

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodist Ministers in Arkansas

"The World is My Parish" — John Wesley

into all the world — Mark 16:15

VOL. LXVI

LITTLE ROCK, ARK., OCTOBER 2, 1947

NO. 39

World Methodism Represented In Springfield Conference

IT was a privileged experience to be present at the opening session of the Seventh Ecumenical Methodist Conference which held its first session at the Trinity Methodist Church in Springfield, Massachusetts, last Wednesday, opening at 3:00 p. m.

Sixteen separate, independent Methodist Churches, with a total membership of more than twelve millions, are represented in the Conference by some of their strongest leaders.

Of the sixteen independent Methodist bodies represented in the Conference, six are from the Eastern section of the Church. They are: The Methodist Churches of Great Britain, Ireland, Australia, New Zealand, South Africa, Continental Europe, China and India. The other ten branches of Methodism are from the Western section of the Church. They are: The Methodist Church, three independent Negro Methodist denominations, the Free Methodist Church, The Primitive Methodist Church and the Wesleyan Methodist Church, all in the United States. The Methodist Church of Brazil and of Mexico have representatives in the Conference. The United Church of Canada, which included the former Methodist Church of Canada, also has representatives.

There are about five hundred delegates and reserve delegates in attendance, together with about the same number of out-of-town visitors. To accommodate the crowds the evening sessions are held in the city's Municipal Auditorium.

The Ecumenical Methodist Conference is not a legislative body. It is simply a Conference of selected representatives from the sixteen bodies of Methodism around the world. However, its decisions and recommendations will have great weight in shaping opinions and policies of the various branches of the Methodist Church everywhere.

It is very easy to discover that the delegates from the Eastern Section are especially "war conscious". They vividly remember the horrors of the war just past and they are desperately anxious that the tragic experience shall never be repeated.

Rally Day 1947

MANY Methodist Church School leaders will find the first Sunday of the new Church School year, October 5th, an excellent opportunity to rally the forces of their respective Church Schools.

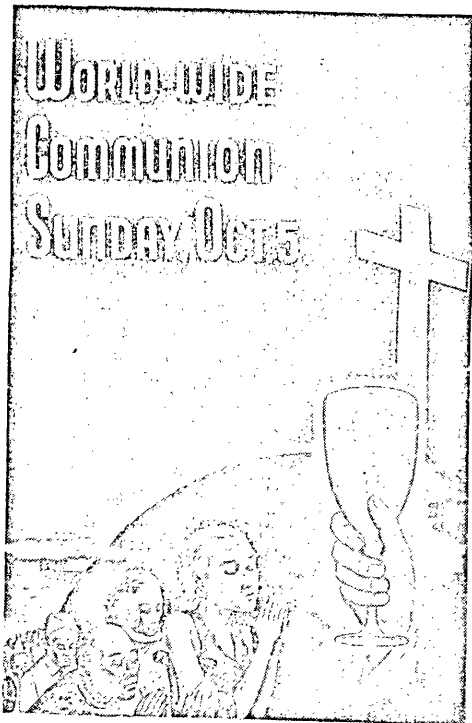
The "summer slump" with its usual lagging interest should give way to renewed enthusiasm in the whole Church School program. The pastoral installation of officers and teachers for the new Church School year should increase the sense of responsibility of individuals accepting these duties. Promotion Day, customarily held the last Sunday of the Church School year, will mean for many children and youth new classes and teachers.

These factors taken together with the added significance of the final Crusade for Christ emphasis on Christian Education should mean that Rally Day 1947 will be a meaningful day in the life of our Church Schools. Many of our Church Schools are reporting that the year just closing has been the high point in membership gains, attendance, leadership training, and Church School members making decisions for Christ and the Church. Rally Day 1947 may well be the beginning of Methodism's greatest advance in the field of Christian Education.

October Fifth, World Wide Communion Sunday

ONE of the most sacred days of the church year is World Communion Sunday. In this hour of world crisis, when millions of people are passing through their gardens of sorrow, suffering and sacrifice, it is very appropriate that world-wide Christendom, around the Communion Table, commemorate the sorrow, suffering and sacrifice of the Man of Galilee who passed through His garden and went to a cross.

While we remember the cross, we should not forget the power of the resurrection. The garden and the cross were



but way-stations on the road to the triumph of Easter morning. Let us remember that we too, as His followers, have the promise of final triumph over any difficulties that may beset us.

Differing as we may in our interpretation of some parts of the Scripture, all Christians should be able to bow as one about the Communion Table on this World Communion Sunday in reverential devotion and love for the Christ of all of us.

On this World Communion Sunday Methodist people will not be content simply to remember the death of Christ on the cross; Methodism will remember also the people for whom Christ died. We will remember that, out of a great heart of love for suffering humanity, Jesus said, "As oft as ye have done it unto the least of these, ye have done it unto me." Jesus made common cause with the underprivileged of earth and declared that service to them was a service to Him. Through the opportunity World Communion brings, let us have a part in ministering to the needs of our broken world.

To Help Maintain The Peace

IN connection with the annual observance of World-Wide Communion Day, October 5th, Methodist people will make a voluntary sacrificial offering. This offering, administered by The Fellowship of Suffering and Service, is an opportunity to express in a material way our sense of oneness with people everywhere who suffer and are in need of help. Fifty per cent of this offering will be directed to the Committee For Overseas Relief to help alleviate physical want in destitute areas.

Twenty-five per cent of the offering will be directed to the Commission on Chaplains who will use such funds in furthering the work of Methodist Chaplains in our Armed Forces. The writer knows something firsthand of the wonderful supporting work of this Commission. The Chaplain is, in turn, able to render a greater piece of service because of this commission. The remaining twenty-five per cent of the Fellowship of Suffering and Service offering will be directed to the Committee on Camp Activities and used to supplement religious work near military centers.

Thus, as Methodists rededicate themselves on World-Wide Communion Day they may through their gifts help to make more secure the peace of the world.

Reaping What Has Been Sown

MANY people are becoming confused as they view existing conditions throughout the world today. To add to the confusion is the number of explanations which are offered by groups many of which are interested only in promoting their own causes.

Even the most casual observer of present conditions sees much which is disturbing to him. Great world powers, victorious in warfare, unable to agree among themselves on peace terms for the vanquished enemy; widespread suspicion and mistrust between these victorious allied powers; a world empire of several centuries duration apparently disintegrating; the United Nations, an international organization created to usher in and maintain an era of universal peace, endangered by division; the impending economic collapse of the financial structure of several countries; civil war threatening in India as she begins to experience her new independence; the incomprehensible destitution and suffering of millions of the world's people; the universal sense of uncertainty with regard to the future; these conditions with others of a similar nature present anything but a satisfying view of the world.

Within the bounds of our own country certain conditions are none too serene. The motive of materialistic gain expressed in almost every action; the rising spiral of cost of living with the general public footing the bill as labor and capital settle their disputes; a nation of people that spends several times more for liquor than it spends for the church, education and welfare activities all combined; a nation whose people have about as many divorces as marriages; political leaders who seek to insure their place by consistent fanning the flame of prejudice against minority groups; an unprecedented crime wave, including even the "prohibition twenties", that is largely blamed on a generation of neglected adolescents; these and other similar conditions describe one side of our country's living.

However else we may seek to explain these

(Continued on Page 4)

Can We Save United Nations?

By ALFRED KNOX

TEXT: "Blessed are the peace-makers . . ." Matthew 5:9.

A FEW weeks ago one of the popular magazines carried an article summarizing the two years since V-J day which boldly pointed out the ways in which we have failed to reach the goals which we set for ourselves at the war's end. In almost every area there is a wide gap between what we hoped to do and what we have done. We were reminded of how far we are from having peace treaties after two years of peace; we had hoped for solutions to the housing shortage and it is still a

greatest statesman of our time, writing recently in *Christian Century* on "What Shall We Do With UN" reminded us of our joint responsibilities for the success or failure of the organization. He said, "The United Nations is not a body which can mechanistically keep the peace while the rest of us go about our private business. Peace under the United Nations is a partnership affair. UN can bring the statesmen of the world before the bar of public opinion, but what happens next depends on opinion-forming individuals throughout the world. It is up to them to create, each in his environment, an opinion which is alert,

that every effort of the thirteen colonies to reach some accord was threatened with the discord of divergent interests and philosophies. The success and failure of men's cooperative efforts have always been separated by little more than a hair-line. Representatives from Massachusetts and Virginia clashed just as vehemently at Philadelphia as Vishinsky and Marshall did at Lake Success. And yet a way was found for united efforts and peace. But it was not done without much prayer.

Perhaps the struggles in the United Nations are but the birth pangs of a new day. A story is told of two mountain climbers in the Alps who were spending the night on a narrow ledge high up in the mountains. During the night one of the men, a novice at Alpine climbing, was awakened by the roaring of the wind. The storm seemed so terrible that he woke his companion and said, "Get up, the end of the world is here". But his companion, more experienced in these mountains, said, "That's not the end of the world. That's just the way the dawn comes in the Alps."

Men of Christian faith and optimism must say of the struggles now taking place at Lake Success: "That's the way the new day comes in our world." But this kind cometh not except by prayer.

The Existence of Conflict is Normal

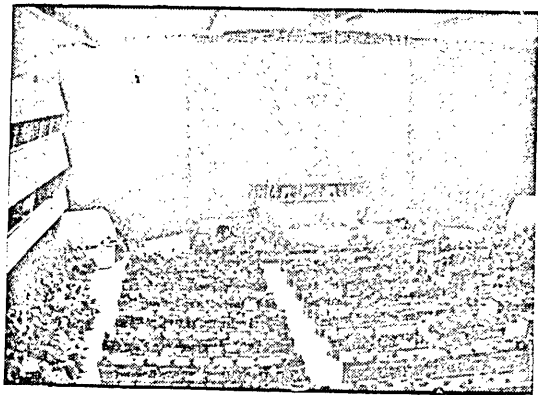
One thing about the position which Russia is taking which we find greatest difficulty in understanding is that it is an expected, yea even a normal one. This is to make no brief for Russia, or her philosophy, but unless there can be in UN room for philosophies of government as divergent as ours and hers, then it is truly what the Soviet suspects it of being—a united effort to convert her to our way of thinking. Would we invite the Baptists over to confer on some vital community project and then preach Methodist doctrine to them? After all, in the development of the American way of life, did not

thousands of town and villages laid utterly waste and hundreds of thousands of her civilian population killed. We say there is no Christian justification for the feeling of retribution and future self-protection, but remember she makes no pretense of being a Christian nation. We claim to be a Christian land, we whose land was unscarred by the war, but if an invading foe had left a path of scorched earth from Miami to Seattle, would we be free from the desire to build a buffer around our shores? Second, let us not forget the facts of European history in our enthusiasm to have others see as we see. Through the centuries power politics has been the pattern in Europe and no nation has dared pass up the balance of power when it was within her grasp. Third, beneath the struggles at Lake Success are two ideological battles which involve the Soviet, (a) the struggle with Britain for the control of western Europe, and (b) the open war which the Vatican is waging against Communism.

People everywhere must recognize that differing beliefs and practices are normal in world society, now and in the future. And we must also recognize that those who hold these views will seek to propagate them without compromise or apology. They need not necessarily lead to armed conflict. But we cannot preface world peace on world conformity any more than we can base our hopes for cooperation among the churches on conformity to one pattern of doctrine. Neither will ever come.

Fear and suspicion have led to acts which first intended as defensive have been interpreted as offensive—these in turn have created more fear and suspicion. These tensions mount until war can become inevitable merely because so many people think it is inevitable. Let us not fall into a "death trap". We should know from our own experience that it is possible for irreconcilable and dynamic beliefs to subsist side by side in peace.

And for this we must pray.



UN In Session

critical item; we aimed at re-habilitation of war-torn countries and the return of displaced persons to their homes—while in practically every war-scarred land there is still an absence of building and farming and hundreds of thousands of displaced people are still "men without countries"; we dreamed of new cars in every garage and we are still such a long way from beating the shortage and conquering the "black-market" connected with it.

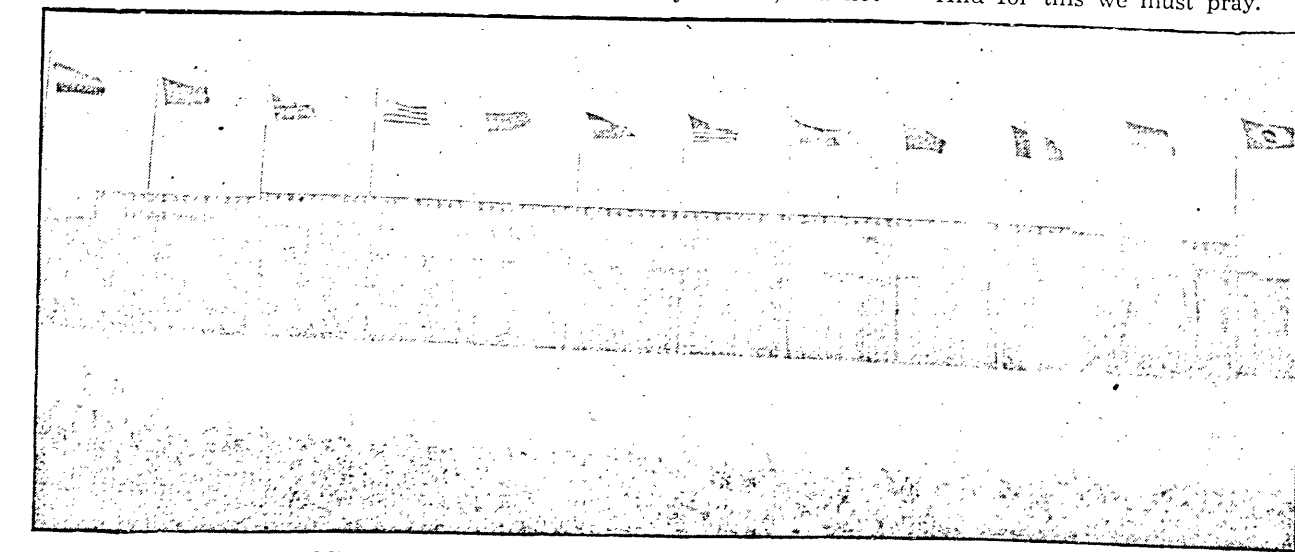
But in all the areas where our gains are far short of our goals there is no cause for greater concern among Christian people than that of United Nations. Two years ago we had come from San Francisco with a pattern for peace-making and with high hopes. One paper said at that time: "Every nation which has fought against the Axis Nations joins now to work in a full-scale offensive for peace". But what of these hopes today? The week of September 15th marked the beginning of the second session of the General Assembly of UN, but instead of the main figures walking arm-in-arm into the assembly hall they came out slugging as in a heavyweight boxing bout which many pray will end in a draw, but which many fear will end in a knockout.

