Inside there was absolute silence as 1,200 heads were bent in communion with God.

Delegates to the third biennial National Convocation of Methodist Youth Fellowship had just heard the address "Your Life Counts," by Rev. Hoover Rupert, director of the youth department, Division of the Local Church of the Board of Education, and were asked to make a decision for Christ. Nearly 1,000 young people dedicated their lives to some form of Christian service in that meeting. The breakdown is as follows: Full-time vocational religious work—94; summer voluntary service—22; short-term (1 to 3 years) service at home or abroad—30; specific service in the local church—173; private, personal dedications—657.

The first of any Methodist Youth Fellowship conferences to be held in a city proved to be a huge success. Much credit is due to Rev. E. H. Babbitt, superintendent of the Grand Rapids District, who was in charge of local arrangements. Young Methodists representing local church MYF groups and college campus organizations all over the country were in Grand Rapids from August 24 to 29. The hotel managements said of them "they are the most well-behaved and non-destructive young people we have ever housed."

The six-day program was a full one with mass meetings and special interest groups. Noted speakers from church and educational circles addressed the full sessions, and specialists from various fields directed the 41 conversation and interest groups. Everything centered around the conference theme "The Mission of the Church."

Bishop Schuyler E. Garth, of Madison, Wis., gave the keynote address, and Bishop Paul E. Martin, of Little Rock, Ark., led the mass communion service which closed the convocation. Other speakers included Dr. E. Stanley Jones, missionary to India; Norman Thomas, former Presbyterian minister and leading Socialist figure; Clarence Tucker Craig, one of the translators of the Revised Standard Version of the New Testament, and Karl Downs, president of Samuel Houston College.

In their development of the conference theme, all speakers endeavored to acquaint the young people with the task of the Church, referring particularly to postwar problems, and revealed to them the great need for workers and the many avenues of full and part-time Christian service.

At the close of the fourth night's session, convocation delegates answered the call to give to the world's needy and suffering peoples by contributing \$3,125. Two thousand dollars of

this amount was contained in a check given by the Detroit Conference Methodist Youth Fellowship. This offering, the largest ever taken for such purpose at a Methodist youth meeting, will be sent to the Methodist Committee for Overseas Relief in Europe and Asia.

Cash prizes totaling \$100 were given to three delegates who wrote the best statements on "Why MYF members should enter the national public speaking contest for Methodist youth." The first prize of \$50 went to Rev. Henry Koestline, pastor of the Welcome, N. C., Methodist Church; second prize of \$30 was won by George Roper, Dania, Fla., and the third prize of \$20 was given to Miss Ruth Murray, Hutchinson, Kan. Honorable mention was given to the



REV. HOOVER RUPERT
Director of Youth Department, Division of the
Local Church, Board of Education

statements of Joe Peacock, Knoxville, Tenn.; Wesley H. Davis, Winfield, Kan., and Miss Fay Zercher, Detroit, Mich.

The prizes were offered to encourage delegates to enter the national contest which is designed to make Methodists more conscious of Christian world service. The contest offers 40 young people not yet in college an opportunity to win nearly \$25,000 in cash and college scholarships. Prizes will be given for the best written and delivered 10-minute address on "The World Service of The Methodist Church." Caxton Doggett, 150 Fifth avenue, New York, N. Y., is contest manager.

A ceremonial in which the Christian flag and flags of the united nations were borne by 40

young people was featured. A choir of delegates was formed by Dr. Raymond Anderson of Birmingham Southern College, Birmingham, Ala., who was in charge of music.

The first session of the sixth annual meeting of the National Conference of Methodist Youth Fellowship began immediately after the close of the convocation. The 150 members made up of presidents of Annual Conference MYF organizations and state or regional student movements were introduced to the National Conference office and staff members of the Youth and Student Departments of the Board of Education, Board of Missions and Church Extension and adult field representatives.

While the National Conference constitution states that executive officers shall hold office for a period of two years, and elections be held in odd numbered years, three new officers were elected. Campaign speeches for the presidential nominees were many and interesting, and the vote was won by a very close margin. The new officers are: President—Alva I. Cox, Jr., of Akron, Ohio; vice-president—Paul Berger, of Vallejo, Calif.; treasurer—Otis Maxfield, of Malden, Mass.

During the year, Rev. Harold Bremer, former secretary of the National Conference of the MYF, resigned to become a member of the New Life Movement staff. The Rev. George Harper, former president of the National Conference, resigned to succeed Mr. Bremer. Mr. Berger, vice president of the National Conference, resigned to succeed Mr. Marper. Miller C. Lovett, the former treasurer, resigned and is now in Africa. Mr. Harper was unanimously re-elected secretary.

Both the youth section, chairmaned by Mr. Cox, and the student section, chairmaned by Miss Ann Fitzpatrick of Vienna, Ga., met with Board members in separate sessions to discuss and develop plans for MYF activity.

Members of the youth section worked with Rev. Joseph W. Bell of the Board of Education, in planning for the Methodist Youth Conference to be held in Cleveland, Ohio, December 30, 1947 to January 2, 1948. It is estimated that 10,000 youth will attend. "Coming at the end of the Crusade for Christ, the conference will portray youth's part in the four-year, national Methodist emphasis, and will dramatize opportunities for youth in world service."

The National Conference is the Methodist Youth Fellowship at work on a national level. Its program includes service projects; summer work camps, Concern for Life fund, three hostels for Japanese American location, a biennial convocation and publication of "Power," a quarterly devotional booklet, and **Concern**, the official MYF newspaper published in Nashville. Neyland Hester is managing editor of both publications.

A Revival That Hasn't Stopped

By VIRGIL A. KRAFT, First Methodist Church, Minneapolis, Minnesota

RECENTLY I heard about an unusual revival in a small community in Indiana. Traveling in that part of the country I visited the pastor, the Rev. Neal Wallace. He served the Ogilville Circuit.

"So you want to know about our revival," said Mr. Wallace.

"Yes. When did you hold this revival?"

"The first two weeks in November, but I want to tell you the revival is still going on."

"You mean meetings?"

"No, the meetings ended in November."

And then came the telling of a thrilling story: It revolves around Dave Edman, who was sitting in the room with Mr. Wallace and me.

Dave Edman is an electrical engineer, a contractor. He made his fortune in Georgia and the Carolinas before he was thirty-eight years old. He is now thirty-nine. In 1928 he met and married a lovely blonde from a farm near Columbus. They had one son, but because Mr.

Edman's job required considerable traveling, Dave Junior spent most of six years with Mrs. Edman's parents at Columbus.

"I made a lot of money," explained Mr. Edman, "but I was a cynic and an atheist. We never went to church much. I thought Jesus Christ was just a fake, a clever Jewish politician. I drank whiskey occasionally. It seemed to be the smart thing to do. Sometimes I drank quite a bit. As I said, I made a lot of money, especially during the war—big navy contract—but for some reason I wasn't happy. When I felt too low, I would take a drink. Ruth, my wife, tried to get me to stop drinking, but every time she would talk to me I would go out and drink a lot more. I guess I didn't like to think I wasn't the boss in our home. When my son got to be old enough to travel I took him with me. He learned how to take care of me whenever I got drunk."

"I suppose your son became an atheist too?"
"Yes, I am sorry to say, he did. We were buddies."

"And when did you come to Columbus?"

"We came here last May. My brain had become so fogged with alcohol that I couldn't conduct my business, so I decided to retire and buy a farm. Ruth's parents wanted to sell their farm, and we bought it."

"Quite a come-down from your home in the east, wasn't it?"

"I suppose it was, but I was drunk most of the time and it didn't seem to make much difference. Of course, we did fix up the farm quite a bit."

"I'll say they did," interrupted Mr. Aldrich, "You ought to see it—modern machinery all over the place, a three-car garage with servant's quarters, and a home that's a dream."

"You say you did all this to get away from liquor?" I asked.

"Yes, but it didn't help. In fact, I think it made me worse. I'll not tell you everything I did, but it is a wonder my wife is alive today."

(Continued on Page 9)

Teaching For Decisions

By HARRY MUNRO

Director of National Christian Teaching Mission

DECISION is the stuff of character. A strong character is decisive, positive, poised, consistent. Habitual uncertainty, vacillation, or hesitation are marks of weakness. Decision of character is the expression of an inner principle to which a life has become committed. That is why the Christian teacher exerts such a powerful character building influence. That is what makes religious teaching the climax of all teaching.

The Christian teacher is one through whom Christ teaches. To teach for Christ means to teach for decisions. It is in the realm of decisions that all teaching reaches its climax. General education deals with facts, knowledge, skill. Christian education deals with values. General teaching presents all the various opportunities and possibilities which open up before the student as he faces life in a very complex world. Christian teaching guides his decisions in the light of what he is after in life. The general teacher transmits ideas. The Christian teacher shares on experience. That experience of the indwelling Christ determines the meaning and the influence upon life of all other experience. Christian teaching is the climax of all teaching.

Influences of Christian Teaching

When one compares the time and attention given to general education under professionally trained and employed leadership, with the program of the church school under its voluntary leadership, one wonders whether Christian teachers have any chance whatever of measuring up to their supreme task. Any quantitative comparison makes their work seem trivial and marginal. It is the qualitative difference that counts. One through whom Christ teaches may exert an influence all out of proportion to the time involved. Christian teaching is the climax of all teaching because of its quality and purpose. This only emphasizes the high place of teaching in all the work of the church and the supreme place of Christian teaching in all education.

Technology has answered most of our questions beginning with "What?" and "How?" General education gives these answers. Christianity answers the questions beginning with "Why?" Because whole nations of people in our generation have followed wrong answers to the "Why?" of life, our whole world staggers under its weight of knowledge, and starves in the presence of potential abundance. Christ has the right answer. He gives it through his teachers. The Christian teacher is one through whom Christ teaches.

New Scale of Values

The war made "priorities" a household word. Wartime priorities introduced a whole new scale of values. Things and activities had value in proportion to their contribution toward winning the war. The word "priority" may be new. The principle is as old as the Sermon on the Mount. There Jesus expressed the principle of priorities, not with respect to war but with respect to the Kingdom of God. "Seek first His Kingdom and his righteousness, and all these things shall be your as well." Once a

life is organized around this priority principle, it has a scale of values by which to guide every decision. The Christian teacher teaches for decisions in accordance with that scale of values.

