

# 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

VOL. LXV

LITTLE ROCK

ARKANSAS, NOVEMBER 28, 1946

NO. 47

## "Left To Be Supplied"

OUR leaders have increasingly urged that we should give more attention to the rural sections of our church. They have wisely pointed out that rural churches furnish a large proportion of the membership of many town and city churches. However, our leaders are not concerned alone for urban Methodism. There are countless numbers in our rural areas that need the influence and ministry of a Methodist church. Also, it has been reported by those who have studied the situation that the majority of our ministers come from the rural church. To neglect the rural areas, then, would seriously discourage many of our fine rural youth who might otherwise respond to the call for full time service.

In making the appointments of the North Arkansas and Little Rock Conferences this year there were some twenty-seven pastoral charges "left to be supplied" in our state. Preachers for some of these appointments have been found since the conferences adjourned, and arrangements for supplying some of the remaining appointments have recently been made. However, the whole situation is a commentary on the present ministerial supply. Our leadership suggests that Methodism should develop a "rural consciousness" but we apparently do not have the ministerial leadership in some rural areas through whom town and city churches may work.

It is our opinion that despite this apparent shortage of preachers for our smaller country appointments—and even because of it—our town and city churches in Arkansas have an unprecedented opportunity to "do something for" the small pastorless churches. The obstacle itself prescribes the solution—the group ministry plan and the use of lay preaching.

Fortunately, we have examples of this program in Arkansas, and wherever it has been used there has been the same testimony. Not only have the rural areas concerned been strengthened and revitalized, but the church around which the program centers prospers spiritually. Lay preaching is not new to Methodists. On the contrary it is as old as Methodism. If the group ministry plan and lay preaching were widely used throughout our state in rural sections, at least two beneficial results would follow: our people would definitely become more "rural conscious", and the charges "left to be supplied" would be supplied.

## Three Sides To All Questions

AT the meeting in Grand Rapids, promoted by the Executive Committee of the Crusade for Christ, the editor heard a colored minister address the meeting. He told of some sound, helpful council he had in his early ministry when a difficult situation developed in his pastoral charge.

He was visiting in the home of an old colored mother who had formerly been a slave. In discussing his difficulties she said, "Remember, there are always three sides to every question; your side, their side and the right side." Moving on that theory he found the "right side" by looking beyond "his side and their side."

It is quite possible that many of the problems that plague our national life today could be solved if the parties in controversy would realize that there are "three sides" to all questions, one of which is the "right side."

## Buy Christmas Seals And Fight Tuberculosis

CHRISTMAS time is the happiest most joyful time of the year. It is quite proper that, in the midst of such a season, we should give thought to the less fortunate of earth.

It was in keeping with that feeling that the fortieth annual Christmas Seal Sale began on Monday of this week, November 25th, and will continue through December 25th. This sale of Christmas Seals is a nation-wide movement and is sponsored by The National Tuberculosis Association with headquarters in New York. There are twenty-nine hundred local associations throughout the nation that are affiliated with the national organization.

The work of the National and County Tuberculosis Associations is sup-

### Christmas Seals



... Your Protection Against Tuberculosis

ported by the proceeds from the sale of Christmas Seals. Ninety-five per cent of the money raised by the sale of the Christmas Seals is spent in the state in which the money is raised. Five per cent of the proceeds of the sale is sent to the National Tuberculosis Association for use in nation-wide work in the campaign against the ravages of tuberculosis.

According to estimates by those who have made a special study of the question, there are 500,000 Americans who have active tuberculosis. Only about half of that number are known cases. The other estimated quarter of a million tubercular victims endanger their own lives and also endanger the lives of those about them through lack of treatment, through lack of precaution, and often through a lack of knowledge that they have contracted tuberculosis.

By making possible early treatment of the known tubercular patient and by making it possible often to discover the unknown victim of tuberculosis, the National and County Tuberculosis Associations have cut the death-rate of tubercular patients seventy-five per cent since the National Tuberculosis Association was founded in 1904. That means that about four million additional people would have died of tuberculosis in the past forty-four years but for the all-out fight that has been made against it.

Despite all of the progress that has been made, fifty-five thousand people die annually of tuberculosis. The purchase of Christmas Seals will help to continue the fight against this disease. It might even help to save your own life, or the life of a loved one.

## "The Powerhouse Of Arkansas Methodism"

IN the district "set-up" meeting in the Monticello District, Judge Duval Purkins, District Director of the Hendrix Campaign in that district, made a very impressive statement regarding the urgency of the campaign for Hendrix College.

Like a minister announcing his text, Judge Purkins made the statement, "Hendrix College is the Powerhouse of Arkansas Methodism." He then used that remark as a basis for a discussion of the compelling importance of the Hendrix Campaign.

According to recent estimates made from a survey taken by our Commission on Public Information, the Methodist churches of Arkansas will spend over two million dollars within the next five years for church buildings. According to the Annual Conference Journals of the Little Rock and North Arkansas Conferences of 1945, the Methodist Church in Arkansas already owns church and parsonage property in Arkansas to the value of \$9,108,391.00. This takes no account of the additional hundreds of thousands of dollars invested in Methodist institutions of various kinds in the state.

The question Judge Purkins raised was regarding the worth of these millions of dollars already invested and the millions we plan to invest in church property and other physical equipment unless we are to have an adequately trained leadership to direct the affairs of the Methodist Church in Arkansas. When we add to the millions of dollars of property investment, the interests of the almost two hundred thousand members of the Methodist Church in Arkansas, we begin to see just how imperative it is that Arkansas Methodism have a "Power House" somewhere to train a leadership, both lay and ministerial, if Methodism is to be the force for righteousness it should be in the critical years ahead.

Anyone would concede that an organization with almost two hundred thousand members and property valued at more than ten million dollars must have an efficient, trained leadership if it functions properly. Our church in Arkansas is largely dependent on Hendrix College for that leadership. It is "The Power House of Arkansas Methodism." As that "Power House" is strengthened, new power will be felt throughout our church in the state. Weakness there will be reflected in a weakened Methodism in Arkansas. Let us give added value and power to everything Methodism now has in Arkansas by making Hendrix College strong.

## Is America To Be Driven To Dictatorship?

DESPITE our "whistling in the dark" and our well wishing, America seems to be facing one of the greatest crises in its history. In the one hundred seventy-six years since the signing of the Declaration of Independence, we have been able to build here the strongest nation on the face of the earth, regardless of the fact that we are yet young as a world power.

In the past, however, with the exception of the impact of forces which resulted in the Civil War, we have generally been able to solve our problems by negotiation, compromise or resorts to the courts. The writer does not profess to

(Continued on Page 4)

# “Raggedy Man’s Religion”

(This sermon was preached by Dr. Gaston Foote, pastor of Grace Methodist Church, Dayton, Ohio, in his church on September 29.)

Isaiah 44:17, “And the residue thereof he maketh a god. . .”

WHEN I was a boy my mother began quite early to teach me to keep my face and hands clean and my clothes neat. I can well imagine it was a difficult job, particularly in my case, since I remember her having said in desperation, “If you don’t wash your face and hands and put on clean clothing, I’m going to give you to the raggedy man.” All of us knew the raggedy man. He came at rather regular intervals through the neighborhood yelling, “Rags-rags-raggedy - raggedy - raggedy man.” We ransacked the closets for every old rag, old shoe, or ancient piece of clothing and gave them to the raggedy man. He seemed quite pleased, though I could not understand why since we never gave him anything we could possibly use.

I have had the feeling that many of us treat God, though perhaps unconsciously, just as we used to treat the raggedy man. That is to say, we give God only the rags of life, the things that are left over, the things we cannot possibly use for ourselves. Under such circumstances our religion becomes simply a religion of remnants. Of course this is no mere modern sin, something new in the field of transgression. Since the days of Adam man has been either trying to ignore God or else make Him so little and insignificant as to be of no consequence in life. Isaiah refers to a man who cut from the forest a beautiful piece of cedar, used part of it to warm himself, part of it to cook his food and with “the residue thereof he maketh a god. . . he falleth down and worshipeth it and saith, deliver me, for thou art my god.”

How perfectly this illustrates many current, contemporary attitudes toward religion. We take life for granted—a gift from God perhaps, but a gift with no strings attached. We squander time as though we created it. We cash in on our talents as though God had nothing to do with them. We think of our money as being exclusively our own with no thought of God’s part in the production. Just as we loaded the raggedy man down with materials entirely useless to us so we give God, if we give Him anything at all, the spare moments of our time, the ragged edge of our talents, the superfluous of our money.

## I.

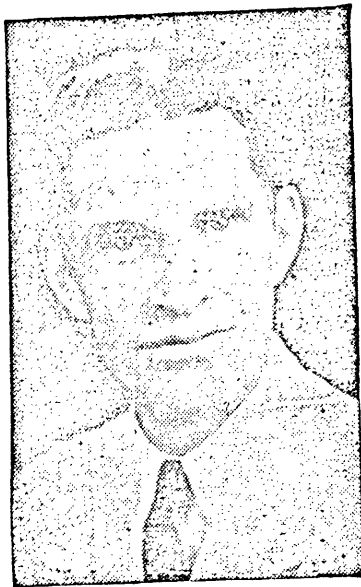
Consider how we give God the remnant of our time. A few days ago I called on a man who had three sons in our Sunday School and sought to interest him in regular church attendance. His excuse was typical of thousands of others and I supposed his brain was not fertile enough to invent a new one. He worked hard to provide a living for himself and his family; he believed in religion, particularly for his wife and children, but Sunday was his only free day and he preferred to use it as he saw fit. Then he added a statement that was calculated to send my blood pressure up fifty points, “Some day when I get a little time I’m going to surprise you by coming to church.” Perhaps he didn’t realize that God had given him all the time that he had, for time comes from God, that God had given him just as many hours in the day and days in the year as had been given to the saints. His distorted sense of values had ruled the stewardship of time out of his thinking and he planned to give God such spare moments as would not interfere with his own private schedule of life.

“No time for God?  
What fools we are  
To clutter up our lives  
With common things, and  
Leave without the Lord of Life,  
And life itself.

No time for God?  
As soon to say no time  
To eat, to sleep, to live, to die.

Take time for God  
Or a poor misshapen thing you’ll be  
To step into eternity  
And say, ‘I had no time for Thee.’”

Consider how we, perhaps unconsciously, give our children a false idea of the stewardship of time. We want them to do well in school and we insist upon their regularity and punctuality in attendance. They must be really ill if we give them permission to remain at home. But when Sunday comes, if the weather is inclement or if they feel physically indisposed, we readily consent to allowing them to remain at home. It is hardly surprising, under these circumstances, to see how young people quickly get the idea that religion and the public worship of God is purely an optional matter, a sort of



DR. GASTON FOOTE

appendix to the book of life. We Protestants would do well to remember that the paramount fundamental of Catholicism is attendance upon the Mass. Suffice it to say, their record of holding their children throughout life is better than our own and for precisely this reason. We must teach our children the absolute necessity of dedicated time to the worship of God. Voltaire said, “If we change the holy day into a holiday the days of religion are numbered.”

Obviously many people give God the remnant of their time from the standpoint of life’s calendar. Entirely too much has been said about fox-hole religion; as though religion were merely an emergency exit from life’s difficulties. He who never calls upon God until the situation is desperate will have a desperately inadequate religious experience. It seems that the only way God could deliver a man from a sinking raft would be for the man to take God with him on the raft. To call upon God only in times of great danger is to miss the whole content of religion. John Wesley said “our men die well.” But the reason they died well was because they had previously lived well. Religion prepares one for life. To take time for God only a few moments before death is not only a cowardly act but a disappointing one. The rich reward of His fellowship throughout our lives has been denied us. The writer of Ecclesiastes was right, “Remember now thy creator in the days of thy youth, while the evil days come not. . .”

The story is told of a young man who went to a Priest and told him of his life’s ambitions. He had planned to go to university and become an architect. “What then?” asked the Priest. He expected to become famous by designing magnificent public buildings. “What then?” asked the Priest. He expected to marry and have a family. “What then?” asked the Priest. He planned to become wealthy and retire. “What then?” asked the Priest. “I see what you mean,” said the young man, “I will then make peace with my God.” “It’s all well,” said the Priest, “but you must reverse the plan. Make peace with God and all these other things shall be added.”

## II.

Consider how we give only the remnants to God from the standpoint of the dedication of our talents. There are two fundamental philosophies of life that can be expressed in one word each. The first is the pagan philosophy which says I own. It is my body and I can do with it as I will. It is my mind, my life and I am responsible to no one but myself. The second is the Christian philosophy which says I owe. I am responsible to God for my body, my health, my mind, my life.

If as Christian people we are keenly sensitive to our stewardship we must recognize the fact that our talents belong to God. If we have ability to make money it is because God gave us minds to think, hands to work and a community in which relatively free enterprise is practiced. If we have strong, virile bodies to perform our daily tasks it is because God sustains within us the perpetual miracle of life. Every heartbeat is but another miracle of God. Every breath we draw is an evidence of God’s goodness to us. And if life is a gift from God our talents are special gifts with which God has entrusted us.

Yet how reluctantly we sometimes give our talents to the building of his Kingdom. We put forth the best of our energy for the building of our own kingdom. Business men will go to their labors on Monday morning and give the best of their minds and bodies to the tasks before them. But in the service of the church they suppose any haphazard contribution of talent will be acceptable. Many expect the best possible religious instruction for their children in the Church School yet never stop to consider their own responsibility in instructing the children of other parents. They are quite sure even God will be pleased if they drag their tired bodies to a cushioned pew a half dozen times a year when the weather is good and there is nothing else to do.

Many excuse themselves from the investment of their talents in the church on the grounds of limited ability. We do well to remember that in the parable of the talents (Mt. 25:14-30) the Lord did not require the same return from the man who had only one talent as for the man who had five talents. He gave the same praise to the man who, with two talents, returned two additional talents as he gave to the man with five talents and who returned five additional talents. In both instances He said, “Well done, good and faithful servant; thou hast been faithful. . .” His anathema fell upon the man who, having had only one talent (limited ability) refused to invest it. I do not think we reflect upon the character of the disciples of Jesus when we say that practically all of them were men with definitely limited abilities. Having only one talent they gave it completely to God.

Some years ago in the city of New Orleans I was impressed by the preaching of a young man who sat in a wheel chair, for he was a hopeless cripple, and preached to the casual passerby on Canal street. His clothes were rather dirty for he was poor. His language was uncouth for he evidently had had no educational advantages. But he was urging men to quit the ways of sin and dedicate their lives to God. If that crippled boy, impoverished in body and mind, could be used of God, how much more could we be of service to Him if we but gave our talents to His work.

We who have responsible positions in the church surely ought to remember that God demands of us our best. No Church School teacher has a right to appear before her class with a poorly prepared lesson. No steward has a right to take a position of responsibility and refuse to give the best of his talent to the task. No minister has the right to do less than his best in his sermon before his people. Surely God cannot be satisfied if we are content to give the ragged edges of our talents, the remnants of our abilities, to the work of the church.

“Happy Jack” was a sort of institution in my home town when I was a twelve-year-old boy. He had a beautiful hamburger wagon with many windows in it and in each window some

(Continued on Page 8)

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## HUMANITY RESPONDS TO A CHALLENGE

Unseen and unknown by you thousands of eyes are watching and thousands of hearts are longing for a convincing demonstration of the power of religion to do the things for you that your church claims it can. Arguments will not do—we must have demonstrations, witness-es, exhibits.

A church full of people who, to some extent at least, practice what they preach, will win members they knew nothing about and get help from sources they never knew existed. A church that plans and puts into operation forward-looking programs never has to depend upon the resources in sight to carry on. From unsuspected sources come help, encouragement, and comradeship in service.

Whenever the church overcomes fear for its own survival and goes out to help humanity at the point of need, it marshals latent religious conviction and humanitarian impulses among thousands. The church exists upon response to unselfish appeals. It dares not be selfish itself or it will dry up the springs that feed its life-stream. It is strange but true that the church can succeed at something big and broad and generous more easily than something small and narrow and selfish. Call upon the heroic in people.—Central Christian Call.

## UNDENIABLE RIGHTS

"Certainly I believe that God gave us life for happiness, not misery," says Helen Keller.

"Humanity, I am sure, will never be made lazy or indifferent by an excess of happiness.

"The order of nature will always necessitate pain, failure, separation, death; and these will probably become more menacing as the complexities and dangerous experiments of a vast world civilization increase. The delicate task of insuring God's gift of joy to His children will remain ours.

"Many persons have a wrong idea of what constitutes true happiness. It is not attained through self-gratification, but through fidelity to a worthy purpose. Happiness should be a means of accomplishment—like health—not an end.

"Every human being has undeniable rights, which, respected, render happiness possible—the right to live his own life as far as he may be, to choose his own creed, to develop his capabilities; but no one has the right to consume happiness without producing it, or to lay his burden upon other shoulders merely to fulfill a personal desire."—War Cry.