Not since we yearned for the ending of the war has anything merited in such degree the unison prayers of Christians everywhere. Here is tension which seriously threatens the end of united efforts for peace. No thinking person can claim that the pattern of UN as it now stands is a blueprint of Utopia, but two aspects of this problem should drive us to our knees: first, there is not now on the horizon a better pattern in which to work out the ills of our world, and second, a break in UN now definitely means the alignment of the world into two armed camps—the world against Russia. God forbid that this alignment should be forced, for once it comes how can war be far behind?

John Foster Dulles, perhaps the

insistent and expressive of moral and intellectual judgment. If that happens, the aggregate world opinion can drive national policies into paths of justice and concord. Such methods, and only such methods, provide a fair chance that the nations may peacefully work their way through the first and hardest stages of building a world society."

The Marshall-Vishinsky bout of the first week of the General Assembly can well be the "beginning or the end" just as really as someone said the atomic bomb could be. If it is the evidence of two unwavering forces, then the irresistible force has already met the immovable body and the awful days are ahead. If, on the other hand, it is diplomatic



The New York Building, Flushing Meadow Park, N. Y., Where General Assembly Sessions Are Held

maneuvering preliminary to the serious business of the session, then there is hope.

It is time for us to pray—to pray with all our souls. We must have the United Nations.

Accord Comes Only After Discord

During the same week that the United Nations assembled the "freedom train" started its tour of America to remind us of our heritage. That train cannot conceal the fact

the widely differing views of Hamilton and Jefferson serve as "balance wheels" to keep the "freedom train" on the track?

If Russia has been using the "veto" more than the "vote", we perhaps would do well to dig beneath the surface and see at least three factors which have contributed to her stand, which we are so quick to brand as a "dog-in-the-manger" attitude. First, her war scars are deep and jagged with

Public Opinion Can Save Us Or Damn Us

As one reads of the need for a force ample to implement any action of the United Nations, he asks what that force can be. Armed force cannot do it—it can only be the stronger force of public opinion in the world. During one of the discussions at the Paris Peace Conference in 1919, President Wilson was challenged by this question, (Continued on Page 14)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

DO WE TRUST GOD?

There is a tale of an ancient king whose favorite wife was very ill. Fervently he prayed for her recovery. He promised God great gifts and endowments for the temple, if his prayer were granted and his wife recovered.

Instead she died. The king in anger ordered his heavy artillery arrayed against the temple. At royal command the imperial guns let loose their heaviest salvos. The temple was blown to fragments. If God would not humor the king, the king would humiliate God. Either God must answer the royal prayer, or the royal decrees would discourage the whole adventure of prayer.

That tale might be dismissed as mere legend, if it were not so true to life. Again and again we encounter people whose fervent prayer was not granted. Instead of recognizing that the answer to that prayer might have involved either unwisdom or an impossibility, they have turned on God or away from Him. They could not destroy the church but they have tried ever since to defeat it. They not only have stopped praying, themselves, but they scoff at and discourage the prayers of others.

All of which means that many of us still have a long way to travel ere we come to anything like real trust in God, or an intelligent conception of prayer.

If we trusted God as we should, we would thank him for his denials as well as for his assents. We would be sure that "no good thing will he withhold from them that walk uprightly." We would be confident that every good thing which can be given us will be given. If it comes not, at our asking, it is because, though it seems good to us, it is not really good for us, in our present state. Or else, it belongs to those multitudinous goods, which however much God may want them to be ours, cannot be, because a more universal good, to others as well as ourselves, requires that God leave such desired experiences outside our reach.

Real trust in God means that we do not try to persuade him or command his resources. It means that we are more sure of his wisdom than we are of our own. It means that we are so certain of his love that we would rather have his "no" than the "yes" of anybody else. It means that we shall lay our desires at his feet and leave them there; we shall not turn them into reproaches against him. It means that we accept his providence, not with heavy but with glad hearts. It means that we shall find in every event, not a sacrifice but a sacrament.—Albert E. Day in The New Life Magazine.

Society of Friends, condemning universal military training and manufacturing of atomic bombs: "We believe that no nation can survive as 'a government of the people, by the people, for the people' that relies upon weapons of destruction to maintain its democratic way of life."—Quote.

A man can meet God on the golf links, but very few ever go out for that purpose.—Christian Advocate.

THIS IS THE DAY

Let me remember just one golden truth,
Though every other should forsake my mind;
Let me be guided by one steadfast law:
That I shall leave no day of life behind
Without accomplishing some worth-while task.
Oh, let me never face the setting sun
With empty hands, but may I always hold
Some evidence of work and duty done.
This is the day! Whatever I may hope
To make of life demands attention now!
His dreams of harvest-time come true alone
For him whose careful hand directs the plow.
This is the day! My chance to win is here,
And opportunity points the way;
Let me remember just one golden truth:
The present time is best; this is the day!

—O. Lawrence Hawthorne in The War Cry.

THE RADIATION OF GOOD INFLUENCE

In our last article we dealt with the fact that Christ gave his followers the task of illuminating the world. He said, "You are the light of the world." So long as he was in the world in visible form, he was its light. But when he left the world visibly to return in Spirit he delegated this task to his disciples. They were badly discouraged over his approaching departure, and he reassured them with this wonderful promise, "I will not leave you comfortless; I will come to you." After leaving the world visibly, in speaking through John the Revelator he said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Paul said, "If any man have not the Spirit of Christ, he is none of his." Christ planned to continue to illuminate the world by living in and operating through the bodies of his followers. He would furnish the power while they furnished the instrumentality and the two elements working together would dispel the darkness of fear, ignorance, and sin. So, today, Christian believers, filled with the Spirit of Christ, are the light of the world.

After paying his disciples the high compliment of designating them as the light of the world, Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." There is no such thing as being a Christian secretly. The followers of Christ are like cities set on hills; they cannot be hid. No one is foolish enough to light a lamp and then cover it up. The object of the whole procedure is that the light may shine.

There was a time when people who were especially ambitious to become Christ-like withdrew from the world. They felt that the world with its temptations hindered their spiritual progress. They lived sheltered, segregated lives. This was never the will of Christ. He would insist that they let their light shine before the world. They were to be in the world, but not of it. In his great prayer recorded in the 17th chapter of John, Jesus requested the Father to permit his disciples to remain in the world, but in that same prayer he insisted twice over, "They are not of the world, even as I am not of the world." His plan briefly is this: Christian people in

the world where the shining of their light is needed, but not of the world for in such case they would have no light to shine.

Many years ago there was a Chinese statesman by the name of Pihe. It is said that he would not look upon a bad sight, nor listen to a bad sound. He would not serve a prince whom he did not approve, nor command a people whom he did not esteem. He would not dwell in a lawless court or among lawless people. In the time of Chow he lived on the shores of the North Sea awaiting the purification of the empire. Christ would condemn this attitude. He would have his followers, not waiting for some one else to purify the empire so it would be a fit place in which to live, but they themselves the chief force and influence for that purification.

Another interesting point is the fact that Jesus did not command his disciples to make their light shine. His admonition was, "Let your light shine." There is quite a difference between these two attitudes. The person who starts out to make his light shine gets too much of himself into the matter. That was the trouble with the Pharisees. Jesus accused them of praying on the street corners to be seen of men. He insisted that when they gave alms to the poor they publicized the fact by sounding a trumpet in order that people might observe how liberal and sacrificial they were. Now, it was not wrong for them to pray and sacrifice for the poor. The trouble was they did it with a wrong motive. They were trying to make their light shine. Jesus would have his followers quietly and humbly sacrifice, worship and serve, motivated by their love for God and the people who are the recipients of their kindness. This is the way to let one's light shine. Some one has said: "Let your religion be seen. Lamps do not talk, but they do shine. A light-house sounds no drums, it beats no gongs, yet far over the waters its friendly light is seen."

Christ taught that Christian people are so humble they are slow to claim credit for whatever good they are able to do. In his parable of the last judgment, he told how individuals are to be separated—one group on the right hand and the other on the left. He will highly commend the group on the right for

WHEN OTHERS DRINK

Lord of Youth, hold me steady when others drink. Grant me the intelligence and the courage to stand by my own convictions when my companions turn to liquor for their fun.

Burn Thou into my mind and heart an awareness of what alcohol has done to mankind. Let me see, marching across my vision, the widows and orphans, the broken men, the degraded youths, the bodies killed and maimed through accidents, and all because of strong drink. Between myself and the glitter of the social glass let me see these other sights, O God.

Teach me the joys of wholesome fun, of gay laughter, and of good friends, without the false excitement of wine. Guide me into the wonders and greatness of life. Steady me by a life of purpose that is rooted in Thy will.

So may Thy hand hold me strong and set in purpose when others drink. Amen.—P. R. Hayward in The Union Signal.

UNKINDNESS

As a child I had a fiery temper which often caused me to say or do unkind things. Finally, my father told me that for each thoughtless, mean thing I did, he would drive a nail into a gatepost; for each kindness, a nail would be withdrawn.

As the nails increased, getting them out became a challenge. Finally the wished-for day arrived—only one more nail! As my father withdrew it, I danced around proudly exclaiming, "See, Daddy, the nails are all gone!"

"Yes," agreed my father thoughtfully, "the nails are gone—but the scars remain."—Hazel Farris, Better Homes and Gardens.

feeding him when he was hungry; clothing him when he was naked; and visiting him when he was sick. In humility, they will raise the question, "When saw we thee in this condition and administered unto thee?" All their lives their light had shone in helpful service but at the end of the way they were not anxious to claim the credit which was their due. They had humbly let their light shine.

The object of the shining of Christian light is that God may be glorified by those who have not yet accepted his way of life. "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." The following story is told: "A prominent convert in Mexico, a man who helped the church with money and influence, was converted through the consistent Christian life of a mule driver whom he met on one of his journeys. He noticed that he did not swear or beat his mules, and asked him the reason. In the conversation that followed he was won for Christ." The greatest sermon one can preach is not what he says with his lips, but rather what he does through his life—the attitudes he assumes, the sacrifices he makes, and the service he renders. It is in and through these things that the influence of a godly life is radiated to the world. May God help us to let our light shine.—H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE PHILOSOPHY OF THE FISH-PENS

During my pastorate in Washington, D. C., I was appointed Conference Missionary Secretary at the first session of the Baltimore Conference I attended. It was my privilege, in the companionship of the Conference Lay Leader, to visit all the districts in the Conference in the interest of missions. It gave me a fine chance to get acquainted.

Among the places we selected for Conference was White Sulphur Springs, Virginia. I was the over-night guest of one of the leading families of the church in that city. The head of the house where I entertained was in charge of a large government fish hatchery. We had a delightful evening and a lovely breakfast the next morning, with mackerel as the chief dish.

After breakfast, I went out to visit for a while with my host at the fish pens. He was feeding the fish when I got there, which I found to be a very interesting procedure. Food already ground up was thrown into the pens, in which fish of all ages were kept. At the last, we came to a pen of the finest sort of black bass, which crowded forward eagerly to get their part of the food.

As I looked at these fine bass and thought about our breakfast mackerel, I said, "Why didn't you have some of these for breakfast?" He stopped for a moment, looked at me, and said, "These fish aren't fit to eat. They are too soft and mushy. A little later we will throw them out into these mountain streams, where they'll have to fight for their living, as well as their lives. As a result, their flesh will become firm and sweet and they'll make a dish fit for a king."

As I walked to the meeting, I discovered that I had been taught a great lesson. The same process that makes fish fit to eat makes boys and girls fit to live. They have to learn to fend for themselves, to stand on their own feet, to make a place for themselves in the world. They have to swim up the mountain streams of difficulties and hardships, thereby developing their muscles and their characters. Luxury and ease destroy initiative.

As parents, we make a great mistake to shield our children from hardships and protect them from the struggles of life. Development and strength come through conflict. We must exercise to grow.

I learned that lesson while visiting the White Sulphur Springs fish-pens.

NEWS AND NOTES ABOUT FACTS AND FOLKS

A REVIVAL on the St. John Circuit at Floodway recently closed with Rev. E. H. Hall of Leachville doing the preaching. Fifteen conversions with twelve additions to the church were the visible results of the meeting. Rev. Robert Sykes is pastor.

THE report of Rev. J. T. Willcoxon, Conference treasurer of the North Arkansas Conference, which was carried in last week's paper, should have carried the line "For the period beginning November 1, 1946 and ending September 15, 1947".

THE Tuckerman Methodist Church has purchased the property known as the Ralph Moore home for a parsonage, and will soon begin demolition of their old parsonage, preparatory to beginning their new church building. Rev. Alfred Knox is pastor.

REV. W. L. ARNOLD, on terminal leave from the U. S. Army after serving six years as a Chaplain, will supply the pulpit of the Hunter Memorial Methodist Church, Little Rock, during the month of October. Rev. Mr. Arnold will receive an appointment in the Little Rock Conference at its next session.

WORD comes of the death of Mrs. Carrie A. Petler, mother of Mrs. Raymond A. Dorman, at Danville on September 14. The funeral service was held at Danville Methodist Church on September 15 at 2:30 o'clock by Rev. Earle Cravens of Russellville and Rev. S. B. Wilford of Batesville. Burial was in the Danville cemetery. Mrs. Dorman is the wife of our pastor at Danville.

DR. PAUL QUILLIAN, pastor of the First Methodist Church, Houston, Texas, addressed the Board of Education of the Detroit Conference when it met during the annual conference meeting. Dr. Quillian, whose church has the largest membership in the denomination, revealed some of the things that were being done in his own conference (Texas) in promoting church school enrollment and attendance.

CHAPLAIN GERALD C. DEAN, a member of the Little Rock Conference, who served in England, France and Belgium during the war, has been assigned to the post chaplaincy at Fort Hamilton, N. Y. During previous months he had been a transport chaplain. Prior to his entry into the army in 1943 Chaplain Dean had for four years been pastor of the Mablevale Church.