The values for which one lives and by which he makes his decisions form the essence of his religion. In his parables of the Pearl of Great Price and the Treasure Hidden in a Field, Jesus defined the Kingdom of God as that supreme value for which everything else would be gladly sacrificed. The Christian teacher is always seeking to establish this principle of priorities with respect to Kingdom values in the lives of those whom he teaches. It is not a mere matter of dealing with isolated "life situations" one after another as they arise. Rather it is a matter of using and even deliberately planning experiences which will confront the learner with the necessity of discriminating among values which are related to the Supreme Value.

Christian Teachers Are Evangelists

To teach for decisions makes the Christian teacher an evangelist. The many day by day decisions root back in the one supreme decision. And that one supreme verdict for Christ comes as the climax to many lesser decisions. Like trickling rivulets they flow together through tributaries to form the deep, flowing, decisive currents of a life. Whether one teaches little children or seasoned Christians his work is always momentous when Christ teaches through him. All his teaching is related to the main verdict, either as antecedent or as consequence.

These tributary decisions are important. It is thus that Christian teaching issues in Christian living. Nothing is taught until it is learned. And nothing is learned until it is lived. Teaching for Christian living is the Christian teacher's perennial commission. Yet there is a principle of priorities among these many decisions. The lesser tributary decisions must never be allowed to obscure or to take the place of the one supreme verdict for Christ. At some favorable "season of the soul" this must become the direct and conscious aim of the teacher. All the lesser decisions should illumine and magnify this major verdict. Teaching for decisions sharpens to teaching for Decision.

Evangelism and Christian education thus merge. They ought never to be separated. A major weakness in the program of many churches is the tendency to separate them as to leadership, program, and responsible agency. Christian teaching without the evangelistic motive and passion is less than fully Christian. It tends to fall to the level of ordinary teaching. Evangelism which lacks the full-orbed long range educational approach to its goal is superficial and partial. Teaching for decisions which are effectively related to the supreme Decision is educational evangelism.

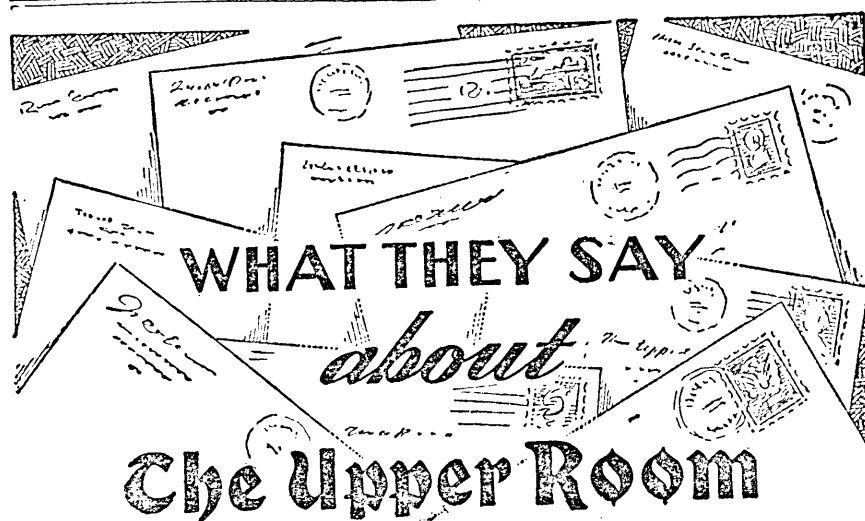
Mission Stresses Educational Evangelism

It was the purpose of our national agencies of Christian evangelism and Christian education in setting up the National Christian Teaching Mission to demonstrate and dramatize the

merging of their work in a program of educational evangelism. The Teaching Mission brings a program of enlargement in educational evangelism into full operation in every participating church in the community which it serves. It enlists, trains, and inspires the lay workers of each church to undertake their full responsibility to the unchurched of the community. It helps them to lift the church's program of teaching to the level of its evangelistic opportunity in every life which it touches.

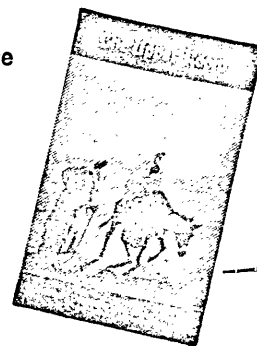
The strength of the Mission is its unique plan of centering the task and the program of training for the workers of each church in their own

church under a leader of their own choosing from their own denomination. Yet it is a community-wide interdenominational movement in educational evangelism making a united impact on the community and enlisting the support of the whole community. The Mission is interdenominational at the points where that is essential to community-wide success but denominational at the points where the local church's special interests and contributions are concerned. Further information about the Mission may be secured from your own denominational agencies or from its director, Harry C. Munro, 203 North Ash Ave., Chicago 1, Illinois.



- ① "I joined the church in 1872 at the age of 12. I wish The Upper Room had been published then—I might have been a better Christian."
- ② "I keep The Upper Room at my bedside. It seems to give me just what I need each day."
- ③ "I am 86 years young. My eyes do not allow much reading but I read the daily devotions, every one."
- ④ "I am a shut-in but I am so happy to have such a comforting friend as The Upper Room. I find the daily reading of The Upper Room has kept me close to the Master. It gives me a feeling that I am not alone."
- ⑤ "My day never goes right if I don't have the spiritual food with which my Upper Room provides me."
- ⑥ "The Upper Room is without a doubt the finest piece of religious literature that comes to me in the service. It is a classic of religious truth and inspiration."
- ⑦ "My sister began reading the Bible because I handed her The Upper Room. My cousin, a backslider of many years, came back to the fold through the ministry of The Upper Room."
- ⑧ "We passed it around among the chaps in the foxholes, and sometimes one, sometimes another carried it into action."
- ⑨ "My wife sends me a copy of The Upper Room. She reads it at home to the children. I read the same message on the same day here in my barracks or even in a foxhole. It is a source of spiritual communion that binds me to my family and my God."
- ⑩ "Through our German chaplain I got The Upper Room. I am now a daily reader. The lessons are for me a light in this darkness." (From a German prisoner of war.)

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"It Is 'Our' Job"



(The first in a series of three statements by Dr. C. M. Reves, director of Arkansas Methodism's \$1,000,000 Campaign for Hendrix College.)



IN one of his excellent editorials, for which he is becoming more and more noted, Dr. Wayland recently wrote in the *Methodist* on the subject, "IT IS 'OUR' JOB." The substance of what he said is this: "Now, that our two Annual Conferences have spoken unanimously on the Campaign to raise \$1,000,000 for Hendrix

College and have spoken as the authoritative voice of Methodism in Arkansas, the task has become 'Our' job—that is, the job of every layman and every minister in the Methodist Church in Arkansas."

What a sane and timely editorial! For one thing, it is another expression of the consuming interest which the editor of the *Methodist* has in the Campaign. No man among us has manifested more genuine interest in what we are setting out to do and no man has given more constructive leadership in carrying out our plans. The editorial page of the *Methodist* has carried, repeatedly, strong and statesmanlike utterances in the interest of the Campaign, and always the columns of the paper have been open to publish anything related to our great undertaking. No one can doubt that the editor of our church paper is whole-heartedly in favor of what we are trying to do, nor could one wish a better thing for the Campaign than that every pastor and every layman in Arkansas have the same interest and the same spirit which Dr. Wayland is manifesting.

But "IT IS 'OUR' JOB" does something more and something better than to furnish

additional evidence of our editor's mind and spirit. It suggests the attitude, the spirit, in which Methodists should approach the task of raising \$1,000,000 for Hendrix College. And it is in the interest of that spirit that I am writing these words.

It might be of interest to you to know that the leaders in this Campaign are making an honest effort to live and work in this spirit. "Our" job. I think it can be said that no man in the place of leadership in connection with the Campaign has any other motive in his service than that of "Our" job. You may know that the director was selected with the suggestion on his part that he was to serve not as a professional worker but as a pastor, and that he would receive for his service precisely the same salary that he was receiving in serving the pastorate to which he was assigned last fall. The truth is, the First Methodist Church in Conway continues to pay the director the salary which was fixed at the beginning of the conference year, and Hendrix College is paying the salary of whoever fills the pulpit of the First Methodist Church during the Campaign. All of which is to say that, from the standpoint of the director, it is "Our" job.

In this effort to do something for our church school, as in all other undertakings where the two conferences are involved, our Bishop is first in command. Those who have heard him in his expressions to individuals, to groups, and to public assemblies, about the Campaign, can have no doubt as to his interest and as to the place which he will give to Hendrix in the program for 1946-47. Typical is his statement at Pastors' School last June when he said, "The future of the Methodist Church in Arkansas will be largely determined by the success of the \$1,000,000 Campaign for Hendrix College. . . I am 100 per cent for the Hendrix Campaign be-

cause at stake in it are the very things to which I have given my life as a minister." Bishop Martin says, through his words and through his work, "IT IS 'OUR' JOB."

And one could not find a better spirit than is manifested by the district superintendents in the two annual conferences. On these fifteen men more than any other group will depend the success of our undertaking. The months ahead hold for our district superintendents the heaviest responsibility and the hardest work they have ever faced. It is most encouraging that these, to a man, will show only the spirit of "IT IS 'OUR' JOB." They are making the interest of Hendrix College supreme in their work. They are measuring their success in their respective districts by the way the Campaign succeeds.

In the college itself, there is the same fine spirit among our leaders. Dr. Matt L. Ellis is serving as chairman of both the Planning Committee and the Executive Committee, and is untiring in his efforts to make the Campaign a success. In addition to his heavy duties as president of the college, he has gladly taken upon himself the task of speaking all over the state, whenever opportunity is given, in the interest of the enlargement program of Hendrix. And not a Sunday passes without finding him in some Methodist pulpit endeavoring to bring the college closer to our people and the people closer to our college through mutual understanding and appreciation. As president he is saying most effectively, "IT IS 'OUR' JOB."

These leaders in the Campaign are mentioned not because they are exceptional, but because they are typical in their spirit. To them might be added many others whose attitude is just as good as is their own. The fact is, our leaders throughout the state and in every department of the Church are saying enthusiastically, "IT IS 'OUR' JOB."

