

# Arkansas Methodist

Serving One Hundred Sixty Thousand Methodists in Arkansas

"The World is My P."

"Go ye into all the world—" — Mark 16:15

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## Let's Make The Job Complete

**B**Y agreement of those in charge of the work Sunday, September 12 was selected as the time for completing the collection of pledges to the Hendrix College Million Dollar Campaign.

Of the more than eight hundred thousand dollars of individual subscriptions for this cause seven hundred sixty-two thousand dollars have been paid in cash. We still lack thirty-eight thousand dollars of collecting the eight hundred thousand dollars necessary to receive two hundred thousand from the Board of Education.

One hundred fifty thousand dollars have been received from the Board of Education, leaving a balance due from that source of fifty thousand. That amount will be available when we have raised the thirty-eight thousand yet lacking on our eight hundred thousand dollars.

In the original plan the Board of Education offered to give us one dollar for every four raised by the college. In the present situation we are to receive the final fifty thousand dollars when an additional thirty-eight thousand dollars have been raised by the college. That ratio is not one dollar for every four we raise but one dollar and thirty cents plus for every one dollar we raise.

On subscriptions that ran well over the eight hundred thousand dollars we needed, it is not unusual that some of those subscriptions through death and otherwise would not be collectable. There are enough subscriptions yet unpaid, however, that it should not be difficult, in a united effort, to collect a minimum of thirty-eight thousand dollars.

In a recent letter to pastors and others, Bishop Paul E. Martin wisely points out three possible sources from which we should collect a minimum of thirty-eight thousand dollars: (1) From the pledges made that are yet unpaid. (2) Secure an offering from those who for some reason did not make a payment or pledge during the campaign. (3) Make an additional personal contribution and urge others who have paid their pledges to make an additional offering. If this plan is carried through, it should mark final and complete victory for this great movement of Arkansas Methodism.

## Ecumenical Christianity Meets

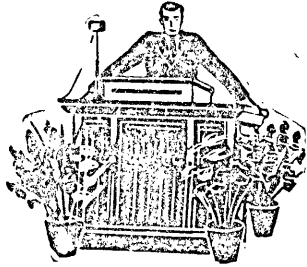
**T**HE biggest news today in the world of religion is the recently adjourned First Assembly of the World Council of Churches, which met August 24-September 4 in Amsterdam, Holland. One might wish that the biggest news in the world was the meeting. Without doubt history will record this gathering of the 144 communions as one of the significant milestones in the growth of the Christian church.

In the writer's judgment, the greatest accomplishment of the Amsterdam Conference was the actual convening of the conference. Long a dream in the thinking of ecumenically minded Christians, this conference represented spiritual unity on a world level. That such a conference was held is a tribute to the participating churches and their leadership. Not since the early centuries A. D. have so many representatives of Christendom participated in a fellowship that represented so completely the existing church. Never before have the Anglican, Greek Orthodox, and Protestant churches convened as a world movement.

## You Can Help Your Preacher Preach

**Y**OU can help your preacher preach by PROPERLY CARING FOR HIS MATERIAL NEEDS. When a man deliberately dedicates his life to the work of the ministry, by that act, if he knows what is involved, he also deliberately abandons any hope or expectation that he may have of accumulating wealth. He makes the dedication, however, because he believes that the ministry holds other compensations more valuable than material wealth.

While that is true regarding the accumulating of surplus wealth, the preacher and his family have essential material needs that must be met. Unless the people he serves provide for those needs any normal minister who loves his family will worry over these



material matters with the result that the efficiency and effectiveness of his spiritual leadership will be weakened.

Also it is possible for a church to meet every financial obligation to its pastor but do so by plans and methods that at times embarrass and humiliate him. It is a depressing experience for the minister if a board of stewards must resort to the "hide and tallow" meetings near the end of the year in order to raise his salary; such meetings, fortunately are not as numerous now as in former years. There is also the embarrassing experience of a "who-will-give-ten-dollars" type of raising the salary in a public collection; here the preacher feels as if he were being auctioned off in a sale where the bids grow smaller instead of larger as the sale proceeds.

Our people should remember that, with few exceptions, the only source of income Methodist ministers have is what they receive for their services in the work of the church. If their salaries are made as liberal as possible and paid regularly, it will do much to strengthen the ministers work both in the pulpit and out.

Another thing that our Methodist people should remember is that, in general, the only home a pastor and wife will know is the parsonage home supplied them by the people they serve. Our people should give the Golden Rule first place in their plans for building and furnishing the home for the pastor and his family. The discipline says that the parsonage committee "shall co-operate with the trustees in providing a comfortable residence for the pastor." It should be more than a "residence," it should be a home.

## Can Truth Be Suppressed For Long?

**R**ECENTLY the press published an article, the information of which supposedly came from authoritative sources, dealing with the Russian scientists' relation to the state, and how "scientific truth" is being perverted to meet the desired ends sought by the government. In substance the article reveals that a military man, who had received very little training in scientific fields, was recently appointed by the Kremlin as the number one man among the Russian pursuers of scientific truth, and further, the Kremlin made it plain that those scientists who did not recognize the validity of the "environmental theory" would be subject to discipline. It would appear then that all Russian scientists are responsible to one man who is probably incapable of understanding the full import of their experiments. Also, if a scientist's discoveries do not support the theory of environmentalism he is likely to awake some cold morning in the desolate land of exile, Siberia.

Webster sets forth the definition of environmentalism as "the emphasis upon environment, rather than heredity, as the important factor in the development of the individual or race." Seemingly, Russia is now setting forth this theory to the absolute exclusion of all other theories. Textbooks are being rewritten, and lectures are being revised to conform to the "official line."

In contrast, less than two decades ago Nazism set forth its "official line" declaring heredity to be the only factor in the development of the human race. This teaching was promulgated to the exclusion of all other teachings, deluding a whole nation of people into believing it was the master race, and as such, was destined to rule the world. As a result of this delusion, the "inferior" peoples about were slaughtered lest they pollute the blood of the master race.

Interestingly enough, the world has witnessed now within one generation these two extremes of thought as to the one factor which influences the development of man, heredity or environment. The results of the forced acceptance and teaching of one of these theories are too well known. One can only hope that the forced acceptance of this another extreme will not have the consequence that followed the trial of the first theory.

## Christian Unity Not Organic Union

**I**N the first assembly of The World Council of Churches, which met at Amsterdam, Holland, there was in no sense an attempt to organize a world church. Neither was it an attempt to set up a super-church organization that would have mandatory powers over the various churches that compose its membership.

The World Council of Churches at Amsterdam did not propose an organic union of its constituent bodies; it was simply attempting to work out a program for Christian unity. There would certainly be added values of immeasurable importance in a united front in Christian activities in the world. Since there is little argument regarding that fact it is somewhat puzzling that any great branch of Christendom would fail to co-operate in such a movement. Especially is that true since it would be a very simple matter to withdraw from the Council any time that its purpose seemed to imply anything more than Christian unity.

# Christian Roots And Democracy's Fruits

By DR. JOHN W. BRANSCOMB, Pastor,  
First Methodist Church, Orlando, Fla.

(The following sermon was preached by Dr. Branscomb on The Methodist Hour broadcast on June 13. The Methodist Hour originated in Atlanta, Ga., and was broadcast as a public service feature on sustained time by an independent network by sixty-six stations.)

Text: Luke 4:16-21—"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised. To preach the acceptable year of the Lord."

THE fruits of democracy are entwined with the roots of Christianity in such an inextricable manner that they bear a relationship comparable to the hand and the arm, thought and the mind, sun, rain, soil, seed and harvest. Christianity and democracy are synonymous terms. Wherever the Christian religion has found root, an atmosphere has been created in which democracy has experienced its greatest development and the fruits of the democratic principle have been made accessible to the largest number of people. Likewise, whenever and wherever democracy has thrived and fructified, Christianity has flourished in its most vital form and its institutions have come to finest flower. The Christian ideal and the democratic concept have a common origin, stem from the same soil and are predicated on the same foundations. They are based on the reality of God, the dignity and value of human life, the rights and responsibilities of men in their relationships with God and other men, leading men to realize that their freedoms are dependent on their proper relation with God, who is above all governments on the earth.

"There can be no government without morality, there can be no morality without religion, and there can be no religion without God." These words were spoken by George Washington. "Let us highly resolve that this nation under God shall have a new birth of freedom and that this government of the people, by the people and for the people shall not perish from earth." Those words were penned by Abraham Lincoln. "The just shall live by faith" and "Every man is a priest before God" are the two major factors contributed to the plan and program of Christian democracy by Martin Luther. Hear the democratic proclamation of Paul, clothed in Christian expression, when he said, "For ye are all the children of God by faith in Christ Jesus . . . There is neither Jew nor Greek, bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." Gal. 3:26-28).