REV. A. C. CARRAWAY, pastor of the Capitol View Methodist Church, Little Rock, announces that special evangelistic services will be conducted at the Capitol View Church beginning Sunday, October 5th, and continuing through October 15th. Rev. G. Weldon Gatlin, pastor of the First Methodist Church, Waco, Texas, will be the evangelist and Rev. Fred Schwendemann will lead congregational singing. Services will be held each week day at 10:00 a.m. and 7:30 p.m.

BISHOP PAUL E. MARTIN was the conference preacher at the meeting of the New Jersey Annual Conference, in session September 25-29 at Ocean City, N. J. Bishop Fred P. Corson, who was the conference preacher at the last session of the Little Rock Conference, is the presiding Bishop of the New Jersey Conference. Bishop Martin attended the closing sessions of the Ecumenical Methodist Conference following the adjournment of the New Jersey Annual Conference.

BASIC problems in human relationships affecting community life and opportunities confronting Christian education forces in the immediate future will be discussed at an international Conference on the Community and Religious Education in Columbus, Ohio, December 2-5. Sponsored by the International Council of Religious Education with the cooperation of Home Missions Council of North America, the conference will bring together some 300 official

representatives of church organizations and non-church agencies.

AN estimated 3,000 potential students already have been turned away from Southern Methodist University since August 20, deadline for submission of applications for entrance, said Registrar R. L. Brewer in announcing that no more students would be accepted by S. M. U. for the 1947-48 school year. The action marks the first time in the history of the institution that it has been necessary to curb registration totals prior to the beginning of classes.

JAMES W. WORKMAN, JR., was recommended for Admission on Trial and for Local Deacons Orders to the North Arkansas Conference by the Ad Interim Committee of the Conway District in session Thursday, September 25th, at the First Methodist Church, North Little Rock. Mr. Workman, the son of Dr. and Mrs. James W. Workman, First Methodist Church, North Little Rock, is beginning his second year of theological training in Perkins School of Theology, Southern Methodist University, after completing his first year at the Candler School of Theology, Emory University.

A CHINESE Methodist layman, H. C. Ch'ang, who is also a graduate in law at the University of Michigan, is the founder, owner and editor of "New Life", a Christian evening newspaper in Tientsin, North China, "that will disseminate the Christian message as well as the most up-to-date and essential news." After only a few months trial, it now has a daily circulation of 20,000, and Mr. Ch'ang is contemplating extension of his plan to other cities. One hundred uniformed boys distribute the newspapers to subscribers. For them Mr. Ch'ang points out that "Tientsin is thirsty for Christian books" and this is his answer to the people's needs.

THE North Arkansas Conference Committee on Memorials to the General Conference, appointed by Bishop Paul E. Martin, and composed of Dr. James W. Workman, Rev. Alfred Knox, Mrs. J. E. Critz, Nels Barnett, and Dr. W. Henry Goodloe, is asking that those having memorials forward them at an early date to the convener of the Committee, Dr. Workman, First Methodist Church, North Little Rock. If enough memorials are received before the meeting of the North Arkansas Conference to warrant a committee meeting, such a meeting will be held.

REAPING WHAT HAS BEEN SOWN

(Continued from Page 1)

conditions at home and abroad we must remember it is impossible to separate the actions of yesterday and the conditions of today, and today's deeds find their fruits on the morrow. By remembering this law of "cause and effect" we may better understand existing conditions. The scriptural principle "whatsoever a man soweth that shall he also reap" should serve to remind people throughout the world that we are reaping today what was sown yesterday. Perhaps the greatest good to be gained by calling to mind this timeless principle is by relating it to the future. Conditions today are the seed which will flower as tomorrow's living. The world of tomorrow will be as great as the conditions of today will permit. Great living today means greater living tomorrow.

HANGCHOW UNIVERSITY REBUILDS

Hangchow Christian University, a mission-supported institution of which Dr. Baen E. Lee, well-known Chinese Christian educator is president, has been rebuilding and renovating its buildings which were badly stripped and damaged during the years of Japanese occupancy. Not only were buildings repaired and temporary quarters erected, but several millions of dollars (Chinese currency) were spent for the purchase of books, and scientific equipment was secured for courses in biology, chemistry, and physics.

Ecumenical Methodist Conference In Session

Abstract of an Address of Welcome delivered by Bishop Paul B. Kern, President of the Council of Bishops in Trinity Church, Sept. 24.

We have no doctrinal claims staked off with "No Trespassing" signs on the gates. We are ready to unite with all of Christ's children everywhere in the building of His church and the bringing in of the Kingdom of God on earth. We are ecumenical by nature and we may well rejoice that the growth of the ecumenical movement not only has been fostered by Methodists around the world but that its expanding power brings no shadow of fear over our hearts.

We thank God that the life out of which Methodism came was so radiantly Christian and so sacrificially impelled that we are ever driven to try to match in our modern day the strength and potency of the hour in which we were born.

The power of any religious movement depends upon the perennial adaptation of its message and life to the changing order of the world in which it serves. We can adapt our changeless and priceless spiritual realities to a shifting and kaleidoscopic world if—

1. If we combine a growing intellectual strength with an undiminished spiritual fervor;

2. Any theoretical conflict between individual personal experience and a passion for social redemption is resolved;

3. We eliminate the possible conflict between an elaborate ecclesiastical polity and the freedom of the kingdom builder and dreamer;

4. We prevent our broad tolerance from degenerating into intellectual latitudinarianism. We must not be so broad that we are thin.

Official Greetings read at Ecumenical Methodist Conference from President Truman.

The World Conference of Methodism to be held in Springfield, Mass., from Sept. 24 to October 2, is an outstanding event in the religious life of this Nation and of the world. . . In the conflict of principle and policy which divides the world today, the Parable of the Good Samaritan, if we could but accept its teaching, tells us where our duty lies in these difficult post-war years. God forbid that this great Nation, blessed with an abundance unequalled by any other nation should play the part of the Levite who "passed by on the other side."

I wish that this Nation and the whole world could experience a revival of religion which would bring all of us a quickening appreciation of our duties to our fellowmen. Would that we could in the search for peace work in unity with all of these who were our allies in the period of hostilities.

Alas, we have found that it is easier for our sons and the sons of our allies to fight and die together on far-flung battlefronts than it is for victorious nations to live together in peace and good will and mutual trust.

Abstract of an address, "The Faith in the Furnace of War," delivered by the Rev. Dr. R. Newton Flew, Principal of Wesley House, Cambridge University, former President of the Methodist Church in Great Britain, at the Springfield Auditorium, September 24.

"Facing a menace which might obliterate the ordered life of the world, Christians ought to be understanding the gospel," the Rev. Dr. R. Newton Flew, distinguished British churchman, said last night (Wednesday) at the Municipal Auditorium in Springfield.

Speaking at the formal opening of the Seventh Ecumenical Metho-

God, but find very little for him to do. From the religious viewpoint secularism is the most significant characteristic of our day. Religion can never plead for the right merely to exist. It claims to make every area of human activity, whether business or government or any other, an agency for the realizing of God's purposes. Christianity therefore is, and always will be, revolutionary in the light of the current scene.

It is the faith of the Christian Church that man is capable of becoming an heir of God, a joint heir with Christ. At a time like the present when man's morale is low, it is natural that much stress be

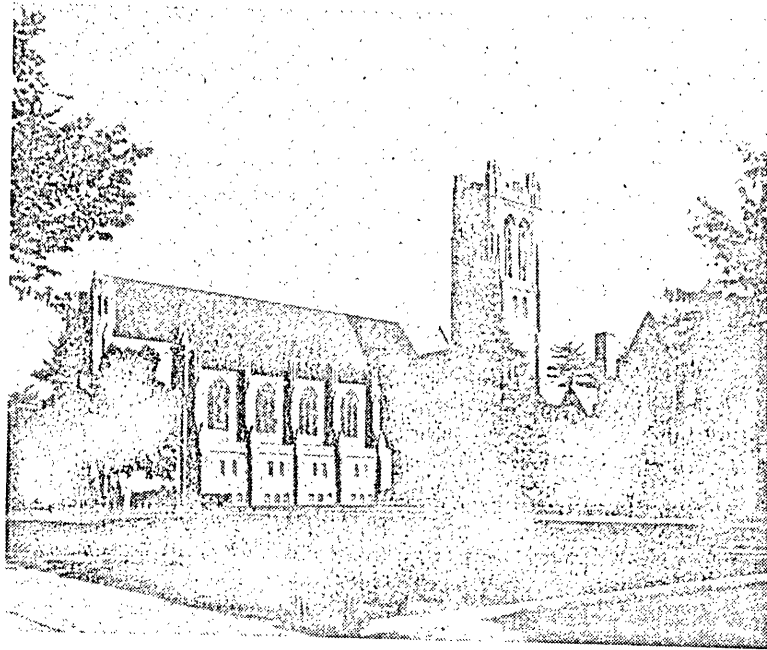
placed upon man's sin. But Christianity is not merely a denunciation of sin. It is a gospel, good news that even the worst and weakest of men can be raised to share in the companionship of God.

"Men as individuals," declared the speaker, "give the impression of being in almost complete mental and moral, and hence in physical, confusion. For the past fifty years they have not known for what they were dying; today they do not know for what they are living."

Passing hastily over the physical destruction left by the war, the speaker gave most of his attention to "the moral and spiritual tragedy which has engulfed man." This, he said, has struck not only at the victims of the war, but the victors. "What can be said about the refusal of the United States, at a period of peak employment, to open its doors even to the 400,000 carefully screened refugees for whom the Stratton bill would provide, or of our callous refusal to do more for the harried Jews than tell the Arabs and the British that they should immediately make room for them in little Palestine? Who can read the reports of the terms in which organizations like the American Legion and the Veterans of Foreign Wars discussed and then turned thumbs down on the Stratton bill without perceiving that something morally precious has gone out of American life — something the ancients called magnanimity of soul?" In swiftly reviewing governmental policies which cause whole peoples to lose hope, Dr. Hutchinson included the Truman Doctrine and the foreign policy of the United States. "In a day," he said, "which the airplane has made surface navies obsolescent, if not obsolete, and atomic-mechanized warfare has made mass infantry armies as useless as the Macedonian phalanx, American foreign policy comes perilously close to being not much more than maintaining the largest navy the world ever saw, establishing a peacetime conscript army, hoping that the Russians are too battered to do more than talk truculently, and that, before they recover from the wounds of the recent war they will fall apart internally. That is, I submit, not the sort of political prospect likely to give the younger generation of Americans that freedom from fear or confidence in the future which the last war was supposed to bring them."

However, "all the factors in contemporary life are not destructive," the speaker contended. "There is still light shining in the darkness." In support of this he pointed to "The re-awakening spiritual hunger of all kinds and conditions of men." Even the growth of Communism was interpreted as a sign of man's eternal need for a religion, as he outlined the features of Communist party doctrine and practice which prove it to be a secular religion, the great modern rival of Christianity.

If this is a period of great spiritual tragedy, said Dr. Hutchinson in closing, it is also a period marked by three great religious rediscoveries. The first is the rediscovery of the fact and authority of the moral law. The second is the rediscovery of the worth of man. The third is the rediscovery of the need of God.



*Trinity Methodist Church, Springfield, Mass.
Seat of the Conference.*

dist Conference, Dr. Flew, who is principal of Wesley House, Cambridge University and a former president of the Methodist Church in Great Britain, declared "we are surely witnessing the bankruptcy of a humanism which has left out God."

He cited the development of the atomic bomb and deadly gas clouds as menaces faced by modern man and called attention to the challenge of a prominent psychiatrist made recently that "we have only two years to produce a new kind of man."

"The church of Christ crucified ought not to be just the same as it was before the war," he declared.

"The gospel," he said, "means that once for all God perfectly revealed in one human life — once for all in Christ something repeatable happened. Our allegiance to the gospel means all or nothing at all — an unconditional surrender for time and eternity. Here and now is our opportunity. God, being like Jesus, is accessible and within reach. Christ captured the present tense for religion and made it ours forever."

Abstract of an address delivered by the Rev. Dr. W. Aiken Smart, professor of Biblical Theology of Emory University, Atlanta, Georgia at Municipal Auditorium, Springfield, Mass. on Wednesday, September 24.

It is the faith of Christian Church that all life derives its significance from God. In this scientific age, most people believe in the existence of

Abstract of an address delivered by the Rev. Dr. Paul Hutchinson, Editor, The Christian Century, at Municipal Auditorium, Springfield, Massachusetts on Thursday, September 25.

A black picture of present world conditions was painted by Dr. Paul Hutchinson, editor of The Christian Century, in his address on "The World in Which Methodism Serves." Dr. Hutchinson recently completed a ten-months' trip around the world surveying religious condi-



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

PADEREWSKI'S SPIDER

One day, I was practicing in my little room in Vienna. Among the pieces I was playing, and which I had to play every day as a finger exercise, was a certain study in thirds. I was just starting to work—I lit the candle and sat down at the piano. The room was very dark, you know, there were so many tall shrubs growing close to the window.

Then suddenly, in the midst of my playing, there came down from the ceiling right on to the piano desk something like a tiny silver thread. It attracted my attention and I looked a little closer, and saw—a spider attached to it. He hung there motionless and appeared to be listening to my playing, and as long as I played that particular study in thirds the little spider remained there perfectly still on his line.

And now comes the interesting thing. After finishing the study in thirds, I went on to another study—in sixths this time, and the moment I began it the spider turned himself quickly about and hurried up to the ceiling!

Well, it struck me at the moment as very funny, and I was interested and deeply intrigued. I said to myself, "Now, I must see whether that spider is really musical or not—whether he meant to come down to listen on purpose or by accident."

So I suddenly stopped my study in sixths and quickly started again the one in thirds. Instantly down came the little spider! He seemed to slide down his line, and this time to the very end, and sat on the piano desk and listened. He did not seem at all frightened, only deeply interested.

He had aroused my interest greatly and I wondered whether he would appear the next morning. I was very curious about him—I felt sure I should see him again. Well, he did appear the moment I began my day's work with the thirds. That little thread still hung from the ceiling, and down he came the moment I touched the piano, and the same thing continued all that day, and the next day, and for many weeks—he was a faithful companion. Whenever I started the study in thirds, the little spider came quickly to the piano desk and listened.