A REVIVAL THAT HASN'T STOPPED

(Continued from Page 7)

I didn't want to be like that, but I couldn't help myself. I tried everything, spent thousands of dollars in all kinds of places to get help. Finally, on Saturday, November the third, I was arrested and thrown into jail for assault and battery. The doctors pronounced me a mental case and were getting ready to send me away. My wife had left me, for the last time she said. I was absolutely alone. I was in Hell. And then, late Saturday night Mr. Wallace came to see me in the jail. He talked to me about Jesus Christ and gave me a New Testament. After he left I arranged to have a thousand dollars in cash brought to me with which I bought some liquor and managed a release from the jail. I hired a taxi to take me out to Ogilville where Mr. Wallace lived. This was 2 o'clock Sunday morning. I tell you, Mr. Kraft, I was desperate. I took my whiskey with me and drank it in the parsonage. Mr. Wallace talked to me for several hours and then took me home. He told me he would come over to see me later on Sunday. He did, but I was still drunk.

"From Sunday to Wednesday, Mr. Wallace practically lived with us—that is, Davie and me. My wife was gone. He cooked our meals for two days. Sunday, he asked me to go to church with him, but I ran off. Tuesday he spent the afternoon helping me on the farm. He told me that my father-in-law had been converted. I didn't believe it. And then he said, 'Come to church tonight and see. He's going to give his testimony tonight.' So I went, and sure enough the old man was there and gave a talk. I could tell he was a lot different, and it made me anxious to try the same thing.

"Wednesday night I decided to try it. But I was angry because those church people hadn't asked me to a long time ago. I made up my mind to tell 'em off. I got a bottle of whiskey and drank half of it. My son cried when I told him what I was going to do. He was scared. But I went to church and Davie went along. We sat near the front. I was drunk, of course, but I knew what I wanted to do. They sang

a while and then prayed. Then the preacher started to preach. I couldn't wait until he had finished, so after he had been talking for five or ten minutes I jumped up and pointed my finger at him. 'Do you really believe what you say?' I shouted. He talked right back at me and said he did. Then I asked him if he would let me talk for ten minutes. He hesitated at first and then he told me I could speak. I went to the pulpit and pointed to one person after another in the audience. I knew some of them weren't very good Christians and I told them. I asked them why they hadn't come over to help me. Some of them began to cry and asked me to forgive them. Then I sat down. When the preacher finished his sermon he announced a hymn and gave the invitation. I went to the altar. I don't remember just how it happened, but I knew that I let go of everything and accepted Christ. Immediately I felt better. I felt good. I got to my feet and was completely sober. I jumped over the railing and sat on the edge of the platform. We sang and talked. Everyone knew I was converted. (The son was converted in January.)

"Well, I was so happy I didn't sleep much that night. I told God that I was going to win every man I had taught to drink. My wife heard about my conversion but wouldn't believe it. Later in the week, however, she too was converted. On Saturday, the preacher asked me if I would like to have a date with a lovely blonde. I knew what he meant and said I would like it very much. He told me to come over to the parsonage Sunday afternoon.

"On Sunday afternoon I went to the parsonage and there was my wife. It was a wonderful reunion. Before we left, the preacher asked us if we would like to dedicate our new home to Christ. I told him we would dedicate every room. On Sunday evening, November 30, seventy-five people came over to the house and we had a short meeting in every room. Mrs. Edman and I hung a motto or a picture on the wall of each room as a permanent sign of dedication. I can tell you, Mr. Kraft, I'm living in a different world."

Having finished his story, Mr. Edman leaned back, his face beaming. For a few minutes there was absolute silence. Then Mr. Wallace spoke. "The rest of the story," he said, "is that by the end of the third week Mr. Edman had helped win 55 people to Christ, most of them men. Since then we have called on at least one man every day. We talked to them on the street, in the field, in the barn, anywhere. Not long ago we met a father and his son who had been out of the army just one week. They were in a pig pen. The wouldn't take us into the house, so we talked to them right there. It didn't take us long to win them because they really needed help. We knelt down and prayed in the pig pen. Today we are going to call on Buck Hiten. He's a tough one. We've been there several times already. His wife was converted during the meetings in November."

I felt an urge to join these flaming evangelists. They were actually transforming what for generations had been a wretched and quarreling community. "Would you mind if I went along?" I asked.

"Not at all," replied Wallace. "We'll need all the reinforcements we can get."

That night we witnessed the conversion of Buck Hiten—but that's another story.

NEVER IN GREATER DANGER

The greatest injury to this country, its prestige, its safety and its honor has not been suffered at the hands of the German Army or the Japanese Navy, but as a result of the activities of the traffic in intoxicants here and abroad. This, more than anything else, has shamed us on the streets of many lands and has prevented that consolidation of civilized opinion and strength which is the only hope of the effort now being made to prevent the establishment of a pagan hegemony in Europe and Asia which may mean the death of freedom everywhere. We are in deadly danger today—never in greater danger—and it is a danger which cannot be met without sober thinking and action.—The Clip-sheet.

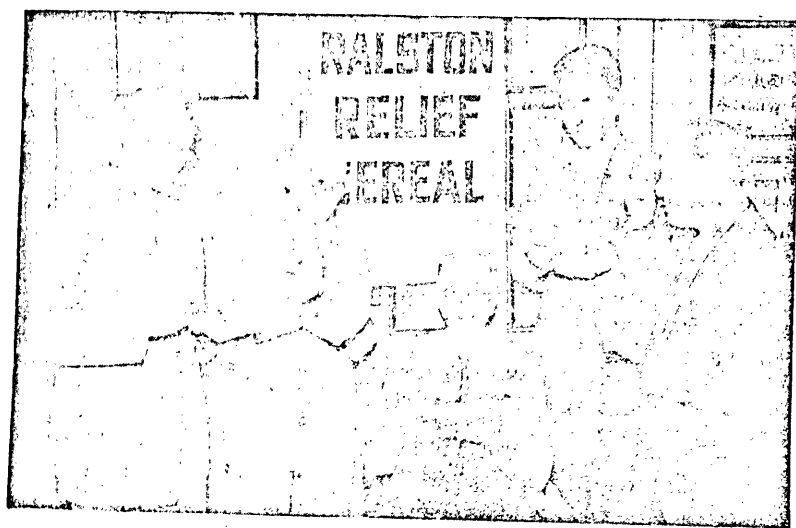
✻ Cereal For Overseas Relief ✻

ST. LOUIS, MO.—A tasty, low-cost relief cereal with a high nutritional value specially designed for the war-ravaged population of Europe has been developed to help wage the fight against famine, Robert Martin, director of the United Church Service Center, said here today.

By contributing cash to Protestant church famine relief drives thousands may purchase huge quantities of this cereal at small cost for ship-

cost only \$3750, Martin said, and this would provide 480,000 breakfasts for the starving European children this winter. There are 1650 calories in a single pound of the newly developed cereal.

Further information on the newly developed cereal, and how rural church groups may contribute a car of wheat to be processed or donate the cash to purchase the finished product may be had by addressing inquiries to the United Church Ser-



ment to Europe, Martin said. He pointed out that rural church groups in the midwestern wheat belt could ease the critical food situation abroad by contributing a small portion of their wheat harvest for processing into relief cereal.

"This new cereal provides one substantial serving at a cost of less than one cent," Martin emphasized. "One hundred pounds of the specially made product will provide 800 servings at a cost of only \$6.25." A carload of the finished product

vice Center, 1735 South Vandeventer, St. Louis, Mo.

The Center here is the midwestern regional office for the Church World Service, a national organization set up to coordinate the famine and clothing relief activities of Protestant churches throughout the nation. The national groups set 20 carloads of food, clothes and other supplies overseas during June.

Faith is never surprised at success.—Ex.

✻ Why People Drink ✻

People do not drink because of a natural craving.

People do not drink because they like the taste of alcohol.

They drink because of a longing for excitement.

They drink in an effort to satisfy a real need for relaxation.

They drink because alcohol facilitates conviviality.

They drink because alcohol affords temporary relief from anxiety.

They drink because they have formed a habit of drinking.

The social motive for drinking is dominant in the custom. Most drinking is in company and the custom is almost never begun except as the result of social invitation. The solitary drinker is an advanced drinker, seeking escape from psychological conditions set up by drinking itself.

The desire of the experienced drinker is for the effects which alcohol has upon the brain and nervous system. Alcohol inhibits the controls set up by civilization, giving free reign to primitive impulses. There is a release of emo-

tional tension. The after-effect of alcohol is to increase conflict and tension.

In modern life, tensions are usually the results of social complexities. Modern man finds himself unable to stand the pressure of political, economic and social problems pressing in upon him.

The inadequacy of alcohol as a source of relief is because of its "return ticket." Reaction inevitably makes the cure worse than the complaint; growth of habit intensifies reaction.

The intelligent man should find relaxation and emotional releases which do not have unfavorable reaction. Physical activity, hobbies which develop the mind, music, art, theatricals, gardening, creative work by hand and brain, the little-used art of conversation—the world is full of resources of this kind.

Inadequacy should be attacked by cultivation of gifts. Spontaneity in conversation grows with social contacts. Shyness disappears in organized social activities.—The Clipseet.

SECOND MISSIONARY PLANE OPERATING IN CHINA

Shanghai, China.—(RNS)—The Lutheran World Convention's missionary transport plane, "St. Paul," now

has a flying brother—"St. Peter"—operating in China.

The two planes, which are helping break the transport bottleneck for Christian missionaries here, have a large cross painted on the waist of the fuselage of each.

THIRD INTERNATIONAL WORKSHOP IN VISUAL EDUCATION

The Third Annual Workshop in Visual Education was held at Green Lake, Wisconsin, September 2-7, 1946, on the grounds of the Northern Baptist Assembly.

It is true that every fifth person you met there should have been a Methodist and every sixth a Presbyterian, but by the time you got around to all the 250 registrants, 26 denominations were represented, many even of the smaller ones very well represented. It was a hand-picked group of specialists who have definite responsibility in this field, assembled from 32 states, Canada, Australia, and England. Besides those in denominational positions, there were representatives of county councils, educational institutions, equipment manufacturers, producers, and distributors, all pooling their resources and skills for the benefit of the program of the church.

A sense of gratitude and optimism prevailed because ways were being discovered of sharing visual resources among denominations and of working cooperatively in production while at the same time each was promoting vigorously its own program.

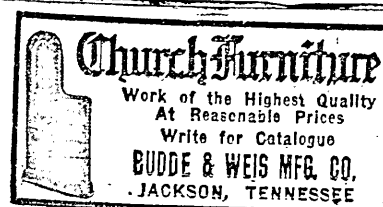
The section on curriculum integration spent considerable time with Mr. Paul Heard of the new Protestant Film Commission, counselling at his request on a comprehensive program of motion picture production that should carry the cause far on its way in this visual-minded age. Other producers were present and were given guidance and encouragement in this task of our common concern.