Following His baptism, Jesus sought a secluded place where He could think through the great mission which God had entrusted to Him.

For many days He laid the fingertips of His mind around the revolutionary ideas which had been revealed to Him. While He was in this mood the devil tried to dissuade Him from His mission by tempting Him in three ways. Be a miracle worker. Jesus answered him with a root taken from the religious soil of his fathers, saying, "It is written, That man shall not live by bread alone, but by every word of God." Again the devil tempted Him with all power, if he would bow down and worship Him, and Jesus pulled out another root and said, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." The devil was driving a hard bargain and continued by tempting Jesus to subject the angels to the test of bearing Him up, and again Jesus countered with a root out of the past, "It is written, thou shalt not tempt the Lord thy God." Jesus was thoroughly conversant with the great religious principles of His fathers and He knew that the value of people was based on the roots that stemmed from God. Following the temptation He launched His ministry in His home town, right in His home church, on the Sabbath (as his custom was), and taking a page out of the past, a root out of the past, a root out of the soil, an ancient word with a modern meaning,

he found the place where it was written in the Book of Esaias and began to read, "The Spirit of the Lord is upon Me because He hath anointed me to preach the gospel to the poor, He hath sent Me to heal the broken-hearted to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." And then He made His application. He made the ancient word as modern as the needs of people, as fresh as the morning sunrise. He added, "This day is the scripture fulfilled in your ears."

Thus the Four Freedoms of the Atlantic Charter, the affirmation of Washington, the governmental ideal for Lincoln, the religious proclamation of Luther, the majestic words of Paul, the inaugural address of Jesus, and the words of Isaiah all stem from the same roots . . . Father God and Brother Man, human



DR. J. W. BRANSCOMB

rights and responsibilities, dignity and value of human personality, and the equality of all men before God, are members of the same great family of ideas. These great social convictions which are the basis of Christianity and democracy run through all of the teachings of Jesus. God cares for human beings; there is a basic unity of all life and there is sacredness in human personality. Around these principles the teachings of Jesus cluster. He proclaimed them in the Sermon on the Mount, He illustrated them in stories, and His life became the incarnation of them. He summed them all up in the great phrase, "The Kingdom of God" and imbibed them into the warp and woof of life to serve as a basis for the relation between God and man and man's relation with his fellows. In Christianity and democracy alike all things take on value as they contribute to the enrichment of human life. Edwin Markham expressed the spirit of both in his words:

"We are all blind until we see  
That in the human plan,  
Nothing is worth the making  
Unless it makes the man.  
"Why build these cities glorious,  
If man unbuilded goes;  
In vain we build the house,  
Unless the builder also grows."

## The Roots of the Matter

The fruits and values of democracy which all of us consider our rightful heritage were vouchsafed to us through the blood, sweat and tears of an innumerable caravan of people. Trace any of the benedictions which we enjoy today back across the course over which they have come and inevitably you will discover that they had their origin in a cross. To fully understand and appreciate the fruits of Christian democracy of which we are the beneficiaries, it is essential that we look to the roots which have produced the fruits. The institutions of democracy and freedom which we know in America are not the products of a way of life

or ideas that are peculiar to America. We trace the line down which the idea of democracy has come and we move through areas of the world where languages different from our own are spoken. We will come at last into the presence of a mountain man whose name was Moses. This leader of a people whom he had emancipated from Egyptian bondage, turned to the Lord for aid and guidance in helping to mould them into a nation. The commandments which were written on the mind of Moses became the foundations for the moral and social development of the people, and through the centuries that followed every devout Hebrew believing according to the teachings of Moses, that every man is made in the image of God, believed likewise that every ruler of people was responsible to the Eternal for protecting the rights of people. Law and order are based on the eternal law of God. Man has value before God. Human beings must respect the rights of others, and in order for rights to be enjoyed, one must be willing to bear responsibilities. These were the great democratic factors which Moses poured into the thought life of the world. The idea took root and became the foundation on which democracy grew.

Every man could lift his head with dignity because he knew he was a child of God. Human rights were sacred before God and man. See how deeply the roots of democracy were imbibed into the life of the people who believed in one God and to whom religion and government were synonymous. During the reign of Ahab, the king looked with envy on the vineyard of citizen Naboth. When Naboth was asked to sell it, he replied "The Lord forbid it me that I should give the inheritance of my fathers unto thee." Ahab whined over his inability to secure the vineyard and then, under the impetus of his queen's insistence he plotted the death of Naboth and moved in to possess the land, only to find that Elijah had gotten there first. The prophet of the Lord stood before him a reminder that the rights of people are sacred. Prosperity and security from foreign foes would mean nothing if a man's property could be seized at a monarch's whim and his life taken to gratify a king's greed. In the country of Jezebel the king was a law unto himself and could do no wrong. But in the land of Palestine, Ahab discovered that an absolute monarch's power is limited by the commoner's inalienable right.

The eight century prophets accentuated justice and righteousness and identified these principles with the law of God and man. Jeremiah and Ezekiel in the centuries that followed led the people to the realization that each individual is responsible before God. Then midway in history there came one who divided all history into two parts. His name was Jesus, the great commoner. Standing on the religious roots of the past, he announced a great program that was based on the rights and needs of all people. He talked of bringing God and government and the abundant life to the poor, to the broken-hearted, to the captives and to the bruised. He lifted up Father God, Brother Man, human values above sacred days and customs, and he revealed clearly that he believed that only that is progress which enriches the life of man. He became the greatest exponent of democracy the world has known.

Jesus came to emancipate men. That is the great Christian root out of which the movements have grown that have produced the fruits of democracy. Many centuries later a group of far-sighted men with Christian concepts met on the North American continent and agreed on this wise, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights." What a magnificent concept of man. They didn't invent this. They discovered it. It came out of the law of God expressed by Moses. It came out of the prophets of Israel and Judah. It came out of the religious interpretation which Jesus gave to all of life. Yes, democracy is the fruit of Christian roots, man's noble effort to give political clothing to religious principles. Not perfect by any means,

(Continued on Page 5)

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## SIX FACTS NOW SCIENTIFICALLY PROVEN

According to Haven Emerson, M. D. (The following epitome of the scientific consensus of alcohol's effect upon man has been personally revised and corrected for "The Foundation Says—" by Dr. Emerson.)

1. Alcohol is a depressant narcotic drug and not a stimulant. This cannot be too often repeated and this scientific truth has many social implications.
2. The effects of alcohol are almost entirely, if not wholly, to be explained by its toxic damage to the central nervous system, the brain and the spinal cord. Compared with this its other effects are minor. Because of this, it interferes with the relations of man to his fellowmen. The thing that distinguishes man from the brute are these higher faculties which alcohol dulls and destroys.
3. Alcohol is not properly describable as a food that forms a part of any wholesome diet. It has only a very limited food value. The body cannot retain or assimilate it, therefore it cannot repair or assist the development of the body nor can it be incorporated into any human tissue or organism. It can only replace heat by its uncontrolled oxidation within the body.
4. The life-saving reflexes of the body are retarded from 5 to 10 per cent by amounts of alcohol too small to be socially appreciable, and in amounts far smaller than can ever be defined under the law or by the police as indicating "intoxication." It slows the very automatic nervous mechanisms that we need to protect ourselves from damage or some forms of bodily danger.
5. Evidence is indisputable that there is no form of human activity, so far tested, which does not show inferiority of performance as the sequel to the ingestion of alcohol. This has been experimentally demonstrated in the psychological field by Benedict and Dodge, and by Miles.
6. There is no evidence that human health is improved as a result of the use of alcohol. The normal human being is not benefitted in any way by alcohol at any age.—In Gospel Banner.

## THE REAL HOME

A real home is a playground. Beware of the house where you "mustn't frolic."

A real home is a workshop. Pity the boy without a kit of tools, or the girl without a sewing basket.

A real home is a forum. Honest, open discussion of life's great problems belongs originally and primarily to the family circle.

A real home is a secret society. Loyalty to one's family should mean keeping silent on family matters.

A real home is a cooperative league. Households flourish in peace where the interest of each is the interest of all.

A real home is a haven of refuge. The world makes us hunger for sympathy.—E. E. Puriton, in Efficient Living.

Do good to thy friend to help him, to thy enemy to gain him.—Poor Richard.