After a time, I arrived so far as to be able to see his eyes—so brilliant, like tiny, shining diamonds. He would sit immovable, or hang immovable I should say, during that Chopin Etude, perfectly content and perfectly quiet. But the moment I stopped that particular study, back he went quickly to the ceiling and disappeared, sometimes, I used to think, quite angrily.

When the vacation time came, I confess I felt strangely anxious about the little spider. What would become of him, I wondered. "Shall I find him when I return?" I asked myself. He had become a part of my daily practice, a kind of companion, and I knew I would miss him.

When I returned in September, I looked for the little line but it no



A BOY I KNOW

*I know a boy who has a watch,
But he never thinks to wind it;
And when he ought to be on time,
He's always just behind it.*

*And when he has a task to do,
He says, "Wait till tomorrow";
And when he cannot find his things,
He simply says, "I'll borrow."*

*That boy may make a business man—
I know he wants to do it—
But he must mend his careless ways
Or he will live to rue it.*

*That boy must do his work today,
And plan work for tomorrow;
Good habits, everybody knows,
Are something boys can't borrow.*

—Rebecca B. Foreman
In The Continent.

JUST FOR FUN

The preacher had drifted into a habit of long sermons which his congregation found most distressing. Finally the stewards entered a protest.

The preacher was a little indignant. "But my brothers, God Himself has called upon me to give you the Milk of the Word. It is a sacred duty."

"Oh," replied the stewards, "we are perfectly willing for you to give us the Milk of the Word. But in the future, make it condensed milk, won't you?"

Second-grade children were facing the problem of addition. One boy jumped up and said, "I know how

longer hung from the ceiling. I played my study in thirds again and again, but I could not find my spider friend. The room seemed empty and lonely without him.

What had happened to him? Had some careless housemaid crushed out his life, or had he, lonely and discouraged with the closed piano and silent room, gone elsewhere? I could only hope so. But the days went on and I never saw my spider friend again.—United Church Review.

much 10 and 10 are."

"How much?" said the teacher.

"Twenty-one."

Whereupon another alert young citizen in the 2nd grade gave a cackle and replied: "You don't have a Federal tax on 2nd-grade arithmetic!"—Sunshine Magazine.

* * *

One Monday morning a small boy came to the parsonage bearing a tray of beautiful strawberries for the minister.

"Thank you for these delicious berries, my boy," said the minister, "but I hope they were not picked on the Sabbath Day."

"No, sir," the boy replied, "they were picked this morning, but they were growing all day Sunday."—Toastmaster.

* * *

May (indignantly): "I think Harry is downright mean."

Marie: "Why?"

"Well, he wrote to me from Egypt saying he had shot a crocodile seven feet long, and that when he shoots another he will have a pair of slippers made for me. I'll never speak to him again."

* * *

Teacher: "What do you understand by the word deficit, Johnny?"

Johnny: "It's what you've got when you haven't got as much as you had when you had nothin'."—Baptist Observer.

IN THE WORLD OF BOYS AND GIRLS

A RIDDLE

By Margaret Johnson

One, two, three!

A bonny boat I see,
A silver boat, and all afloat
Upon a rosy sea.

One, two, three!

This riddle tell to me;
The moon afloat is the bonny boat,
The sunset is the sea.—The Smith-McMurry Language Series

JIMMY'S JOB

By Mary L. Kempfer

Nine-year-old Jimmy Jones stood beside the kitchen table with his sleeves neatly rolled above his elbows, and his mother's big apron tied about him up to his armpits; on the table before him was a big stack of dishes. Carefully Jimmy began to place the soiled dishes into a pan of warm soapy water, when the outer door opened suddenly, and he saw his good friend and next-door neighbor, Bobby Allen, staring at him from the doorway.

"Why, Jimmy Jones!" Bobby exclaimed in an astonished tone of voice, "since when have you turned sissy?"

"I haven't turned sissy," Jimmy answered quickly.

"Well, if dish-washing isn't a sissy job, I'd like to know," Bobby retorted.

"Washing dishes may be a sissy job," Jimmy said thoughtfully, "but just now it's Jimmy's job, and I guess if a fellow's mother has a lot of work and there aren't any girls in the family to help it doesn't hurt a boy to do a sissy job."

"I just stepped in," Bobby said after a moment's silence, "for you to go 'long to the practice game this morning before school opens."

Jimmy's square little jaw set. "Can't do it," he answered with as much decision in his voice as if he were a group-up man.

"Oh, well, since you prefer that sissy job of yours to a game of ball," Bobby said sneering, "I'll not wait for you." And he turned to go.

"Bobby," Jimmy interrupted, "it isn't that I wouldn't like to go along with you to play ball, but mother says we can always enjoy play better when our work is done."

A queer little expression suddenly came over Bobby's face. "Jimmy," he said slowly, "I—I—guess you are right, and I'm going back home to carry in the wood mother asked me to bring this morning, but I was so anxious to get an early start to the ball game that I neglected to do it."

"All right, Bobby," Jimmy called pleasantly, "and maybe by that time I'll be through with my job, too."

Just as Bobby disappeared into his own back yard, Jimmy's mother entered the kitchen.

"Jimmy boy," she said sweetly, "I happened to hear the conversation between you two boys, and I'm proud of my young son, and hope he'll always remember that it's not so much the work as the way we do it that counts, and that all honest work is honorable."—In Ex.

I Believe In God

By IRA MASON HARGETT

(The following sermon was preached by Dr. Ira Mason Hargett, pastor of the Fourth Avenue Methodist Church, Louisville, Ky., at his church on November 3, 1946.)

TEXT: "The heavens declare the glory of God and the firmament showeth his handiwork."—Psalm 19:1.

I

I KNOW God exists. How do I know it? By what I see around me and by what I feel within me. As a great philosopher put it: "I believe in God because of the starry heavens above me and the moral law within me."

When at night we look up at the countless stars, many of which are flaming suns larger than our own, we know a Person of infinite intelligence and power made them and hung them out there in the heavens. It is said Napoleon was reclining on the deck of a ship taking him to Egypt, surrounded by his generals who were giving their reasons for not believing in God. Napoleon interrupted them to say, "But, gentlemen, who made all those?" pointing to the stars filling the heavens above the Mediterranean. "The heavens declare the glory of God and the firmament showeth his handiwork." "Day unto day uttereth speech and night unto night showeth knowledge."

Fact is, day and night nature is dinning into our ears and eyes and minds the fact of God, the creative power and wisdom of God, and the infinite goodness of God. I remember the beautiful flower gardens at Versailles in Paris. Rarely have I seen such a display of gorgeous colors, such luscious green lawns, such magnificent shrubbery trimmed in fantastic shapes and patterns. It never even occurred to me to ask anyone if they had a gardener. I knew that. I knew full well that wherever there is a garden there is a gardener, who conceived, planned and cultivated it.

In 1929 I went to Tulsa, Oklahoma, to be pastor of our million-dollar Gothic cathedral, said to be a perfect example of Tudor Gothic. When Dr. Cadman came to Tulsa and saw it, he said, "It is one of the two or three most beautiful cathedrals I have seen in all the world." Another distinguished visitor said, "It is music in stone!" When I stood in that pulpit (Episcopal style) for the first time and looked about me at the vaulted arches, the massive pillars and the gorgeous windows, I knew that back of that lovely cathedral was a great architect who conceived and planned it all down to the last detail. Wherever there is a cathedral, there is a cathedral builder.

When I look about me at this wonderful world, our good earth home, with its fertile soil and abundant crops, with its towering mountains and sweeping prairies, with its rolling rivers and heaving seas, I know a personal God created it for us, for our home, and what a lovely home it is.

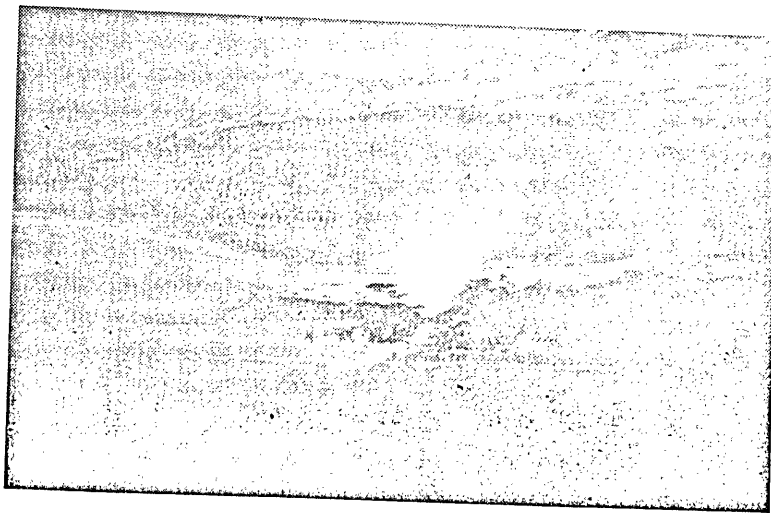
When I consider how God made the earth a vast storehouse and packed it with good things for us—coal and minerals, oil and gases, gold and precious gems—I know he is a God of love planning for his big family.

This earth-home of ours gives overwhelming proof that it was

made by a personal Creator—a Thinker, a Planner, a Designer, a Builder—and we Christians call that Creator God, our God, our Heavenly Father. How wonderful!

The world and universe about us show the result of thought and planning and purpose of a Master Mind whether we consider the geometric pattern of every snowflake or the intricate beauty and structure of every wild flower or the complex mechanism of the human body which the scientists, anatomists and doctors have been studying for thousands of years and still there is much to learn.

Does any sane person believe this



world could have "just happened by a fortuitous concursus of chaotic elements?" Sir James Jeans says it would take a hundred million years for a hundred thousand monkeys, picking on a hundred thousand typewriters, to happen by chance upon a play of Shakespeare's.

God, our God, the God and Father of our Lord Jesus Christ, created our world and preserves it.

He created every one of us and preserves us and will preserve us unto His Heavenly Kingdom if we will put our trust in Him.

Yes, it is God who makes our world tick and click and makes the wheels go round.

Anyone with a thimbleful of brains knows this unthinkable big universe with its law and order and design spreading from the infinitesimal atom to the mighty constellations of blazing suns marching through the midnight sky could not have come into being without a personal Creator of infinite power and wisdom and goodness. "He maketh his sun to rise on the evil and the good. He sendeth rain on the just and the unjust." "He left not himself without witness in that he did good and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness."

Don't blame God for the meat shortage. There is plenty of fertile soil to grow plenty of grass and grain to feed plenty of cattle, hogs and sheep to feed all our people. The meat shortage is the result of man's messing things up.

To anyone who has eyes to see, mind to perceive and heart to believe, there are many evidences of God all about us.

II

"I can't see God," says one, "have you seen God?" No, I have not seen God with these eyes. Neither have I seen my mother. I saw her body and her lovely face and laughing eyes, but her real self, her spirit,

the part that went away to heaven when she died—that I never saw.

Sometimes we hear of an unbelieving scientist who says, "I can't find God in my laboratory with my test tubes, microscope and scalpel. I can't even find him with my telescope." Neither can he find his mother's love with any of these nor the loyalty of his wife nor the adoration of his little children, but they are all real.

No scientist, no matter how brilliant, has ever been able to find in his laboratory, thought or love or personality or the spirit of man, but they are as real as the things he does find.

I have never seen gravitation but I have believed in it profoundly ever since I fell out of a tree about twenty years ago and was laid up for weeks. We had an ingenious janitor at that time. So many people kept calling and asking how the pastor was that he thought up a time-saving device. So, in the morning as the people came by on their way to the university they read this message in the bulletin board out in front of the church: "God is good."

Hargett is better."

I have never heard the last of that! I have never seen electricity but right now I see its brilliant manifestations in this lovely lighted sanctuary.

I have never seen personality and can't even define it but I feel its gentle pull upon my heart among you dear friends and I know it is real.

No, I have not seen God with these eyes but a thousand times I have felt the gentle pressure of his loving hand upon my heart and life. A man tells of walking across a field on a windy cloudy day when he came to a boy going through the motions a boy would who was holding on to a flying kite. He said to the boy, "Son, what are you doing?" "I'm flying my kite." "Why, I don't see any kite," said the man. "Neither do I," said the boy, "but I feel it."

A thousand times I have felt the pull of God upon my heart and life, upon my home and church, upon my city and world.

God is as real to me as gravitation or electricity or personality or love or thought.

Many times I have felt the pull and the power of God's presence as I have stood in this blessed pulpit preaching the Everlasting Gospel.

Do you know how the great astronomer, Herschel, came to discover the planet Neptune? He

observed that the planet Uranus behaved as only a planet would when pulled by a mighty force from beyond. So he turned his telescope in the direction of that pull and lo, he discovered the gigantic planet Neptune.

I have known many men and women in my time whose lives were so kind, so gracious, so unselfish, so helpful and so grand that there was only one explanation for it—the pull from beyond!

My distinguished colleague, Dr. Teunis E. Gouwens, for twenty-five years minister of the Second Presbyterian Church of this city, tells in his book, "Why I Believe," of a woman who was asked why she believed in God, who made this unique reply, "I have three reasons for believing in God: the light in some people's eyes; the sense of humor; and the joy which follows complete surrender to a cause that is greater than self!"

III

God has anchored himself in the soul of every man and woman.

Ralph Waldo Emerson, the immortal sage of Concord, was right when he said, "When God wants to carry a point with the race, he plants it in the instincts." By which he was saying, we are made in God's image and with an instinctive hunger for the Eternal.

Augustine said it: "O God, our souls are made for Thee, and we are restless until we rest in Thee."

Old Plutarch was right: "You may find a city without walls and gates, without a palace or a theatre, but you will not find a city without a temple."

Voltaire, the notorious cynic, was right when he said, "If there were no God we would have to invent one for the sake of man's sanity."

William James, the great-brained thinker and writer in the realm of psychology, philosophy and kindred fields, when asked whether his belief in God was the result of an argument or logical processes or deductions, answered, "Emphatically, no." When pressed further for answer he reverently replied, "I need Him so that he must be."