There were workshop groups with outstanding leadership, covering a wide range of interests in connection with the use of visual and audio materials. Guidance was given to production also on the local church level through pastors, church school groups, and the like. New methods were demonstrated in using non-photographic visual aids. Administrators had their opportunity to share experiences and work out plans, as did also denominational publishers who are members of the Religious Film Association. The twice daily worship services conducted by Rev. Oscar J. Rumpf of the Evangelical and Reformed Church set a high spiritual tone for the entire week.

The Workshop was put on under the direction of Dr. Mary Leigh Palmer, director of Visual Education of the International Council of Religious Education, and was chaired by Rev. Alexander B. Ferguson, chairman of the Council's Committee on Visual Education. Among those participating from the Methodist Church was Miss Margaret Marshall of Little Rock.

When a society dispenses with God, and rejects all the binding imperatives, the only binding power that remains is sheer physical force itself.—Pitirim Sorokin.

A duty dodged is like a debt unpaid.—Joseph Fort Newton.



CANADIAN ANGLICAN SYNOD HAS FIRST WOMAN DELEGATE

WINNIPEG, Manitoba.—(RNS)—Mrs. R. E. Woodhouse of Ottawa, president of the Dominion Board of the Woman's Auxiliary, is the first woman to be given full delegate status at a General Synod of the Church of England in Canada. The honor did not come from her own diocese of Ottawa, which does not seat women, but from the extreme northern diocese of the Yukon.

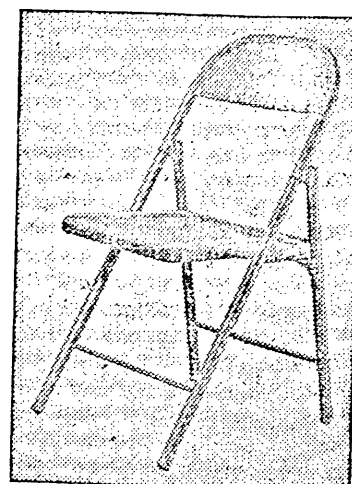
The General Synod three years ago authorized recognition of any woman delegate provided she was seated by the ecclesiastical province of the diocese naming her. The province of British Columbia amended its canon to allow this. The Diocese of the Yukon, which is part of the British Columbia archdiocese, had taken advantage of this provision to name a woman lay delegate.

The appearance of Mrs. Woodhouse's name on the roll came as a surprise to both the Synod and herself.

Hunger hands over the homes of more than a third of the people of the earth. Hunger is a silent visitor who comes like a shadow. He sits beside anxious mothers three times a day. This is the grimmest spectacle of famine in all history of the world.—Herbert Hoover.

What men want is not talent; it is purpose; in other words, not the power to achieve but the will to labor.—Bulwer.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

INSTRUCTIONS REGARDING OVERSEAS RELIEF

Dear Supply Secretaries,

Since I have been conference Supply Secretary, I have had many inquiries about "Overseas Relief". Should the clothing sent overseas and cash sent to individual families in Poland and other war ravaged countries be reported as Supply work? I did not think that I had the answer until I received a letter a few days ago from Mrs. S. E. McCreless, Division Secretary of Supplies, relative to this matter. The following paragraphs are quoted from her letter.

"The number one question coming from Supply Work secretaries the past few months has been 'what among the requests for 'overseas relief' should be answered and reported as Supply work?' The tendency in the reasoning has been that if 'such and such' was reported as Supply Work last year then 'this and that' should be reported now! I think you will agree with me that there is danger in such deductions for there is no stopping place. This was realized when the Division approved our cooperation with UNRRA, Bundles for America, and Togs in a Towel at its meeting at Buck Hill Falls in December, 1944. In my letter of January 1st, 1945 to Conference Supply Secretaries, I wrote, 'We recognize many if not all of those (appeals coming to the Societies) as worthwhile, but in order to safeguard the interests of the institutions under the Division who have only the Woman's Societies of Christian Service to look to for their needed supplies, we must realize we cannot answer every appeal that comes to us. The Division votes 'that only those relief appeals which are authorized by the Supply Work Committee of the Division may be reported by the Secretary of Supply Work.'"

"From the way our reports have swelled under Foreign Supply Work I'm afraid we have been pretty liberal in our reporting relief work and I believe the time has come for us to 'draw the reins' so to speak, and return to adhering to our original definition of Supply Work i. e. 'That only things (supplies or cash for same) for the institutions and workers under the Woman's Division should be reported as Supply Work.' With this in mind shall we not help our women to see that we answered these appeals during the war years because of the crisis and because shipping relief supplies from a society to our work overseas was closed to us. However, it is now possible to ship relief supplies directly to our missionaries for their use in some of the war ravaged countries. Therefore, in the future, Societies wishing to do relief work that they will report as Supply Work, should secure from their conference secretary names and addresses for Manila, Burma, Singapore and Korea with a list of acceptable things. Present postal regulations to Manila are that boxes should weight not more than eleven pounds and go at the same parcel post rate as to San Francisco. For the other places the women will have to find out from their post office when packages can be sent

and under what rules. I will furnish you other addresses as soon as they come from the Executive Secretaries. These lists are not to be sent out to the Societies as assignments in Supply Work. Rather you are to let the Societies know that you have them if they wish them, but that they are not to be answered in place of relief appeals now being met by the women and reported as Supply Work.

"Let me give this further word of caution. The needs in the war ravaged countries are enormous and we want to do all we can to meet them by sending packages directly, and through cash for Supply Work to re-equip schools, hospitals, etc.; however, we want at the same time to remember that the needs in other countries such as our Latin American countries while not affected directly by the war, are very real and must be met. Another instance of our doing the one thing but not leaving the other undone. In other words see that each assignment is met by your conference, for you do not want to do what seems more glamorous at the present time at the expense of other countries. I do not doubt for one moment but that Methodist women have the means to do both if they know the needs.

"Many questions have come about reporting as Supply Work gifts through Bishop Welch's Methodist Committee on Overseas Relief. This, of course, is the plan for relief work of the church at large and not the Woman's Society. I think the point of confusion came when the appeal was made in the Methodist Woman, which women have come to think of as carrying plans for the Societies. I'm not for one moment minimizing the importance or need for such but it should not be reported as Supply Work. However many of our missionaries are doing relief and reconstruction work to whom we cannot send 'Boxes', but can provide cash. This can be done and reported as Supply Work if it is sent in as 'Cash for Supply Work', THROUGH the regular fi-

PRAYER

Benjamin Caulfield

(After this manner therefore pray ye: Matt. 6:9)
O God, to whom all nature bows,
Whom we "Our Father" name,
Within our souls a passion rouse
Thy righteous purpose to espouse,
Thy holiness proclaim.

In our own lives thy will be done
As in far stellar space,
Thy Kingdom's leavening work begun
Till nations, races shall be won,
Shall righteousness embrace.

O grant us strength to use thy wealth,
Sun, rain and soil employ,
That we may earn both bread and health,
May share with all the commonwealth
And want and greed destroy.

O guide us from temptation's way,
From evil set us free;
Forgive the debts we cannot pay,
As we forgive some wrong today
In gratitude to thee.

—The Pastor's Journal

EDUCATIONAL SEMINARS LITTLE ROCK CONFERENCE

Dates

Monday, Sept. 23—Little Rock District—Pulaski Heights Church, Little Rock.

Tuesday, Sept. 24—Texarkana District—Fairview Church, Texarkana.

Wednesday, Sept. 25—Prescott District—Gurdon, Gurdon, Ark.

Thursday, Sept. 26—Camden District—El Dorado, 1st Church, El Dorado.

Friday, Sept. 27—Arkadelphia District—Malvern.

Monday, Sept. 30—Monticello District—Dermott.

Tuesday, Oct. 1—Pine Bluff District—First Church, Pine Bluff.

Who Should Attend the Seminars
Members of the local study and action committee.

Persons who expect to teach any of the topics.

The Society President.

Alternates for any of the above.

All interested persons.

All district officers.

All conference officers within the district.

Materials

The Conference Secretary of Missionary Education will have at each of the seminars a "packet" of materials on the four approved studies for 1946-47. The packet will include outlines for each of the topics—suggestions for presentation and activities to follow the courses and other things of interest and importance for each society study and action committee. All text books and supplementary materials will also be on hand for sale.

It has been our good fortune to secure a Missionary from India, Miss Lydia Christensen, to attend these district seminars. Miss Christensen will speak to the women and will bring a vital message direct from India.

It is the purpose of the committee in charge of the seminars to present to the women who attend the meeting emphases and plans for the most effective presentation of the four approved studies in the local society and church. It is also the purpose that the members of the societies become familiar with the whole educational program in the society and to help them understand the relation of the educational program to the purpose of the Woman's Society of Christian Service. More effective program building; more intelligent interest in literature and study courses; more cooperation among all leaders in local societies and increased responsibility for particular phases of work should result from attending the seminars.

Please see that YOUR society is represented!—Mrs. T. S. Lovett, Conf. Sec'y. Missionary Education.

SEARCY DISTRICT SEMINAR MEETINGS

Searcy District will hold two seminars this month. The first will be held at Judsonia on September 20th; the second, at Marshall on September 25th. The same program will be presented at each place. Please plan to attend the one nearest you.—Mrs. H. H. Fulbright, Secretary of Organization and Promotion.

nancial channels of the Women's Society, designated for certain countries."—Mrs. R. C. McKay.

Relief Supply Needs

Report as Supply Work (value of new goods plus postage) under Foreign Institutions.

Philippine Island Needs

Cotton cloth—for women's dresses, girl's dresses, boys' shirts, children's dresses and rompers, and for baby things. — Muslin, bleached and unbleached. — Cotton flannel, white and colored. — Baby blankets, diapers and shirts. — Handkerchiefs for men, women and children. — Thread, needles, safety pins, buttons, snaps, etc. — Combs, tooth brushes, tooth powder and paste. — Soap, Ivory or any other kind. — Talcum powder for babies or others.

Shipping Instructions

*Send in small packages not to exceed 11 lbs. in weight, parcel post (not insured). Only one package a week per person to same address. Ship to: Miss Bertha Odde or Miss Mary Evans, 431 P. Paredes St., Manila, P. I.

Burma

Same as for Philippine Islands.

Shipping Instructions

*22 lb. limit, package not to exceed 72" in length and circumference combined, or 3½' in length. Use corrugated box, heavy paper and cord. Ship to: Miss Stella Ebersole, 256 Creek St., Rangoon, Burma.