## LIVE TO MAKE A LIFE

Wilfred A. Peterson in Nuggets

Do not live to make a living,  
Rather live to make a life.  
For the measure of succeeding  
Is your service in the strife.  
All that you leave behind you,  
When your soul has crossed the bay,  
Is the good you've done to others,  
As you tarried by the way.  
Build a life as pure as crystal!  
Build a spirit full of love!  
Build your mind by noble thinking!  
Build a faith in God above! —

Build your life with care and patience  
As the sculptor hews the stone,  
With the Master as your model,  
And your eyes upon the throne.  
Noble lives have been the beacon  
Lighting mankind's upward way;  
They who serve are the immortals,  
Fathers of a Better Day.  
Let your life shine out in service,  
Noble living . . . noble deeds,  
And until time's course is ended,  
Good will blossom from the seeds.

## WASPS THAT STING

A woman was traveling with her child and a maid when a wasp breezed into the carriage and the child cried for it. At last the lady said to the maid, "What is that child crying for? Let him have it."

A few minutes later the woman was startled by an awful scream from the child, and she exclaimed in alarm, "What's the matter?"

"He's got it," was the maid's calm reply.

Sometimes in His great wisdom God allows us to have what we cry for, that we may feel the sting of it, and learn through pain and humiliation that the Lord's will and way are best.—Selected.

forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh."

What can we do about the situation? We can do one of two things—we can stand by, fold our arms and refuse to be crusaders for Christ and the right, or we can do as John Wesley did in his day. It will be remembered that he lived and died a rector in the Established Church of England. He lifted his voice against the sins of his time (most of them are the ones we are cursed with today.) The church doors were closed in his face, but that didn't deter him. He took the world for his parish. We need a revival in Methodism just like the Established Church of England needed it in Wesley's day. The Established Church refused to have a revival and Methodism was born—born in the midst of a revival and under the leadership of the greatest evangelist since the days of the Apostle Paul. Surely, a church thus conceived and thus born will open wide its doors to a deepening of spiritual life and a renewal of interest in the higher things of life. Many churches which do not have preaching revivals are trying to reach this end by other means. But it seems to the writer that these churches need preaching missions or protracted services where great spiritual truths are, for a time, brought daily before the minds of people until they make a lasting impression on them. These same truths, brought from Sunday to Sunday, cannot have the same effect as they would were they brought daily, at least during a certain period each year.

The world sorely needs a strong, spiritual church. We cannot build a Christian social order without first making individuals Christians. This will require far more than merely joining the church. The trouble with the world is occasioned by people who make up the world. Their problem is on the inside—some call it sin, others call it selfishness. The solution of the problem lies only in a complete change of man's nature. Jesus spoke of it as being born again, or being born from above. This may be reached by a process of training in the home and in the church, or it may be attained by pungent conviction and sudden upheaval, but come as it may the individual must know Christ and have daily, conscious fellowship with Him. This is the hope that religion holds out to a confused world.—H. O. B.

## Knowledge Is Power

There is a sense in which all knowledge is power. Some knowledge may lead to increased ability to do evil, but none the less it is power. In this article may we think of that power which leads to life's greatest good—the knowledge of Christ. In fact Christ himself said, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Paul looked upon this knowledge as the greatest blessing in the world. He was willing to make any kind of sacrifice that he might have it: "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ . . . That I may know him and the power of his resurrection." Paul's greatest ambition was to have a full and complete knowledge of Christ. He felt that such knowledge was his greatest need. It is also the greatest need of the world today.

It is rather trite to remind us that our world is in a bad way. Millions everywhere are looking for a way out of the confusion, misunderstanding, prejudice, hatred, greed and selfishness that now cover the earth. One thing is very obvious—the remedies which have been tried in the past will not suffice. We have learned by bitter experience that culture, education, economic adjustment, scientific discoveries and inventions and political schemes will never solve our problems. Man's chief trouble is on the inside—it is selfishness. These forces can lift him to higher levels, but he is just as selfish on the higher levels as he was on the lower. The only power that will suffice is that which changes man's inner nature and that change can come only through an experimental knowledge

of Jesus Christ as Saviour and Lord. There is no other antidote to our troubles; there is no other remedy for our disease.

In the first assembly of the World Church Council in Amsterdam, Dr. John A. MacKay, president of Princeton Theological Seminary, had this to say: "Secular as well as religious writers have begun to see in Christianity the one hope for mankind. When the world craves to know the meaning of salvation, and when millions have been disillusioned by devotion to false saviors, it is the time of all times for the Christian Church, by word and by deed, to interpret to passionate and despairing people that there is a Redeemer who can give true life to men and establish righteousness and judgement in the earth."

There are enough church members now, if even half of them really knew Christ, to completely transform this world. We all recall how John Wesley insisted that fifty people who really knew and loved God and who really hated sin could turn the world upside down. Maybe he went a little too far in that statement, but certainly, if even half of six hundred million people who now belong to the various Christian groups of the world really knew Christ they could change our present situation. We have altogether too many members in the various Christian groups who have never really known Christ. They expect to be saved in sin rather than from sin. They are pinning too much hope on their church membership to get them by. An official board was elected some years ago in a certain Methodist Church in Arkansas. Their names were published in a local paper. One of the town wags in reading over the list, made this remark: "Well, I see the wets are still in the majority." James raises some pertinent questions in this connection: "Doth a fountain send



## NEWS AND NOTES ABOUT FACTS AND FOLKS



A reputation is a personal possession frequently not discovered until lost.—Win Elliot, quoted in Milwaukee Journal.



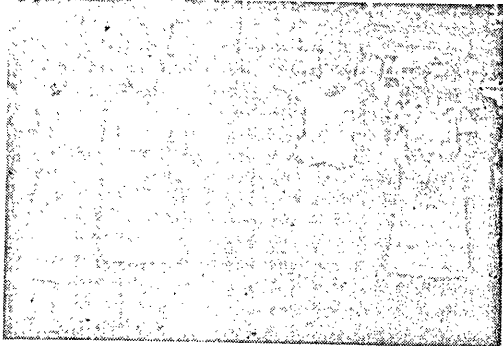
# Christian Service Retreat At Aldersgate



By MRS. EDWARD W. HARRIS

*"Who knows what call the voice of Jesus brings  
To youth who look clear-eyed into the heart of  
modern life?  
He needs young hearts, young minds, young  
hands,  
To fashion out the world that is to be.  
WHO HEARS?"—(Author unknown)*

A Christian Service Retreat for girls and women, the first of its kind to be held in the Little Rock Conference, was sponsored by the Missionary Personnel Department of the Conference Woman's Society of Christian Service, July 31—August 1. Aldersgate Camp, which was dedicated last year to the training of Christian workers, was the scene of this "heart-warming experience" for some sixty girls who came seeking information and



Adult leaders—left to right: Mrs. Edward W. Harris, Mrs. J. R. Henderson, Miss Margaret Marshall, J. R. Henderson, Mrs. Ed McLean, Mrs. E. D. Galloway, Miss Hanna Kelley, Mrs. J. H. Monday, Mrs. W. E. Arnold, Miss Mary McSwain, Miss Florence Whiteside, Miss Mary Mitchell, Mrs. R. H. Cole.

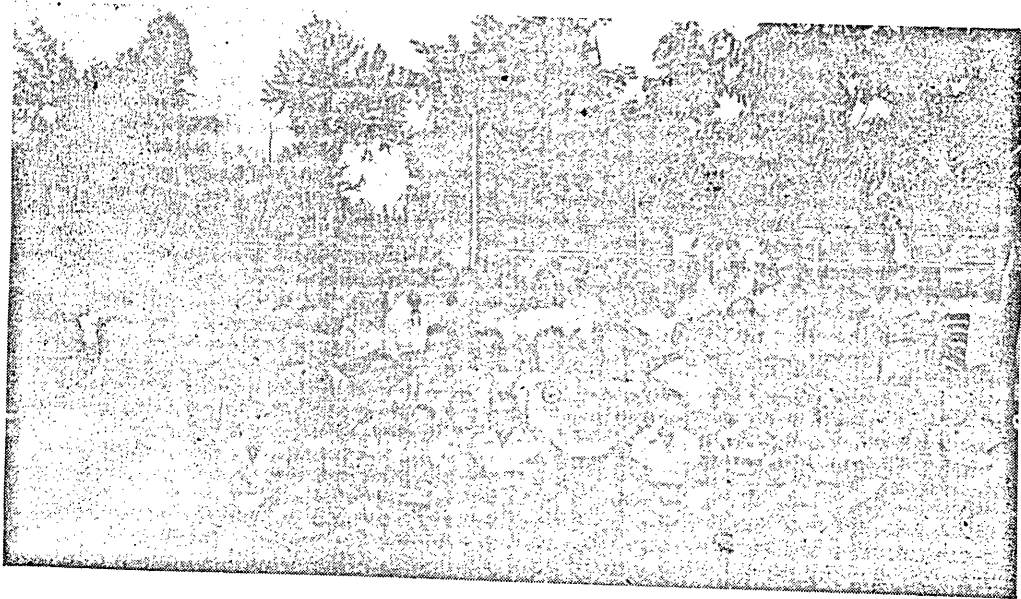
guidance in the fields of Christian service through the church.