The bird needs the air so, it must be and is. The fish needs the water so, it must be and is. The eye needs the light so, it must be and is. Man needs God so, He must be and is. Gamaliel Bradford in his recent biography of Dwight L. Moody says, "God is the one supreme universal need of all humanity, and that need was never more pronounced than today." Rudyard Kipling was thought to be dying in a hotel in New York City many years ago. At the most critical time the nurse leaned over and whispered to him and said, "Mr. Kipling, is there anything you want?" And back just as quick as a flash came the reply, "Yes, I want my Heavenly Father." There it was. There it was beating up from deep in his soul, into his consciousness, expressing in his cry the desire for God.

A touching incident has been told of a 16-year old girl who was a chronic invalid and whose mother was a pleasure-loving woman who could not bear the idea of being much with her shut-in daughter. While the mother was traveling in Italy she remembered the coming birthday of her daughter and sent her a rare and wonderful Italian vase. The trained nurse brought it

(Continued on Page 14)

Gospel Transforms India's "Criminal Tribes" ❖

By REV. CARL H. CONLEY, NADIAD, INDIA

IN the village of Aiyadi, outlying from Nadiad, we had a Christian meeting the other day. The plan was to have a night meeting, showing stereopticon pictures on "The Life of Christ". . .



Children in a Christian Village near Nadiad, India

I went by car in the afternoon. Approaching the village I saw a group of children with a few adults, waiting in the shade of a tree. As I drove near they held up their hands, signaling me to stop. One of the men said, "Sahib, our people want you to wait here until they come for you." I knew this meant a procession, and I could hear the beating of a small drum (tum-tum) and the clang of cymbals, as the crowd approached. Gathering around the car they made respectful "salaams" then sang a song. After this they marched into the village singing.

I went to the Mission School for a visit

and a little informal meeting. A crude canopy of rough village cloth had been spread on poles and fastened to the eave of the mud huts on one side. This was decorated with pennants of colored paper, branches of green trees, etc.

One interesting thing about the school was that in addition to the Christian children, there were a number of boys from a Hindu "thieving caste" called Dharalas. They belong to what the Government calls "criminal tribes" and stealing and such things are considered as their particular business. Often they are employed to commit various crimes by people of other castes. Well, the boys were doing well in school, and the teacher said that they were learning to be honest. He said that several young men who had formerly been in the school, were still required by the police to answer roll call at sunset every evening, along with all men of the caste. The idea of the police was to localize crime, as a man who answered the roll in the evening could not get far away during the night. I told the Superintendent of Police about the youth trained in our school, and on my request he ordered them excused from the roll call. . .

At the night meeting we had people of all castes as well as Christians. Many from the thieving caste were there, and when our school children began to lead in the singing of Christian songs, I noted that the Dharala boys were in their group and joined heartily in the singing. The parents and others of the caste raised no objection, so I felt it was a real victory for the teacher and the church. It meant much for the children to take part in the Christian worship, and doubtless a number of them are Christian at heart, even though their parents do not allow them to openly accept Jesus as Saviour.

In another village we had a large meeting, or "mela," where Christians from other villages were invited for the day, and the noon meal was provided for them by the local leaders. There were meetings both before and after noon, with

plenty of singing by several singing bands from different villages, and short sermons by several of the pastors, as well as by the missionaries.

A stranger might have been disappointed when the time came for the offering, as a number of people got up and went home. We knew, however, that they were only going to get their money, and after they returned a very good offering was received. I do not know about present figures, but I formerly worked out the giving in proportion to family income, and found that our Christians, in what might be called an infant church, were giving more in proportion than Methodists in America.



A student in the Methodist school at Antroli, near Nadiad, India



A Service Man Started It



By JAMES V. CLAYPOOL, D. P., Secretary for Promotion of Bible Use, American Bible Society

AT no time in the history of the world has it been more important that people read the Bible. That is why special emphasis is being laid this year by the American Bible Society on the annual promotion of its Worldwide Bible Reading program from Thanksgiving to Christmas. This is the fourth year the reading program has been followed. An initial printing of 16,000,000 bookmarks was ordered and will, if previous years are any barometer, be increased by millions more as the requests for this popular little reading device are received. The reading list will also be seen in the religious and secular press as well as in many trade journals and magazines that reach thousands of homes.

From the little seed, planted by the lonely young Marine on Guadalcanal when he wrote his mother asking they join invisible hands by a simultaneous daily reading of the Bible, of which the Bible-reading plan was the outcome, the program has spread to many lands, through the foreign agencies of the Bible Society. Last year twenty different countries participated.

The 1947 theme is "One World—One Book". A big vision. But "without vision the people perish."

And the Bible Society is firmly convinced that if there is to be "One World", the sure foundation on which it can rest is the "One Book".

Never has the need for the books been greater. Twenty-four million Bibles annually are needed to catch up with a world shortage of the Scriptures according to a report compiled by the delegates, representing 17 national Bible Societies, meeting recently in Birkhoven, Holland, at the first conference of the International Bible Societies. Europe needs 7,000,000 of these it was shown, with Germany, where there was no printing of the Bible for ten years, leading the shortage by 5,000,000 copies. German Bibles and Scriptures have been produced in this country and will continue to be until the Bible Society can complete its plans to supply cellulose, for paper making, and binding materials in order that 1,000,000 Bibles may be produced in Germany.

"For years we were unable to buy Bibles, so that a great scarcity prevailed everywhere," a pastor from Vorsfelde has written to the Society. "This scarcity however took especially grievous forms when there turned hither the flood of hundreds of thousands of refugees from the east of our country, who could not

in one instance bring their Bibles from home. How painful was it for us, as these refugees often longed so deeply for a Bible and we could not fulfil their request. In all their need of body and soul the Word of God should be their comfort and stay, but we could not give it to them. Now we are able again to give a Bible to at least a few, their shaken souls can again secure strength and comfort from the Holy Scriptures. We therefore thank you heartily for your gift and ask you to extend our gratitude to those who have helped to make it."

American's G. I. ambassadors in Japan have done so good a job that the Japanese are eager to know the Book that America reads. While the plates of the Japanese Bible were not destroyed in the bombing of Tokyo, in that country there is neither paper nor presses. Through the help of Chaplain (Col.) Ivan Bennett, the plates were airplaned to this country. Bibles, Testaments and Portions in Japanese have already been delivered there. So great has been the call for the books that by the end of last year only 200, out of nearly 750,000 copies, were left in the Japan Bible Society's office. A program of production in this country that extends to 150,000 Bibles and 1,100,000 Tes-

taments is in process to meet the demand.

Recently the American Bible Society, through Dr. C. L. Hsia, member of the Board of Managers of the Bible Society and alternate delegate to the Security Council of the Chinese delegation to the United Nations, presented the Honorable Trygve Lie, Secretary General of the United Nations, with an English Bible and a Testament in his own native language of Norwegian. Mr. Lie held the books very carefully as he told the officers of the Society that he had read the Bible many times. As a child in Norway he had been given a Bible, a custom that is prevalent there, so that when he learned to read, he read in the Bible. The Bible is one of the first books the children of Norway come to know.

And then as he stood in his office at Lake Success, with the bright, colorful flags of the different countries belonging to the United Nations blowing in the breeze outside the building, he opened the English Bible and sat down at the table. The Bible had been opened by chance. "Gentlemen," he said, "look at this." There in the clear print of the Bible was the 133rd Psalm. Dr. Hsia leaned over his shoulder and

(Continued on Page 16)

BUDDHIST LEARNS OF GOD IN METHODIST SUNDAY SCHOOL

The Rev. and Mrs. Chew Hock Hin are a charming couple. Enroute to Nashville, Tenn., for study at Scarritt College for Christian Workers, they stopped in Chicago to visit the Crusade headquarters office because it is a Crusade scholarship that has made their trip to the United States possible.

Their modest manner belies the important positions they hold in Singapore, Malaya, where Mr. Chew is district superintendent of the Malaya Conference and pastor of two Straits Chinese Churches in Singapore, and Mrs. Chew is principal of one of our Methodist schools there.

Mr. and Mrs. Chew are working together for one common cause, but they started out from totally different backgrounds. Mrs. Chew was born in a well-known and much respected Christian family in Singapore. Her father Rev. Kheo Chiang Bee, is a retired Superintendent of Colporteurs of the British Bible Society of Malaya. Mr. Chew, on the other hand was of Buddhist parents. He is the youngest son of the late Chew Boon Lay, a well-known biscuit manufacturer of Singapore.

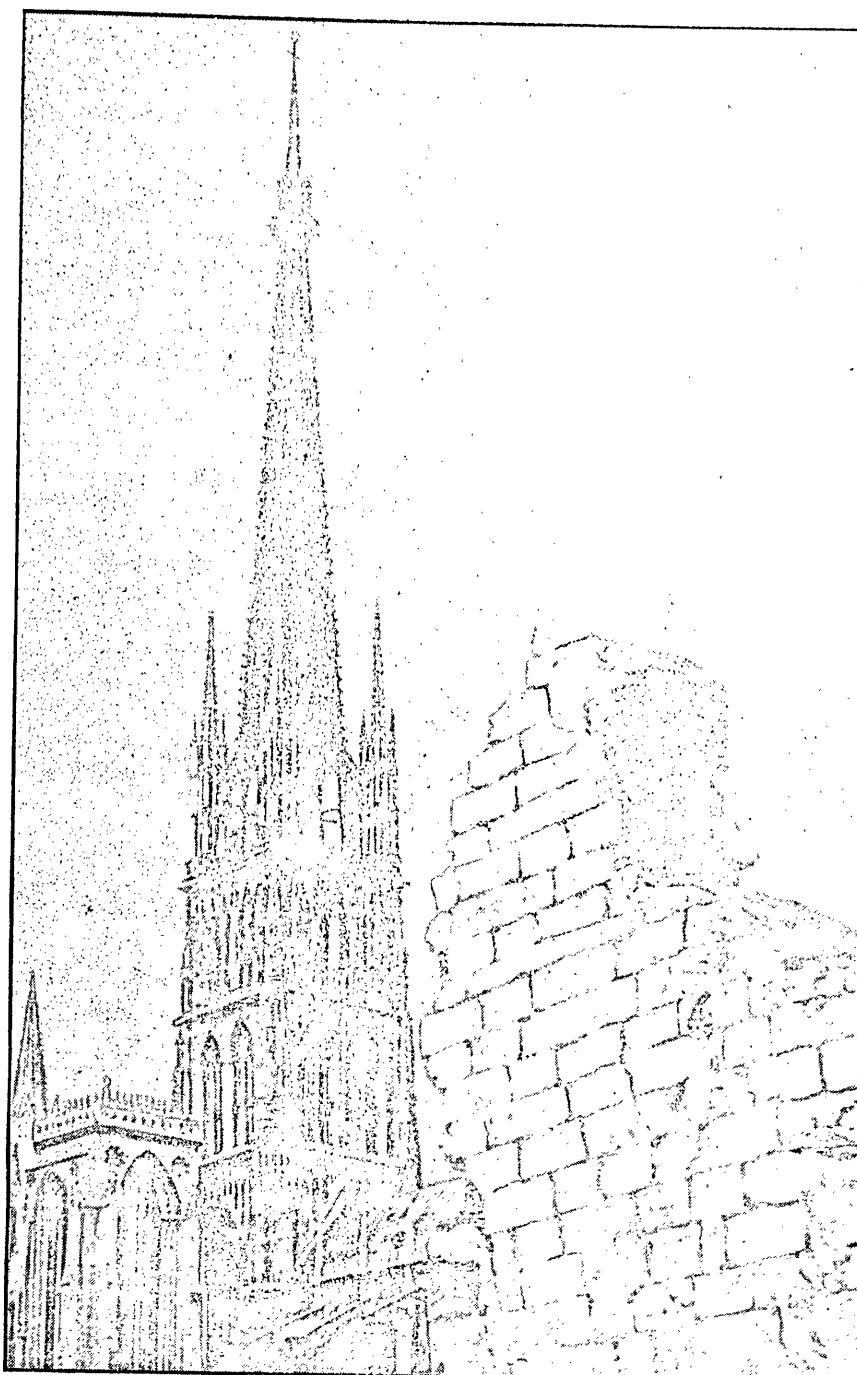
When Mr. Chew was just a small child his parents dedicated him to "Kwan Yin," the Buddhist Goddess of Mercy, to whom his daily devotions were never forgotten. So devout a Buddhist was he, that his parents hoped he might one day become a Buddhist priest. Because of their strong anti-Christian sentiments, Father and Mother Chew sent their son to public schools that did not teach the Christian religion.

At the age of 16, Chew Hock Hin discovered that his childhood religion failed to satisfy a spiritual and religious craving for God and truth. Thus, moved by this inward urge he set out one day in search of that something that would satisfy his spiritual hunger. His quest for God was ended when he enrolled in the Methodist Sunday School for students of the Methodist schools. There he learned about God and also learned to study the New Testament.

But while young Chew Hock Hin was happy in the knowledge of God as his personal savior, he suffered the displeasure of his family and was cast out of his home. He was called back after a time, however, and given permission to worship his Christian God. Soon he became an earnest and useful Christian, serving the Sunday School as teacher and superintendent, and the Church a little later as local preacher.

After graduating from high school, Mr. Chew went into the biscuit business where he worked himself up to the position of President of the branch factory which he established in Java. At the height of his commercial success, he responded to the Divine Call and was appointed pastor of two churches which were very small in membership. "With the help of God my dear wife, I worked and prayed and preached, and as a result five progressive churches have been added to the Malaya Conference," Mr. Chew said.

During the Japanese occupation of Singapore, Mr. and Mrs. Chew stood by their Church and suffered all the trials and anxieties that were the common lot of those



Methodist Board of Education

"Unto All the World"

The peoples of the world frightened, suspicious, scheming better ways of loosening the hounds of Hell again. There is a better way of life, not death! The Church which still stands amid the ruins teaches, "Now abideth faith, hope, love . . ." eternal qualities upon which a new world must be built. She teaches, through the Church School, courage, integrity, sincerity, honor; she demands brotherhood, with concern for your brother. Today, as millions bow in world-wide communion remember: the world's last hope arises from this Christian fellowship and Christ, but the world can be little better until men learn of Christ.



THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS

who wished to stand for truth and righteousness. Mr. Chew proudly added that his Chinese Christians were "loyal and faithful to Christ and His Church throughout those trying days. Unto God be all the praise."—Crusade News.