## ONE DAY EACH WEEK

When every Christian in our republic devotes one full day each week exclusively to the extension of the Kingdom of Christ on earth, then the zeal of the early church will be recognized in a happier nation.—Protestant Voice.

"Undeserved kindness may meet with unexpected response—why not try it?"

## THE ONE TALENT

*Hide not thy talent in the earth;  
However small it be,  
Its faithful use, its utmost worth,  
God will require of thee.*

*The humblest service rendered here  
He will as truly own  
As Paul's in his exalted sphere,  
Or Gabriel's near the throne.*

*The cup of water kindly given,  
The widow's cheerful mites,  
Are worthier in the eyes of heaven  
Than pride's most costly rite.*

*His own, which he hath lent on trust,  
He asks of thee again;  
Little or much, the claim is just,  
And thine excuses vain.*

*Go, then, and strive to do thy part—  
Though humble it may be;  
The ready hand, the willing heart,  
Are all heaven asks of thee.*

—William Cutler

In "Poems With Power To  
Strengthen the Soul."

## HINDRANCES TO SPIRITUAL PROGRESS The Sin of Indifference

Spiritual progress is the world's greatest need. Advancement along other lines has so greatly outstripped spiritual progress that the peace and safety of the world is becoming endangered. Science, through the world of invention, combination, creation, and discovery, has placed at the hands of the world the implements of self-destruction. Now the scientists themselves are becoming greatly disturbed. They are telling us that unless spiritual progress is made these implements, which might prove a blessing if rightly used, will prove the undoing of the world. In brief the scientists have placed at the disposal of unregenerated people who are filled with greed, hatred, selfishness, and fear, certain powers and implements that they do not have character enough to control. These forces might be used for good, but for lack of Christian character on the part of the vast majority of the people of the world they are likely to be used otherwise. This condition makes spiritual progress a "must" in the future events of the world.

There are certain things that are hindering spiritual progress and for the next few issues of the Methodist editor of the Devotional Page desires that we look into them.

First, let us note the sin of indifference. This term has been defined as "having no preference; showing neither interest nor dislike; neither good nor bad". This definition describes the majority of the church members of our day. Negatively they are good, but positively they are good for nothing. Negatively they are decent, but positively they are not aggressive. They are like salt that has become insipid.

We will do well to remember that this is the one sin above all others that nauseated Christ. It was the church that was neither hot nor

cold that he threatened to spew out of his mouth. Again, he said, "He who is not with me is against me; and he who gathereth not with me scattereth abroad". To be with Christ means to make his motives, purposes, obedience, faith, and love our own. He said that he came to seek and save the lost—that was the chief purpose of his life. Is it ours? We only have the promise of his presence as we go out to reach the lost. "Go", said he, "and lo I am with you alway." He insisted that as the Father had sent him on this great mission, so he in turn was sending his followers. His obedience amounted to a complete surrender to the will of the Father. "Not my will but thine be done". Are we trying to follow Him along that line? His faith never wavered. His love never failed. He believed in the Father in the darkest hour and in people in spite of the fact that they were constantly failing Him. His love was as broad as the human race and as long as eternity itself. Men could torment him, persecute him, disappoint him, and break his heart, but they couldn't make him hate. His dying prayer for his enemies was, "Father, forgive them; for they know not what they do".

The chief end and aim of life is not to "be carried to the skies on flowery beds of ease." In fact the greatest aim of life is not merely going to heaven—as so many seem to think—but becoming Christ-like in character. We overdo the idea that "Jesus paid it all." He did so far as our personal salvation is concerned, but he didn't in the matter of building a better world. He spoke as definitely of the crosses his followers are to bear as he did his own. "If any man would come after me, let him deny himself and take up his cross and follow me." It is a lot easier to go around bragging on Jesus and saying beautiful things about Him than it is to get

## THE ONLY SALVATION

There is a growing evidence that the Allied peoples are being tempted by the very devils against which they fought. The conceded need for justice is in many quarters degenerating into a demand for vengeance on whole peoples, many of whom have risked more than we in standing steadfast for the right. A great military force is being increasingly looked upon as the only assurance of future peace, and a new Holy Alliance is envisaged to dominate the world by its might. Many are so impressed by the potency of the material things we are creating that materialism seems to them the ultimate in value. There can be little doubt that we face a spiritual crisis. At this juncture only the spirit of Christ can save us and hold us to a true sense of values. — John Foster Dulles, In "The Union Signal."

under the load with him. We remember the old saying, "Let George do it", and to lift that up into the realm of religion it becomes, "Let Christ do it." We speak of the fact that there is nothing impossible with God, but we must not forget that God has limited the exercise of his power to make room for the free-moral agency of men. No one doubts that for hundreds of years God has longed for a better world, but he can't have it until people co-operate with him. Some one has truthfully said that "Christ alone can save the world, but he can't save the world alone." That is not a contradiction in terms. He alone has the power to forgive sins, but it is our part to influence people in such a way that they will permit Christ to save them. That is why indifference is the most blighting sin of the world. We speak of the tragedy of permitting our boys to die in vain on the battlefields, but what about permitting Christ to die in vain on the cross? The sin of indifference has its hands stained with the blood of every person who died for a righteous cause from the time of Adam down to this day. Yes, the boys have died in vain if we permit the death of Christ to fall in that same category. But if on the other hand we exercise ourselves in building the kind of world for which he died, then there is infinite value in all sacrifices made toward that end in all ages of the world.

Can we, under present conditions, be satisfied with merely being decent; simply refraining from doing evil? To remain idle under such circumstances is nothing less than criminal. Through our indifference we are likely to have charged against us the righteous blood shed in all ages of the world from the days of Abel right down to our own time. May God help us to fling ourselves into the thick of the fight against all forces of evil. May we faithfully practice every means of grace that will help us build strong, Christian character in ourselves and in others. Thus the sin of indifference will fade-out before the onslaught of God-filled people and spiritual progress will be assured. —H. O. B.



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A WEEKLY  
MESSAGE

By FORNEY HUTCHINSON

## "AN UNTOUCHABLE"

Some fifteen or more years ago, I was invited to be the guest preacher at the meeting of the Northwest Kansas Conference at LaCrosse, Kansas. The Conference met in the midst of a great drouth and LaCrosse was a part of the Dust Bowl. The preachers had evidently had a difficult year. They looked hard-bitten, but heroic and determined. I preached in the auditorium each night and attended the Conference sessions in the mornings at the church.

One day when I was present, a district superintendent by the name of Noah Smith, made his report. It was a good report and he made it in a pleasing and impressive way. I believe it was his last year on the District, and at the close of his report he asked Bishop Lowe, who was presiding, if he might add a personal word. The privilege was readily granted and Brother Smith, with great emotion added this word of testimony:

Said he, "I was born and grew up in the slums of East Side New York City. Poverty everywhere abounded and I was in the midst of it and shared it. About that time, a missionary Sunday School was organized in the neighborhood by some faithful Methodist workers. I attended, became interested, was converted and joined the church. Later I was called to preach and entered the Methodist ministry. To-day I am making my report as a district superintendent in the Methodist Church. That could happen only in America, and in our great church. Can you wonder that I love my church?" With that conclusion, overwhelmed with emotion, he sat down in the midst of a congregation that was likewise deeply moved. Bishop Lowe, himself, wept freely and I, a stranger, could not keep back the tears.

Practically everything else about that Conference I have forgotten, but Brother Smith's testimony is as clear in my memory as the noon-day sun. What the grace of God can do for a sinner is still the world's greatest miracle.

Dr. Smith writes me that he is to retire, after forty-six years of unbroken service, at the session of his Conference which meets this month under the presidency of Bishop W. C. Martin. He goes to his retirement, affirming his undying love for our Methodism. Dr. Smith plans to make his home at Nickerson, Kansas.

Let Christians do business one year on Gospel principles. It would shake the world.—Charles G. Finney.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

WORD comes that Mrs. Wilford, wife of Rev. S. B. Wilford, district superintendent of the Batesville District, submitted to a major operation at the Methodist Hospital in Memphis.

DR. AUBREY G. WALTON, pastor of the First Methodist Church, Little Rock, attended the Christian Education conference at Grand Rapids, Michigan, November 21-26. Dr. Walton is chairman of the Little Rock Conference Board of Education.

THE ministers of Piggott met at the Methodist Church on Thursday, November 14, and organized a Ministerial Alliance. The Alliance sponsored a Thanksgiving service with Rev. George L. McGhehey, pastor of the Methodist Church, as the speaker.

DR. MARION NELSON WALDRIP, of Kansas City, Mo., writes: "Notwithstanding the fact that I was retired as per almanac at the last session of the Southwest Missouri Conference, I was returned to Troost Avenue Methodist Church, Kansas City, Mo., for the seventh year."

REV. J. M. HARRISON, our pastor at Holly Grove, writes that his brother, W. D. Harrison of Birmingham, Alabama, was killed in a car accident in Florida on November 18. Brother Harrison attended the funeral which was held in Birmingham on Friday, November 22.

IN the recent publication of the Condensed Minutes of the Little Rock Conference in the Arkansas Methodist the name of Rev. S. K. Burnett was inadvertently omitted from the list of the retired ministers. We are glad to make this correction. Brother Burnett's present address is 615 Ward Avenue, Hot Springs, Arkansas.

THE annual Thanksgiving service of the Methodist Churches of Little Rock was held at Asbury Church with the sermon by Rev. J. E. Fulkerson, new pastor of Scott Street Methodist Church. The Asbury choir, under the direction of Miss Mary Frances Clifford, furnished the music.

DR. J. R. GRANT, president of Ouachita College, was the speaker at the banquet of the Fred Akin Young Adults' Class of the Fullman Heights Methodist Church, Hot Springs, on Friday evening, November 8. Dr. Grant spoke on "Taking Time to Be Holy." The pastor, Rev. Curtis Williams, gave a brief history of the class which was organized in November, 1945.

DURING the seven years of World War II, the Young Men's Christian Association provided assistance valued at \$15,000,000 to more than six million prisoners of war in thirty-three countries. Most of this was in recreational, educational and reading services. During the same period it spent more than \$33,000,000 through the USO in religious, educational and welfare service for the U. S. A. armed forces.

RECENT appropriations of the Methodist Committee for Overseas Relief, headed by Bishop Herbert Welch of New York, were used to clothe some 700 orphans in the city of Pskov, it is reported by (American) Russian Relief which was the Committee's agency for that purpose. A more recent appropriation is to be used similarly to provide for 500 orphans in Smolensk. Almost all these Russian children were orphaned by the war.

CHURCH leaders will join with medical men and scientists on the program of the national convention of the Anti-Saloon League of America, in Roberts Park Methodist Church, Indianapolis, Ind., November 17 to 19. Among the church leaders listed are Dr. Donald B. Cloward, New York; Dr. Henry Hitt Crane, Detroit; Dr. Bernard C. Clausen, Cleveland; Dr. John M. Phillips, Duluth; Dr. George Mecklenburg, Minneapolis; Dr. Ernest H. Cherrington, Washington; Bishop Ralph S. Cushman, St. Paul.

PLANS are under way for the organization of an international council of religious forces—a council that will be composed of the leaders

of the Roman Catholic Church, the Protestant faith, and the Jewish faith—to act for all branches of Christians and Jews on matters of worldwide human interest. The plans for such a council are being promoted by Dr. Henry Noble MacCracken, president-emeritus of Vassar College, and a committee representing the National (American) Conference of Christians and Jews. It is proposed that the new body be associated with the cultural organization of the United Nations. President Lessing J. Rosenwald, of the American Council of Judaism, has made an initial gift to help establish the international council.

A COMMITTEE of the Foreign Missions Conference of North America, representing most of the major Protestant churches of the United States and Canada, is making plans for the re-establishment and maintenance of English-speaking churches, for Americans and British, in Asia, Africa and South America. Some of the churches were destroyed during the war; others are without congregations. Some of these are quite notable churches: the Lago Community Independent Church of Aruba, Netherlands, West Indies, serves 2400 Americans, British, and Dutch residents; three union churches in Japan, destroyed by war, may soon be rebuilt; the Union Church in Manila was destroyed in the fighting and the pastor killed in internment camp, but services are temporarily held in a mission church; the Peking Union Church, China, carried on under Chinese leadership during the war years; thirteen English-speaking congregations in South America have churches that minister to transients in as many cities.

IS AMERICA TO BE DRIVEN TO  
DICTATORSHIP?

(Continued from Page 1)

know enough about the crisis now confronting us—which reaches much further than the coal strike—to attempt to fix blame. This however, seems to be quite evident; great forces in our national life have reached an impasse for which at the present, there seems to be no ready solution in sight.

When the interests of nation-wide powers clash and these interests are determined, powerful and uncompromising there is always real danger. If their efforts at negotiation and arbitration fail and the powers of government and the courts do not provide a solution of the problem, the future of our "American way of life" seems to be in doubt. When people will not submit to self-rule, there are usually only two courses open—chaos or totalitarianism. In a nation of one hundred forty million people there must be a recognized authority. It would indeed be the irony of fate if, after two wars in the defense of democracy, we ourselves create a situation that will destroy our democracy. Let us hope that our democracy, by orderly processes, will find a way to resolve this crisis as it has successfully done in many crises before.

KAGAWA REPORTED PREACHING  
TO MULTITUDES

One is gratified to read that Kagawa's faith, though severely tried, came through the war undimmed, and that he is again an active leader of the Christian movement in Japan. Says a report from Tokyo in the *Christian Century* of October 30:

"Throughout Japan there are evidences of a growing interest in Christianity. Huge crowds are attending the evangelistic meetings being conducted by Toyohiko Kagawa. At Hokkaido, more than 3,000 conversions were reported; at Skikoku, 1,100; at Kyoto, 400. Dr. Kagawa preaches almost every day and night. It is reported that the greatest problem in connection with his meetings is to find seating space for all who wish to hear him. Attendance at all Protestant churches is on the increase."—Interracial Notes.

## PROTESTANT FESTIVAL OF FAITH HELD IN CLEVELAND

CLEVELAND — The harmony of a single faith united 12,000 persons in Publis Hall at Cleveland's first city-wide Protestant Festival of Faith.

The thousands came from 400 churches. They thronged the hall's main auditorium half an hour before the service began. Music Hall, backing the huge stage on which a large white altar had been erected, had to be thrown open to the crowds streaming into the municipal auditorium.

Joining to pay homage in Reformation Day Services to the founders of Protestantism, the assembly also came to hear Bishop G. Bromley Oxnam of New York, president of the Federal Council of Churches, speak on "The Protestant Contribution to a Christian Peace."

People of the world yearn for peace, Bishop Oxnam said, but world governments drift toward war. Blaming conflicting ideologies for the fear growing along international fronts, he said the massing of force along lines of tension may postpone war but will not create peace.

"Communism can't be conquered by force," the bishop said. "Communism makes no headway where plenty exists although poverty is the open door through which it enters. Communism does not reach the heart of a man who knows he is treated justly whether white, black, red or brown. It has no message to a society that has abolished the exploitation of man by man."

"The massing of atomic bombs, and other weapons, can, if we are successful, defeat the masses who fight for Russia but it cannot eradicate a materialistic philosophy. That can be beaten only by a superior world view, a dynamic faith of Christ."

The Methodist Bishop from New York declared Communism moves forward with power "because its leaders know what they want and believe they know how to get it."

"They have kindled fires of enthusiasm in the hearts of their youth and these young people, united in a common cause, become a conflagration sweeping through the forests of exploitation."