Straits Settlement, Singapore

Needs same as for Philippines.

Shipping Instructions

*Same as for Burma. Ship to: Miss Mabel Marsh, No. 8 Mt. Sophia, Singapore, Straits Settlement.

Korea

Non-perishable food, powdered milk, powdered eggs, canned meat, hemo. — Vitamins. — Good used clothing. — Piece goods, both white and colored, in cotton, rayon and woolen materials. — Thread, needles, safety pins, snaps, etc. — Bobbins and needles for Singer Sewing
(Continued on Page 16)

CURRENT NEWS IN ARKANSAS METHODISM

GOOD MEETING AT RUSSELLVILLE

The series of evangelistic services conducted in the First Methodist Church of Russellville was closed on Sunday evening, September 9. Rev. Cecil Culver, district superintendent of the Fort Smith District, was the preacher for the occasion. Bro. Culver brought the messages in that earnest and convincing way that cause men and women to want to serve the Master and love their fellowman. The messages were on the general theme, "Living Christianity in These Days." The cooperation during the days of services was splendid and the attendance was excellent. Thirteen people united with the church during the week with several who made commitments to unite at a later date. Bro. Culver is a great preacher and an excellent leader.—Earle Cravens, Pastor.

REVIVAL AT ALICIA

We have just closed a revival at Alicia. There were seven additions on profession of faith, and three by certificate.

The Church was greatly revived, and the community as a whole was greatly helped.

Rev. C. Everett Patton from Cotter did the preaching in a very fine way. He is a forceful speaker, with a warm hearted message.

This Charge has gone over its quota—H. C. Minnis, Pastor.

NURSERY LABORATORY CLASS, HOPE, SEPTEMBER 30- OCTOBER 4

Nursery laboratory class will be held in Hope at the First Methodist Church, the week of Sept. 30-Oct. 4. This class had been originally scheduled for the week of Aug. 5-9, but due to the larger number of "polio" cases in the state at that time, was postponed. All Nursery workers in that section of the state are cordially invited to attend. The sessions will begin at nine-thirty each morning. On Wednesday, Oct. 2nd, equipment and arrangement of the Nursery class rooms will be discussed in the morning, and in the afternoon a work-shop period will be held. Those workers in nearby towns who will find it impossible to participate in all the class sessions are urged to attend all day Wednesday. Those persons desiring to enroll in the class will please send their names to Miss Kathleen Broach, Hope, Arkansas—Mrs. W. F. Bates, Conference Director of Children's Work.

MEETING OF METHODIST YOUTH FELLOWSHIP

The Sebascott Methodist Youth Fellowship met Tuesday evening, September 10, at Mansfield. There were forty-three members present with Waldron, Mansfield, Greenwood and Hackett churches represented. The worship service was on Friends and School and the "Back-to-School" theme was carried out throughout the evening. Refreshments were served following recreation.

The meeting will be held at Waldron next month.—Ruth Johnson, Publicity Chairman.

DODDRIDGE CHARGE

This is my third year to serve the good people of Doddridge Charge. We have had good revivals at all three churches. Our first meeting was at Olive Branch. Rev. M. E. Scott of Lewisville did some real good preaching. The church was strengthened in a spiritual way. Two were received on profession of faith.

Brother Ginnings, a former pastor of Pleasant Hill, did the preaching there. We had large crowds and great services, receiving eleven on profession of faith. Our last meeting was here at Doddridge, closing September 8. Rev. I. A. Love, pastor at Gillette, was our guest speaker. He is an old friend of ours and has been a great help to me in my ministry. He did some oldtime gospel preaching. The people were pleased and helped by these great messages. Sixteen were received into the church, thirteen on profession of faith, three by transfer. Have received to date for year eleven by certificate, twenty-eight on profession of faith and baptism.

We give God praise and thank all three preachers for their very efficient work.—G. B. Pixley, Pastor.

THE WORK AT POTTSVILLE

During the first part of the year, The Methodist Church at Pottsville lost so many members who were moving away it made us feel doubtful about being able to carry on with the remaining membership, but under the leadership of our pastor, Rev. J. E. Linam we feel we have had a good year.

We had a week of pre-Easter services. The pastor brought some very helpful and inspiring messages. As a result of these services we had nine members added to the church membership.

Recently we had the Methodist Youth Fellowship Team from the Russellville church to meet with our young people for a course in Worship, Fellowship and Recreation. The young people from the Presbyterian Church in Pottsville joined us in these courses. We feel it was a blessing and privilege to have this team with us.

During the month of August we had the Vacation Bible School for the children of the community. We used workers from the other churches also. We found a fine spirit of cooperation from all. We had an enrollment of 42 from the Junior, Primary and Beginner Department. At the close of the school the children gave an offering of \$13.50 for Overseas Relief.

On September 20-22 we are having Dr. W. Henry Goodloe with us in a study course using Great Christian Teachings.

We have done some improvements on our church and parsonage. The church auditorium has been redecorated. The outside painted, and the building underpinned with native stone.

We have had an increase of 23% in our Church School attendance, and are organizing two new classes at the beginning of the new Church School year.

We are sending our pastor to Annual Conference with all church finances in full. We are looking forward to another good year.—Church Secretary,

TWO NEW PUBLICATIONS

Nashville, Tenn., Sept. 6—Two new publications coming from Methodist presses with October issues are SHEPHERDS, an 82-page magazine and THE UPPER ROOM PULPIT, a notebook-size publication.

Issued by the Board of Evangelism of The Methodist Church, the magazine, SHEPHERDS, will take the place of the monthly magazine TIDINGS and will be edited by the Rev. George H. Jones. The magazine will go to the 20,000 pastors of The Methodist Church and its various departments will take the place of general letters formerly written by the Board of Evangelism. The magazine will seek to assist Methodist ministers in pastoral care and oversight of the membership of their respective congregations. It will be issued monthly and will be free to ministers.

THE UPPER ROOM PULPIT will be under the editorship of Dr. Roy H. Short, who is also editor of THE UPPER ROOM, internationally-known devotional booklet. It will take the place of THE REVIVAL PULPIT, which will be discontinued. THE UPPER ROOM PULPIT will seek to develop a circulation among laymen and laywomen and will publish each month six sermons by well known ministers. It is intended largely for shut-ins and will be printed in large readable type.

"UNDEFEATABLE CHINESE"

"Mr. Sz-to Wai, formerly of Lingnan University, Canton, is a loyal member of the Methodist Church, and something of a genius in the field of education", says Dr. Ronald Rees, of the National Christian Council of China.

"Mr. Sz-to's branch schools in Canton, Hongkong, Shanghai, and Saigon have done remarkable work. Though overwhelmed by the Japanese war, he and his colleagues have come up smiling. The Shanghai school, which had such an attractive plant at Kiangwan, took refuge in the fourth floor of a big department store on one of the busiest streets of Shanghai (like Macy's) and has carried on there for nine years. They are now hoping to recover their property, do simple repairs, and move back. Men like this are undefeatable!"

"Mr. Sz-to is also a painter. He has brought with him to Shanghai (to take to America) 150 pictures painted by his Cantonese artist friends, with a few of his own. These men went through all kinds of adventures dodging the Japanese in East Kwangtung. Some of their work reflects these experiences, using modern technique; some of it is in the classical Chinese tradition. My wife is helping him attach a short descriptive paragraph to the principal pictures in this collection. It is clear that friends in America may look forward to a unique experience when these pictures are shown in America this fall."

We are free to make our own choices, but we are not free to choose the consequences of our choices. They come through the course of unchangeable law.—Religious Telescope.

CHURCH CELEBRATES PASTOR'S BIRTHDAY

The members of the Methodist Church of West Helena entertained with a Fellowship Supper Friday evening, Sept. 6, the occasion being the birthday of the Rev. J. William Watson.

At the guest table where Bro. Watson and Mrs. Watson were seated a lovely three-tiered birthday cake, made by Mrs. O. C. Locker, was the central decoration. Summer flowers graced the other tables. A delicious supper was served. Ralph Bunch was master of ceremonies.

Miss Judy Locker and Betty Wright gave a clever duet and Miss Ann Slaughter sang a solo. They were accompanied by Mrs. T. E. Topp.

Bro. Watson was presented a gift by the ninety members of the congregation present for this happy affair.

VACATION CHURCH SCHOOL AT GREEN HILL CHURCH

We had a wonderful Vacation Church School which began August 12 and ended with a picnic at noon on August 21.

Although this was our first Vacation School we are making plans for a better school and more pupils next year.

We had an enrollment of twenty-six who were much interested and got much out of the studies and so did the teachers.

There were six regular workers and several part-time helpers.—Mrs. Verlee Harris, leader of Children's Work.

CENTRAL AVENUE, BATESVILLE, HAS GOOD YEAR

Rev. H. J. Couchman, pastor of the Central Avenue Methodist Church, Batesville, reports that to date sixty-five persons have been received into the membership of that church this year on profession of faith and by transfer. Rev. Garland Taylor, our pastor at Morrilton, is helping Bro. Couchman this week in evangelistic services.

Mr. C. F. White, the Church School superintendent, reveals that 415 persons have been enrolled in the Church School this year, which number is more than a 40% increase over the 293 reported last year.

Mr. Cledice Jones, the church treasurer, reports that on the World Service apportionment of \$650.00, \$700.00 was accepted, and to date \$1,012.00 has been paid. The raising of the Crusade for Christ funds has been completed with \$2,435.00 paid on a quota of \$2,000.00. All Conference and District funds have been paid in full for the year.

Improvements made during the year include an asbestos slate roof for the church at a cost of \$1,319.00 and the installation of a Hammond Organ. The organ was dedicated in an appropriate service by Bishop Paul E. Martin.

Attendance in the church services the past few months has averaged 200 on Sunday mornings and 100 on Sunday evenings. Mr. King Sims is chairman of the Board of Stewards.

THE CAMP MEETING AT DAVIDSON CAMPGROUND

By Mary L. Ballew

The 62nd annual campmeeting at Davidson Campground came to a close Sunday night, August 25, after 10 whole days and nights of refreshing spiritual awakening. The meeting had opened Sunday evening, August 16, with the singing of the old loved hymn, "Onward Christian Soldiers," led by Bud Morris, choir director. The campground is three miles west of Hollywood.

Practically all cabins were occupied throughout the 10 days. The hundreds of campers felt that it was good to mix and mingle again as one large family on this sacred spot, long dedicated to Christian endeavor.