Of the sixty girls registered, most of them indicated a definite interest in Religious Education, Teaching, Nursing, Social Work, and Home-making. There were fourteen different resource people assisting in the total program of the Retreat, including Miss Orlene McKimmey, missionary to Mexico; Miss Mary Mitchell, missionary to China; Miss Margaret Marshall and Miss Theresa Hoover, deaconesses and directors of the Little Rock Methodist Council; Miss Florence Whitesides, Deaconess Emeritus, and a District Missionary Personnel Secretary; Mrs. C. B. Nelson, a Religious Education Director; Mrs. E. D. Galloway, Conference President; Mrs. R. H. Cole, Jurisdictional Secretary of Literature and Publications; Mrs. J. Russell Henderson, Conference Secretary of Christian Social Relations and Local Church Activities and Chairman of the Board of Directors of Aldersgate; Miss Hanna Kelley, Conference Secretary of the Wesleyan Service Guild; Mrs. J. S. Holt, Conference Chairman of Student Loan Fund; Mrs. Edward W. Harris, Conference Missionary Personnel Secretary; Mrs. W. Ellis Arnold, Missionary Personnel Secretary of the Pine Bluff District.

The Retreat opened on Saturday at 2:00 p. m. with a special committee under the direction of Miss SuElla Anderson in charge of registration and recreation. During the evening meal,

Mrs. J. Russell Henderson presented "Camp Sketches," giving a brief history and purpose of Aldersgate. Mrs. E. D. Galloway gave the key-note address of the evening program on "The Challenge of Christian Service," which was followed by a presentation of two specific areas of service. Miss Orlene McKimmey presented the field of Teaching, and Mrs. C. B. Nelson presented the field of Religious Education. A lovely service of worship climaxed this first night of the Retreat, led by Miss Mary Mitchell, who also showed some kodachrome pictures of Scarritt College.

A morning watch was observed on Sunday morning as the girls gathered around the big oak tree on the grounds of Aldersgate, the spot on which the camp was dedicated last "to the glory of God and to the training of Christian workers, regardless of race." During the morning other definite fields of service were presented such as, Settlement Work by Miss Florence Whitesides, Home-Making by Miss Mary McSwain, and Town and Country Work by Miss Margaret Marshall. Mrs. J. S. Holt presented the opportunities for help through college years which the Conference Student Loan Fund provides. This was followed by "Conversation Groups," during which the girls and resource people discussed informally various phases of Christian Service, using mainly the theme, "What It Takes."



Group of life service volunteers at Retreat

The climax of the Retreat was the out-door worship and communion service at high noon. Mrs. R. H. Cole of Magnolia, brought a dynamic message using the theme, "Not I—but Christ." Rev. Roy E. Fawcett, Executive Secretary of the Conference Board of Education, led in the service of Holy Communion. The Retreat was officially dismissed at the close of the noon meal with the singing of John Fawcett's hymn, "Blest Be the Tie that Binds" and repeating together the Methodist Youth Fellowship Benediction.

There was a high sense of mission felt among the group, youth and adults alike, as they gathered and as they parted from this "time apart" together. Much credit for the rich suc-

cess of the Retreat is due to the rare privilege of fellowship with three of our young missionaries, who are active in their own fields of service and who are soon to return to their tasks. Special thanks are also given to Miss Margaret Marshall, who as acting director of the camp, had charge of all the arrangements, and to Mrs. J. Russell Henderson and her helpers who planned and served the meals so beautifully. Lovely posters, pointing up the challenge of Christian service, were made and displayed by Miss Dorothy Baber of Little Rock. Mr. Bill Holmes was a most valuable aid in the arrangements at the camp. During the Retreat Rev. and Mrs. James E. Major and their family, missionaries to Santiago, Chile, from the Little Rock Conference, were remembered especially and personal messages were sent to them by the group attending.

The following girls and young women attended this first Christian Service Retreat:

Arkadelphia District—Earleen Lewis, Patricia Hunter, Mrs. Ed McLean, Bobbye Lee Hays, Joann Sample, Edna Mae Tanner.

Camden District—Hallie Jo Hart, Helen Bailey, Peggy Sue Hinson, Helen Martin, Dean Fowler, Ann Tennyson, Patsy Wallace and Louise Fincher.

Little Rock District—SuElla Anderson, Eleanor Hill, Claire Thomas, Barbara Brothers, Mary Ann Kincannon, Sue Plummer, Janet Robinson,

Marion Sorrells, Clea Stewart, Dorothy Baber, Pat Baber, Eileen Dodds, Jean Dodds, Mabel Neely, Nancy Sanders, Ola Mae Wagoner, Lynette McKenzie, Jeanne Coe, Charlotte Fraleigh, Barbara Mills, Caroline Ricketts.

Pine Bluff District—Mary Nell Heister, Jeanne Hight, Frances Joyce, Kathryn Kulbeth, Nancy Jane Lake, Betty Lynn Mann, Shirley Palmer, Constance Puddephatt, Nancy Rutherford, Jane Sanders, Sue Shepherd, Beverly Simpson, Beverly Townsend, Virginia Abbott, Louise Hight, Jo McCain, Moppy McLellan, Lorraine Teague, Sybil Brewer, Hattie Merle, Bonnie Hein, Freda Johnson, Daska Phelps, Sarah Phelps.

Texarkana District—Helen Pernal.

## CHRISTIAN ROOTS AND DEMOCRACY FRUITS

(Continued from Page 2)

but it is the greatest achievement in the field of government yet contrived by the minds of men, and on examination we see that it is a direct fruit and product of the social and religious foundations of the Christian religion.

And The Fruits There . . . Preserved And Perpetuated

We have talked a great deal during recent years about making the world safe for democracy. There are millions now who are crying for a democracy that is safe for the world. If we would preserve and perpetuate the democratic way of life, we must approach it from the standpoint of rediscovering the religion which

produced it in the first place, for it was the moral and spiritual interpretation of life which created the climate that was conducive to the development of democracy. The fruits of democracy are freedom, the privilege of worshipping God after the dictates of the heart, the right to vote, free enterprise, educational institutions, hospitals, security, freedom from want and fear and tyranny. These fruits are rooted in God: brotherhood, responsibility for the underprivileged, sacredness of human personality and worth of individuals. Take these out of our lives remove these roots, and what happens to the fruit? Democracy came first when man felt that he was worth something in the sight of God, and second when he demanded a voice in government. To possess the latter, one must rely on the former. Our freedom will not last

long after the death of the principles and ideals and spiritual concepts which produced them.

We must recover the roots which produced the fruits of democracy. To do that we must again know the underlying meaning of the Sabbath and revive the practice of the family going up to the meeting house for worship. Men playing golf on Sunday morning may deplore Communism and talk much about the threat it is making to close our churches and destroy our schools, but a much surer way to close our churches is for men to continuously absent themselves from the meeting house on the Lord's Day. The most dangerous enemy to our democracy is not atheism nor Communism, as evil as they are but a mild religion which fails to produce anything that offsets the Com-

(Continued on Page 14)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE RAINY DAY

By Leota Diesel

"Oh, this awful rain," sighed Betty Jane as she gazed out of the window on Saturday morning. Saturday morning of all times to have rain. Her brother Tom and her little sister Alys agreed with her. Three mournful faces stared at the steadily dropping rain.

"Why, whatever can we do?" exclaimed Betty Jane. "We were going to build a castle in the sand pile, and now it's flowing like a river. O, I just hate rain! Mother, why does it have to rain on Saturday?"

Mother, who was baking cake in the kitchen, smiled and said, "Well, I suppose the rain must feel pretty bad, too, because it always comes unwanted. On washday, on baseball game days, and on your play days."

"I'd rather have sun all the time. I wouldn't care how warm it was," asserted Betty Jane.

"Wouldn't care how warm it was," mocked Tom. "At grandpa's farm last week you didn't go out in the fields because of the sun."