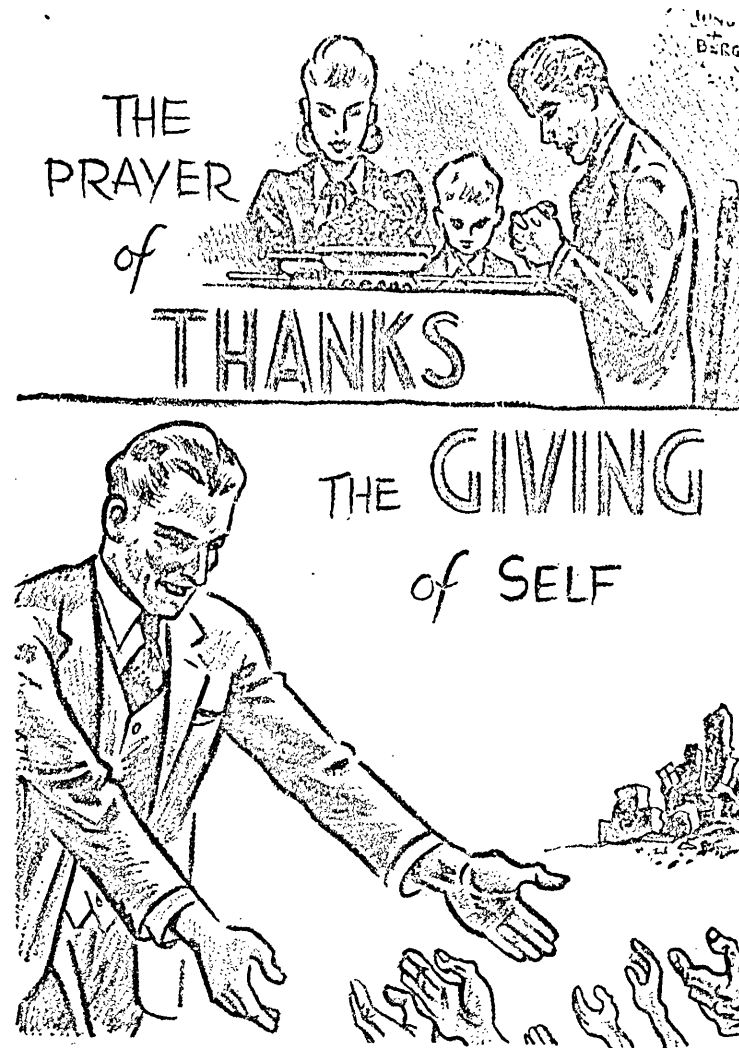
"I am one who rejects Communism, believing its philosophy of materialism, its use of dictatorship, its theory of social development, and its economics will never bring freedom to man nor abolish the exploitation of one man by another. I am convinced that within the freedom of democracy we can build a society at once just and brotherly."

Bishop Oxnam said a church must practice democracy to witness for democracy.

"Protestantism does not seek to be both a church and a state," he said. "American Protestants, often unread in church history and unacquainted with those aspects of Roman Catholicism that are a part of its insistence upon being both a state and a church, discount the danger to freedom that lies therein."

"They are unaware of the fact that the Roman Catholic Church as a state has been involved in unfortunate intrigue that matches the sordid bargains of so-called secular states. Not a few were shocked to learn that canon law forbids the Roman Catholic to bring a bishop, on account of anything connected with the duties of his office, to

## Takes Both To Make Thanksgiving



Can there be sincere thanksgiving without a sense of responsibility for others?

The nation's churches are answering, "No!" Several denominations and interfaith bodies will center on interpreting Christianity in terms of personal stewardship during 1947.

The Methodist Board of Lay Activities, for example, is making stewardship promotion its part in the church's "Crusade for Christ."

trial in a civil court on pain of excommunication.

"Does this canon law mean that if an American Bishop of the Roman Catholic Church were brought to trial and we at the time had a Roman Catholic president that such a president would be automatically excommunicated? Should we by the same token have Methodists courts for Methodist bishops and Episcopal courts for Episcopalians?"

Bishop Oxnam maintained that the Roman Catholic Church is "spiritually stronger where it holds less political power and owns less property."

"A careful study of such questions as religious freedom and civil liberties, public education, public health, or any one of the issues relating to the freedom of the individual in lands predominantly Protestant will indicate contributions to enduring peace of significant nature," he said.

"They will reveal too that the Roman Catholic Church is more spiritual, more truly a church, in those lands where other Christian bodies live side by side in freedom than in lands where she is all powerful. Thus the real contribution of the Roman Catholic Church is greater in the very lands we call Protestant."

Bishop Oxnam asserted that Protestantism has offered constructive recommendations on the issue of Soviet-American relations.

"It would appear that the Roman Catholic Church has declared war on Russia by announcing worldwide war on Communism," he continued. "Protestants are fundamen-

tally opposed to the philosophy of materialism upon which Communism is based and to its methods, particularly as seen in dictatorship and repression, as is the Roman Catholic Church. But we believe there is a way to face and solve this difficult question without recourse to war."

Common Pleas Judge Julius M. Kovachy, president of the Cleveland Church Federation, sponsor of the festival service, hailed the large audience as a "symbol of Protestant unity and cooperation among Protestant churches in the country."

"Our strength in this community is hereby manifest and gives justification to the federation for planning this service which is a demonstration of the ecumenical movement in practice," he said.

### METHODIST GIVING

CHICAGO, Ill., Nov. 12— Methodist giving to the denomination's missionary and educational work totaled \$806,449 during October. This is an increase of \$27,968 over October of last year, the Rev. Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, has announced.

World Service receipts for the first five months of the fiscal year, beginning June 1, amounted to \$1,780,058, which is an increase of \$14,657, or 0.83 per cent, over the same period of 1945.

Dr. Lugg calls the almost 28 thousand dollar increase for October encouraging, but adds that the .83 per cent increase for the five-month period definitely points

## HUNDRED MILLION FOR CHURCH CONSTRUCTION

One hundred million dollars will be expended within the next four or five years by Methodist churches for new sanctuaries, new parsonages and property renovation. This is the estimate made by the secretaries of the Church Extension Sections of the Board of Home Missions based upon replies to a questionnaire circulated by Methodist Information among the nation's 559 district superintendents.

From the information received it would appear that about 1,800 new sanctuaries will be erected and approximately 1,200 new parsonages. More than 5,000 churches are planning substantial enlargement, remodeling and renovation.

From figures in his possession Dr. William Vernon Middleton, executive secretary of the Division of Home Missions and Church Extension in Philadelphia, believes that the churches will be able to raise approximately 70 per cent of the \$100,000,000 to be expended, but it will be necessary for them to finance the remaining 30 per cent. "In the light of these facts," he said, "the Sections of Church Extension will need every available dollar for both donation and loan purposes."

Dr. V. W. Cropper, secretary of the Louisville, Ky., Section is recommending that congregations raise the maximum portion of the cost of building before and during construction, borrowing the smallest amount possible. "Church loans" he cautioned, "ought not to exceed one quarter the total cost of the building and should be repaid at least within 8 or 10 years. The repayment of the loan, as to principal and interest, should not consume more than 10 to 15 per cent of total annual budget of the church."

In the light of present conditions, it is Dr. Cropper's counsel, that to avoid expenditures in excess of those originally planned, congregations which must build now should secure in advance a contract from a reliable contractor. He suggests if it is possible, congregations would be wise to defer building programs until more seasoned materials and reasonable cost are assured.

Congregations which find it necessary to build are warned by Dr. Cropper that every effort should be made to secure all necessary materials before launching their projects, since much disappointment, loss and damage to materials can result when construction has to be held up. There is much to be gained, Dr. Cropper believes, by using the services of competent church architects and submitting to the Church Extension offices the preliminary plans for constructive criticism before proceeding with the final drawings.

toward leveling off in the steady growth of World Service giving during the past six years.

The Treasurer feels convinced that if Methodism's 8,000,000 members are told of the vital need for greater giving to the Church's World Service program there "will be a significant increase in the amounts now being given."

The Crusade for Christ Relief and Reconstruction fund totaled \$26,791, 635 through October 31. Gifts to the Fellowship and Suffering Service fund amounted to \$157,232 during the five month period.



# THE CHILDREN'S PAGE

ANNIE WINBURNE EDITOR



## IN STORYLAND

### HOW JOHN AND JULIA HELPED

John and Julia were hurrying along under the old umbrella to get to Sunday School, but they were not a happy as usual. They loved the school and dear Miss Eleanor, their nice teacher, but today was to be gift day for the school, and they had nothing to give. Other children had been talking about money and outgrown clothes, and toys and books for the family that needed help so much since their house had burned down, but at home John and Julia could find nothing to take, because their mother had to work very hard to take care of her little ones.

"Let's sit back in a corner so nobody will know that we didn't have anything to give," said Julia.

"Let's," said John. "Maybe nobody will know we are there."

"Mother cried because she had nothing to give us, but she said maybe we could help by going," said Julia.

John was having a struggle with the old umbrella, and could not answer until the gust of wind had gone sweeping up the street. "I don't see how it would help by just being there," he panted. "That won't get the needy family anything to eat or to wear."

"I don't either, but mother knows lots of things we don't. Let's hurry or we'll be late."

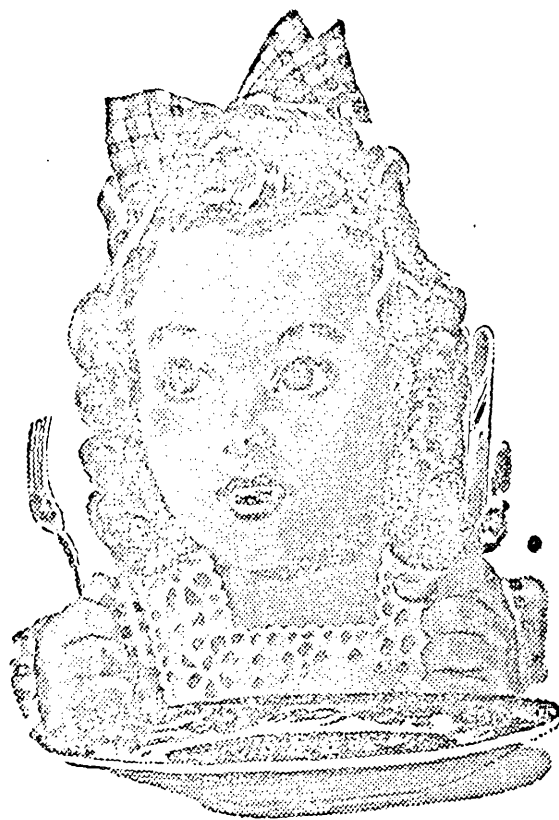
And what do you think happened? Mr. Brown who seldom came to Sunday School, saw the children going past in the rain, and he said to Mrs. Brown that if two children could go through a windstorm he could too, so he put on his big rain coat and started out on his. When he got to Sunday School and heard about the needy family he took a new ten dollar bill from his pocket book and put it with the other gifts.

"This is really not a gift," he said, as he put it on the plate. "I knew nothing about the family and their need, as I have been out of town for several weeks. I had not intended to come to church this morning, but when I saw John and Julia Moore going bravely through the storm I got ready at once. A good example like that counts, and this is really their gift."

Everybody looked at John and Julia and the little girl whispered to her brother: "Mother did know! It helped to come even if we had nothing to bring." — Sunshine for Little People.

## SHARE YOUR GOOD THINGS

Happiness is a cloak that is always big enough to stretch and cover two. Be sure you find some one to "go halves with," no matter what the nice thing is that happens to you. A little boy came into the house one day with a very sober face. He wanted a playmate. "All the nice games are made for two—or a lot," he said. "Even candy doesn't taste good without some one to divide it with and to help you eat it!" —Ex.



## BETTY'S THANKSGIVING

I'm thankful for a lot of things:

I'm thankful I'm alive;

I'm thankful that I'm six years old,

Instead of only five.

I'm thankful for the dolls and toys

And for my Kitty Gray;

I'm thankful for the big outdoors,

When I can run and play.

I'm thankful for the things that grow,

The apples—aren't they good?

The corn, where we play hide-and-seek,

As in a little wood.

I'm thankful for the pumpkins round,

Just like the golden ball,

And Jack-o'-lanterns, big and queer,

They don't scare me at all.

I'm thankful for Thanksgiving Day,

For pies all in a row;

I'm thankful grandma made them sweet,

She knows I like them so.

I'm thankful for the turkey, too,

How brown it is and nice!

And I'd be very thankful, please,

For only one more slice.—Jewels.

## A TRUE THANKSGIVING

For teachers kind and playmates dear,

For health and peace throughout the year,

For all the joys of free, fair living,

We offer to the Lord thanksgiving.

For home and friends and parents good,

For shelter safe and daily food,

For hope of everlasting living,

We offer to the Lord thanksgiving.

—Anon.

"If you want to set the world right, start with yourself."

## JUST FOR FUN

Little Emily, age five, kept watching very intently a man eating corn on the cob at the next table in the restaurant. Finally she looked up with wondering eyes. "Mama," she asked, "why is it that no music comes out?"

\* \* \*

Browne: "Did my wife speak at the meeting yesterday?"

Smith: "I don't know your wife, but there was a tall, thin woman who rose and said she could not find words to express her feelings."

Browne: "That wasn't my wife."

## IN THE WORLD OF BOYS AND GIRLS

### SHARING

Emma Florence Bush

"I can't eat it all, Muvver," Robert, laying a piece of cake on his plate.

"Too big a piece of cake for a little boy," laughed mother. "on your hat and coat, and we will if we can find something with which to share it."

Soon Robert had on his new coat, his new fur cap, and warm mittens and leggins. Mother gave him the cake in a pie paper, and taking his hand walked along the garden path.

By and by they came to a spruce tree, and it was full of birds, twittering and chirping. They flew in and out among the branches.

"They would like the cake," mother softly, and showed him how to crumble it up and throw it on the snow.

The little birdies ate every crumb and flew back to the spruce chirping happily.

"That is their way of saying 'Thank you,'" said mother. "will come every day, and you will save all the crumbs for them."

When Daddy heard about it took an old barrel cover and cut it to a long stick, which he stuck in the ground. This made a fine house for the birdies, and the crumbs would not fall in the deep snow.

Every day mother and father visited the spruce tree and the bread and cake crumbs were fully on the barrel head, and the birds with the birds, who chirped happily and sang many little songs during the cold winter days. The warm spring sunshine melted the snow and they could fly again. — Pittsburgh Christian Advocate.

Teaching an intensified course in instruction realized his pupils beginning to show strain, sought to ease the situation by a rather pointless question:

"If a chair has four legs, how many legs will it have if I am sitting on it?"

The surprised students said "four." Then the most brilliant boy supplied the answer:

It was the instructor's turn to be amazed.

"That's right," he said. "You did that know?"

"My brother is 22," answered a supposedly dull student, "and I am only half crazy."

\* \* \*

"Mother, that horrid John called me a tomboy," cried a year-old Penny with a pouting mouth.

"And what did you do?"

Noting her torn dress and streaked face, and remembering that John was twice her size, she said:

"I made him take it back. I kicked him in the back and tripped him and sawed his chest and pounded his head with dirt until he yelled, 'You're a fiddle lady.'"



# The Place Of The Church-Related College In The State Educational System

(An address delivered by Ralph B. Jones, State Commissioner of Education, at the Annual Hendrix Alumni dinner held during the recent meeting of the Arkansas Education Association.)

As a background for considering the place of the church related college in the educational scheme of today, we need to consider briefly some of the fundamental commitments of our particular brand of democracy as it has developed in this country in the form of our accepted social institutions.

The first of these great commitments is to the Hebraic-Christian ethic George S. Counts, in his recently published Kappa Delta Pi Lectures entitled "Education and the Promise of America," points out that —

"The Hebraic-Christian ethic lays the moral foundations of democracy. It proclaims, without qualification, the supreme worth and dignity of the individual human being. Every man is precious simply because he is a man. Every man is precious also because he is unique, because he is himself and no other. Here then is the source of all values. The development of the individual to his full stature is the purpose and the gauge of human society and relationships. As the founder of Christianity once observed, even the Sabbath was made for man, and not man for the Sabbath. So all institutions and social arrangements—industry, state, and church, social, economic, and political systems, religious and moral codes—are to be appraised, accepted or rejected, preserved or modified, as they affect the lives of individual human beings."\*

The second great commitment of American reference to this commitment Dr. Count says:

"The humanistic spirit vigorously affirms the principle that man has the power of choice, of building, of making history. It therefore rejects all doctrines of fatalism and mechanical determinism. It sees man as the great creator, as the architect of his own destiny, as the responsible agent of both his fortunes and misfortunes. It therefore rejects also all forms of authoritarianism, every species of tyranny over the mind of man, every social system, every class relationship, every ecclesiastical order that cramps or degrades the human spirit. It is the ancient, eternal and uncompromising enemy of totalitarianism. Its vigorous rebirth is urgently needed in the present age."\*

The third great commitment is to the method of science which Dr. Count briefly summarizes in these words:

The method of science is not difficult to understand. It begins with an idea or hypothesis which grows out of a previous experience, knowledge, and thought. This idea or hypothesis is tested by a process of accurate and adequate observation, without prejudice, of relevant phenomena. In this process of observation the most precise instruments available are employed. Where possible the method of controlled experiment is used. Eventually the data are assembled and the idea or hypothesis, regardless of the authority of great names of the power of vested interests, stands or falls on the basis of observed and measured fact. The successful use of the method of science requires a rigorous discipline. It requires a mind marked by precision, experimental temper, and unqualified integrity. Such a mind obviously is badly needed in every sphere of life and endeavor. Indeed the scientific method, if generously conceived, is mind functioning at its most efficient level."\*

We may state the two great purposes of higher education as 1) the development of personalized competence and 2) the development of humanitarian vision. While no one questions the importance of great emphasis on the need of personalized competence, it is possible that this purpose has been emphasized in the recent

past by our larger institutions of higher education to the extent that insufficient emphasis has been given to the importance of humanitarian vision.