The Rev. Otto W. Teague, pastor of the Lakeside Methodist church, Pine Bluff, was the minister in charge. Otto, the son of Mr. and Mrs. Warren Teague of Arkadelphia, is a Clark county boy, being born at Hollywood where he spent his early life.

Otto delivered a series of excellent sermons, being assisted by the Rev. David Hankins of the Arkadelphia circuit and the Rev. A. C. Rogers of the Okolona circuit, and visiting ministers who dropped in for a day or two throughout the meeting.

The effects of the Gospel messages, earnestly delivered by Otto, cannot be expressed in words. Nor can the influence of his untiring efforts and the power of the throne, be measured in spiritual value to each individual. All agree that the meeting was a success in every way. There were several conversions, reclamation and additions to the church.

Campmeeting was well attended, campers and visitors coming from several distant states. The tabernacle was packed each night and large crowds attended on both Sundays.

The highlights of the meeting included the annual old-fashioned "love-feast" held on Tuesday morning which, as always, drew hearts and minds closer to Him who is recognized as the giver of all things good. The memorial service, held on the last Sunday afternoon, was a beautiful and impressive event, the Rev. John B. Hefley, pastor of the Arkadelphia Methodist Church, delivering the message.

Separate prayer meetings for the women and men were held daily. The young people held recreational services and Mrs. Bob Shackelford

THE KING'S WORTH

*The feast came to an end; the king gazed
Over his nobles in the palace of splendor,
Rather bored from too much feast; he cried
Ursus, my poet, come hither with wit and humor.*

*Do tell me, Ursus, how mighty I am, and how rich!
O, Sire, the muse may only praise thy might and worth,
Let no mere man sing about thy fame, all thy good
People know thou art the greatest ruler on earth!*

*Hush fell over the flattery loving vain monarch;
People and nobles started slowly, softly to sing,
Rousing cheers came from without, and cannon boom,
A thousand soldiers shouted "Long live the king!"*

*Not till now did the king notice his court jester:
Good evening my good friend and noble sir, fool!
Enlighten me, my knave, and sing of my treasures;
Perchance I am in God's hand the golden tool!*

*Answered the fool: thou art worth twenty-nine silver pieces;
Suddenly the king turned pale, but, shouted the fool,
They sold Jesus Christ for thirty pieces of silver,
O, Sire, thou'rt not worth that much, laughed the fool;*

Remember, O Sire, only twenty-nine silver pieces!

—By Joseph Ott.

supervised the childrens' meetings.

Under the direction of Bud Morris the old loved hymns rang out from a choir of splendid voices, carrying a message of peace and comfort and love to all campers. Miss Billie Gene Morris, granddaughter of Bud Morris, was pianist.

C. B. Murry, chairman of the organization and a recent patient in the John Hopkins hospital at Baltimore, together with John Cox, David Lamb, Rodney Tillman, Buren Hardin and others, gave physical, financial and spiritual support to the meeting promoting comfort and convenience to campers and extending good will and Christian fellowship to strangers.

At camp meeting the people don't forget that it's the little things in life that pay big dividends. Little remembrances, tender little courtesies, a kind word and a friendly handshake spread cheer and help to keep hearts happy. On this sacred spot lives are enriched, friendships grow and many weary loads are lightened by a kind word, a warm handclasp, a smile, a song and a prayer.

Good health and fine weather prevailed through the ten days. Law and order were observed, no friction or inharmony being evident.

Jim Clark, caretaker of the grounds, and his helpers, are due

WYNNE CHURCH PASSES GOAL IN EVANGELISM

The Wynne Methodist Church passed its goal in the Year of Evangelism in August when 122 persons had been received, 56 on profession of faith. The pastor conducted revival meetings at the two extension churches organized several years ago by the Wynne church and now served by the pastor. Of the total received in the charge this year 29 came from the rural churches. During most of the year personal evangelism teams have been active, meeting once a week to report their efforts and take new assignments.

Revival services will be conducted from September 25th to October 6th with Rev. J. Kenneth Shamblyn doing the preaching. The Church School has registered an 18 per cent

increase in enrollment and a 10 per cent increase in attendance over last year.—R. E. L. Bearden, Jr., Pastor.

thanks for cleaning the campus and putting things in an orderly shape for the hundreds of feet that trampled upon the grounds.

As a health measure the curb at the spring was sealed by solid concrete and water was supplied by hydrants.

Yes, the 1946 encampment at Davidson camp ground is over. The current session will go down in history as one of the best meetings in 50 years!—In the Arkadelphia Southern Standard.

THIRTY THOUSAND COPIES OF UPPER ROOM SENT OVERSEAS

One of the largest mailings of literature to an overseas address will go this week to Bishop Paul M. Barber at Berne, Switzerland. The mailing will consist of a consignment of 30,000 copies of a special edition of THE UPPER ROOM printed in German. THE UPPER ROOM, a book of devotions, issued by the Methodist Board of Evangelism under the editorship of the Rev. Dr. Roy H. Short has resumed its foreign language editions, following the close of the war. It is printed in Nashville and now has a circulation of more than two million copies per issue. Complying with Government regulations the shipment will be packaged in parcels containing 75 copies each. Each package will weigh four pounds and six ounces. There will be four hundred packages.

REVIVAL AT DANVILLE

We have just closed a very successful revival at the Danville Methodist Church. Rev. S. B. Wilford did the preaching with the music under the direction of church choir. Brother Wilford's messages were effective, helpful and inspiring. They were greatly appreciated by the entire community.

At the morning hour Brother Wilford taught the "Life of Christ" with sixteen taking the course for credit.

The Danville church is moving forward along every line. We have reached our quota on Evangelism and our finance is in full to date.

During the year Butane gas has been put into both church and parsonage, new furniture bought and numerous improvements made.

These people truly love their church. It is a privilege to be their pastor. — Raymond A. Dorman, Pastor.

increase in enrollment and a 10 per cent increase in attendance over last year.—R. E. L. Bearden, Jr., Pastor.

METHODIST CHURCH IS ORGANIZED AT DAMASCUS

At Damascus Sunday Rev. A. A. Noggle organized a Methodist church with sixteen members and the assurance of 14 additional members at next meeting. Plans were immediately discussed for the erection of a new church building costing between three and four thousand dollars. Bro. Noggle is pastor of Van Buren County Circuit, No. 2

HENDRIX COLLEGE NEWS

Enrollment Activities Begin

Guidance tests for new students and registration marked activities at Hendrix College as the first week of the fall session got under way. New students began arriving on the campus Monday and guidance tests for new students occupied Tuesday and Wednesday. Old students were registered Wednesday and new students Thursday. Classes met on half-hour schedules Friday and Saturday.

Induction services for freshmen and a formal reception for all students were held Saturday night. Dr. Matt L. Ellis, president of the college, spoke at services marking the opening of school Sunday morning in the First Church of Conway.

The enrollment for the term is the largest peacetime enrollment in the history of the college.

Dr. Yates Cited

Dr. Richard E. Yates, assistant professor of

political science at the college who has just returned after a military leave, has been awarded a citation by the medical department of the army for his services in helping to prepare a history of the medical department.

Dr. Yates served in the army for four years and reached the rank of captain in the medical administrative corps. He worked on a portion of the history which dealt particularly with the procurement and distribution of medical supplies in World War II.

The commendation, signed by the surgeon general, follows: "During World War II the Medical Department carried out its mission with outstanding success. This achievement was made possible only through the combined efforts of all Medical Department personnel. Your service with the Medical Department has been exceptional when compared with others of the same grade of similar position, and I wish to commend you for your outstanding contribution as Assistant to the Director, Historical Division, Office of the Surgeon General."

Large Group for Football

A group of 77 men have reported for football for 1946 season, making up the largest squad in the history of Hendrix athletics. This number reported to Coaches Ivan H. Grove and Morton Hutto Tuesday after 62 had reported for opening practice Monday morning.

Coach Grove, who came to Hendrix in 1924, said the largest squad he ever had in any previous season was 56. In some of the lean years of the early 30's his squads were sometimes too small to permit scrimmages.

The Hendrix squad is unknown and untried. Two prewar lettermen, Roscoe Williams of Batesville, a back, and Joe Carmichael of Collins, a guard, have reported for duty.

HCA Holds First Meeting

The first meeting of the year for the Hendrix Christian Association was held in the auditorium Wednesday night. The group enjoyed a fellowship period and a movie was shown. Virgil Bell is president of the HCA.—Kenneth Parker.

CURRENT NEWS IN THE RELIGIOUS WORLD

STASSEN BIDS CHURCH PUSH MISSIONS, EVANGELISM

MONTREAT, N. C.—(RNS)—Harold E. Stassen, former governor of Minnesota, wound up a three-day speaking tour among North Carolina's summer church conferences with an address here before a large assembly of Southern Presbyterians.

Mr. Stassen, who is president of the International Council of Religious Education, spoke before gatherings of Southern Baptists at Ridgecrest, Methodists at Lake Junaluska, and Associate Reformed Presbyterians at Bon Clarken on the two previous days.

Discussing the future role of the church before Southern Presbyterians Mr. Stassen declared: "In the wake of the war the church must reach out again with missions; with teaching, and soul-winning, as well as bringing into world missions an aspect of Christian personality as it is known and lived in this land.

"Preachers may emphasize the application of these concepts in business dealings today, but unless they are able to develop a sense of brotherhood in every-day life, they will not bring about right attitudes toward a lasting peace."

At Ridgecrest Mr. Statten told Southern Baptists that "our domestic actions as a nation of free men, a majority of whom profess a religious faith, will reflect around the globe. This is the postwar challenge of the church. It calls for action—action in world missions action in our policies at home, and action in our personal lives.

"It does not involve the violation of the important principle of the separation of church and state, but it does involve the interpretation of the concepts of our religion into action by the members of our churches as citizens of our democracy."

CANADIAN ANGLICANS VOTE INCREASED AID FOR JAPANESE CHURCH

WINNIPEG, Manitoba—(RNS)—Increased aid for Christian churches and kindergartens in Japan was voted by delegates to the General Synod of the Church of England in Canada here in adopting a report submitted by the Rev. H. G. Watts, of Toronto, field secretary of the Missionary Society of the Church.