"I'll tell you what," suggested mother. Mother was rather good with suggestions. "Why not try to think of the good the rain does and of the good the sun does. Which do you think is better?"

"I know the sun's better," affirmed Betty Jane. "It warms you up, and you can play outdoors anytime. In the shade, too," this directed at Tom.

"I'll take the side of the rain," said mother. "What's left for you, Tom?"

"Between them both, I'd rather have the wind. What good is the sun without the wind? We would burn up."

"I want something, too," cried little Alys. "What can I have?"

"Take the rainbow, Alys," said the mother. "That's beautiful always."

"I've got the rainbow, I've got the rainbow," sang Alys. "It's the prettiest."

"There now, mother, isn't the sun better, for we wouldn't have the rainbow without it," said Betty Jane. "And what good is the wind; you'd blow away if the sun wasn't there to warm you."

"Betty Jane, of course, we need the sun. But even you haven't given all of its good points. It does much more than just warm us."

"Yes, I know," replied Betty Jane. "It makes the plants grow."

"And it makes us grow," mother said. "Every living thing needs the sun. It just draws plants and trees out of the ground. It has such a carressing touch and puts new life into everything. It needs the rain. The rain you know, waters the plants, gives us our own water which we get from the rivers, lakes and well. How could we ever live without water, and where would most of the water come from except from the rain? This rain outside that you are sighing about is making little plants grow and giving us water."

"But wind is needed, too" con-

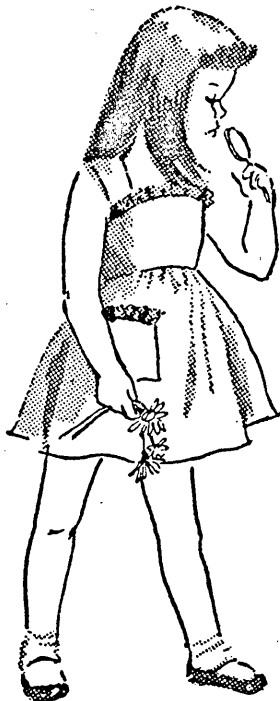
tinued mother. "The wind scatters the seeds that are planted in the fall and spring, so that they can stay in the earth and get the sun and rain. More important than that is this, without wind we wouldn't have rain. In many places the wind brings the rain, and sometimes it's a heavy storm. But what I like best about the wind is the fun we get from it. In summer it cools us, and in winter it almost chills us. We have to run to keep warm, and we come into the house with glowing eyes and cheeks. There's nothing as much fun as a March wind that tosses our hair around and blows us this way and that."

"There, didn't I tell you the wind is the most important," spoke up Tom.

"Oh, but it is not," contradicted mother. "Don't you see? Not one is most important. Every one of the three is needed and each has its place. What good would the sun do if the rain didn't bring cool water to quench our thirst? But then, without wind, we can't have rain. So each has its part to play, and sometimes overplays it, that's true. As the sun did last week, shining every day and drying almost everything. But the rain today is trying to bring back color."

"Look, mother," cried Alys. "The rain's stopped, and there's a rainbow in the sky."

"Yes," said mother, "now you may put on your rubbers and wraps and go out and play awhile. I'll call



## HAPPENINGS

*My mother's been away so long;  
I have so much to tell her—  
I wish she'd come! Some boys just broke  
The window in the cellar!  
The kitten mused up auntie's wool,  
And Rover lost his collar;  
Old Bridget burned her hand 'most off,  
And brother found a dollar!  
The hens next door broke through the fence,  
And spoiled Aunt Mary's flowers,  
I wish my mother'd come! Dear me,  
She's been away two hours!*

—In Religious Herald.

## JUST FOR FUN

Bobby, 6, was given a real watch for his birthday. Proudly he strolled up and down the street past his home, stopping every moment or two to draw the watch from his pocket and look at it. But the biggest moment of the day came to him when his little cousin asked him what time it was.

Studying his watch, with great dignity, Bobby replied: "Two inches to 4."—Lookout.

The doctor: "How are you today?"

The patient: "Terrible. If you told me that I was dead I wouldn't be the least surprised."—Aujourd'hui, Le Digest Francais (Montreal, Canada), (Quote translation).

They were both writing letters, but suddenly the husband stopped and looked worried. "What's the matter, dear?" asked his wife.

"Why, er—I had it on the tip of my tongue and now it's gone."

"Never mind," she said, "just think hard and it's bound to come back."

"Thinking won't bring this back."

you when it's time to come in."

There was a scramble for coats and in a few minutes the children were playing out-of-doors.—Our Little Ones.

## IN THE WORLD OF BOYS AND GIRLS

### THE CHILDREN'S VILLAGE

Switzerland is a country that is known the world over for its beautiful scenery. But it is now known, the world over, for something besides snowcapped mountains, lakes of clear blue water, and falls and streams and flowers. It is known for its "Children's Village," which is different from any other village in the whole world.

In this village live little French, Polish, Italian children, and others of many nationalities who were made orphans during the last great war.

Here these children, living in houses with foster parents, learn the language and customs of their own country. They go to school, and among other things are taught a trade so they can go to work as soon as they leave their home at sixteen years of age.

All the children of all the different nationalities get together for fun and games and parties. In this way they learn something about other languages and other customs.

Of course this has cost a great deal of money, but because the whole world knows about it, money and help have come from everywhere. Farmers have given hens, rabbits, pigs and goats. Flutes, violins, toys, skis, skates, umbrellas, and tons of cement have all been sent into the village as gifts. Women have made clothes, tablecloths and curtains. Young boys who were learning how to be carpenters made tables and chairs and benches. People of all ages all over the world are interested in this village and have helped make it a success.

The children are so happy and it is all so successful that now Denmark and Austria are planning to develop a "Children's Village" also.

Children of many nationalities learn to work, play and live together, although they do not all talk the same language or wear the same kind of clothing.

The people who started this wonderful thing remind us of "The Good Samaritan" we read about in the Bible, and the children are surely following Christ's teaching when He said, "Love one another."—The United Church Observer

It was a three-cent stamp!"

A lunatic walked up to the new superintendent.

"We like you much better than the last fellow," he added.

The new superintendent beamed. "Why?" he asked.

"Oh, you seem more like one of us."—Philnews, hm, Phillips Petroleum Co.

A teacher asked the class to name the states of the United States. One child responded so promptly and accurately as to bring forth this comment from the teacher: "You did very well—much better than I could have done at your age."

"Yes, you could," said the child consolingly. "There were only thirteen then."—Answers (London)





# First Assembly Of World Council Of Churches



By FRED R. HARRISON

AMSTERDAM, August 22: Leading churchmen representing 150 church bodies in forty-two countries gathered this afternoon in the "New Church," the Cathedral of Holland, for the opening service of the first assembly of the World Council of Churches. Many Dutch Protestants joined the 1450 delegates and visitors in worship as the most representative gathering of Christian



The "New Church," the Cathedral of Holland where opening session was held.

churches in history was inaugurated.

Only recently the "New Church" was enlarged from a seating capacity of 2,000 to one of 3,000 in preparation for the investiture of Princess Juliana which will be held there September 6, after the closing of the international church conference.

Entering the church at 2 o'clock in a colorful procession were robed clergy and "plain clothed" lay men and women as well as pastors from a wide variety of church denominations. Anglican, Greek Orthodox, Old Catholic and nearly all the Protestant churches in the world are being represented by 450 official delegates. They have come from both sides of the "Iron Curtain" and from both victor and defeated nations of the last war, to officially launch the World Council of Churches as a permanent instrument for cooperative witness and action on a world-wide basis.

Principal churches which decided not to participate are the Roman Catholic Church, and the Orthodox Churches of Russia and eastern Europe under the Moscow Patriarchate. The Southern Baptist Church has a number of visitors present.

The international congregation heard a review of the development of the ecumenical (international, interchurch cooperation) movement by one of its veteran leaders, Dr. John R. Mott of the U. S. A., Nobel Peace Prize Winner and one of the five presidents of the World Council of Churches.

In his address entitled "From Edinburgh to Amsterdam," Dr. Mott paid tribute to the movements out of which the ecumenical movement has developed—the missionary

movements, Faith and Order as well as Life and Work movements, Y. M. C. A., Y. W. C. A., and World Student Christian Federation. Among important dates he noted in particular the meeting in Utrecht, Holland, in 1938, when the Council was formed.

He gave particular credit to the International Missionary Council whose collaboration made possible the uniting of the so-called Older (European and American) and Younger (Oriental and African) Churches in the gathering at Amsterdam.