Do you want to be a civilized man or a savage? It is the exercise of self-control that makes the difference between the two. If you want to assert your superiority you must avoid agents which make it difficult for you to establish the difference, and the chief of these is alcohol.—Dr. C. W. Saleeby.

TRUST

Edw. Bok, the well-remembered magazine editor, was a Hollander by birth, and naturally loved flowers. On one occasion he had thousands of crocuses planted outside the fence of his home.

"It's foolish to plant your flowers beyond the fence," one man warned. "People will only steal them."

Bok was equal to the occasion. The next morning he nailed a large sign to the fence. It read: "These flowers are under the protection of the public." Not a blossom was ever stolen.—Peninsular Light.

TEACH FOR A VERDICT

The church school carries an original responsibility for evangelism which cannot be transferred or delegated to any other person or organization. It is but one of several agencies in the local church which are responsible for evangelism, it is true, but it cannot excuse itself by reason of that fact and depend upon others to perform all the evangelism work of the church. The church school superintendent and the church school teachers have been called to places of service in the church in which evangelism is an inherent duty and privilege. In fact, the church school must concern itself with evangelism if it is to function as a Christian educational institution at all.

It must meet its responsibility for Christian nurture, leading to commitment and continuing renewal and growth in Christian experience. It must also recognize that there are within its responsibility persons who have not had this Christian nurture who must be brought into its fellowship and to Christian commitment.

As a means to accomplishing its work in evangelism each church school should be encouraged to:

1. Help each teacher and leader accept his normal responsibility to be a personal teacher.

2. Aid teachers and leaders in achieving deeper consecration with more vital prayer, Bible study and worship experience in their own lives.

3. Assist teachers and leaders in understanding what it means to be a Christian at each stage of growth and how members of their classes may be led to Christ and to Church membership.

4. Compile and utilize "responsibility lists". These lists to be made out by teachers for each class with copies for superintendent and pastor.

5. Have a time for decisions at least once a year.

6. Provide times for recommitment and deepening of the spiritual life for all church school members.

7. Cooperate with the pastor in enlarging the meaning of infant baptism and the vows which parents assume at the dedication of their children, and help parents met their responsibility as the religious teachers of their children.

9. Realize the evangelistic opportunity presented by vacation schools, summer camps, institutes, assemblies, and other meetings under the direction of the church.

Under the leadership of the church board of education, let all these procedures be a part of a total program of church school evangelism, taking note of the literature on this subject from the General Board of Education.—Division of the Local Church.

120,000 BIBLES A YEAR DISTRIBUTED IN ARAB COUNTRIES

BEYROUTH, Lebanon—(RNS)—Distribution of Bibles and New Testaments in Arabic-speaking countries is going on at the rate of 120,000 a year, after having been virtually suspended during the war, according to Siegfried Friedlieb, Beyrouth representative of the United Bible Society. He said Arabic translations have been sent from here to all points between Casablanca and Baghdad.

Contributing Editors:
Roy E. Fawcett
Mrs. W. F. Bates

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

RECREATIONAL CONFERENCE

A very helpful recreational conference was held at Winfield Church, the week of September 21st, with an approximate attendance of one hundred from twenty different churches. The purpose of the conference was to develop both youth and adult leadership for the local church as well as for district and conference groups. Rev. Rufus Sorrells was in general charge, assisted by Rev. Larry Eisenberg of the General Board, Rev. Bryan Stephens, Clyde C. Clack, and Mrs. Harold Eggensperger. The interests presented were folk and other games, finger painting, game equipment, party games, and dramatics. —Roy E. Fawcett.

FROM LETTER TO CHURCH SCHOOL SUPERINTENDENTS

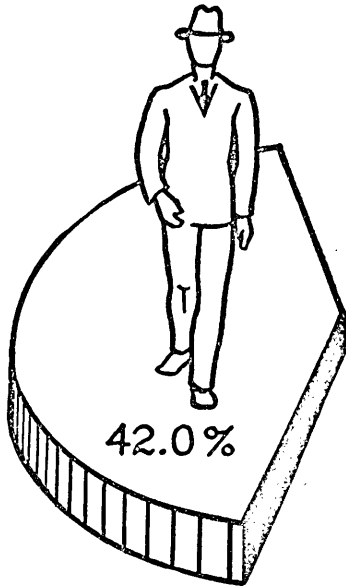
The St. Louis District is giving full support to church school increase. A committee has issued the following simple steps as suggestions for the churches in that district:

- (1) "The Church Board of Education must meet often to plan each step of the developing program.
- (2) Appoint a membership chairman.
- (3) Set a committee to work listing prospects. This committee should check rolls of Church, W. S. C. S., Circles, Men's Clubs. If not available secure data from present pupils about other members of the family who are not now attending.
- (4) Assign prospects.
- (5) Set goals. Each class, department, and division should set goals.
- (6) Report goals to the District Superintendent.
- (7) The Church Board of Education should study organization and teaching personnel. Provide a teacher and a substitute for each class.
- (8) Investigate the need for organizing new groups: Young Adult, Couples Class, Youth, Parents Class, Teacher Training Class.
- (9) Encourage recreational interests.
- (10) Begin planning now to cooperate in the church-wide visitation program to begin September 14."

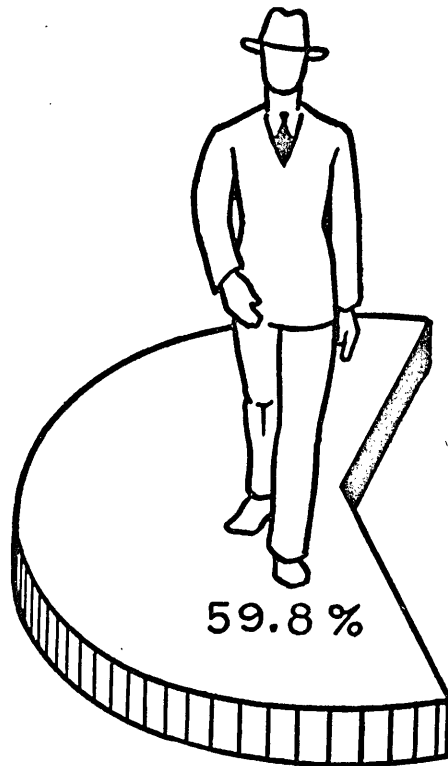
THIS IS THE YEAR OF CHURCH SCHOOL INCREASE !!

Christian Education can preserve democracy. Democracy, as the political system for free people, is challenged abroad and undermined at home. Only as the citizens in a democracy follow the basic teachings of Christ in their civic relationships can democracy be maintained. Christian Education can preserve democracy for America and the world.

The church school serves Methodism in at least three important ways: (1) It trains our people in a knowledge of the Bible and God's love for man as shown through Jesus Christ. (2) It is our greatest evangelistic agency. (More people join our church through the church school than through any other means.) (3) It recruits church leaders for tomorrow. Virtually all of tomorrow's preachers, missionaries, and religious educators are now being trained in the church schools.



42% OF THE MEMBERS IN METHODIST CHURCH SCHOOLS ARE ADULTS



59.8% OF THE POPULATION OF THE UNITED STATES ARE ADULTS

The CHURCH SCHOOLS DO NOT REACH ENOUGH ADULTS !



CRUSADE FOR CHRIST

These three facts make our work of great importance. Discuss with your Board of Education, worker's conference, and other groups.

"There's no room in our organization for the man who thinks negatively!" This statement was made recently by the superintendent of research for a large factory. He is a church school worker. His point was—this is a good idea for the church school—these Crusade years offer a great challenge for positive thinking and planning. There's no room for the person who says, "it can't be done!"

"Christian Education is teaching the truths of the Christian religion, guiding persons in the way Christ would have them live, and leading them to Christ as Savior and Lord.

"Christian Education is a process of growth requiring time and patient guidance, involving the emotions as well as the mind. It presses for commitment and the changed life, and has the same dependence upon the help of the Holy Spirit as does all the work of the church."—from the textbook for the new course "The Crusade for Christ in the Church School."

THIS IS THE YEAR OF CHURCH SCHOOL INCREASE !!

Have you ever considered the evil of this day as compared to the evil of the days of John Wesley in Eng-

land? In those days he faced drunkenness, broken homes, gross immorality, commercialization of the Sabbath, and a lack of concern for God and the Church. We face the same evils today. But we have the great Savior whom Wesley knew and preached. This places heavy responsibility on us, you and me. God did wonderful things for England's people through Wesley—what can he do for America's people through us? Think it over.

It's going to be interesting to watch Methodist Church Schools grow all over the country now that the full power of the church is behind us. Church school workers have never had this sort of backing before and there's no way to tell how great our progress will be. It stands to reason, however, that we have never had so great an opportunity at a time of so great need. It's going to be interesting!

Robert Hutchins, Chancellor of the University of Chicago recently said: "We have been saying for years that the way to improve society is to educate the people, but we have limited education to infants between the ages of 6 and 21."—and this reminds us that the Church School is for the Adults, too. —Department of General Church School Work.

Character, like embroidery, is made stitch by stitch.—Mary Lyon.

BISHOP OXNAM ON NATIONAL VESPERS

Bishop G. Bromley Oxnam of New York on October 5, will begin for the second time a seventeen-week-series of sermons over a nation-wide network of the American Broadcasting Company. The services will be heard Sunday afternoons from 2:30 to 3:00 p.m. EST.

The program, known as National Vespers, was made famous by the long occupancy of its pulpit by the Rev. Dr. Harry Emerson Fosdick. When Dr. Fosdick retired last year National Vespers were divided between Bishop Oxnam, who took four months in the fall and early winter, and the Rev. John Sutherland Bonnell of the Fifth Avenue Presbyterian Church, New York, who preached the following four months. During the summer the program has been known as Sunday Vespers.

Bishop Oxnam's first sermon will be entitled, "The Triumph That Lies in Defeat". A male quartet will furnish the music. The services are sponsored by the Department of National Religious Radio of the Federal Council of Churches of Christ in America and by city, county and state councils of churches.

Since program directors of ABC-affiliated stations decide whether or not to air these sustaining programs locally on the basis of what they believe to be the degree of interest their listeners have in such services, it would be well for Methodists and their friends to inquire of their nearest station whether National Vespers is scheduled this fall. Expressions of appreciation are helpful where it is found that the program will be broadcast. Where the program manager had not planned to "air" it locally, it is often possible to change his mind if he can be persuaded that there are many who are desirous of hearing it. Would-be listeners should have no hesitation in courteously making their wishes known.

RACE DISCRIMINATION

A Negro said, "If you discriminate against me because I am dirty, I can make myself clean. If you discriminate against me because I am bad, I can reform and be good. If you discriminate against me because I am ignorant, I can learn. If you discriminate against me because I am ill-mannered, I can improve my manners. But if you discriminate against me because of my color, you discriminate against me because of something Nature gave me and over which I have no control.—Magazine Digest.

ACTION

The white man acts, and then talks about what he has done—and his heart is sad. The Indian talks, then thinks, then talks some more, then thinks yet again for a long time, and then he talks some more. After that he acts—and his heart is glad.—Indian Leader.

"I have seen liquor make a lot of good men bad, but I never saw it make a bad man any better."—Frank E. Gannett.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MESSAGE FROM INDIA

15, Warris Road, Lahore
May 20, 1947

Dear Mrs. Galloway:

Do forgive me for not writing sooner and acknowledging that lovely gift of money from the Little Rock Conference. It was such a surprise to me. The New York office sent it to me at the boat just as I was leaving for India. For I did not get transportation until the 7th of March. I do appreciate it more than I can tell you and it will be put into village school work in the district where I have been appointed. It is especially welcome as the funds for the development of schools in the villages for that district are rather scant. I shall be writing to tell you more about them later, but I wanted to get this word of appreciation to you now. I think with real love and gratitude of you dear women in Little Rock Conference and shall be writing more to you individually a little later.

I had a good voyage out; much better than I expected under conditions of the present time. We escaped the storms raging in some parts of the Pacific, enjoyed the fellowship of many missionaries, had interesting stops enroute—Honolulu, Hong Kong, Manila, Batavia (we were not allowed ashore here), Singapore and Madras, and landed at Bombay on the 19th. I shall be here until I go to the mountains for a holiday from the heat. It was 110.5° when I arrived and has been down to 94° since and up to 114.5° so it is good to get out of it for a while. When I return I shall move out to Batala, where we have rented rooms in the Church Missionary Bungalow now occupied only by an elderly Indian lady who is carrying on a day school for non-Christian girls out there. This will put me in the midst of the work and make possible more intensive work, too. I have worked in this district before and am happy to be given this assignment. The Indian man who is the District Superintendent was a village school teacher in the district when I had it before. He is a college graduate, and has since had a course in our Theological Seminary in Jubbulpore. I am so happy to work with him.

We need your prayers very much in India in these days when there is so much unrest and uncertainty as they face independence and the adjusting of questions governing the Moslems and Hindus. We are in the midst of the second series of disturbances here in Lahore. Some rather awful things have happened and are happening. I lay awake Sunday night from ten until two listening to the shouting and war cries and panic in various parts of the city, some quite near to us. Thus far we have not been molested.

The Christians for the most part are neutral as between these two religious groups though they have stood for independence. They greatly need prayer that they may be given wisdom and courage to fulfil the Master's will for them in this perplexing time.

Prices are very high: rationing of sugar, flour, and cloth is very strict, and the black market flourishes. It is a most difficult time for the poor.

I must not forget to tell you of

THE QUEST

By Marguerite La Barrer Hibler

*I asked my God for proof of supreme might
When man's achievements somewhat blurred my sight;
And he, as evidence of his great power,
Showed me a flower.*

*"Ah, yes," I said, "but these men imitate.
Is there no height that makes Thee only great?
Where man can not ascend?" He said to me,
"Golgotha's tree."*

*I caught the message. Man is greatest, then,
When with his all he serves his fellowmen,
And only from the life that knows the tomb
Can Easter bloom.*

*"Lord, I would follow, but the way is strange.
In this world's dark confusion, paths may change.
Is there no steady light to shine afar?"
"The Bethlehem star."*

*"And working thus for brotherhood's accord,
What recognition will the world afford?"
He sadly smiled at me as He laid down
A thorny crown.*

Christian Advocate.

FT. SMITH DISTRICT SEMINAR

The Ft. Smith District Seminar met in the Booneville Methodist Church, September 18th with one hundred and fifteen women in attendance. Twenty Woman's Societies of Christian Service were represented with eight District Officers and one Conference officer present.