The small church related college, with its great possibilities for personal contacts and intimate friendships between great teachers and their students, makes it peculiarly adaptable to the removal of this deficiency in our total program of higher education.

The goodness of human life is the most powerful and enduring guide to the learning process growth of the whole person into a well-rounded and balanced individual and worthy citizen. Indeed the light of the church itself burns bright or grows dim in direct proportion



RALPH B. JONES

to her effective program of teaching or her neglect to feed this divine instinct.

During the dark ages the Christian's hunger for truth and divine guidance kept oil in the lamp of learning and preserved the ancient culture for priming the revival of learning in Western Europe. A few hundred years later, our forefathers with this restless search for freedom of human spirit came to these shores and established free schools and the church related liberal arts colleges, pioneers of many of our largest and most cherished higher institutions of today.

Tremendous increase in number and strength of public and private colleges and universities has tended to overshadow these small church related liberal arts colleges. With the rapid development and expansion of modern technological enterprises and the corresponding increase in technical and scientific schools and universities we have overlooked, if not actually neglected, these small liberal arts schools.

With the all-time record of war production of men and goods, we have rediscovered the age old truth that high quality human beings are our most secure resource. Our atomic age of juvenile delinquency is a cry in the dark for an enriched school experience from primary grades through the general college.

In the August Readers Digest, Dr. C. C. Morrison writing under the title "Our Crop of Religious Illiterates" shows how the home and public schools tend to neglect religious training. One of America's largest social institutions is the church. Almost as many millions go to our churches as go to our schools.

"By 'teaching religion' I do not mean indoctrination and the inculcation of religious devotion. That is constitutionally impossible, and I am glad that it is. I do not advocate worship exercises with devotional Bible reading and prayer in the public school. We have every reason to be apprehensive when the state undertakes to direct the religious

devotion of its youth. That way lies totalitarianism.

"The possession of knowledge about religion will not, of course, guarantee religious faith or devotion. But one thing is sure: religion and morality cannot remain positive forces in America while we continue to allow our children to grow up in religious illiteracy."

The church related liberal arts colleges has a peculiar and basic integrating function in our democratic society. Today scientific exploration and developments are well out ahead of our social enterprises, and might easily become a dangerous Frankenstein. Natural sciences can be and are the means to attain a better life and must not become a specialized end in themselves. The liberal arts college is the balanced diet for all-round human development.

Any unbiased person who is acquainted with the remarkable achievements of Hendrix College can look into the various aspects of social and economic life in this state and see that this college has made an outstanding contribution. This has been made possible through the inspiration and guidance of an extensive church group and the remarkable consecration of outstanding college leaders, both in administration and instruction. With substantial financial support from the General Education Board and other agencies an outstanding program in liberal arts education has been carried forward. In the post-war program with her modified curriculum, with special emphasis on guidance of individual pupils and backed up by her present million dollar campaign, Hendrix should continue her role of leadership among these outstanding small liberal arts colleges.

In thinking of the basic role to be played by such colleges I am reminded of the powerful lines of Harry Kemp dedicated to the plow, because in such cultivation as Hendrix gives to the youth of this state her product in many ways resembles that ascribed by Mr. Kemp in his "Song of the Plow"—

"It was I who built Chaldea and the Cities of the Plain:

I was Greece and Rome and Carthage and the opulence of Spain.

When their courtiers walked in scarlet and their queens wore chains of gold,

And forgot 'twas I that made them, growing godless folk and bold,

I went over them in judgment, and again my cornfields stood

Where empty courts bowed homage in obsequious multitude. . .

For the nation that forgets me, in that hour her doom is sealed

By a judgment as from Heaven that can never be repealed!"

\*These quotations are taken from "Education and the Promise of America" by George S. Counts, published by the Macmillan Company.

## CHRISTMAS WORSHIP IN THE HOME

The General Board of Education, through its Department of Parent Education and Family Religion, is urging every Methodist family to observe Christmas this year as a holy day. In planning the Christmas celebration it is hoped that time will be allowed for family worship either Christmas morning or Christmas eve.

A special service of worship, which makes use of favorite carols and the Christmas story from the Gospels, has been prepared for this occasion. It has been printed in four colors, with a beautiful picture of the Manger Scene by Stecher on the cover. Pastors and Church School superintendents can order copies of this CHRISTMAS WORSHIP SERVICE FOR THE HOME from the Service Department, Board of Education, 810 Broadway, Nashville 2, Tennessee, Price \$1.00 per hundred. Cash must accompany orders.

# South India Union Plan Progresses

(By Religious News Service)

**TAMBARAM, India (By Air Mail)**—Organic union with the South India province of the Methodist Church and dioceses of the Church of India, Burma and Ceylon was approved recently by the South India United Church at its 20th general assembly here.

Marking a significant step toward creation of a unified church in South India, the United Church's approval was expressed in three resolutions adopted by overwhelming vote of the 120 delegates who attended the assembly.

Text of the resolution follows:

"1. The South India United Church agrees to enter into organic union with the South India Province of the Methodist Church and the Dioceses of Madras, Dornakal, Tinnevelley and Travancore and Cochlin of the Church of India, Burma, and Ceylon on the basis of the proposed scheme of Church Union contained in the latest edition of the scheme (1942), including the Pledge as accepted by the Joint Committee as part of the Basis of Union and including the Joint Committee's 1934-35 interpretations thereof.

"2. The Assembly authorizes the Joint Committee, as soon as the 1934-35 interpretation of the Pledge is accepted by the Church of India, Burma and Ceylon, to take all necessary steps to inaugurate the Union at as early a date as possible.

"3. The Assembly authorizes its Executive Committee, after consulting the Church Coun-

cils, to submit to the Central Body a list of names of persons proposed to be bishops, in accordance with A (b) in Appendix A to the minutes of the Joint Committee of November, 1944. Church Councils are asked to submit their views to the Executive Committee within four months, special meetings of the Church Councils being called for this purpose if necessary."

Consummation of the proposed merger will mean that Christians will be united in one group rather than belonging to separate British, Australian, American, and German communions established. These comprise English Congregationalists, Reformed Church of America, Scotch Presbyterians, Australian Presbyterians, American Congregationalists, Basel Mission of Germany, Methodists (British Wesleyans), and the Church of England.

Following the action of the United Church assembly, the South India Bishops of the Anglican Church in India issued a statement on the proposed union which dealt principally with the question of the ministry of the United Church. The bishops said their statement was not an official pronouncement, but represented their considered opinion. The statement said:

"With regard to the ministry of the United Church we, now Bishops of the Church of India, Burma and Ceylon, who hope with our dioceses soon to enter into Union with the South India Provincial Synod of The Methodist Church, desire to make clear what we understand to be

the principles upon which we shall act as Bishops in the Church of South India.

"We agree that all who have the status of presbyters in the United Church are capable of performing all the functions assigned to presbyters in the United States in every congregation of the United Church.

"We agree that no presbyter of the United Church will exercise his ministry in a congregation where members conscientiously object to his ministrations.

"In cases where no such conscientious objection arises within the congregation concerned, we shall act in accordance with the resolution of the continuation committee (1945), viz., 'It is understood that during the period of unification congregations will ordinarily continue to be served by the ministries to which they are accustomed, except where pastoral needs obviously demand other arrangements.' The duly constituted authority within the United Church shall be sole judge of the urgency of such pastoral needs.

"No member of the United Church can 'conscientiously object' (in the same sense in which these words are used in the Constitution of the United Church) to the ministrations of any presbyter ordained within the United Church. The suitability of a presbyter for a particular congregation is another question, and will have to be considered in all cases by the appointing authority."

## "RAGGEDY MAN'S RELIGION"

(Continued from Page 2)

tempting morsel for a hungry boy. Not only did Happy Jack know all the boys by name but he entered into all their joys and sorrows. Naturally the boys all loved him and I was not the only boy in town who wanted to be a hamburger salesman when he grew up. Happy Jack had a peculiar love for great literature. In the slack hours of the morning he studied Shakespeare. He could quote long passages verbatim for he had a remarkable memory. One day it was reported that Happy Jack stole a melon from a wagon while the owner was not looking. Of course this was not the right thing to do for theft by any name is despicable. But I have an idea that when Happy Jack stands before the judgment bar of God his greatest sin will not be that of petty theft but the fact that he had such a remarkable mind and failed to use it for the glory of God.

### III.

Consider, finally, how we give God the remnants, the left-overs, the superfluous of our material possessions. The Hebrews were taught to set aside the first tenth of the yield of the harvest for the Lord; the "first fruit of the vineyard" and "the lamb without blemish." We moderns have reversed the process and our gifts to God's work come after we have paid the butcher, the baker and candlestick maker. God gets part of that which is left over if there is anything left over. That the tithe is God's plan of financing His Kingdom there can be no doubt. The Old Testament is filled with admonitions to dedicate a tenth of one's income to the Lord's work. "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." (Deut. 14:22) "All the tithe of the land whether of the seed of the land or the fruit of the tree is the Lord's." (Lev. 27:30.) "Bring ye all the tithes into the storehouse. . . and prove me. . . if I will not pour out a blessing that there shall not be room enough to receive it." (Mal. 3:10). And Jesus confirmed it in the New Testament. "Ye pay tithes. . . and . . . these things ought ye to have done. . ." (Mt. 23:23)

Dedication of the first fruits of our income rather than such money as we might have left over, is good evidence that we are seeking to put God first, not only in our giving but in our living. Putting God first was the fundamental thesis of the teaching of Jesus when he said,

"Seek ye first the Kingdom of God and these other things shall be added." Yet when we in America spend less than one billion dollars a year for the support of all churches and spend two billion a year for candy and cosmetics, three billion a year for movies, four billion a year for tobacco and seven billion a year for liquor, it is poor evidence of our desire to take the words of Jesus seriously.

It is surprising to note the per cent of the people in the church who have taken the vow of church membership agreeing to "support the church" yet who refuse to make a definite financial pledge. Not infrequently the excuse is that they are afraid of financial obligations wherein there might be difficulty in payment. Of course they pledge to pay the house rent, the utility bills, the grocery and drug bills, the notes on the new automobile. But they are peculiarly suspicious of pledges to the church, yet I have never known of a church that forced payment. Obviously the real reason is because contributions to the Kingdom are considered optional and payments for material values in life are considered necessary. Old "Mose" was asked by his preacher for a contribution to the church, but Mose insisted that he owed a great deal to his grocery man and must pay him first. The preacher said, "But you have an obligation to God just as you have an obligation to the grocery man." "Ah knows dat, parsum," said Mose. "but God ain't pressin' me like de grocery man is."

Jesus knew the strong temptation men would have to put material possessions before the Kingdom of God. He repeatedly warned the well-to-do against this sin. He taught that property is of secondary consideration and not a worthy primary object of desire. "Lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt. . ." The rich young ruler was ordered to give up his wealth, not because it was evil, but because it was preventing his full service to the Kingdom. The rich man who filled his barns that he might "take life easy" was called a fool. Because Dives put wealth before his social duty to Lazarus who begged at the gate he was sent to hell. Jesus criticized the rich, not because they were rich, but because they were misusing their riches. They were putting money before God. The almighty dollar became their almighty god. From your observation, was not Jesus wise in warning us against this danger?

How much should a man give to the Kingdom? If the Jews gave the tithe in the first century surely God can expect us to give no

less. But the basis of our gifts should be according to the measure of our love. Jesus denounced the Pharisees who gave that men might admire them but he praised the widow who gave half a cent—because her heart was in her gift. He praised the woman who broke an alabaster box of ointment on His head because the gift represented love. If we love God and His Kingdom surely in this day of desperate human need throughout the world, we will give all we can. Never again should we treat God as a ragged man, giving Him the superfluous, the remnants of our material resources, but we should give generously and joyfully out of the first fruits of our labors.

After serving five years as a missionary in Korea, a young lady joined her well-to-do American family at the Christmas dinner table. While her younger brother and sister were presenting their expensive gifts to the father and mother this missionary girl was moved to tears. She said, "I have insisted on living on my meager income and have no money to buy expensive gifts for my parents. But I do have a gift for you." And with those words she brought from under the table a little flat package in which was a red flannel heart and tied with a yellow ribbon. Attached to the ribbon was a cord which read, "To mother and dad—I give all I have—my heart." The measure of our stewardship is determined by our willingness to say, "To my heavenly Father—I give all I have—my heart!"

## FREEDOM OF EDUCATION STRESSED BY FRENCH BISHOP

**PARIS (By Wireless)—RNS**—The right of parents to decide the type of school their children should attend was stressed by Msgr. Jean Delay, Roman Catholic Bishop of Marseilles, in a pastoral letter to be read on Sunday, September 29, in all churches of the diocese prior to reopening of Catholic schools for the last term of the year.

"One of the prerogatives of fathers and mothers," Bishop Delay wrote "is that of choosing educators to which they can confide their children. It is well known to what extent the church desires that no one should be prevented by lack of means from following the demands of conscience."

The bishop added that "in spite of the heaviest taxes and demands," all Catholic elementary and secondary schools in the Marseilles dioceses will reopen on the date scheduled.



### IN MEMORY OF MRS. Z. T. BENNETT

Mrs. Z. T. Bennett was called to her great reward June 8, 1946, at her home in San Antonio, Texas, at the age of ninety-three.

She was the widow of Dr. Z. T. Bennett, a member of the North Arkansas Conference, who died eighteen years earlier after a long career as a Methodist minister, seven years of that time serving as editor of The Arkansas Methodist.

She was born in Newnan, Georgia, January 8, 1853, the daughter of John Robert Harlan and Emeline Harlan. In early childhood, her parents moved to Arkansas, and established a plantation home in White County. Soon thereafter her father, an officer in the Confederate Army, was killed in the Battle of Helena. Thus she met hardship and privation as a child after the defeat of the South; and knew life at its sternest as she grew up during the reconstruction period.

When seventeen years of age she married Zachary Taylor Bennett, a school teacher and law student, who four years later, was accepted for the ministry, and she was dismayed to find herself a Methodist preacher's wife, a life of responsibility and obligation to which she felt wholly unequal. But with great devotion and loyalty she resolved to do her best.

In later life she told with a smile of that momentous day when she heard his first sermon, with tears in her eyes, fearing he could not preach, and might make a failure before all those people! She lived to see him a leader in the church and in educational work throughout the state, in all of which he acknowledged her the perfect helpmate. These early years were difficult, indeed, at a time when there was no Red Cross, no Community Chest, no church visitor, but saddened lives and broken homes everywhere, in a land so lately darkened by war. It seemed her appointed work to help people live again, to find happiness despite sorrow and suffering, with gratitude to God for his love and guidance. She brought to this Christian labor a beauty of personality, sweetness, and gentleness with strength that endeared her to everyone who knew her. She believed that religion should be a joyous part of life, should put a song in the heart, a smile on the face; that it is our highest obligation to cherish the heritage of Christian faith, to guard our souls against the dross of unworthy living, to hold the torch high that its gleam may light the way for others.

Her life was measured by this standard and there was no room in her heart for hatred, envy, or bitterness. In her quiet, gentle way, she was a radiant force for good—many there are who bless her name.

As years were added unto years, bringing increased cares in her own large family, they also brought a full measure of grief and pain. There were times when crushing sorrow bowed her head and it seemed she might "faint by the wayside" under the weight of her cross. She took it all to the Lord in prayer, remembering that He was a man of sorrows, and went about her accustomed tasks with superb fortitude, assuring those about her, "God's protecting love is with us; we have His promise, I will

never forsake thee, nor leave thee alone."

As the lengthening years came and went, she never complained of frailties, or demanded indulgence in any slightest degree. She was always ready for the day's routine, for the duty of that hour, and grew more lovable and dear. Friends, new and old, marvelled at her bright mind, erect body, and beautiful face, which had defied the traces of ninety-three years, because daily "in tune with the Infinite."

Her tender words, "God bless my dear children," will forever remain in memory as the sweetest benediction.

Several weeks before her passing, it was realized that the end was near. She admitted being "a

little tired," saying she was "leaning on the Everlasting Arms more and more."

Thus she fulfilled her destiny, and fell "asleep in Jesus."

She is survived by six children, all of whom were present at the funeral. The sweetly solemn service was conducted at her home by her pastor, Dr. Albert P. Shirkey of Travis Park Church. She was laid to rest beside her husband in Mission Burial Park, San Antonio. —Mrs. Ed Tidmore, President W. S. C. S., Travis Park Church, San Antonio, Texas.

"We are most like God when we forget ourselves in the good of our fellows."