Commenting on the divine guidance in the past history of the ecumenical church, Dr. Mott expressed his faith that "man's extremity is God's opportunity," and that the living Christ can help the church which is now "called upon to face the greatest concentration of major unsolved problems that we have ever been called upon to confront."

The other four presidents of the World Council also participated in the service. They are: Archbishop Erling Eidem of Sweden; Geoffrey Fischer, Archbishop of Canterbury, Britain; Pasteur Marc Boegner, president of the French Protestant Federation; and Archbishop Strenopoulos Germanos, of the Ecumenical Patriarchate of Constantinople. These five presidents and the 28 members of the Provisional Committee have been guiding the World Council's work through its period of formation which has lasted from 1938 until now. Headquarters of the Council are in Geneva, Switzerland.

The second principal speaker for the opening worship service was Rev. Daniel T. Niles, a Methodist pastor from Ceylon, who is one of the co-chairman of the Youth Department of the World Council of Churches, and a leader in the World Christian Student Federation.

Niles preached on the topic, "Who am I Should Go Unto Pharaoh," in which he urged that the churches, though fearing an impossible task as Moses did, face the world situation with new faith.

"It is a world," he said, "where the Christian faith is dispossessed of its hold on the mores of the people. It is a world that has sought to destroy the Church and now has set the Church the task of building peace without providing it with the material either of repentance or of faith."

He called upon Christians to witness to the Christian faith even though the future may look dismal.

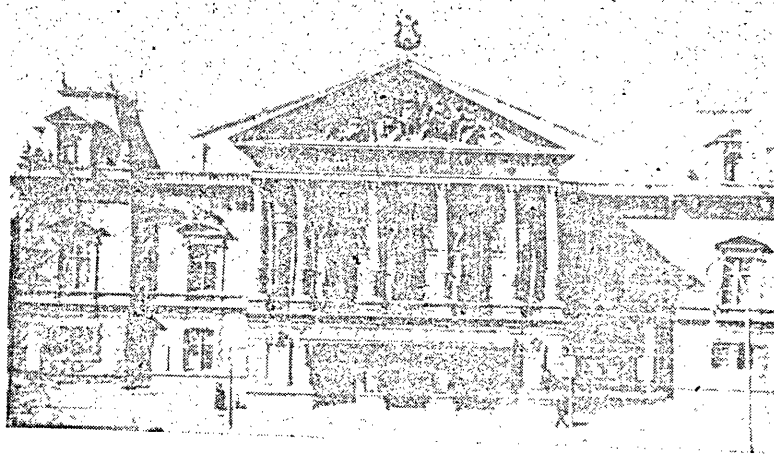
"For the Christian witness recognizes no barrier and allows no partiality," he continued. "We are witnesses to the Negro in the same way as to the white. We are witnesses within the Western Democracies as well as the Eastern Republics. We are witnesses among peoples of all religions and no religion. We are witnesses among the outcasts, the refugee, the displaced person—witnesses unto uttermost part of the earth."

On Sunday evening the scene of the Assembly shifted to the Concert Hall, where the plenary sessions and study meetings will be held during the two-week conference. Archbishop Erling Eidem of Sweden will lead this meeting on the subject, "How God Has Led Us." Principal speakers are George H. Bell, Bishop of Chichester, Britain; Bishop Yngve Brilioth, a Swedish church

scholar; Dr. John Macway, president of Princeton Theological Seminary, U. S. A.; and Pasteur Marc Boegner, leading French churchman.

It was indeed a thrilling moment to be present on Monday morning, August 23, in the Concert Hall of Amsterdam, when the World Council of Churches formally came into existence. The World Council is something quite new in Christendom, and without previous parallel in the nineteen centuries of Christian history.

One hundred thirty-five of the 151 member church bodies are actually represented. (The 135 represent 39 nations whereas the 151 member churches represent 42 nations.) In addition, there are representatives from 14 'minority' churches, most of which are "younger churches" in Africa and the Orient who have not yet attained full autonomy from the Western Churches. Thus there are present 148 church bodies in 43 countries, out of a total potential 165 churches in 46 countries who could be represented at this meeting. At present there are 352 dele-



Concert Hall where all Plenary Sessions are held

gates at the Assembly. With alternates, accredited visitors, and representatives of the press, there are about 150 in attendance. Several hundreds have been able to buy special attendance tickets.

The Assembly, by any standards, is the most representative gathering of Christian Churches in history.

The World Council is the direct outgrowth of two earlier movements the World Conference on Faith and Order, and the Universal Christian Council for Life and Work—which, at conferences in Edinburgh and Oxford in the summer of 1937, voted to unite in creating the World Council. Representatives from these two parent bodies met in Utrecht, Holland, in May 1938 and drafted a Constitution. During the past ten years a provisional committee of 40 has carried on the work of preparation for this First Assembly. The date for the First Assembly had originally been set for the summer of 1941.

A parallel youth conference, with 100 youth from all parts of the world, is being held during these two weeks. Many of the meetings of the Assembly are open to the youth.

It is very definitely expressed here in the Assembly that the Council is not for the purpose of creating an international church, but rather to achieve a spirit of Christian unity in a fellowship of discussion, cooperation and mutual aid. The goal is Christian unity and not organic union.

The Assembly is composed of five main elements:

1. Worship—each morning, 9:30, arranged by the authorities of the Churches represented.

2. Plenary Sessions: The first type comes at the beginning of the Assembly, the first two days for organization and presentation of the Assembly theme by outstanding speakers. The second type of plenary sessions comes toward the end of the Assembly, when the reports of the Sections and Committees are to be presented for discussion, modification and adoption as a whole.

3. Sections: There are four sections dealing with the main aspects of the total message of the Assembly:

a. The Universal Church in God's Design.

b. God's Design and the Church's Witness.

c. The Church and the Disorder of Society.

d. The Church and the International Disorder.

4. Committees. These meet in the

afternoons:

a. Constitution, Rules and Regulations.

b. Policies.

c. Programme and Administration.

d. Concerns of the Churches, listed as follows:

The Life and Work of Women in the Church.

The Christian Approach to the Jews.

The training of Laymen in the Church.

Christian Reconstruction and Inter-Church Aid.

5. Addresses: at morning sessions, and evening public meetings on subjects of wide current interest.

This brief outline will give a bird-eye's view of the comprehensive program which is being carried on in this, the First Assembly of the World Council of Churches.

No man in this world has a right to do all he wants to do.—Ex.

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National

# A Living River And A Dead Sea

By DR. FORNEY HUTCHINSON

Mark 8:35—For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

**I**N my early ministry I had an uncle who was very pious and who understood, more than most laymen, the viewpoint of the preacher.

I asked him one day, "If you were a preacher, what text would you use first?" He replied promptly in the language of my text today. He requested that I use it. I gave much thought to it, but it was only after I had been to Palestine that I was able to undertake a sermon on it.

I got my help from two observations which I made while traveling in the Near East, and now I am bringing some lessons which I learned from those two observations.

First of all, I wish to call your attention to the Abana River and its relation to the old city of Damascus. Damascus is easily one of the most famous cities in all the world. To begin with, it is very ancient—indeed prehistoric. No one knows how or when it was founded. When Abraham came out of Ur of the Chaldees, Damascus was a prosperous and well-known city. St. Paul was on his way there when he was so marvelously converted. But Damascus is not only ancient, it is also beautiful. It is said that when Mohammed captured the city, he stood on an eminence looking down into its orchards and vineyards, and then ordered one of his officers to go down and take over the keys to the city. He gave as his reason for not going himself that he expected but one paradise and wanted his in the hereafter. He was not so thoughtful of his officer.

Today, Damascus is still beautiful and prosperous. Through the centuries its population has run anywhere from fifty thousand, to a peak of half a million, during and just after the World War. Caravans of the desert look forward with anticipation to the time when they will reach Damascus. There they will find gardens of fruits and flowers, well-filled bazaars, and most and best of all, plenty of clear, cool, sparkling water. It rushes from the fountains, runs along the streets, and is everywhere available for man and beast. This is true because of the Abana River, which loses its life in the city. Every drop of water in the river runs into the city, but not a drop runs out.

The river has its rise at the foot of Mt. Hermon and is fed from the everlasting snows of Hermon's lofty peaks. It is only about seventy-five miles in length and is a typical mountain stream. It is the happiest river I have ever seen. We rode along its banks one Sunday morning as we approached the city. It leaped and laughed as it hurried on its way. I suspected it was because it was so useful and rendered such invaluable service. Its usefulness grew out of its sacrificial self-giving. It literally gave its life to make a city live. No wonder the people of Damascus love it.