The morning session opened at 10 a.m. with Mrs. I. L. Claud, Booneville, leading the devotional. Mrs. W. T. Bacon, District Secretary of Missionary Education, presided and gave the instructive preliminary statements; naming the texts of 1948 approved studies; teaching methods and requirements for credits.

"We, the Peoples of the United Nations" was presented in a very striking playlet, written and directed by Mrs. Lester Weaver, District Secretary of Youth, of South Ft. Smith.

"World Evangelism" second study,

the use I made of the honorarium your conference so kindly gave me. I used it on a lovely new portable typewriter. I traded in my old one and was able with the additional fifty dollars to get a new Remington Portable typewriter. I shall remember with gratitude this kindness as I use it to send letters out into India and America.

I am wondering if you know Dorothy Beardon of the Texas Conference? I have not met her yet, though her appointment is Lahore. She had gone to the hills for language study before I came, but everyone speaks of her ability and her charm and we consider ourselves very fortunate indeed to have her here. I hope there will be more following her for the need is so great.

Please especially tell the Stuttgart people that I have not forgotten my promise to write them about the use I make of the money they gave me for the work the night I spoke there. Most sincerely yours, Lydia D. Christensen.



The Pittsburg (Penna.) Xenia Seminary, which for more than a century and a half has been training men for the ministry of the United Presbyterian Church, is this year adding courses for women in the fields of religious education, missionary service, church secretar-

(Continued on Page 15)

was announced by Mrs. J. H. O'Bryant, Ft. Smith. A model discussion of first lesson, written by Mrs. John Glover, Waldron, was presented by nine women from the Waldron Society.

Mrs. Leland Hunt, District Secretary of Personnel of Ft. Smith, announced that Miss Billa York, of Square Rock Methodist Church, was using our Grace Stone Scholarship at National Training School in Kansas City, Mo. Mrs. Monroe Scott, District President, brought a short address stressing the work of the district. Luncheon was served at the Palace Cafe of Booneville.

At the afternoon session of the Seminar, Mrs. L. E. Hodges of Mansfield presented the Bible Study for 1948. The text is "Great Prayers". In the absence of Mrs. Johnnie McClure, Conference 1st Vice President, Mrs. Sam Roberts of Booneville gave a very instructive talk on "Program Building" especially in the local society. It was climaxed with a very enjoyable skit, "Work for 1948", given by three members of the Paris Society.

The fall District Meeting will be held in early December at Ft. Smith. This very instructive and helpful Seminar closed at 3 p.m. after the Consecration Service, directed by Mrs. W. E. Smith of Ft. Smith.—Mrs. Gene Davidson, Secretary.

MEMBERS EXECUTIVE COMMITTEE, WOMAN'S SOCIETY OF CHRISTIAN SERVICE NORTH ARKANSAS CONFERENCE

Our Fall Executive Meeting is to be held at the First Methodist Church, North Little Rock, October 20-21, 1947. We will convene at 12:00 noon for lunch on the 20th; adjourn after lunch on the 21st.

It will be necessary to notify our hostess church as to the number who will attend the meeting as rooms and meals will be provided for us. Please notify me as soon as you possibly can if you will be present.

If bus or train schedules are such that you cannot reach North Little Rock by 12 o'clock, please let me know that, too.

Mrs. Critz is very anxious to have a full attendance at this important planning meeting.—Mrs. W. D. Murphy, Jr.

FAYETTEVILLE DISTRICT SEMINAR

Mrs. Bessie Andrew of Bentonville, district secretary of missionary education and service for the Fayetteville District of the Woman's Society of Christian Service of the Methodist Church, was in charge of a district educational seminar held Wednesday, September 24, at the Rogers Methodist Church, attended by 77 women, representing sixteen societies.

Mrs. D. N. Misenhimer of Springdale, district secretary of promotion, led the morning devotional service and Mrs. George Dismukes of Cane Hill, the afternoon devotional service. Mrs. Sam McNair of Fayetteville, district president, made introductions of delegates and visitors. Mrs. Andrew made a general statement on the department of missionary education and service and Mrs. Fred Butler, president of the Bentonville society, discussed the literature for the studies for the coming year.

The study, "We, the Peoples of the United Nations," was presented by Mrs. J. E. Critz of Fayetteville and Mrs. George Dismukes of Cane Hill; "World Evangelism" was presented by Mrs. Misenhimer of Springdale, Mrs. J. J. Clark of Green Forest, and Mrs. P. T. Verhoeff of Fayetteville; and "Prayer" by Mrs. R. K. Bent and Mrs. Clint Jones of Fayetteville.

Mrs. E. H. Hook of Fayetteville, secretary of missionary education and literature for the North Arkansas Conference, talked on "Joint Study," and Mrs. Earl Brown of Fayetteville on "Program Building." Mrs. Fred Butler, district secretary of publications, presented "A Preview of 1948 Programs" in the form of a skit in which she was assisted by Mrs. Andrew and Mrs. J. C. Gibbons of Bentonville. Mrs. Alfred Hathcock of Fayetteville talked on "Circles" and the program closed with a consecration service led by Rev. J. T. Randle, pastor of the Rogers church. The Rogers church served luncheon at noon.—Reporter.

A LAYMAN SPEAKS HIS MIND ON LIQUOR

I want to lift my voice in protest against the nation's enemy No. 1, the liquor traffic. My blood boils when I think of the untold suffering, the torture of the mind, the broken bodies and death we suffer as the result of a license given by a Christian nation to a business that brings such results.

A short time ago I was soliciting funds for a church. I stepped into a grocery store that does an extensive business. After entering I saw they had a liquor department. I approached the manager and told him my business. He said, "No, the church is fighting me though I am violating no law. The government grants me the privilege of doing this and if the church would leave me alone we would get along all right." The nation permits him to sell that stuff that makes men crazy, destroys character and kills. Also, it causes such an awful waste of foodstuff so badly needed to feed starving humanity the world over. To all this add the \$8,447,000,000 spent last year for liquor while for all church purpose we only spent \$1,035,000,000.

Dr. O. E. Goddard says the nation spent eighteen times as much for liquor as for all the religious programs of all the religious organizations. We consume 1.95 gallons of liquor, 1.13 gallons of wine and 26 gallons of beer annually for each individual in the entire United States. Now for my part, I would like to get from under this stigma of drinking 26 gallons of beer and almost 2 gallons of hard liquor every year.

No wonder tragic deaths are so frequent and tragedies on the highways occur so often. It is said that 53,000 die each year from the use of intoxicants, twice as many as were lost in the world war per annum.

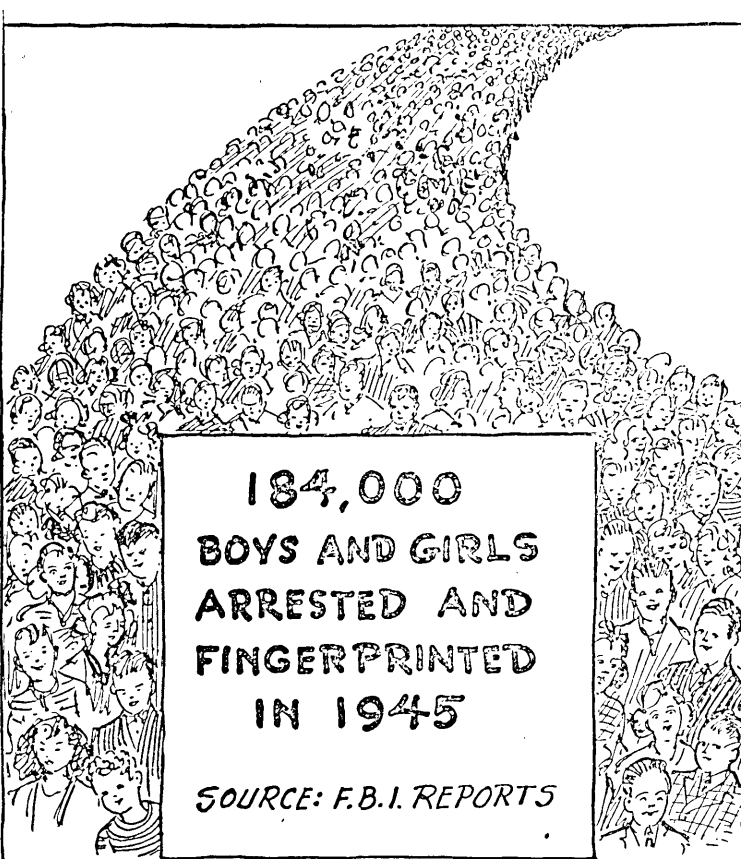
We are told there are thirty-five per cent more drinking adults now than before the last war. Drinking women are on the increase. There are more bar maids now than there are women students in all of our higher institutions of learning. These young girls are selling stuff that will bring death and destruction to some poor soul that perhaps might not have taken his first drink had not it been at the hands of a young woman. The awfulness of it all! Think of the grief it has brought to an Arkansas home recently when a woman was forced to kill one she loved who was crazed by drink. Who was to blame? Surely the man who sold the stuff is not innocent and should bear his share of the responsibility.

It is too horrible to think about and yet we have to endure it. Why? Because we church people feel like we cannot help it. But we can. Let the church rise in her strength and put it down. If all the Christians of our nation were to join hands, forming a solid front and charge the bulwarks of the entrenched liquor traffic their fortifications would crumble and we would gain the day. What do you say? Shall we make the charge or shall we continue to permit this waste of grain each year to be used to make stuff that makes folks crazy enough to commit heinous crimes.

I think this matter should be agitated and kept before the public. Let our pastors speak more frequently from the pulpit about this awful curse. Let laymen speak up and express themselves and create

IT'S HARD TO BELIEVE

THAT "REPEAL"—AND THE OPEN SALOON ARE THE GREAT FRIENDS OF YOUTH—THE WETS PREDICTED AND PROMISED



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SOURCE: F.B.I. REPORTS

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I BELIEVE IN GOD

(Continued from Page 7)

to the girl saying that her mother had sent it so it came right on her birthday. After looking at its beauty a moment the girl said, "Take it away. O Mother, Mother, do not send me anything more; no books, no flowers, no vases, no pictures. Send me no more. I want you, you!" We need God. We must have him, and God wants us.

The Good Book says, "Draw nigh to God and he will draw nigh to you." "He is not far from any one of us for it is in him we live and move and have our being."

There is a Danish fable that a spider once slid down from the high rafters of a barn on a single gossamer thread and down in the sphere peopled by other living creatures he wove his web, anchored to the above by that single strand. He caught flies. He grew sleek and fat. He prospered. He became worldly wise. And then one day looking up, he remarked to himself, "Now what's the use of that?" And in answer he snapped it, and lo, his whole web, his whole earth-house, collapsed—when he broke his connection with the unseen.

We dare not cut loose from the unseen—from God and try to go it in our own strength and wisdom. If we do, we are lost. The same goes for the nation. If this nation cuts itself loose from God, it will be lost.

*"O God, our help in ages past
Our hope for years to come*

a sentiment that will establish a force strong enough to move the enemy out of his stronghold. Let's go. May God help us.—R. F. Misenhimer, Ft. Smith.

CAN WE SAVE UNITED NATIONS?

(Continued from Page 2)

"What force, if any, is behind your League and your Covenant since you refuse an international force and even a sheriff's posse?" And Wilson answered without hesitation, "Behind it is the greatest force known to man—the force and power of an aroused public opinion throughout the world."

Dulles, in the articles previously referred to, says this, "The United Nations can be used more effectively than has been the case. It ought to be normal that all major international policies which create fear or resentment anywhere should be subjected to the scrutiny of the Assembly. Whenever any nation

*Our shelter in the stormy blast
And our eternal home.*

Last of all and best of all, I know God is because I came to grips with Him in a great personal experience of His saving grace.

"The chariot of God passed by and I stepped in."

For more than forty years now I have walked with Him and talked with Him and He has guided my life into happy and, I trust, helpful ways.

He has been my best friend and my closest companion and my unfailing guide.

In sorrow He has been my comfort; in trouble He has been my stay.

He is just as real to me today as He was when I first found Him as a young man. As Tennyson said:

*"Closer is He than breathing
Nearer than hands and feet."*

POWER OF MUSIC

Dr. Max Schoen, of Carnegie Institute of Technology, conducted an investigation involving 20,000 people scattered all over the U. S. Subjects listened to phonograph records and marked on a chart their emotional reactions. The significant thing about this study was that undesirable moods, when present, were often changed to desirable ones. People listening to absorbingly beautiful music were relieved of their feelings of restlessness, nervousness, worry, fear. Here is a finding of particular importance. It means that music is a prime medium for regulating the emotions, quelling the eruptive ones and cultivating the desirable ones.—Doron K. Antrim, "Music Molds our Emotions", Etude.

DESIRE

Everybody wants something. The practical man knows how to get what he wants. The philosopher knows what people ought to want. And the ideal man is he who knows how to get what he ought to want.—Edgar Brightman, Prof. of Philosophy, Boston University, in Young America.

takes international action that gives rise to tension, then its action ceases to be a matter of merely national concern. It becomes impressed with an international interest and ought to be discussed at the 'town meeting of the world'. That public discussion will develop public opinion and no nation, however powerful, will lightly disregard what seems to be the informed and aroused moral judgment of mankind."

Only an aroused public opinion can at this time save civilization—and for this we must pray.

Conclusion

Charles C. Gillespie, writing recently in *Christian Century* on "Do We Have a Future?" said: "Only a completely new departure, conceived in grandeur and carried out wholeheartedly, can possibly dispel a hostility so deeply ingrained. Let us not be afraid of a word. We must appease Russian suspicion, but it must be an appeasement as different from that with which Chamberlain sought to buy off Hitler as the sentiment of generosity is different from the practice of bootlegging. . . . We claim the right to survive as a Christian democracy. If we are not what we say we do not deserve to survive. Faith, hope, and charity can save us; soldiers cannot. The Gospel does not require that the Christian trust the one to whom he turns the other cheek; it is in doing so that trust is born. . . . It would be fine if Russia make the opening move, but I refuse to go proudly down to destruction standing on my dignity because she will not."