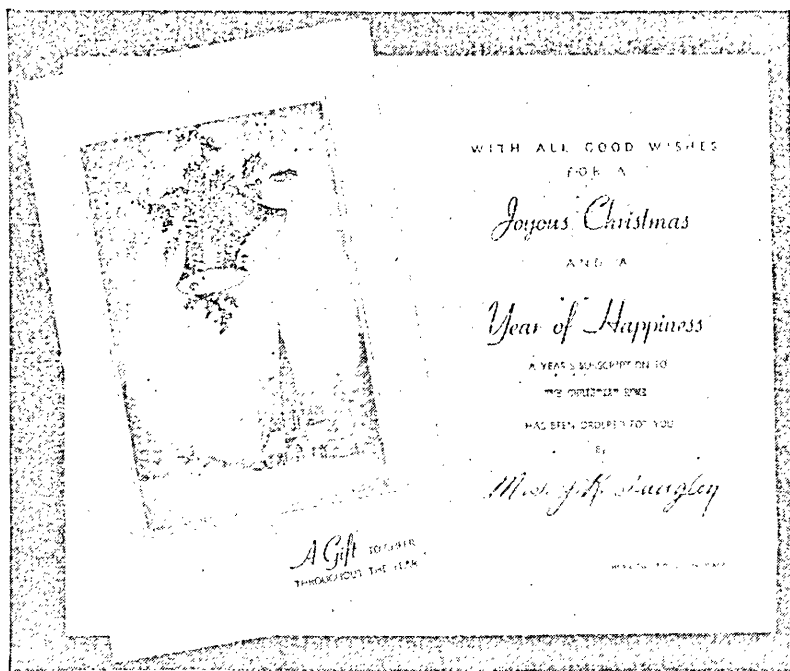
### FRENCH CLERGYMEN HOLD SERVICES FOR AMERICAN WAR DEAD

PARIS (By wireless) —RNS— French Clergymen cooperated with American Army chaplains on All Souls Day to hold memorial services for war dead in 24 American military cemeteries throughout France.

One of the principal ceremonies was held in the Soldier's Cemetery, 20 miles southeast of here where Father Adolphe Rabel, military chaplain of Paris, gave the sermon in English and French during Mass for the dead.

Celebrant of the Mass was Chaplain Herve M. Treboal, of the American Graves Registration branch.

## Let This Card Say Merry Christmas



TO FRIENDS . . . who are trying to establish a real Christian home and need proper guidance for rearing their children



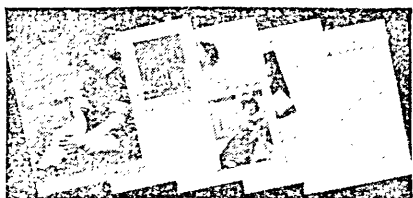
TO SOME LONELY PERSON . . . who, because of age, illness, or occupation, is unable to attend church services



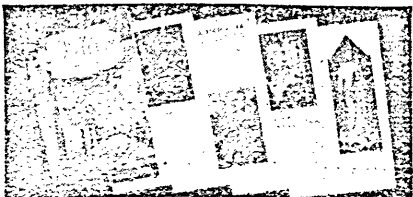
TO YOUNG FRIENDS . . . who need the kind of fine, wholesome reading materials that are found in exciting, colorful story papers



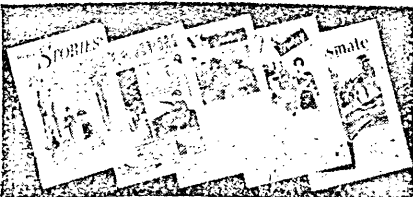
## . . . and it will have a year-long meaning



**THE CHRISTIAN HOME**—The magazine with a purpose: To unite church and home, and to aid parents who are perplexed as to how their children can be reared in the highest Christian manner. Price, \$1.25 per year.



**THE HOME QUARTERLY**—For the one person in fifteen in the United States now over sixty-five years old. Or for those who are physically handicapped or kept at home because of occupation. Inspirational and spiritually uplifting. Price, 75c per year.



**STORY PAPERS FOR ALL AGE GROUPS**—Colorful, entertaining story papers that present virile, heroic characters in highly dramatic narrative.  
Pictures & Stories (Child, 6 to 8) . . . per year, .50  
Trails for Juniors (Child, 9 to 11) . . . per year, .75  
Boys Today (Boys 12 to 14) . . . per year, .75  
Girls Today (Girls 12 to 14) . . . per year, .75  
Classmate (Up to 23) . . . per year, 1.00

HOW LONG will your expressions of love and appreciation, made to friends at this Christmastime, remain in the hearts of the ones to whom you send them? Will they be swept aside by the many others which will arrive at the same time? Or, will they be soon forgotten because they are lacking in individuality?

Why not make sure that your gifts will stand out among all the others, and that your sentiments will be kept fresh in the memory of your friends throughout the entire year? There could be no better way to express your good wishes and at the same time make your gifts have lasting value than to send your friends a year's subscription to one of the fine Methodist magazines. There is a suitable one for every person among your acquaintances, even though they may be members of other denominations.

If you have friends who are parents, they will enjoy the **CHRISTIAN HOME**. It is the magazine that helps parents guide children to be Christian.

Some lonely person who is kept at home because of age, illness, or occupation will appreciate receiving **THE HOME QUARTERLY**. It carries articles on religion, health, hobbies, also devotional materials, and Sunday school lessons.

Your young friends—anywhere from children to young adults—will be delighted to receive one of the colorful story papers which are published for all age groups.

So, why not go over your list and place an order for the proper magazine for each person you want to remember. Nothing could be easier to do. All that is necessary is for you to fill out the coupon below (use extra sheet of paper if needed) and send to The Methodist Publishing House serving your territory. They will enter the subscription and send an announcement card showing your name as the giver. And it will say Merry Christmas twelve times during the year.

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

Please enter my order for the following one-year Gift Subscription (check one wanted):

<input type="checkbox"/> CHRISTIAN HOME . . . . .	\$1.25	<input type="checkbox"/> BOYS TODAY . . . . .	.75
<input type="checkbox"/> HOME QUARTERLY . . . . .	.75	<input type="checkbox"/> GIRLS TODAY . . . . .	.75
<input type="checkbox"/> PICTURES AND STORIES . . . . .	.50	<input type="checkbox"/> CLASSMATE . . . . .	1.00
<input type="checkbox"/> TRAILS FOR JUNIORS . . . . .	.75		

SEND TO \_\_\_\_\_  
Street or R. F. D. \_\_\_\_\_  
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YOUR NAME \_\_\_\_\_  
Your address \_\_\_\_\_  
NOTE: Use extra sheet of paper to order additional subscriptions.

## Dr. Sommer Elected To Succeed Bishop Melle

**D**R. J. W. Ernst Sommer, director of the Methodist Theological Seminary, Frankfort-on-Main, Germany, was elected a bishop of the Methodist Church by the Central Conference of Germany in sessions just closed in Frankfort, according to information reaching the Board of Missions and Church Extension. He was elected on the first ballot as the successor of Bishop F. H. Otto Melle, of Berlin, who requested retirement because of ill health.

Bishop Raymond J. Wade, of Detroit, presided over the Central Conference by appointment to the Council of Bishops of the Methodist Church; and Bishop Paul N. Garber, of Switzerland, and Bishop Theodor Arvidson, of Sweden, attended as fraternal delegates. All three took part in the consecration service at the Dreikönigskirche, Frankfort. Thirty-six United States Army chaplains, in service in Germany, also attended the ceremonies.

Bishop Sommer was born and educated in Germany, and later attended the University of Cambridge, England. He married an English woman, and they have a son and two daughters. After successful pastorates in Methodist churches in Germany, he was named dean of the Methodist Theological Seminary, and later succeeded to the directorship when Dr. Melle was elected a bishop.

During World War II, Dr. Sommer

and his family lived much of the time in the basement of their home their residence having been looted by invading Polish soldiers. Eight times Dr. Sommer was called be-



BISHOP J. W. E. SOMMER

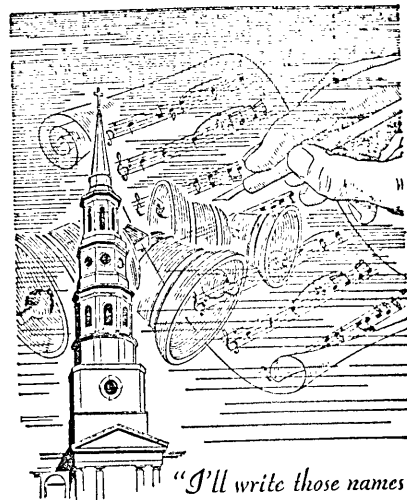
fore the Gestapo and questioned because of the connection of the Seminary with the Methodist Church in America.

Bishop Sommer's son — a Methodist minister — was drafted into the German army, did some preaching among the German troops, and was later a prisoner of the Allies.

Two sons-in-law were drafted into the German army, and one was a prisoner of the Russians.

In December, 1945, Dr. Sommer was chairman of district superintendents and other leaders of the Methodist Church, at Frankfort, which passed resolutions of "guilt and repentance" for their nation's part in the war. In part the conference said:

"We are deeply distressed and bitterly grieved at the crimes that have been committed in the name of our nation, at the destruction of material and moral values, and the suffering that has been inflicted upon so many human beings. In the God-appointed solidarity with our nation that we love with the same God-given love as of Jeremiah and Paul loved their nation, we unite to humble ourselves under the load of this guilt, and repent before the face of Almighty God for all failing in enduring prayer, in fearless testimony, and active love. We are firmly resolved to atone for this by submitting willingly and patiently to the suffering laid upon us by God, by preaching in every way particularly to our young people the gospel of the love of Christ, who died for the remission of the sins of all men, is the only hope for the world, in order that God may grant our nation a new vision of his grace. We are convinced that the church of Christ has just now in Germany a great opportunity."



... Golden forever ... To dare the generations, ... out on the winds of time, shining and streaming."

## Let CARILLONIC BELLS

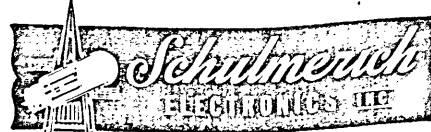
Illuminate honored  
service names on a manuscript  
of music for all to hear

In every city, town and village, there are names newly wreathed with honor and heroism.

Let those names be heard in your community, let them be remembered as days turn into years, through the noble, glowing tones of Carillonic Bells. Ringing in remembrance, Carillonic Bells speak, as no other tribute can—lift in cresting waves of music an abiding message of faith and commemoration.

Schulmerich Carillonic Bells are the proudest and finest choice for a purpose so dedicated. Their richness of tone, their clear modulations are unequalled—the supreme results of more than two decades of electronic engineering and research. Their construction is compact, they are convenient to install, requiring no additional structure—moderate in cost.

If you would like to commemorate with Carillonic Bells, those beloved in your community, we shall be glad to send a brochure giving complete details. Please address Dept. AM-5



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SELLERSVILLE, PA.

considerable delay on account of strikes the "Marine Falcon" has really sailed for Japan bringing Misses Cheney, Paine, Whitehead, Mr. Thompson, and my wife, besides nine Japan missionaries of other boards. (They have already arrived — Editor)

I heard last night that Kagawa, just back from an evangelistic campaign in Fukushima Prefecture, supposedly a hard field, reports 5,000 decisions for Christ. Recently in Tokyo 300 primary school principals came out to hear him and Rev. M. Kazoki. "The harvest is plenteous, but the laborers are few."



## "Japan Is Open To Christ"



By REV. JOHN B. COBB, Methodist Missionary, Tokyo, Japan

**I**HAD the privilege of preaching recently here in Tokyo in the little church of which the Rev. Z. Hinohara is pastor. It meets in a Japanese residence built by one of the older preachers, Dr. Yoshioka. They have a live group, a good Sunday school, and sixty or more attend church. The place seemed full, but they told me enthusiastically about the Sunday before, which climaxed their every-member campaign. Their goal had been 100 present and ¥1,000 collection for the evangelistic campaign. They had 104 present and secured more than ¥1,000. They need a church building very much.

A few days later several of us went by Jeep to Yokosuka. That was one of Japan's chief naval ports and protected the entrance to Tokyo Bay. The U. S. Navy Commander is eager to transform all former Japanese navy buildings to uses that will benefit the community. He has turned over buildings for a hospital and a school to the Catholics, and wishes to do the same for the Protestants. Already he has given a large officers' club to Church World Service, which is to be used as a center for relief and social service. With our limited staff and the need for funds to rebuild churches, schools, and other institutions, we are really embarrassed by some of the opportunities that come.

Enroute for the celebration of the sixtieth anniversary of the Hiroshima Girl's school, I accepted an invitation to stop off for Sunday in Okayama. Okayama suffered only one air raid, but that destroyed about eighty percent of the city. The churches were all wiped out. Our former Methodist church meets in a small upstairs room. When sliding

doors are removed to include a narrow hall, the space measures 12 feet x 18 feet. Into that were jammed sixty-five people! It was an inspiring crowd and contained many old friends. Some have no connection with the Okayama Church, but saw in the paper that I was to speak. Among them was Mr. Kayano, an officer of our Spokane Japanese Church, who returned to Japan on the last ship before the war. He urged me to go out to his village (over an hour by train) to spend the night and hold a service. Word had gotten to the village too late for wide announcement, or, they assured me, the whole town of five or six hundred would have gathered at the school house. As it was, about forty-five of the "intelligentsia" were invited and met in a private home. They urged me to come back when they can make ample preparations. Rural Japan seems to be open as never before.

In Hiroshima I stayed at Mr. Motoyoshi's home. When we travel we try to take food to share with our hosts so that our visit will not be a drain on their meager supply. It is quite difficult to carry enough for a long trip. The anniversary celebration was held on the afternoon of October 1, just sixty years to the day from the time when Rev. T. Sunamoto gathered the first class of young women to begin his school. He had returned to Japan only a few weeks before and secured the promise of Dr. J. W. Lambuth to help him evangelize his native city of Hiroshima. Pres. T. Matsumoto told of that and how the next year a young American lady, Miss Nannie B. Gaines, came to give her life to the school, and how she spent forty-five years there until

her death in 1932. Special honor was given to the teachers who had served the school more than ten years: first of those like Miss Gaines who have already gone to their heavenly reward; next to the missionaries now living in the U. S. (Misses Shannon, Cook, Johnson, Cooper, and Mr. Stewart); then to retired teachers living in Japan; and finally to those still serving on the faculty. Of the first group, four of the long time teachers had perished by the atomic bomb (Tange, Shimazaki, Shibayama, and Yoshikawa). We are all happy that old Mr. S. Nishimura, long associated with Miss Gaines and retired for many years, had recovered sufficiently from the bombing to attend the celebration.

I am much troubled as to how the school will manage through the winter. The flimsy barracks with no ceilings and only one layer of thin (quarter inch) boards on the sides (no plaster walls at all) will afford scant protection even if glass windows can be secured. At present, the windows are just holes in the walls. They have been able to purchase some buildings from a hospital some distance out in the country and expect to rebuild these on the old college site in the city as a dormitory and a teacher's residence for the high school.

We are happy that Church World Service and the mission boards have authorized Mr. Bott to purchase a large amount of surplus food supplies from the U. S. Navy. This will make it possible to do some important relief work, to give special help to Christian workers, and to set aside a supply for the missionaries. Transportation is the problem. Word has been received that after

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## FORDYCE ELECTS NEW OFFICERS

The Woman's Society of Christian Service of the Fordyce Methodist Church met in the social room of the Church Monday afternoon Nov. 18th. at three o'clock.

Mrs. Booth Hope presiding over the business meeting and the following officers were elected to serve for the next two years.

President, Mrs. Weems Trussell; Vice President, Mrs. George Meyer; Recording Secretary, Mrs. Robert H. Mays; Corresponding Secretary, Mrs. Harry Nutt; Treasurer, Mrs. Jesse Aker; Spiritual Life, Mrs. Addie Wright; Status of Women, Mrs. J. E. Sparks; Secretary of Supplies, Mrs. Clyde Garner; Secretary of Missionary Christian Education, Mrs. Flora Thornton; Church Activities, Mrs. Booth Hope; Student Work, Mrs. Imon Bruce; Secretary Children's Work, Mrs. F. A. Gordon; Secretary Literature and Publications, Mrs. Richard Fulmer; Publicity, Mrs. S. R. Twitty; Courtesy Chairman, Mrs. Luther Garner, and Mrs. Sherin; Pianist, Mrs. Lewis Taylor.

A very interesting program was presented by Mrs. Weems Trussell. She selected for discussion "All Things For All People". After relating the story of the Good Samaritan she called on Mrs. George Meyer to tell of The Migrant Worker and his problems, Mrs. Imon Bruce to discuss "The Workers in the Field", and Mrs. Harry Shannon to state the need for Christian Literature, the program was concluded with a vocal solo by Sarah Brandoli, Mrs. Lewis Taylor, accompanist.

Refreshments were served to the forty-three members present by the hostesses, Mesdames Cora Thornton, Harry Nutt, J.H. Pride, Jerome Clark, J. D. Allison, Andrew Caraway and Mrs. Sam Nutt. — Mrs. S. R. Twitty, Reporter.