You may recall that when Naaman, the leper, went to Israel to see the prophet, he was told to dip himself seven times in the Jordan River. He was angered by this command and said, "Are not Abana and Pharpar, rivers of

Damascus, better than all the rivers of Israel?"

The citizens of Damascus all but worship the river. It literally gives itself for them.

Something like two-hundred miles away, is the second body of water of which I wish to speak—the Dead Sea. Almost everyone knows about the Dead Sea. It lies in the deepest gash on the face of the earth's surface. It is two thousand feet below the city of Jerusalem and thirteen hundred feet below the level of the Mediterranean Sea. In size, it is fifty by eleven miles. Many traditions have gathered about the Dead Sea. It is said to cover what



DR. FORNEY HUTCHINSON

was the foundation of Sodom and Gomorrah—of that we have no proof. Beside it, also, there is a mountain of salt which some consider the pillar into which Lot's wife was turned. It is said, also, that birds flying over it are sucked into it by the noisome vapors which arise from it. Fish passing from the Jordan River into its briny poisonous waters immediately turn on their backs and die.

Of some things about this Sea, however, we can be positive. Its waters are 25 per cent salt, thirty-one chemicals have been found in it through analyses. But it is fit for nothing. Vegetation cannot grow on it, or near it. After having bathed in its waters, which some curious persons do, they must hurry away to the Jordan River and free themselves from the results of their baths. The heat around it is intense and it is not uncommon for people to die near its borders. I need only say further that all about it there is a desert waste, bare hills, fruitless soil, a depressing desolation. The whole contribution of the Dead Sea is that of a menace and a pest. The entire Jordan River runs into it, but nothing runs out. It is all income, no outgo. It constantly receives, but never gives. It operates under the law of death.

Looking back upon these two formations, I naturally sought an explanation and found it

in a well-established law of life. The river gives and lives—that is the thought of my text—"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." The river gives and serves, and lives in the life of a great city. The sea holds and keeps and curses everything it touches. Jesus said, "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."

A story is told of two wheat grains. One fell into the alluvial soil of the Nile River Valley and through the centuries fed the multitudes. The other fell into the half-closed palm of Old King Tut. Centuries later, it was found there a small pile of white ashes. One grain threw itself away and lived, while the other kept to itself and died. Such is the law of life.

I wish, therefore, to make briefly a practical application based on these two observations. The law of service is the law of life. If we give, we live; if we keep, we die.

This truth applies to organizations, even to nations, and more important still, to our own nation. A policy of isolation is not only dangerous, but deadly. Isolationists are illogical.

It applies, also, to clubs and members have learned that truth to some extent. So they speak of their organizations as "service clubs," and on their walls are written mottoes such as, "We serve."

Certainly it applies to the church. The richest church in this nation today, and in the world, as well, is old Trinity Church in New York City. Trinity Church is worth fourteen millions of dollars and has an annual income from her properties of one and a half millions. She sits at the head of Wall Street in close proximity to the slums of the city. What a chance she had! How easily she might forget herself into immortality! But as a matter of fact, she is rapidly becoming merely the center of a cemetery. The church of our day has the opportunity of all church history. What a time for a church to live and serve and preach and teach, and thus lose herself in service!

But this truth applies to individuals, as truly as to organizations. We sometimes hear it said that youth in our day wants to live its own life. That is pure selfishness. If they should seek a life of service, they would in so doing find life in all its fullness. I once knew a retired teacher who said to me, "When I look back upon my life, everything I've ever done tastes like ashes to me, except what I've done for other people." She had learned the secret of a happy life.

And so we look forth today upon a living river and a great city; upon a dead sea and a barren waste. We can forget ourselves and live, or constantly remember ourselves and die. We cannot do both, "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit."

## ROCKEFELLER CHURCH TO BECOME INTERDENOMINATIONAL CENTER

Cleveland—(RNS)—Euclid Avenue Baptist church, long known as "the church the Rockefellers built," will shortly become the city's interdenominational Protestant center.

Action looking toward this end was taken at the 118th annual meeting of the Cleveland Baptist Association.

The delegates voted to invite all other Protestant denominations to move their headquarters to the million dollar structure, close to the heart of the downtown business

district, and to hold their city-wide rallies there.

At the same time, the delegates approved a recommendation by Dr. D. R. Sharpe, executive secretary of the association, which would place all Baptist churches in this area on a seven-day-a-week basis.

Ministers cooperating in the plan would be expected to establish personal counseling clinics, community recreational projects, a special ministry to the handicapped and aged, give encouragement to neighborhood forums on current problems and seek to broaden the outreach of the church through street corner and "store front" services.

Dr. Sharpe, in his report, stated

## BERLIN CHURCH ATTENDANCE INCREASES SHARPLY

BERLIN (RNS) The population of Berlin's blockaded Western Sectors is flocking to church at a continuously increasing rate.

Clergymen of all communion unanimously declare that since the beginning of the Berlin crisis the number of churchgoers has more than doubled and that a steady

that he was particularly interested in the establishment of a personal counselling service in each church, saying he thought it would do much toward settling family problems before they reach the divorce court.

increase is still being noted at every service. Churches, usually attended by a fixed number of regular worshippers, are often crowded to capacity.

Apart from the regular service evening vespers held in parish houses by local pastors are now frequented. Sermons mostly revolve around the present situation. Pastors are calling on their congregations to submit themselves to discipline and to increase their prayers for peace and the prevention of further misery.

It is not an unusual sight today to see workers, housewives, old and young folks on busses, and streetcars reading religious publications.



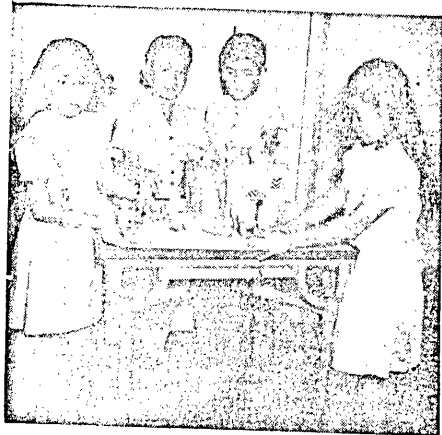


# ON VINEYARD STREET



By BERNICE BURROUGHS

**W**OULD you like to visit a church that has far outgrown its building and yet continues to grow? Would you be interested to see how a congregation of 275 tries to meet the crucial needs of children and youth in a crowded neighborhood? If we follow the daily procession of children and young people entering the wide doors of



A model of old Palestine in present-day Hawaii.

Harris Memorial Church on Vineyard Street in Honolulu, Hawaii, we shall meet Rev. Harry S. Komuro, the pastor; Miss Isabel Kennedy, director of Christian education; Rev. Paul S. Tamura, the Japanese language pastor. And we shall see evidence of the splendid leadership of these staff members and their assistants.

The history of Harris Memorial Church is a record of steady advance. A work which began more than 50 years ago as a home missions project among people of Japanese ancestry continues to be challenged by the same goal today—how to reach the unchurched thousands who live near by. One marked change has come through the years. The church which once received home missions support has been self-supporting since 1945.

Many families of Buddhist background still are represented at Harris Memorial Church. In fact, most of the children and youth of the congregation and of the church school come from non-Christian homes. That Harris Memorial is meeting their needs may be seen in the large numbers of youth who today fill the church beyond capacity.

Harris Memorial Church hardly knew what to do about the Crusade emphasis on increased church-school enrollment and attendance. For years, their educational work has used every available inch of space in the plant. A church school of 350 with an average attendance of more than 85 per cent meets in a building planned for 200. No one can see this limitation of space without realizing that the goal of a new educational plant must be met.

The recent move of the Intermediate-Senior Department to the near-by Nuuanu Y. M. C. A. helped make room for more teen-agers, but the problem of reaching adults remains. At present, the program for adults consist mainly of two preaching services each Sunday; one in Japanese at 8:45 a. m., one in English at 10:45. There is also a very active Woman's Society of Christian Service. Lack of space keeps the church school from adding adult and young adult classes. There are no class groups beyond the tenth grade.

Because there are heavy demands upon Harris Memorial's 30 teachers, each member of the teaching staff is allowed one month's vacation. This does not mean that the church school closes down for any month of the year. Throughout the summer the work is carried on a departmental basis rather than in class units.

Leaders recognize that one clue to the close-knit cooperation among Harris Memorial Church-school teachers is due to the fact that they not only hold workers conferences each month, but that they also have many good times together. Picnics and other social times are added to their planning sessions, and they are entertained at an annual dinner by the church official board. Dedication Day for the teachers

comes the first Sunday in October when they are presented to the congregation and participate in a service of consecration.