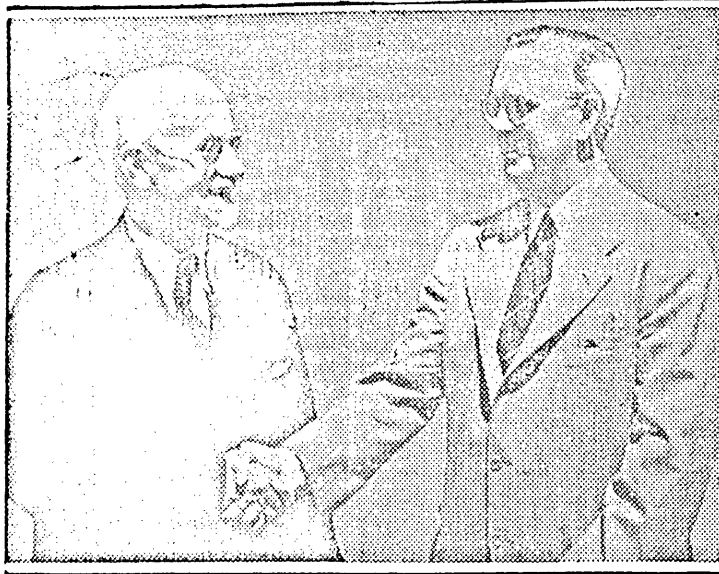
Mr. Watts visited Japan during the summer as a member of a commission representing the Church in Britain and Canada, and the Protestant Episcopal Church of the U. S.

"The safety of the world depends upon our supporting our sister Church of Japan," Mr. Watts asserted. "Numbed by bombings and defeats, Japan today is open to the infiltration of ideas, particularly ideas that can so easily get in from the north."

Favorable discussion of the report had been urged by the Most Rev. Derwyn T. Owen, Archbishop of Toronto and Primate of Canada.

The report recommended in part that Japanese Christian priests be given aid in resettlement.

We have committed the Golden Rule to memory; let us now commit it to life.—Edwin Markham.



Bishop Paul M. Garber (right) of the Geneva Area welcomes to Switzerland Dr. J. W. E. Sommer, president of the Methodist Seminary, Frankfurt, Germany. Dr. Sommer is the first German Methodist to be granted permission to leave Germany.

In June, 1945, Bishop Garber, who was the first American Methodist to make contact with German Methodists after the war, surprised President Sommer with a visit to Frankfurt three weeks after hostilities ended.

RUMORS THAT PIUS XI WAS ASSASSINATED PERSIST

PARIS (By Wireless)—(RNS)—Rumors that the late Pope Pius XI was assassinated at the instigation of Mussolini are again receiving attention from the press on the continent. Swiss newspapers have taken up the story following an article published here giving details of a denial by Charles Pichon, authoritative writer on Vatican affairs.

The Protestant press in Switzerland, which has been noted for its lack of sensationalism, has brought the matter to the attention of its readers, and the Swiss Catholic paper Liberty flatly maintains the Pope was murdered.

The most common story—and it has been circulated here as well as in other countries—is that Dr. Petacci, father of Mussolini's mistress, Claretta, administered a fatal injection during the night of the Pope's death.

Mussolini is said to have feared the effect of an address which the Pope was scheduled to make, probably on the subject of the violent anti-clericalism of the Duce.

Pichon points out that "Mussolini, doubtless, was aware at least of the general trend of the Pope's speech. It was common talk among those who were familiar with the Vatican. He had no need of Dr. Petacci as an informer. Doubtless it also irritated him, and it is not unlikely that he may have entertained the idea of murder.

"But it is absurd to think he acted on this idea. It would have meant, apart from the physical difficulties, running the risk of a conclave, and the Italian government had everything to lose by that."

Although Pichon presents what seem like iron-clad arguments against any intended assassin even gaining admittance to the Pope's presence, the story has gained sufficient public credence to warrant suggestions here that the Vatican make an inquiry to end the discussion once and for all.

ROCK ALTAR OF THE NATION DEDICATED

RINDGE, N. H.—(RNS)—A shrine of the Sons of the American Revolution in the form of a rock altar in the Cathedral of the Pines here was dedicated in Protestant Episcopal services conducted by Dr. William F. Bulkley, of Salt Lake City, chaplain general of the Sons of the American Revolution. The shrine, known as the Altar of the Nation, is made from rocks collected by state societies from historical sites of the Revolution.

GERMAN BISHOP THANKS AMERICAN CHRISTIANS FOR AID

FRANKFORT, Germany (By Wireless)—(RNS)—Gratitude for postwar aid to German needy was expressed by Dr. Hans Meiser, Evangelical Bishop of Bavaria, in a special message to American Christians, on his return from a meeting of the executive committee of the Lutheran World Federation at Uppsala, Sweden.

"In the midst of the most bitter sorrow which has come as God's judgment upon our people," Dr. Meiser declared, "we were privileged to welcome the gifts which were given by your helping hands. Thanks to your gifts, our own efforts in helping to relieve the tremendous needs of refugees and the homeless and of our youth, especially in the cities, were strengthened.

"It is not only food and clothing which you have sent us through your sacrifices. It is the love of Christ which speaks through them and makes us thankful and hopeful that the fellowship of Christianity will prove itself powerful, will make possible a new fellowship among the peoples, and will again bring about a peaceful living together."

Dr. Meiser concluded with a prayer that "my Christian brothers and sisters of America" may be "active in keeping the unity of the spirit through the bond of peace."

DR. FISHER TO KEEP ALOOF FROM U. S. CHURCH UNITY DISCUSSIONS

MINNEAPOLIS — (RNS) — Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, emphasized here he will maintain a strict "hands off" policy on unity discussions between the Protestant Episcopal and Presbyterian Churches.

On his first stop in this country en route to the Episcopal General Convention in Philadelphia, the Primate of the Church of England stated:

"It is not my business to interfere with ecclesiastical politics in this country." He said the purpose of his trip to North America was to become acquainted with some of the bishops of Canada and the United States so he can do the best possible job when he presides over the Lambeth Conference in 1948.

The Church of England, he reported, is "like all of England in that it is a bit tired, but is full of cheerfulness and getting down to reconstruction after very great strain, a shortage of manpower and immense destruction of its church buildings."

Dr. Fisher said he is hopeful over prospects that the Russian Orthodox Church might join the World Council of Churches. He added that the Roman Catholic Church has "backed away" from efforts of non-Roman Churches in England to have closer relations with it.

JUGOSLAV AMBASSADOR DENIES CHURCH IS PERSECUTED

DUBLIN (By Wireless)—(RNS)—Reports that the Roman Catholic Church is being persecuted by the Tito government are "anti-Yugoslav propaganda," according to Sava Kosanovic, newly-appointed Yugoslav Ambassador to the United States. He was interviewed at Shannon airport on his way to Washington, D. C.

"The thirty-nine per cent of Yugoslavs who are Roman Catholics," Kosanovic declared, "enjoy absolute freedom of worship. Some priests and members of the hierarchy collaborated with Quislings in Yugoslavia, and they are now about to be tried, not as priests but as collaborators and war criminals."

Kosanovic asserted that "to defend these priests in the name of the Catholic Church is against the interests of the Church, while to punish them for the crimes they committed is for the good of the Church."

NEW ENGLAND FELLOWSHIP MERGES WITH EVANGELICALS

MANCHESTER, N. H.—(RNS)—The New England Fellowship voted to merge with the New England Committee of the National Association of Evangelicals at the annual meeting held in conjunction with the Fellowship's 17th season of religious conferences.

Fellowship attendance this year was 25 per cent greater than last year with more than 3,000 delegates from more than 30 states and several foreign countries in attendance. During the first week 175 boys and girls who earned a free week at camp by learning and reciting 300 Bible verses were present.

RUSSIAN CHURCHES MUST WIN YOUTH, SAYS SOCKMAN

CHICAGO—(RNS)—The churches of Russia are faced with the crucial problem of winning over the generation that has grown up since 1917 without any knowledge of vital Christianity, Dr. Ralph Sockman, Methodist pastor of Christ Church, New York, declares in the current issue of *The Christian Century*, non-denominational Protestant weekly published here.

Dr. Sockman, who was one of seven representatives of the American Society for Russian Relief who toured Russia this summer, points out that this group of Russians was "born in a period of bitter reaction from a reactionary Church," and are now coming into control of the arts, sciences and politics of Russia.

"It does not look as if they were going to get this knowledge from the patriarchal priests, good men as they no doubt are," Dr. Sockman states. "The government leaves all religious education to the church and the home. What devout Russian parents may be doing in this regard we did not discover, and we saw no sign of Sunday schools or their equivalent."

According to Dr. Sockman, inter-faith and international activities will help the Russian churches to remedy this situation, particularly since "government officials expressed their willingness to have Russian religious leaders participate in assemblies outside the USSR."

Kremlin policy, however, "clearly is to prevent any intensive interchange of nationals until the Russian standard of living is raised to a level comparable with that of other countries," Dr. Sockman writes. "Perhaps the World Council of Churches will be able to cross the threshold which diplomacy is now finding so forbidding."

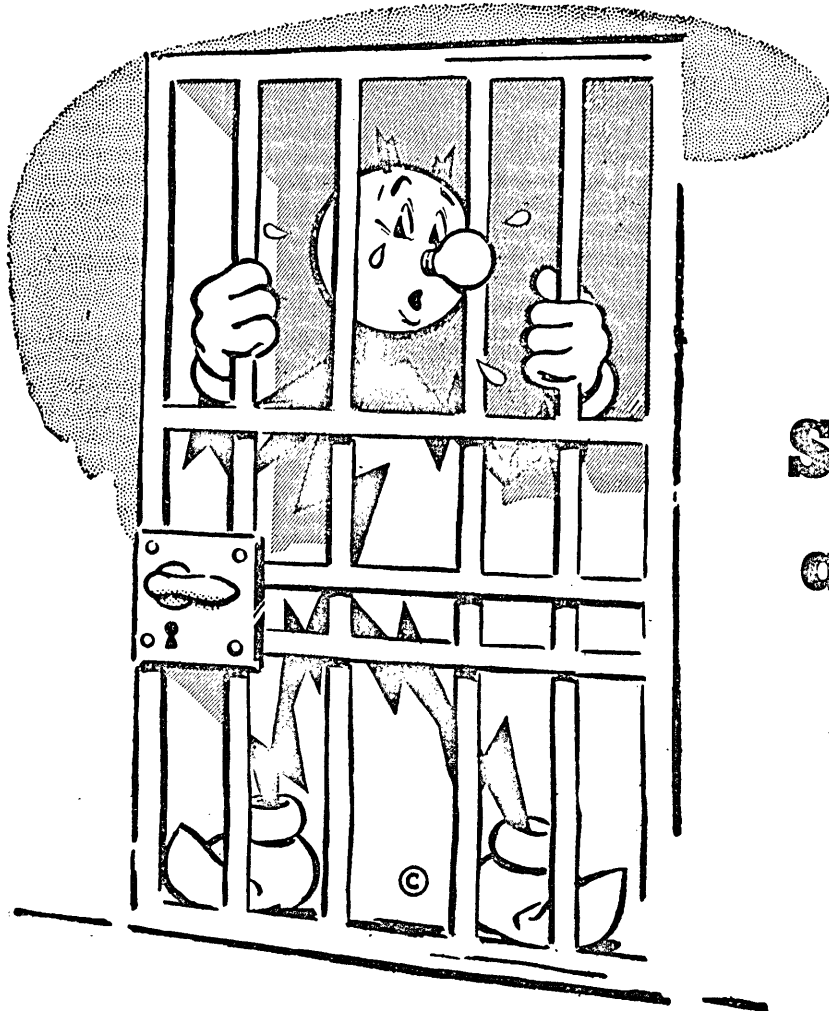
Dr. Sockman says he was told "again and again" that Russian pulpits are free from governmental interference. But the Methodist pastor points out that the statement must be coupled with the Russian sermon "traditionally occupies a concept of preaching in which the minor part in the Orthodox Church, and preachers, both Orthodox and Evangelical, do not deal with political and social questions."