"We cannot say for certain," says Toynbee, "that our doom is at hand; and yet we have no warrant for assuming that it is not. For such would be to assume that we are not as other men are; and any such assumption would be at variance with everything that we know about human nature. . . . and inasmuch as we cannot suppose that God's nature is less constant than man's, we may and must pray that a reprieve which God has granted to our society once will not be refused if we ask for it again in a contrite spirit and with a broken heart."

In that spirit we must pray for that reprieve.

PLEADING

Dr. John R. Mott, 82, Christian statesman, Nobel prize-winner and Methodism's most widely known layman, urges 500 homeless people



in a Displaced Persons camp in Hanover, Germany, to keep up courage.

Until last month he has been for 21 years chairman of the World Committee of the Y. M. C. A. whose War Prisoners Aid projects he has just been visiting.

The Methodist Committee for Overseas Relief has contributed nearly a fourth of the amount the War Prisoners Aid has received from religious organizations.

WOMEN IN THE CHURCH

(Continued from Page 11)

ial work, parish visitation, and for the full-time ministry. Miss Florence M. Lewis, of Winkinsburg, Pa., where she has been director of religious education is to become dean of women at the Seminary. The degree of Master of Religious Education will be conferred as well as the divinity degree.

In the recent death of Miss Mary E. Woolley, president-emeritus of Mount Holyoke College, the Federal Council of Churches of Christ has lost one of the leaders of its Department of International Justice and Goodwill, and the Christian forces of America one of their staunchest peace advocates. "Dr. Woolley's sound practical judgment, combined with high Christian idealism made her leadership invaluable to the Federal Council," says Dr. Samuel M. Cavert, general secretary.

Miss Margaret E. Forsyth, a former professor at Columbia University and now director of foreign work of the National Young Woman's Christian Association, is on a four-month visitation and study of Y. W. C. A. centers in Europe and Asia, laying plans for a reconstruction and advance program of the organization's service to women overseas. She will visit Germany, Switzerland, Poland, Portugal, France, Italy and Egypt, several sections of the Near East, and areas of Burma, India, China, and the Philippines. Accompanying Miss Forsyth is Miss Dorothy McConnell, of the Methodist Board of Missions, who is gathering editorial and illustrative material on Christian missions, especially among women, in these same lands.

Eight alumnae of Hwa Nan College—famous woman's college of the Methodist Church in Foochow, China—are now in the United States on "Crusade scholarships" four universities.

WORKSHOP IN AUDIO-VISUAL EDUCATION

GREEN LAKE, Wis.—Protestants are advancing rapidly in the use of radio and visual aids in their task of Christian teaching. This was demonstrated at the Fourth International Workshop in Audio-Visual Education, which was held here Sept. 1-6, in these ways:

1. The fact that Protestants are beginning to develop cooperatively motion pictures of theatrical quality was dramatically presented. The first movie, an evangelism film called "Beyond Our Own" and produced by 13 denominations through the Protestant Film Commission, was given its first preview here and dedicated for Christian service at one of the final meetings of the workshop.

This was only one aspect of the opportunity that delegates had to preview and hear not only the latest religious films but also about 375 church and educational films, sets of slides, filmstrips, and records.

2. Educational executives, editors, and writers met in a five-day seminar on film planning and promotion. Some 30 educators of 17 denominations worked on production outlines of 10 proposed movies for use in Christian teaching. The movies will be produced by P. F. C. after the outlines have been approved by the International Council of Religious Education. They include such subjects as the Bible, character development, vocational guidance, and family life. This planning of movies was new in workshop history.

Seven other seminars were held in audio and visual aids. Moreover, seven interest groups met daily.

3. Radio was incorporated into the workshop for the first time. Dr. I. Keith Tyler, director of the Institute for Education by Radio and professor in the School of Education, Ohio State University, was a resource leader and assembly speaker. He criticized the church for not using radio effectively and called upon Protestantism to take radio seriously. He urged that a group "be developed to represent Protestantism in launching a bold, imaginative, far-reaching program for harnessing radio to religion."

Sponsored by the I. C. R. E., the workshop had 265 registered participants of 25 denominations from 39 states, three Canadian provinces and Puerto Rico, 33 staff members, 23 exhibitors, and more than 75 guests.

CHRISTIANITY APPLIED

During the last war a Polish woman saw the Quakers feeding the starving on both sides of the conflict. Astonished by such Christian philanthropy, she said to one of them: "You are feeding everybody, aren't you? Poles, Russians, Germans—everybody, friend and foe? Well, I knew there ought to be people like that in the world, but I didn't know that there actually were."—G. Ray Jordan, We Believe! (Abingdon-Cokesbury).

provided by the Methodist Church, and taking post-graduate studies "the better to fit themselves for service to their nation." They have a wide range of interest: Miss Edna Tsai and Miss Bessie Su are majoring in Child welfare; Miss Helen Ho is specializing in mathematics; Miss Lois Hwang is studying rural sociology; secondary education is the interest of the Misses Fidelia Ling, Ivy Chou, and Hilda Chang; Miss Sarah Hung is a major in higher education. They are enrolled in

METHODISTS PLAN ASSEMBLY GROUNDS

By J. W. Moore,
Hoxie, Arkansas

Rev. Richard E. Connell, district superintendent, Methodist Church, called a meeting of some of the ministers and laymen in Northeastern Arkansas which met at Walnut Ridge Friday morning, Sept. 26, in the First Methodist Church at ten o'clock for the purpose of working out plans and programs for an assembly grounds and buildings for the young people of the state.

The assembly will include the Batesville, Jonesboro and the Paragould districts, Methodist Church. Those who took part in the meeting included Rev. S. B. Willford and Cledice Jones of Batesville; Rev. J. Albert Gatlin and Charles Stuck of Jonesboro; Rev. Lloyd Conyers and Henry Rainwater of Walnut Ridge; Rev. J. W. Moore of Hoxie; Rev. Richard E. Connell of Paragould, who presided over the meeting, and other ministers and laymen.

A 40-acre camp site is being given by R. S. Rainwater of Imboden and the site is located at Wayland Spring, near Imboden. It has been estimated that when the buildings and equipment are completed, it will cost approximately \$25,000.

The camp will accommodate about 250 young people and will be opened about three months in the year.

PREJUDICE

A familiar story is that of a visitor to Coleridge who argued vehemently against the religious instruction of the young, and declared his own determination not to "prejudice" his children in any form of religion, but to allow them at maturity to choose for themselves. The answer of Coleridge to the particular argument was pertinent and sound enough: "Why prejudice a garden in favor of flowers and fruit? Why not let the clods choose for themselves between cockleberries and strawberries?"—Christian Advocate.

The world is sick of knowledge and hungry for wisdom.—The Clip-sheet.

POEMS WRITTEN IN A JAPANESE PRISON

A recent visitor to the United States, Dean T. C. Chao, of the School of Theology of Yenching University, Peking, China, was for many months a prisoner of the Japanese in Peking during the war years; part of the time he was in solitary confinement. According to Professor Bliss Wiant, of the Yenching faculty, Dean Chao composed some 130 hymns and poems during his confinement. Without paper or pencil, he committed his verses to memory, and upon his liberation spent several days in writing them down in the Chinese in which they were composed. It is planned to set some of the hymns to Chinese music, and some may be translated into English. On an Easter Sunday, in his cell, Dean Chao wrote a verse of which he himself gives this free English translation:

"Is it Easter today?
I am not sure, but I hear
The bell of the Northern Temple.
Too late the prisoner worships.
The grave is open
And death is conquered,
The dragon is chained. . .
But who, my God, lets him loose
again?"

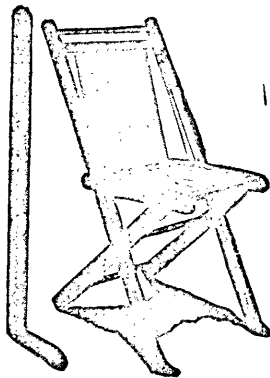
A Christmas meditation is thus freely translated:

"Nature is conquered,
While man is not tamed.
Pride and avarice hold sway,
To make wars in the world.
While here below man worships
evil,
There in heaven, God prepares
self-sacrifice,
To give life for conquest of sin,
To be the Word Incarnate in order
to die.
Lord, have mercy on me, thy unworthy follower,
That imprisoned as I am,
I may imitate thy way,
In tears falling heavily not for me,
But for all who have need of
Thee."

FRIENDSHIP

Every man should find a fair sized cemetery in which to bury the faults of his friends.—Wesleyan Christian Advocate.

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The Sunday School Lesson

By DR. O. E. GODDARD



CHRIST, THE MINISTER OF BETTER THINGS

LESSON FOR OCTOBER 12, 1947

SCRIPTURE TEXT. Hebrews 4:14-16; 7:26-27; 9:23-26; 10:1-7, 23-25; Matthew 4:1-11.

GOLDEN TEXT: He is able to save to the uttermost them that draw unto God through him.—Hebrews 7:25.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16.

For such a high priest became us, holy, guileless, undefiled, so separate from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. Hebrews 7:26-27.

And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected forever them that are sanctified. Hebrews 10:11-14.

Our author of Hebrews continues to emphasize the superiority of Christianity by showing how much superior is Christ, our great High Priest, to the high priests they had adored always. Their high priest offered the blood of bulls and goats. Jesus offered his own shed blood for the redemption of all. Their priests offered daily or annually, the blood of animals. Jesus, our Great High Priest, offered his own shed blood, once and for all time. His shed blood dispensed with the need of any more shed blood from beasts or birds.

Paul and Hebrews Differ on Emphases

Paul talked rather sparingly of the life of Jesus in the flesh. Paul was so entrenched, integrated, and obsessed with the crucified, risen Christ, that he wanted to know nothing else. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified." I Corinthians 2:1-2. Paul puts more emphasis on Jesus glorified.

Paul And Hebrews Agree

Both Paul and Hebrews put the major emphasis on Christ in Christianity. Both put Christ in all, over all; Christ in all things had pre-eminence. Christ is more important than the Bible. The Bible is a schoolmaster to lead us to Christ. The Bible foretells his coming, and records his miraculous deeds and wonderful works, and teaches us what we must do to become the recipients of the great grace purchased for a lost world by his shed

blood. It is therefore the most precious, holy, valuable literature in the world. We prize the Bible because it reveals to us Christ the son of God and Savior of the world. Paul and Hebrews agree perfectly in the preeminence of Christ.

Another Agreement

Paul and Hebrews also agree on putting Christ above the Church. The Church is Christ's implement for furthering the kingdom of God. It is sacred above all other organizations. No mere human organization has such sacred function. It is the only institution that deals exclusively with God's business. The Church should never be thought of as on a par with any clubs, lodges, fraternities. Its divine mission makes it peculiar. But in the very nature of the case, he is a disloyal Christian who dares to put the Church on a par with any human organization. Read, again, carefully Hebrews, chapters 9 and 10, and note the superiority of the Christian covenant over the old covenant.

The New Tabernacle Superior To The Old Tabernacle.

Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

And after the second veil, the tabernacle which is called the holiest of all;

Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say,

not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Hebrews 9:1-14.

In Matthew 4:7-11, we note the power of Christ over the devil. The high priests never had such power.

Rejoice And Be Glad

Christians ought to rejoice with joy unspeakable and full of glory. We have a perfect plan of salvation: a perfect Christ as our savior, and a perfect home in the land of pure delight. Let us thank God daily for our great High Priest and Savior!

Personal And Off The Record

This lesson was written September the first—my birthday. On September the first 1867, I discovered America. The first seventeen years of my life were spent on a farm near Hartford. The next eight years were spent in college, as a student and finally as a teacher. The next forty-seven I spent in the itinerancy, beginning in 1893 and ending in 1940. Two of these years I was a missionary in China, the other forty-five years in Arkansas, Oklahoma, Texas and Tennessee. For the past seven years I have been a superannuate. It has not been easy for me to submit to the increasing limitations of senile infirmities.

One of the joys of these days is the numberless letters I receive from teachers and adult members of Bible classes, telling me how much these lessons help them. My eyesight is greatly impaired, and my still more impaired locomotion renders walking difficult and dangerous. I am taken to church Sunday mornings when my physical condition permits, otherwise I am practically a "shut-in". I have no inside information as to when I shall be transferred from the Church militant to the church triumphant but I can say, "I am ready to go or ready to stay, ready to do his will."

CATHOLIC UNION HITS LIQUOR ADVERTISING

The Catholic Total Abstinence Union, which recently closed its 75th Annual Convention in Baltimore, adopted a resolution condemning "a subtle advertising campaign which presents to the American public the attractiveness and advisability of drinking intoxicating liquors." The resolution labeled the promotion "a form of false advertising". It called attention to the interent evils of the custom.

The Union called for early closing of liquor-selling establishments and restrictions on the sale of liquor on Sunday.

A letter from Cardinal Dougherty, to Father John W. Keogh, deplored the increased drinking by young women, saying, "it is not uncommon to find both girls and older women under the influence of drink in tap-rooms, hotels and other public places."

Father Keogh was re-elected president of the Union.—The Clip-sheet.

"... AND A LITTLE CHILD SHALL LEAD THEM"

From a kindergarten class at Public School 90 in the Queens has come the answer to the world's greatest problem. The children composed a message to Warren Austin, senior U. S. Representative to the UN, who replied that they had confirmed his faith "in the great purpose upon which 51 nations are serving."

The kindergarten solution: "War is fighting. People hate to take people clothing away. They should think not to make a war. They shouldn't have guns. In Sunday School they say, 'Thou shalt not kill.' People have to be good. This thing is to make them very kind by giving them good training in this world."

"Why don't they love one another and help everybody? And make some buildings for families to have more cows and horses and lambs? And apple trees and pear trees and peach trees? And train the people to make things: to be a barber, and things like that."

"Please ask God kindly to make the children across the ocean, and the Americans too—every little boy and girl in every country—to make them better. We love you."—A. P. Dispatch.

A SERVICE MAN STARTED IT

(Continued from Page 8)

pointed to the first verse which reads, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

There is One Book that teaches the way in which we may live together in friendliness and peace. But if we keep it a closed Book it cannot possibly speak to us. If you read your Bible regularly, or if it is one of the neglected books in your home, will you not join those who, once again this year, will each day turn to a similar Bible passage, being read in many languages, by many people, in many places? As the Book becomes a part of us its influence will radiate into the farthest corners of the globe, and the day of "One World" will be brightened by the light that streams from the "One Book".

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