## P. I. METHODIST WOMAN PLEADS FOR PEACE

"Christian women all over the world must bind themselves together for the common task—that of working in Christian love to bring about international peace", says Mrs. Asuncion A. Perez, director of the Bureau of Public Welfare of the Philippine Islands, and a leading member of the Methodist Church there.

"Through individual efforts, let them preach the highest meaning of life," she adds. God's teachings must permeate the social and economic life of all peoples of all nations. No other factors can bring peace into the world. . . . Christ is the fulfillment and the realization of all that is best in every one of us, regardless of color or race. Christ is the only cure for the present chaotic condition in the world; his social teaching is sufficient to bring understanding among those who have and those who have not; his law of love can solve international problems where international conferences might fail; his cross has been and always will be triumphant because it is the symbol of love that knows no boundaries either geographical or political. To bring about international peace we must have inward peace, which means Christ living in us."

## WHEN I HAVE TIME

*When I have time, so many things I'll do  
To make life happier and more fair  
For those whose lives are crowded now with care,  
I'll help to lift them from their low despair,  
When I have time.*

*When I have time, the friend I love so well  
Shall know no more these weary, toiling days;  
I'll lead his feet in pleasant paths always,  
And cheer his heart with words of sweetest praise,  
When I have time.*

*When you have time, the friend you hold so dear  
May be beyond the reach of all your sweet intent;  
May never know that you so kindly meant  
To fill his life with sweet content—*

*When you have time.  
Now is the time! Ah, friend, no longer wait  
To scatter loving deeds and words of cheer  
To those around whose lives are now so drear,  
They may not meet you in the coming year—  
Now is the time.*

—Anon

## ATTENTION VICE-PRESIDENTS, DISTRICT AND LOCAL!

Remember your Special program on "World Peace and the World Federation of Methodist Women" for the December program meeting. See Mrs. H W Detweiler's article on page 31 of the November issue of the Methodist Woman for special helps. Let us make this program real to our women.

Are you a hundred per cent on Special Memberships, in the local society, in the district? One Special membership in each society in the district is the goal. Here is the record as to the last report: Batesville District, 13; Conway, 16; Fayetteville, 16; Ft Smith, 20; Helena, 18; Jonesboro, 41 (wonderful); Paragould, 7; and Searcy, 15.

Our time is short. Much work needs to be done on this project in some districts. Special Memberships will make wonderful Christmas gifts. — Mrs. Johnnie McClure, Vice-President, North Arkansas Conference.

## BATESVILLE FIRST CHURCH ELECTS OFFICERS

The members of the Woman's Society of Christian Service of the First Methodist Church met at the church Nov. 11th, for the purpose of electing officers for the next year.

Mrs. B. B. Conine, Jr., was re-elected president; Mrs. W. D. Murphy, vice president; Mrs. Earl Sanders, recording secretary; Mrs. Duke Ward, corresponding secretary; Mrs. Reed Dennison, connectional secretary; Mrs. Ira Sherrill, local treasurer; Mrs. Ella Allbright, Spiritual Life; Mrs. Paul Wright, Missionary Education; Mrs. I. N. Barnett Sr., and Mrs. Charles Turner, Christian Social Relations; local church activities, Mrs. Cleo Wann and Mrs. Troy Butler; student work, Mrs. Capp Shanks; youth work, Mrs. O. J. T. Johnston; childrens work, Mrs. L. B. Poinexter; supply and publications, Mrs. W. B. Menard — Reporter.

## PARAGOULD DISTRICT MEETING

Pocahontas W. S. C. S. members were hostess to the Paragould District W. S. C. S. organizations Nov. 12, in an all-day meeting at the Methodist Church.

Mrs. J. L. Bledsod, District Secretary of the Organization and Promotion presided, and Mrs. A. L. Wright was secretary. Music was under the direction of Mrs. E. C. Cox, organist.

The worship service was conducted by Mrs. Cledice Jones, Batesville who is Conference Secretary of Spiritual Life. This impressive program followed the theme: "The School of Prayer," and a solo "The Beautiful Garden of Prayer", was sung by Miss Betty Jo Blankenship. During the afternoon program Mrs. Jones gave the mechanics of Spiritual Life Work.

Miss Nelie Dyer, missionary to Korca, was the principal speaker for the day. Miss Dyer, whose home is at Conway, plans to return to Korea in January to continue missionary work there. Dressed in a Filipino costume Miss Dyer thrilled and inspired the audience with accounts of the missionary work in Korea and the Philippines, and the many opportunities for Christian work in those countries.

Miss Dyer was interned by the Japanese in the Philippines for almost three years during the war, and was liberated at Manila in February, 1945. Many experiences of internment were related at Tuesday afternoon's program. Miss Dyer is the daughter of the late Rev. Elisha Dyer, a member of the North Arkansas Conference.

Reports from the Societies were pledges are paid up to date, and officers anticipate that this year will be an outstanding one in the history of the District.

The absence of Rev. and Mrs. R. E. Connell was regretted. Both were in Memphis for medical treatment. Mrs. Connell is District President.

Luncheon was served at the church under the direction of Mrs. G. M. Throgmorton. More than 125 people from out of town attended. — Lucille Pearce.

## ESTABLISH "BETHLEHEM CENTER" IN DALLAS

"We are now settling up a new 'Bethlehem Center' in Dallas, Texas—the fourteenth such center under the Woman's Society of Christian Service," says Miss Alice McLarty, the head resident.

"The work right now consists of multiplied conferences, interviews and visits with the Council of Social Agencies, Welfare Department, Health Department, as well as personal visits in Negro schools, with ministers and leading Negro women of each community.

"In order that we may build wisely and permanently, I am making a spot map which shows the existing agencies, parks, schools, etc., in the Negro areas. Dallas has a population of 483,720 with 65,000 Negroes. Our Committee on Location (Negro and white) may obtain a clear picture, from this map, of the most urgent need.

(Continued on Page 16)

## ZONE MEETING IN WIDENER

The Woman's Society of Christian Service of Widener was host to Zone No. 3 of the Helena District. The societies of Wynne, Round Pond, Widener and Forrest City were represented.

The meeting was opened with Mrs. John Cooper of West Memphis, district chairman, presiding.

After the group sang, "Worship the King," Mrs. W. F. McCachren of Round Pond gave the welcome address. Mrs. F. H. Kreyer of Forrest City gave the response.

Rev. Edwin Dodson, newly appointed pastor of the Widener Methodist Church and his mother were introduced.

Mrs. R.E.L. Bearden Jr of Wynne gave the devotionals entitled "Artists' Conception of Christ."

Good reports were given by all the societies represented.

Mrs. W. F. McCachren of Round Pond was elected the new Zone chairman.

The Widener and Round Pond societies served the women a delicious lunch.

The afternoon program opened with the women singing "Oh Jesus I have Promised." Mrs. W. J. Spicer of Forrest City gave the devotional on the subject, "Ye Are The Light of the World." This was followed with a prayer by Mrs. Grover Johnson.

The vocal solo, "I Come to Thee" was sung by Mrs. J. A. Taylor.

Miss Nellie Dyer, Methodist missionary of Korea and the Philippines was introduced and gave an informative and inspiring talk on her work in Korea and the Philippines.

The closing prayer was given by Mrs. John Cooper. —Reporter.

O do not pray for easy lives; pray for powers equal to your tasks. Then the doing of your work shall be no miracle; but you shall be a miracle. Every day you shall wonder yourself, at the richness of life which has come to you by the grace of God. — Phillips Brooks.



# CURRENT NEWS IN ARKANSAS METHODISM

## HUMPHREY-SUNSHINE

We are beginning our second year with the loyal people of Humphrey-Sunshine. No word of praise is too high for the way in which they have met the total program of the church this year, so much increase over that of last year. They so completely renewed and modernized the parsonage that everyone is very happy over the achievement. The improvements include Butane gas with heaters and range, built-in kitchen cabinets and book cases, painting, complete sewerage system, cement walks in front to the steps. These are some of the things that have been completed and paid for.

About a week after Conference when the pastor and wife were away until about 7:00 o'clock in the evening, twenty-five or thirty people came and spread tables over the two connecting rooms and were having a sumptuous supper off the plates which had been brought along for that purpose. Besides all this the large kitchen was well loaded with much goods laid thereon. The evening was spent in good fellowship and games led by Mrs. Fred Wilson. A fine time was had by all.

It is a joy to serve so wonderful a people. Another great year lies ahead of us. "Arise let us be going." —George L. Cagle, Pastor

## HOPE WELCOMES NEW PASTOR

On Monday evening, November 18, a lovely reception was held in the recreational rooms of the First Methodist Church, Hope, by the officials of the church, welcoming the new pastor and his wife, Rev. and Mrs. J. E. Cooper. Approximately three hundred members and friends called during the hours from 7:30 to 9:30. The Conference year has started off well in Hope.

Due to the liberality of Mrs. Orrie Reed, now of beloved memory, a new piano was presented to the First Methodist Church of Hope and placed in the Century Bible Class room. Mrs. Dwight Blake, sister of Mrs. Reed, directed the purchase of the piano, and in a most beautiful service Sunday morning, O. A. Graves, teacher very graciously accepted the piano for the church and response was made by Earl Clifton, president of the class, in appreciation of the gift. —Nannie Purkins, church secretary.

## SUB-DISTRICT YOUTH FELLOWSHIP GROUP

The Sub-district Youth Fellowship Group of Paragould District met at Rector Fourth Street Church recently for their monthly meeting.

The churches represented were Paragould, First Church, Griffin Memorial, Rector First Church and the host church. The total attendance was forty-five.

Rev. J. J. Decker from Rector First Church gave a very interesting talk on Stewardship.

After the business meeting the group was directed to the basement where games were played and refreshments served. —Jewell Dean Marler, Sub-district Secretary.

## WE THANK THEE, LORD

By Curtis Williams

*We thank thee, Lord, from day to day,  
Where'er we work or when we pray,  
For love which on our souls doth shine;  
We thank thee, Lord, for love like thine.*

*We thank thee for our lives and health,  
We thank thee for our friends and wealth;  
And with our voices loud and clear,  
We praise thee for Thanksgiving cheer.*

*We thank thee for the seasons here,  
We thank thee for each day and year;  
We bless thee for both fall and spring—  
For flowers that bloom and birds that sing.*

*We thank thee for our nation's peace,  
And pray that wars on earth may cease;  
We pray that peace may come on earth—  
As angels sang at Jesus' birth.*

## METHODIST BIBLE CLASS OF HAMBURG RE-ELECTS ITS OFFICERS

Mrs. J. W. Spivey was re-elected president of the Annie Pryor Bible class of the First Methodist Church Tuesday evening at a pot luck supper at the church. Other officers re-elected were Mrs. G. V. Ludlam, secretary and Mrs. B. F. Courson, treasurer.

Mrs. Murphy Jones, teacher of the class, brought the devotional on love. Mrs. Levi Wilcoxon led in prayer. A Bible quiz on the life of Paul was conducted by Mrs. Frank N. Pugh.

Plans were made to send several Thanksgiving baskets and to contact all eligible to join the class. Mrs. Guice Wilcoxon was a guest.

## NEWS FROM AMITY

The word "Amity" means friendly and this good town, and especially the Methodist Church, is living up to its name. We are having good congregations and good interest.

We had 100 per cent at stewards' meeting on Monday, November 18, and the Board agreed to do everything the pastor asked them to do. They adopted the budget and individual envelope system, agreed to issue a weekly church bulletin, and to promote a visual aid program.

Then on Tuesday evening, Nov. 19th, the pastor and family were given a rousing reception at the home of Mrs. J. A. Allen. A delightful program was given and delicious refreshments were served. As a crowning event of the reception two men struggled in with a huge box of gifts. The first package which appeared to be a box of candy, was opened and proved to be full of envelopes with folding money in them. The rest of the packages were opened and many hard-to-get items caused much excitement among the crowd. The preacher was wondering how he was going to get the gifts home when friends volunteered to take them to the parsonage in a truck.

We are looking forward to a great time in this friendly town.—C. D. Meux, Pastor.

## REV. AND MRS. GEORGE MCGHEHEY HONORED

Rev. George McGhehey, pastor of the Methodist Church, and Mrs. McGhehey were honorees at a dinner at the church Wednesday evening of last week, given by members of the church.

Despite the heavy downpour of rain about 80 were present for the occasion.

After the dinner a social hour was observed.

Miss Ella Mowery in well chosen words introduced the honorees and Bro. McGhehey responded with timely thoughts. Dr. O. O. Russell spoke briefly as a visitor.

Games and the singing of hymns brought the meeting to a climax.

## QUARTERLY CONFERENCES FIRST ROUND, PRESCOTT DISTRICT

Mt. Ida, Nov. 17, A. M.  
Blevins at Sweethome, No. 24, A. M.  
Min. Springs at Ozan, Dec. 1, A. M.  
Emmett, Dec. 1, P. M.  
Forester, Dec. 8, A. M.  
Dierks, Dec. 8, P. M.  
Bingen, Dec. 15, A. M.  
Glenwood, Dec. 15, P. M.  
Washington, Dec. 22, A. M.  
Springhill, Dec. 22 at 3 P. M.  
Amity, Dec. 29, A. M.  
Murfreesboro, Dec. 29, P. M.  
Nashville, Jan. 5, A. M.  
Okolona, Jan. 5, P. M.  
Prescott Ct., Jan. 12, A. M.  
Gurdon, Jan. 12, P. M.  
Delight, Jan. 19, A. M.  
Prescott, Jan. 19, P. M.  
Langley Ct. at Liberty, Jan. 26, A. M.  
Centerpoint Ct., at Center, Jan. 26, 3 P. M.  
Hope, Feb. 2, A. M.  
Van W. Harrell, District Superintendent.

## CENTRAL CHURCH, HEBER SPRINGS

We have received a cordial reception from the fine people of the Central Methodist Church. They have extended many acts of kindness and have done everything to make us comfortable even to stocking our pantry with good things to eat.

The work is getting off to a good start. We have received a new member each Sunday morning service. It is a great privilege to follow Brother Smith who has been the pastor for thirteen years on the charge.

We are looking forward to a fine year in the work. —J. W. Harger, Pastor.

## MOORE CLASS HOLDS BANQUET

The eighth annual banquet of the Robert Moore Bible Class of Asbury Methodist Church, Little Rock was held in the basement of the church Friday night, November 15. Fifty-eight members and guests attended. The Rev. Mr. Moore, honor guest, and for whom the class was named, was the principal speaker. He talked on "The Qualifications of Greatness." He is a former pastor of the church and now is superintendent of the Arkadelphia District. Mrs. Lorene Lee is teacher of the class. Walter C. Maxey is substitute teacher.

The following program was given during the meal: Invocation, by the Rev. W. Neill Hart, church pastor; music, Miss Frances Copeland, pianist; reading, Meredith Morgan, and vocal duet, Helen Tobin and Alma Smith. Coy E. Fleming was toastmaster.

Other talks were given by Class Members Jack H. Wilson and Woodrow Mann.

The following committees were in charge of arrangements for the banquet: Program, Bill Jones, chairman; Ralph Casey and Woodrow Mann; decorations, Bernice Noakes, chairman; Evelyn Cotter, and Mrs. Earl Toler; place cards and program printing, Clara Fleming and Gene Ford; menu and food, Lorene Casey, chairman; Elsie Jones and Kloro Bradley.

The meeting was closed with a song, and the benediction by O. M. Bradley, class president.

## MYF ORGANIZED AT LINCOLN

The young people of the Methodist Church met Sunday evening, November 10, and organized a Methodist Youth Fellowship. Officers elected were: Bob Pitts, president; Jack Batson, vice president; Emma Jean Batson, secretary and treasurer; and Lonnie Carter, counselor. Sixteen members took part in the organization.

## RECEPTION FOR NEW PASTOR

A reception was held at the Methodist Church, Lonoke, last Friday night, November 8, to honor Rev. J. E. Dunlap, new Methodist minister, and his family.

Refreshments were served by Mrs. J. O. Bennett, Mrs. J. E. White, Mrs. Pat Wheat III and Mrs. Herbert Holiman. The members of the board of stewards, officers, teachers and the choir were introduced.

## TRUMAN URGES DAILY BIBLE READING

NEW YORK —(RNS)— The Laymen's National Committee here has been commended by President Truman for its sponsorship of National Bible Week, October 21-27.

In a letter to Rear Admiral Reginald R. Belknap, U. S. N. (Ret.), chairman of the committee, the President said, "the daily reading of the Bible was a habit with many of our forebears, and a return to that custom would be an inspiration to the men, women, and children of the nation."

## News About Hendrix College

### Outstanding Students Named

Fourteen Hendrix College students have been selected to appear in this year's issue of "Who's Who Among Student in American Universities and Colleges," Dean T. S. Staples has announced.