Although statistics regarding religious affiliations are not easy to obtain, Dr. Sockman reports Russian sources estimated that there are 22,000 Orthodox churches, some with 5,000 to 10,000 parishioners. Russian Baptists put their number at 300,000 baptized persons and 1,400,000 adherents.

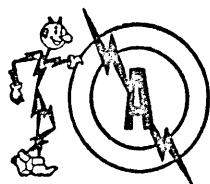
Dr. Sockman states that although the churches he visited were crowded, "I do not feel justified in asserting that Russia is experiencing a religious revival. . . Only a minority of the people attend worship on Sundays."

I used to ask God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His own work through me.—Hudson Taylor.

"I WANT TO GET OUT OF HERE . . .



. . . but
SHORTAGES
are keeping
me in!"



"Being locked in jail doesn't please me a bit . . . and that's just about what has happened—I'm the same as in jail and old man Shortages has the key!"

Reddy Kilowatt's telling the truth, folks—he's ready to jump in our wires and bring you labor-saving, low-cost electric service the minute we can get the lines built—but we can't do a thing as long as we face so many shortages in essential materials!

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The Sunday School Lesson

By DR. O. E. GODDARD



JESUS AND THE LAW OF LOVE

LESSON FOR SEPTEMBER 29, 1946

SCRIPTURE TEXT: Exodus 20:3-17; Psalm 119:33-40; Jeremiah 31:31-34; Matthew 5:38-48; 22:37-39; Mark 12:30-31; Luke 10:25-37; Romans 8:2-4; Galatians 5:13-24.

GOLDEN TEXT: Love worketh no ill to his neighbor; love therefore is the fulfillment of the law. Romans 13:10.

In our lesson today Jesus teaches that love is the fulfillment of all Jewish law. "Love worketh no ill to his neighbor; love therefore is the fulfillment of the law." Love is the magic that transmutes cold legalism into vicarious sacrifices. If we could get all people to practice the law of love, precepts and prohibitions would be unnecessary.

The 119th Psalm

This Psalm is a masterpiece of art. It is the longest of the Psalter. It is divided into twenty-two sections. At the head of each division is a letter of the Hebrew alphabet. Each line in the eight verses of each division, as written in the Hebrew, begins with that Hebrew letter. At the head of the division in our lesson today is the letter "He." Everyone of the eight verses in this division begins with the fifth letter in the Hebrew Alphabet, "He." Thus it is in the twenty-two divisions of this Psalm. Another interesting peculiarity is that in one hundred seventy-five of the one hundred seventy-six verses in this Psalm some word meaning the commandment of God occurs. It may be law, testimony, statute, or some other synonym. This division for today is a prayer. The word "he" means a window. The suppliant is at a window praying for light. Martin Luther once said, "I have more especially attached myself to this Psalm, and have in truth a sort of right to call it my own. It has deserved well of me: it has saved me from many a difficulty whence neither the Emperor nor King nor wise men nor saints could have extracted me. It is my friends, dearer to me than all the honors, all the power of the earth."

Jeremiah Prophecies About A New Covenant

Jeremiah saw in his day that the old covenant would give way to a better covenant. The old covenant was full of laws and ceremonies. Jeremiah saw a covenant that would give man such direct contact with God that laws and ceremonies would take a secondary place. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, with the house of Judah; Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, said the Lord; But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them,

saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:31-34. Perhaps the most advanced Christians of today have not yet comprehended what Jeremiah saw in the new covenant. What did Jeremiah mean when he said, "I will put my law in their inward parts, and write it in their hearts." To have this most intimate and sacred personal touch with God without the intervention of priests, sacraments, ceremonies, or Book, is a conception not yet realized in the Christian Church. We have come too near to making a fetish of our sacraments, rituals, and ceremonies—even of the Bible. The most glorious privilege of the redeemed soul, is to have fellowship with God, to walk and talk with him affectionately. I think this is what Jeremiah saw in the new covenant.

Jesus Enlarged, Enriched, Spiritualized The Commandments

The Hebrews had good ethical requirements of Jews to Jews, and to strangers and foreigners. But they never knew that "neighbor" included their enemies. "Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy." The Bible never taught that. That was an interpolation written in by the Rabbis. It was a wholly unauthorized addition to the sacred Book. There is in Holy Writ no place for personal hatred. We can hate sin, hate the saloon business, but we must not hate the soloonist. We must maintain a Christian attitude toward the sinner, however much we hate the sins he commits.

Love Your Enemies, Pray for Your Persecutors

If you can love your enemies and pray for your persecutors, you are a genuine Christian. No other religion, no other philosophy, no other ethical system ever made such demands upon human beings. No hypocrite can do this. He may imitate Christianity in some ways but not in loving his enemies and praying for his persecutors. God the Father loves his enemies. Jesus the Son prayed for his executioners. Stephen, the first Christian martyr, prayed for those who were stoning him to death. Thousands of saints have maintained a forgiving spirit toward their enemies. Can you?

Like Father, Like Son

"That ye may be sons of your Father who is in heaven." Christians are to live by standards far above those of the Gentiles and publicans. By this, man may know that you are sons and daughters of the living God. This, I should say, is an infallible test. The loving of his enemies has such obvious marks of the divine that all who have to do with him know he is God's child. Would that we had millions of such

WATCH THE LITTLE FOXES

A holy life is made up of a number of small things: little words, no eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, indiscretions, and imprudences, little foibles, little indulgences of the flesh; the avoidance of such little things as these go far to make up, at least, the negative beauty of a holy life.—Bonar, Herald of His Coming.

MY RULE FOR CHRISTIAN LIVING

Dr. J. Wilbur Chapman had this which he called "My rule for Christian living"; "The rule that governs my life is this: Anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it." This simple rule may help you find a safe road for your feet along life's road.—The Watchman-Examiner.

RADIO STATIONS IN CHINA

A group of Chinese Christian laymen in Shanghai and another such group in Nanchang (Kiangsi) have established broadcasting stations in those cities for the dissemination of Christian information and gospel messages to people within their respective provinces. Now a group of Chinese Christians have organized a national broadcasting association which is petitioning the Ministry of Communications for permission to establish other stations in a large number of cities. They are working with the National Christian Council of China (interdenominational) in planning the day by day programs of the stations.

demonstrations of what God can do for a life wholly surrendered to him. How happy these saints are!

Christian Perfection

"Be ye therefore perfect even as your father who is in heaven is perfect." The "therefore" means in view of all these things I have said, "Be perfect." It cannot mean we are to be Gods. God is all wise, all powerful, omnipresent, infinite, in all his attributes. But these attributes are super-human. Evidently our Christ means, "be ye as perfect as a man, as God is perfect as a God. Be ye as perfect in your sphere as God is perfect in his sphere." As a creature, man is perfect when he as a creature meets the design of the Creator. A mill is perfect when it grinds as the designer planned for it to grind. So man is placed here by God who designed him to do a specific work. He is not here by chance. He ought to have a sense of his divine mission. What a glorious experience to know that you are here on a divine mission. If you meet the design of the designer you are a perfect man. The Master will say in the end, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

PASTORS' INSTITUTE IN BUENOS AIRES

More than 100 pastors were enrolled at the fifteenth annual Pastors' Institute held at the Union Theological Seminary in Buenos Aires in July under interdenominational auspices. A total of 106 were enrolled and 125 attended the various sessions. The study centered about "Religious Liberty," by Searle Bates. According to the report, the pastor lectured on "Heirs of Luther" at one evening session. A feature of the program was music of the Reformation period sung by the German A Capella Choir. The school felt that the evening was most successful and was glad to have a part in one of the Institute's evening programs.

THINK IT OVER

God made the sun—it gives;
God made the moon—it gives;
God made the stars—they give;
God made the air—it gives;
God made the clouds—they give;
God made the earth—it gives;
God made the sea—it gives;
God made the trees—they give;
God made the grass—it gives;
God made the flowers—they give;
God made the bees—they give;
God made the fowls—they give;
God made the fish—they give;
God made the beasts—they give;
God made the plan—he gives;
God made man—he . . . ? —Selected

DEAL FRANKLY WITH SELF

Be always ready to own any fault you have been in. If you have at any time thought, spoken or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be, therefore, open and frank when you are taxed with anything; do not seek either to evade or disguise it, but let it appear just as it is, and you will not hinder but adorn the gospel.—John Wesley.

THE GREATER TOUCH

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

Rockefeller can sign his name to a piece of paper and make it worth millions—that is capital.

Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20—that is money.

A mechanic can take material worth \$5 and make make an article worth \$50—that is skill.

An artist can take a 50-cent piece of canvas, paint a picture on it and make it worth \$1,000,000—that is art.

God can take a worthless, sinful life, wash it in the blood of Christ, put his Spirit in it, and make it a blessing to humanity—that is salvation.—Selected.

INSTRUCTIONS REGARDING OVERSEAS RELIEF

(Continued from Page 11)

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* These are regulations as I've been able to get them. However, before packing, women should check with their local postal authorities for regulations change. Write on packages, RELIEF SUPPLIES.—Mrs. S. E. McCreless.