Students were selected by a faculty committee which considered scholarship, leadership, character, participation in extra-curricular activities, and probable future success. Juniors and seniors are eligible for the honor.

Seniors who will appear in the volume are: Joe B. Carmical, Collins; Mary Jo Henry, Searcy; George Lindahl, Malvern; Thomas L. Mills, Conway; Elizabeth Anne Sco-bee, Little Rock; Joe Slattery, Little Rock; Harold M. Stephens, Blevins; Mary Elizabeth Bates, North Little Rock; John Ed Chiles, Joiner; and Rommie Toler, Pine Bluff.

Juniors who were selected are: Pat Henry, Conway; Mary Matthews, Heber Springs; Nancy Penix, Jonesboro; and Robert Swim, Stuttgart.

Mr. Chiles and Miss Bates were listed in last year's issue and are automatically included this year.

### Will Attend Conference

Three Hendrix students are among the seven from Conway who attended the annual Arkansas Westminster Fellowship of Presbyterians Students Conference at the First Presbyterian Church of Fayetteville November 22-24. Hendrix students who attended were Pat Donahoe, Van Buren; Lee Morgan, El Dorado; and Henry Patton, Newport.

### Mr. Arnold On Program

Corliss R. Arnold, instructor of music, was presented in an organ recital at a tri-state convention of the American Guild of Organists at Little Rock November 20. Mr. Arnold gave his recital at the Second Presbyterian Church.

The Arkansas Chapter of the guild was host for the convention which included organists from Mississippi, Tennessee, and Arkansas. J. Glenn Metcalf, associate professor of music at Hendrix, is dean of the state chapter.

### Mrs. Allsopp Offers Prize

Mrs. F. W. Allsopp, of Little Rock, widow of the late business manager of the Arkansas Gazette, has established an annual prize of \$25 in the Arkansas Art Contest. The prize was offered for the first time when the 1947 show opened at Hendrix November 24. The prize is offered as a memorial to Mr. Allsopp who was very active as a patron of Arkansas art.

This prize makes the total amount offered in prizes at the show \$190. —Kenneth Parker.

### HENDRIX CAMPAIGN NEWS

CONWAY, Ark., Nov. 21.—Contributions totalling one-half of Conway's huge goal of \$50,000 in the Hendrix Campaign had been received yesterday as the second day of the local drive ended. Several teams had not reported at that time, however.

The Conway drive, which is sponsored by the Chamber of Commerce,

### VICTORY IS IN SIGHT

CHICAGO, Ill., Nov. 15 — Methodism's goal of one million persons won for Christ and the Church in the Year of Evangelism has almost been attained. Victory in the Crusade for Christ emphasis is expected at the close of this year, at which time the denomination's churches will give major attention to the Year of Stewardship which begins January 1.

Figures through October 15, as announced by Dr. J. Manning Potts, associate Crusade director, reveal that a total of 910,447 accessions have been reported throughout the Church. Of this amount 491,113 were received on confession of faith and 419,334 by transfer.

Evangelism goals have been reached by 8 Arcas, 43 Annual Conferences and 214 Districts.

The Crusade Headquarters Office has received reports from 505 of the 560 Districts within the bounds of the United States. Of the remaining 61, 59 have submitted reports covering the period through September 15. Only two Districts have not reported on their evangelism in 1946.

The Methodist Church has been victorious in its Year of Evangelism goal to establish 500 new churches. This figure not only has been reached, but surpassed, with a total of 728 new churches organized in all parts of the country.

Gains in Sunday School enrollment up to this time have amounted to 401,712. Dr. Potts reports this to be an increase of 51,000 since the last report made at the Crusade's meeting for district superintendents in September.

### WASHINGTON, D. C., CLERGYMEN ATTEND CONCERT FREE

WASHINGTON, D. C. —(RNS)—When the National Symphony Orchestra gave a Sunday afternoon concert at Constitution Hall here, there were probably more ministers present than at any other concert in recent years.

J. E. Mutch, manager of the orchestra, invited every minister of every denomination and faith in Washington to come free to the concert.

"The National Symphony feels it is an integral part of the cultural life of Washington, and as such, should have close contact with the clergy of the city," he said, by way of explanation.

It's an annual custom in the capital city.

was officially opened at a kick-off dinner held at the Hotel Bachelor Monday night. Percy Goyne, chairman of the Chamber's special committee for the campaign, reported at that time that contributions and pledges to the amount of \$21,000 had already been received.

The Smith Auto Company, owned and managed by S. Theodore Smith, has made the largest pledge in the Conway drive. The auto concern's contribution was \$1,250. Contributions of \$1,000 each have been received to date from the following Conway people and business firms: Gus L. Bahner, Log Cabin Democrat, Parrott-Steel Chevrolet Company, Harton Service Company, H. C. Couch, Jr., Dr. and Mrs. Matt L. Ellis, and Dr. and Mrs. C. M. Reves.

The Conway goal represents five-eighths of the quota for the entire Conway District. —Kenneth Parker.

### GENERAL BRADLEY COM- MENDS VETERANS FOR BACK-TO-CHURCH DRIVE

RICHMOND, Va. —(RNS) — General Omar N. Bradley, veterans administrator, has written a group of World War II veterans of the First English Evangelical Lutheran Church here commending them for conducting a highly successful Come-Back-to-Church drive.

"In this trying time of readjustment for so many of our returned servicemen, it is good to know that the spiritual forces in our everyday life are not forgotten," General Bradley wrote. "We live today in a world that is worn from struggle, a world where men grow sick with despair in the search for peace and a measure of security, and veterans have come home to find that they have a new sense of spiritual values and that there is a need even in their own communities for a stabilizing force upon which they can pin their hopes for a better world."

"If, by your example and leadership, you can help point up the important role of the church in any effort to build the kind of world we want, you will benefit not only yourselves, but the community and the nation as well."

The former GIs launched their drive for church attendance after deciding that it was one of the basic needs of the community. Their efforts have brought spectacular results, with Sunday congregations at the church about doubled in size.

### AUSTRALIAN METHODISTS TO ERECT YOUTH CENTER AS WAR MEMORIAL

SYDNEY, Australia (By wireless) —(RNS) — Australian Methodists are planning to erect a \$210,000 youth center here as a war memorial to those who died in service during the war. Present program calls for building to start at the end of 1947.

The War Memorial Youth Center, official name of the building will contain lecture rooms, a radio station, recreational facilities, a psychiatry clinic, and residential rooms for students.

Main function of the center, according to Methodist Leaders here, is to train interdenominational Christian education leaders who will give religious instruction in the Commonwealth public schools.

Funds for the project will be raised by a commission headed by the Rev. William Francis, former chief chaplain of the Australian Army.

### TEXAS METHODISTS USE CAMERA TO STRESS STEWARDSHIP

SAN ANTONIO, Texas —(RNS)—Texas Methodists are using the camera to emphasize the stewardship phase of the denomination's Crusade for Christ.

Pictures taken by church leaders in a recent tour of Southwest Texas and the Mexican border region illustrate contrasting scenes of farm, ranch and rural life. Neglected soil pictures are compared with those of rich, fertile areas; half-starved cattle are shown with fat, sleek animals, and hovels with well-kept homes.

The pictures are aimed at inspiring Methodists to obtain best results from their land and homes, as well as keeping them efficient and well-tended.

### CANADA HAS 53 RELIGIOUS PUBLICATIONS

REGINA, Sask. —(RNS)—A survey of religious publications in Canada shows there are 53 separate newspapers, magazines, and periodicals with a total circulation of 704,342. There are 25 Protestant, 23 Catholic, and five Jewish publications. The Catholic ones, however have the highest circulation, 422,118 compared with 250,324 Protestant and 31,400 Jewish.

Thirty-four of the publications appear monthly. Twelve are weeklies, while five are bi-monthlies, one an annual and the others are quarterly. The publications are not equally divided among the provinces. Nineteen originate in Ontario, 18 in Quebec, seven in Manitoba, three in British Columbia, two in Alberta, two in Saskatchewan, and one each in New Brunswick and Nova Scotia.

The paper with the largest circulation in Canada is L'Action Paroissiale, a Catholic publication printed monthly in Montreal, which has a circulation of 123,622. The Missionary Weekly, an organ of the United Church of Canada, is next with 56,300, surpassing that of the United Church Observer, a bi-monthly news magazine which has a total sale of 50,707 copies. Both are published in Toronto.

### WARNS CHURCHMEN NOT TO BECOME 'PROHIBI- TION CRANKS'

DALLAS, Texas —(RNS)—Bishop Charles C. Seccman, of Dallas, urged pastors attending the annual North Texas Conference of The Methodist Church here to wage a vigorous fight for temperance, but warned them not to become "prohibition cranks."

The Conference commended local radio station WFAA for its policy of not carrying advertisements of alcoholic beverages.

In a move to draw more attention to the needs and opportunities of rural churches, the delegates voted to give special recognition at next year's meeting to the outstanding rural pastor. The Rev. Earl J. Patton, of Sherman, told the meeting that Methodist must stop abandoning rural churches in areas having people still to be served.

The Conference also pledged \$78,000 to a state-wide Methodist drive for \$400,000 to provide religious influences for Methodist students at state schools.

### FRENCH CHURCH LEADER VISITS DENMARK

COPENHAGEN, Denmark (By Wireless) —(RNS)—Dr. Marc Boegner, president of the National Council of French Protestant Churches, has come here to re-establish relations with the French Reformed Church in Copenhagen.

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## CURRENT NEWS IN THE RELIGIOUS WORLD

## DR. POLING BIDS CHAPLAINS MAKE FAITH IN GOD REAL

WASHINGTON, D. C. — (RNS)—Dr. Daniel A. Poling, of Philadelphia, president of the World Christian Endeavor Union, told the 16th annual convention of the Chaplain's Association of the Army and Navy here that "the supreme business of the chaplain in the postwar world whatever his faith, is to make God real to men."

"All that we won in the war was the fighting chance to win the peace," he said.

"The peace is not yet won. God grant that it shall not be lost. But the peace will be lost and the death of our sons will have been in vain if our faith reaches no higher than the mind and will of man.

"Man has failed. He stands now on a rocking world with the atom bomb in his hand and he has failed. He is not afraid of the bomb, he is afraid of himself. He has gone to the end of the trail with treaties and pacts, with charters and leagues. Without God, there is only disillusionment and despair. But the peace may yet be won.

"The courage and devotion, the unity and faith with which chaplains of all faiths minister to men on all fronts of the war is the imperative need of the postwar world. It is harder for men to live together than it is for their sons to die together.

"To win the peace will cost more sacrifice and more treasure than was paid to win the war. But if now men and women of good will offer themselves in the spirit of those who made the supreme sacrifice, we shall not fail.

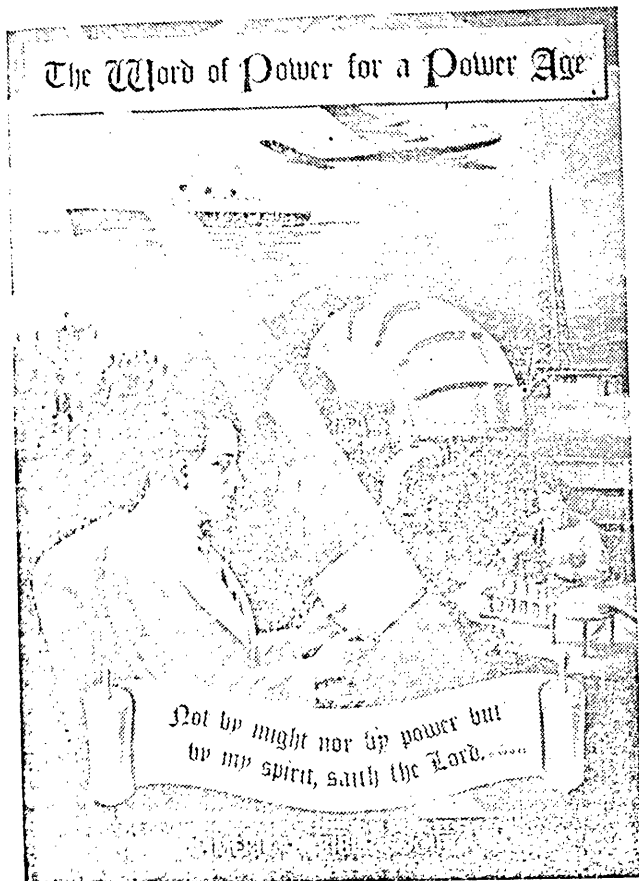
"For this opportunity, which is without parallel in human history, the chaplain has been prepared in body, mind and soul as no other 20th century leader."

## JURIST ASKS TEACHING OF MORALS, MANNERS IN SCHOOLS

PHILADELPHIA — (RNS) — America's schools should make the teaching of morals and good manners as important as vocational skills and academic subjects, Judge Gerald F. Flood, of Common Pleas Court, told 1,500 priests and religious attending the 26th annual convention of the Catholic Educational Association of Pennsylvania here.

"Only thus can they produce a new generation of voters capable of remedying such ills as corrupt politicians, grasping business men, Communists labor leaders, self-seeking farmers, black marketeers and the 'double standard' of teaching tolerance abroad and lynching Negroes at home," the jurist asserted. "Such ills can be fully discussed in the classroom without cynicism because our country is still one of the few places where freedom exists."

Judge Flood stressed the need for civic education and described the political world today as a "composite of idealism, ambition, aggressiveness, stupidity and vengeance." Conscientious voters seldom get a chance to vote for a group of candidates "all of whom they can be enthusiastic about," he said.



## COMMUNIST YOUTH ORGAN URGES 'PATIENCE' WITH CHURCHGOERS

MOSCOW (By wireless) —(RNS)—The Communist Party must be "patient" with churchgoing members but must not cease to "proclaim itself against religion," The Young Bolshevik, organ of the Central Committee of the Young Communist League, declared here in answer to a local group which asked how it should deal with churchgoers in its ranks.

The magazine chided the group for having prohibited members from going to church, and said that instead "it should have patiently explained the harmfulness of religion superstition and helped them to develop a scientific outlook."

"In such a question," The Young Bolshevik asserted, "administrative measures are out of place. The primary need is to raise the general cultural level of workers. Our whole ideology is based on science. Religious beliefs, contradict science. Therefore, the Communist Party must proclaim itself against religion."

The magazine counseled the local Communist youth organization "to improve educational work among members and young people generally, train them systematically to read popular scientific literature, and attend scientific lectures."

"We can stamp out religious superstition in the minds of youth," it asserted, "only by teaching them to understand the phenomena of nature and social life, and to evaluate everything in terms of materialistic philosophy."

I would just as soon take a dose of arsenic as I would alcohol to stimulate the brain. Indeed, on the whole, I think the arsenic safer.— Huxley

## WESTPHALIA SYNOD UP-HOLDS STUTTGART REPENTANCE DECLARATION

GENEVA (By wireless) —(RNS)—The Westphalia Provincial Synod has issued a statement upholding the "repentance" declaration of the Evangelical Church in Germany made at Stuttgart last year. The Stuttgart declaration was contained in a message of greeting to the World Council of Churches, drafted at the first formal postwar meeting between German Evangelical Church leaders and representatives of the World Council.

"We confess," the Westphalia Synod declared, "that the peace of God will not be granted us as long as an unforgiven guilt lies upon our conscience. We reject the opinion that the present plight of our country is an outcome of blind chance, and had nothing to do with guilt or responsibility."

"We reject the wicked attempt to escape responsibility by concealing oneself behind the guilt of others. We have been too credulous in not seeing through nationalism, which makes an idol of race. We did not raise our voices loudly enough against the extermination of the Jews. As time went on, we made less and less resistance against the claims of totalitarianism, so our vision of the Living Christ became obscured."

"We reject the doctrine that the message of the gospel is limited to the piety of the individual soul in a kingdom beyond this life, leaving various spheres of public life to ostensible laws of their own. We urge Christians to be led by the Word of God and to bear witness to the guidance of Christ in their decisions in ordinary life."

The goal of yesterday will be the starting point of tomorrow.—Carlyle.

## METHODIST WORLD CONFERENCE TO BE HELD IN U. S. NEXT YEAR

CINCINNATI, O., —(RNS) — Leaders of the Methodist Church meeting here set Sept. 24-30, 1947, as the date for an interim world conference of Methodism. They made no definite decision on the place of meeting although it would be held in the eastern section of the United States, they said.

The group of 25 meeting here included several bishops in the western section of the Ecumenical Methodist Council. Bishop Ivan Lee Holt, of St. Louis, presided and Dr. Oscar T. Olson of Epworth-Euclid Methodist Church, Cleveland, served as secretary.

It was explained that although the world conferences are scheduled for every ten years the 1941 meeting was not held because of the war. The meeting was to have been convened at Oxford University in England.

The 1947 conference will be held in this country because of the present inability of British churchmen to house the 276 official delegates and others expected. These will represent separate Methodist bodies of the United States, England, Australia, New Zealand, South Africa, Mexico, Brazil, possibly Korea and Japan and several small Methodist groups in this country, it was stated.

## DR. FISHER PROPOSES FULL INTERCOMMUNION

LONDON (By Wireless)—(RNS) Full communication between the Church of England and non-Episcopal Churches throughout the United Kingdom was proposed by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in a sermon at Cambridge University.

Declaring the time has come for free exchange of both ministers and ministries, Dr. Fisher said he presupposes that those agreeing to full communion would agree on the essential principles contained in the Scriptures and creeds, as well as on the sacraments and the ministry itself.

The archbishop's announcement, although a surprise to Free Church circles, was cordially received as a basis for further discussion.

Dr. Fisher stressed that non-Episcopal Churches had accepted the principle that the episcopacy must exist with other elements in the re-united Church.

"If the non-Episcopal churches agree to such a communion, let them try it on their own grounds first," he said. "I should hope that preparation for it be along the lines of the recent Canadian proposals which saw both episcopal and non-episcopal ministries willing to interchange. By that means assimilation would be at work from the start at the presbyterial level."

"I love the Church of England as Presbyterians and Methodists love their churches. It is not possible nor desirable that any Church merge its identity in a newly-constituted union."

"What I desire is that I should be able to enter their churches freely, and they mine, in the sacrament of the Lord, that His life may freely circulate between us."



## On a Wide Circuit

By W. W. REID

### THEY DO NOT STRIKE!



THIS note is from a layman of our churches:

One does not need again to give elaborate statistics to show that in many of our churches, Methodist and otherwise, pastors are not adequately paid, their families are not provided for as they should be, and the local church should "hang its head in shame" in its community: those figures have often been given—and too little done about them.

These ministers of ours do not "sit down," or "walk out," or "strike" to secure recognition of their right to an adequate salary or support; they have no union, no legislation, no automatic salary scale to help them secure adjustment to increasing living costs: they are dependent upon the Christian understanding and fairness of the people to whom they minister—and especially of the official boards and quarterly conferences representing these people. They do not want sympathy or charity: they are entitled to justice and a fair share of the increased income that comes to most of their parishioners.

Because, in most instances, the ministers themselves will not ask for this consideration, I would urge upon the reader, as an official member of a church, to ask the following

and related questions at some early meeting of the official board. . . . and then urge the board to act on the basis of honest "findings":

Has the general income of your church families increased during the last two years? the last ten years?

Has the cost of living increased in your community during the past two years? By how much?

Has the pastor's salary been increased during the past two years? ten years? By what percentage?

Does the cash salary now paid take into account the size of the pastor's family—the present or coming obligations for education of children—the necessity of the pastor keeping abreast of the thinking of the day through books, magazines, attendance at conferences, etc. Does it provide him with adequate means of transportation within the parish and district? Does it enable him to hold a respectable place of leadership among community leaders?

Is the present parsonage a decent home in which to raise a family? Does it have as good facilities as the average home in the parish? Does it cost too much to heat? Does it need painting? Are the grounds well kept? Is there a garden? Is it a building of which the community and parish is proud?

Such a study may well lead to a complete readjustment, in many churches, of the relation of the church to the minister, and of the whole scale of support of the minister.

## "The Point of No Return"

In The Clip-sheet

THE pilot of a transoceanic clipper airship has an instrument panel on his plane to indicate to him the amount of gasoline in the tanks, the distance covered, and other facts which he must have readily at hand. At any moment the pilot can glance at the instrument panel to see how many miles the ship has come and how much distance he has still to go.

If we assume that the gasoline tanks have just enough fuel for the flight, when the half-way mark has been passed the pilot cannot turn back. He no longer has a choice. He has passed the point of no return.

In the use of beverage alcohol and other narcotic drugs there is also a point of no return. The great danger lies in the fact that we have no instrument panel before our eyes nor any mechanical device to indicate to us when the point of no return has been reached. Almost invariably the drinker is surprised, is struck with panic, when he realizes that he has not only reached this point but apparently, at least, has passed it.

A young man once related his own experience in these words:

"When I first came out of school, almost all of my associates drank. In school they had taken beer; I had taken nothing. After coming out of school when they were no longer dependent upon allowances but were earning their own way, they gradually shifted to cocktails

and highballs. This indicated their increased financial resources and, although not one of them would have said so, a bit of vanity was involved.

"I didn't want to drink whiskey, indeed I didn't want to drink anything, but I got tired of always saying 'No' so I decided that when they took whiskey I would take beer. Beer, I knew, has less alcohol than any other drink; it was, I thought a safe compromise with convention and custom. In the afternoon I might drop into a saloon, drink a glass of beer and check up on the baseball scores. In the evening, after the theater, my friends and I would drop in at the nearest first class saloon or hotel bar, eat oysters and drink beer.

"Then one day I was ill, not very ill, but ill enough to be confined to my room. Within twenty-four hours I found that my stomach was tossing and turning like a ship at sea. I wanted beer.

"I could do one of two things. I could go out and get the beer my stomach was calling for or I could say, 'This is a lesson I needed to learn. I am swearing off right now and here.' I swore off."

This young man was surprised that he had developed an alcohol habit—even a mild one—just by taking one, two, or three glasses of beer a day over a period of two or three years. And so it is with many drinkers. They don't know when they have reached the point

### HOPE

By Mrs. Clyde Swift,

Hebrews 6:10-19.

It is perfectly natural and human for us to hope for things and then suffer disappointment when we fail. I am sure each of us has worked on some project for days and days and have then seen it fail. We feel discouraged, just like giving up, saying "There is no use." But there is where hope comes in to lift us out of our confusion, to cause us to strive for another day, to hope that tomorrow will be brighter than today.

Hope is food and drink for the soul. It keeps man alive both physically and spiritually. What would our spiritual world be today without hope, without the hope that we may see Jesus face to face; without the hope that tomorrow will be brighter than today; without the hope that we will see our loved ones who have gone on; without the hope that all of the righteous will be rewarded for the deeds done here on earth. Without such hope life would lose much of its meaning.

God created man with one great hope. Here man was placed in the Garden of Eden with all luxuries. Here he became corrupt with sin. God, too, was disappointed but he did not give up. It was through hope that God gave man one more chance. This is why we have the beautiful passage of scripture, John 3:16, "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." It was hope that caused God to make this supreme sacrifice for us; hope that man would glorify him. The beautiful thing about this eternal hope is that it is a heritage of the most humble as well as the richest. It cannot be bought, it is God's own precious gift, the greatest of all virtues.

We owe Him a debt of undying love. We are paying this debt every day we live. What kind of payments are you making? What kind am I making? When we come to the final settlement will our account balance or will we have a deficit?

Prayer and hope are the two instruments the Christian uses to weather the temptations of life. These are the instruments by which we may help those who have fallen by the wayside. Be always ready to give a word of encouragement to those who are not as fortunate as we. We must cleanse our own hearts of all hate and malice before we can hope to help the lost of our community. I close with this thought:

*"The night is mother of the day  
And winter of the spring,  
And ever upon the old decay  
The greenest mosses cling.*

*Behind the clouds the starlight  
lurks,  
Through the showers the sun-  
beams fall,  
For God who loveth all his works  
Has left his hope for us all."*  
—McNeil, Arkansas

where alcohol is beginning to become necessary to them and the reason they don't know is because it is always available. Availability makes for use; use makes for habit; habit takes control of our lives and deprives us of choice.

### TO TEACH KOREAN BY LAUBACH METHOD

During the forty years in which Japan dominated the life of Korea, only Bibles and hymnals were permitted in the Korean language — all school books and other publications were in official Japanese. It was, therefore, in the Christian churches and classes that the written language of old Korea was preserved. But millions of her young people have never learned to write in Korean and know practically nothing concerning her notable and ancient literature.

Now Dr. Frank C. Laubach, world renowned teacher of illiterates, and Dr. John Starr Kim, Korean educator, are working on a simplified chart — designed along the lines of the so-called Laubach method of teaching simple reading — for use in Korea. They hope that the schools of the nation will take up this method and teach new millions to read and write in their own tongue.

### CHURCHES CRITICIZED FOR SLIGHTING MUSIC

HARRISBURG, Pa. — (RNS) — Churches which do not appropriate sufficient funds for music were scored here by clergymen, choir directors, organists and other laymen attending a forum sponsored by the Harrisburg chapter of the American Guild of Organists.

The forum also discussed the lack of qualified persons on church music committees. It was stated that frequently church music is out of harmony with theological beliefs because the music is not properly selected.

Use of the electrical organ was viewed by many as "the salvation of the smaller church which cannot afford a pipe organ." At the same time the organists declared the two types of instruments cannot be compared as the smaller unit, though better than a piano, "it is not a pipe organ." Use of a piano in church services was generally labeled as "undignified."

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## The Sunday School Lesson

By DR. O. E. GODDARD



### PAUL ADMONISHES THE CHURCHES (Temperance Lesson)

LESSON FOR DECEMBER 8, 1946

SCRIPTURE TEXT: I Corinthians 6:9-10; 11:17-27;  
Romans 13:13-14; Ephesians 5:18-21.

In today's lesson we have some of Paul's admonitions to the Christians in the various churches he had organized and fostered. In his messages to the churches in Corinth and Ephesus, we remember Paul's experiences in these two places. In the excerpt from Romans, we have a message which Paul wrote to that church in Rome before he had seen that city.

You remember that Paul had dreamed for a long time of going to this world metropolis—Rome, but he was hindered. (When he finally went to Rome he was in chains as a prisoner.)

It is impossible for us at this date, to realize the difficulties Paul had with the pagan converts in helping them to live right. There was no connection between religion and morals in the pagan religions. Line upon line, and precept upon precept were required to teach them how to live a Christian life. It was exceedingly difficult for them to see how salvation by faith, and faith alone, made it necessary for them to be so circumspect in their living. They were constantly relapsing into sins not compatible with Christian living, and persistently ignoring some of the required duties.

#### A Case In Point

The early Christians had meals together. They often had a meal, then the Lord's Supper, then prayers, and testimonies. At first it was a kind of pot-luck supper. In a short time the rich members would come with a sumptuous repast, eat it themselves, and the poor would come with their scant food. Paul said, "When therefore ye come together it is not possible to eat the Lord's Supper."

The rich eating luxuriously to themselves and the poor, vastly in the majority, eating their crusts, created a situation that would make it impossible to have the Lord's Supper when all are on the basis of equality around the Lord's table. This is perhaps just one of the many un-Christian practices that Paul had to correct among his Gentile converts.

#### Precepts And Prohibitions

This lesson naturally divides itself into "thou shalt not", and "thou shalt". "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (I Corinthians 6:9-10).

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness. Idolatry, witchcraft, hatred, variance, wrath, strife, seditions,

heresies, envyings, murder, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in the past, that they which do such things shall not inherit the kingdom of God." (Galatians 5:19-21). Note that drunkenness is always placed in the same category with the vilest sins and crimes of which humanity is capable. Shame on anyone who would condone or tolerate drunkenness in anybody anywhere! Among the positive things are: "Put on the Lord Jesus Christ." This means put on his spirit and act as Jesus acted.

#### Aspersions Resented

Lately it seems rather fashionable to cast aspersions at the Anti-Saloon League, The Woman's Christian Temperance Union, and the "long-haired preachers" in their fight against liquor. They are accused of making extravagant and unscientific statements as to the damage done by intoxicants. God only knows where we would be now had it not been for the brave fight these organizations and people have made down through the years against this evil.

It is easy to find fault with the Methodist Church, its bishops, the district superintendents, its pastors, stewards, Church School officers, and its membership en masse. But where would the world be today had it not been for these leaders of righteousness?

I think the liquor interests are using today their most effective and subtle propaganda in getting good people to join them in casting aspersions at temperance leaders. Some such propagandists seemingly have transformed themselves into angels of light. But beware, dear friends!

#### I Plead Guilty

I deliberately make some statements that may place me in the catalogue of "long-haired preacher fanatics" who fight liquor. (In my case the long-hair would not apply as I keep my few remaining locks clipped closely.) If the critics care to accuse me of making extravagant statements, let them shoot.

#### Seven Billions Worse Than Wasted Annually

I do not know how big seven billions are—neither does anybody else know. I know that our government reported that drinkers bought seven billion dollars worth of intoxicants in 1944. I know that this seven billions would buy fourteen billion meals for fourteen billion starving people, were there that number of hungry and starving people in the world. I know that that seven billions did the drinker not one bit of good, would feed every hungry person in Asia, Europe, Africa, and the isles of the

### 400 LOS ANGELES CLERGY- MEN TO PREACH ON SAME SUBJECTS

LOS ANGELES —(RNS)— More than 400 Protestant pastors of Greater Los Angeles will preach during the next month on the same subjects in preparation for the evangelistic phase of the United Crusade for Christ, Nov. 17-23.

Themes for the four Sundays are: I Believe in Jesus Christ, God's Only Son, Our Lord; I Believe in the Holy Spirit; I Believe in the Holy Christian Church, and I Believe in the Forgiveness of Sins.

The Crusade for Christ began October 13 with a house to house religious census by 30,000 church workers representing 400 churches and covering the greater part of Southern California.

The canvass, spiritual preparation, and the program of evangelism are three of the four major projects of the Crusade, which is sponsored by the Church Federation of Los Angeles. The final phase, the new life mission, will include preaching services in a large auditorium and radio sermons.

### FILM STUDIO NAMES PRIEST TECHNICAL ADVISER

LONDON (By Wireless) (RNS)— Father Maurice T. Beckett, rector of All Saints Roman Catholic church, in Kenton, Middlesex, has been appointed ecclesiastical technical adviser to the Pinewood Films Studios.

His first assignment will be to advise on a movie called "Captain Boycott," which will have several Catholic sequences.

sea for a year. In other words, were all the drinkers to refrain from drinking one year and give the amount they spent for liquor in 1944, to feed the hungry, every hungry person could be fed bountifully and there would be more than the twelve baskets left. Now, Bud, if you care to call that an exaggeration, just loose your lingual apparatus and make your assertion.

#### Another Chance To Be Accused

This seven billion dollars does not include the vast amount of intoxicants sold illegally, of which the government has no knowledge. I know and everyone of you know, there is a vast amount of it sold illegally. I have reliable information that, by and large, more illegal liquor is sold where there are licensed liquor stores than in prohibition territory. The licensed store makes a screen behind which the illegal vendors do a thriving business. Where there are no licensed saloon and much drunkenness prevails, the officers can see that someone is seeking intoxicants. The bootlegger wants the licensed saloon behind which he can carry on his illegal sales. The statement that temperance leaders made extravagant and unscientific assertions is made out of what our grandmothers made soap—Lies.

If I had an adequate vocabulary to express my feelings about this health-destroying, wealth-disintegrating, home-desecrating, soul-damning, hell-born business, my words would flash and flame like lightning bolts, and devastate like bombs, atomic!

"The youngest may teach the oldest—if the latter is willing to learn."

### TRANSLATES BIBLE FROM GREEK TO CHINESE

A translation of the New Testament direct from the original Greek into Chinese has been completed by Lu Chen-chung, research fellow in the School of Religion at Yenching University in Peiping, China.

This translation is said to be the first attempt to transfer the original Greek into Chinese without going through the medium of another language. It is therefore, said to be free from a number of inaccuracies and ambiguities which are contained in the present Chinese Bible; and the new translation thus constitutes a valuable contribution to Chinese church literature. Mr. Lu arrived recently in New York City to enter Union Theological Seminary where he has been named Luce Fellow (in Religion) for 1946-47, in recognition of his services at Yenching's School of Religion. Much of his work on the translation was done with difficulty during the war years while the Japanese were occupying the Yenching campus.

### FEDERAL COUNCIL URGES ACTION ON GEORGIA LYNCHING

NEW YORK —(RNS)— The Federal Council of Churches is concerned over the fact that no arrests have been made in the three-month-old "mob murder" of four Georgia Negroes.

A resolution adopted here by the Council's executive committee stressed that perpetrators of the crime have not been brought to justice despite the fact that Georgia's governor promised unrelenting action against the criminals.

### ESTABLISH "BETHLEHEM CENTER" IN DALLAS

(Continued from Page 11)

"Pathetic pleas are continually coming from the various sections, requesting kindergartens, supervised playgrounds, or any other activities, asking, 'What may I do to help locate the Center in my area where it is so badly needed?'"

"Recently, the President of our Board called together representatives of both white and colored Woman's Societies of Christian Service. We met in one of the Negro churches where I have an office — and keen interest was shown at this meeting. A group of the United Council of Church Women was invited and attended the white School of Missions which was conducted for three days at First Church. These Negro delegates received a cordial welcome. One of the results is, a goal for the present quarter — a recreational program for the young people in each church represented."

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