In the crowded blocks near Harris Memorial Church live unnumbered boys and girls, and there is little space or opportunity for their recreation. The facilities of the church are far too meager to provide a well-rounded program for the church school, must less to care for the hundreds of others who might be reached through a youth center.

At present, activities for youth include eight organizations which meet weekly or twice a month—Girl Scouts, Boy Scouts, 4-H Clubs, Intermediate MYF, HI-MYF, Young People's MYF, the Wesleyans and the Tower Fellowship. During the summer vacation period, canteens are conducted for about 150 young people. An intermediate canteen met at the church each Wednesday night; a high-school canteen at the Nuuanu "Y" on Friday evening.

Checkers and chess, jigsaw puzzles and other games are arranged at the canteens. Ping-

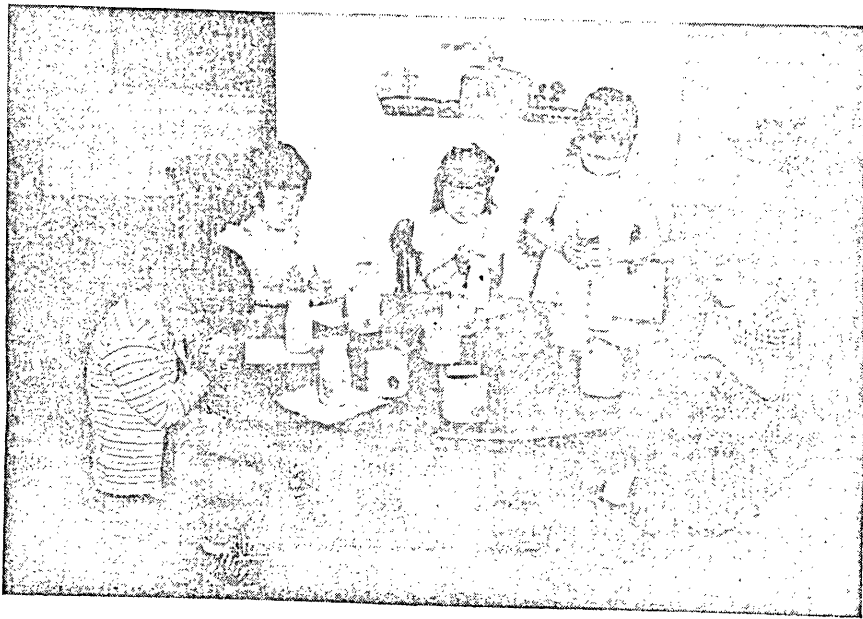
pong tables are constantly in demand. Group games, relays, and folks games also are popular. There is distinct need for additional crafts and games sessions to be held each night for young folk of the community.

One of the outstanding features at Harris Memorial Church is the way in which young people are learning to lead and plan their own worship services and other programs. Since many of the young men and women have grown up in homes that are not Christian, their talent is all the more remarkable. Harris Memorial has developed leaders since the early days of the church and this good work continues.

Early in 1948 a class in church membership was formed for 45 young people of the Intermediate-Senior Department and for ten weeks the group studied Christian beliefs and the meaning of joining the church. On Palm Sunday, 18 were baptized. Others expressed personal willingness, but could not gain the consent of their parents.

"It is hard for most of us to realize the significance of baptism to these Americans who in receiving the Sacrament must put aside the teachings of their ancestors," explains the director of Christian education. "This is not an easy step when the parents do not approve. The altar was full on Palm Sunday, and it is just as impressive when some young man or woman steps out alone asking for Christian baptism."

Commemorations of Christian holidays are wonderful occasions for the young people at Harris Memorial Church. On Christmas Eve, for instance, nearly a hundred young people join in the caroling. Sometimes they go in separate groups. Carols are sung in various hospitals including those for veterans, for crippled children and for tuberculosis patients. They also sing in the homes of the oldest church



Kindergartners thank God for "such a nice lunch."

to know more about God is the first endeavor of the entire staff at Harris Memorial and of the volunteer workers. Their constant aim is to deepen the religious experience of their people. Of course, the mother will receive counsel to guide her in her quest and everyone who comes to Harris Memorial Church meets the same genuine response to need.

First estimates for the educational plant which the church hopes to build indicate that



Music and teenagers go well together.

\$150,000 would cover the cost. The church has raised one third of the required amount, but help is needed to complete the building project and to provide added personnel to help meet the enlarged opportunities such a plant would make possible. Pastor and people are conscious that every day's delay in expansion of work at Harris Memorial means lost opportunity with youth and with adults.

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## WITH THE CHILDREN'S WORKERS

By Mrs. W. F. Bates

### Buena Vista Vacation Church School

Miss Harriet Wilson concluded her third week of work in the Camden District, as a Volunteer Extension Worker, in the Buena Vista Vacation School. She reported an excellent school there, and splendid cooperation on the part of the local church workers. The Kindergarten children studied **THE WORLD ABOUT US**, the Primaries **OUR DAILY BREAD** and the Juniors **DISCOVERING GOD IN NATURE**. There were 28 children enrolled, with 12 of the local church workers carrying on the 3 classes. The adults were enrolled in a training class on **The Vacation Church School** which met in connection with the Vacation School.

### Vacation School Volunteer Extension Work Little Rock Conference

Four consecrated Volunteer Extension workers gave a total of eighteen weeks working in Vacation Schools in the Little Rock Conference. In connection with the Vacation Schools six training classes on **THE VACATION CHURCH SCHOOL** were held to train the adult workers.

Miss Harriet Wilson worked for three weeks in the Camden District; Mrs. John Rushing six weeks in the Prescott District; Mrs. K. K. Carithers two weeks in the Pine Bluff District and Miss Mary Ann Kincannon seven weeks in the Little Rock District. This has been one of the services made possible through the Crusade for Christ funds, and the Conference Board of Education. All of the churches visited by these fine workers reported that their total Church School program had been revived and enriched.

## LARGE INCREASE NOTED IN CHILDREN'S DIVISION

During the past quadrennium Methodist church schools have gained approximately 150,000 members for the Children's Division. The gain is due in large measure to the special nursery field service sponsored by the Children's Department of the General Board of Education. To date four special workers have given eight weeks of service. They have held 66 meetings which 643 persons from 247 churches attended. "Things are happening as a result," says a recent bulletin issued by the Children's Department. "Nursery children are being separated from kindergarten boys and girls, new equipment is being secured for young children, informal procedure is being tried in more nursery classes, and Methodist literature is better understood."

Last year the membership of the Nursery Department, which, includes the nursery class and the nursery home roll, numbered 474,962, according to statistics released by the Department of General Church School Work of the General Board. This was approximately 25 per cent of the 1,900,662 reported for the Children's Division. An estimated increase of 25,000 children for the 1948 spring conferences will bring the total to 500,000.

## NASHVILLE VACATION CHURCH SCHOOL

The Vacation Church School of the Methodist Church at Nashville was held from June 14-June 25. The interest was good until the end when a sharing program with the parents was held in the auditorium. The parents looked at the exhibits and were served punch and cookies by the children.

The Kindergarten children studied, "The World About Us." They had a happy experience going on observation tours, collecting butterflies caterpillars, crayfish, catfish, a turtle and other interesting nature objects such as pretty moss and leaves. They felt closer to God after studying his plan for day and night, sun and rain, wind and water.

The Primary children used "Our Daily Bread," again this year. They had tables of wheat, and vegetables, both fresh and dried. And they made prayer books, posters and watched seeds grow. One of the most interesting activities, for the children, was their cooking both cornbread and rolls and eating them hot with butter. The Juniors were invited in to share the bread which the Primaries had made. They also dramatized a number of stories.

The Juniors used the text, "Praise Ye the Lord," a study of the Psalms. Besides memorizing a number of the Psalms, the Juniors interviewed several Christian men and women on "What it means to be a Christian." They went on hikes and observation tours—made booklets and nature pictures and enjoyed singing with the aid of beautiful colored slides. Mrs. J. W. Dawson talked to them one morning on Indian worship. The Juniors organized a choir and are going to sing in the night services.

The ladies of our W. S. C. S. served three gallons of punch each day of school. We gained six new members for our Sunday School, from the Vacation School. Those leading the children in their studies were; Mrs. Geo. Meyer, Mrs. Dan Futrell, Mrs. David Ramage, Mrs. Roy Chambers, Mrs. Ben E. Hill, Jr., Mrs. Haskell Harrison, Mrs. Barney B. Smith, Misses Ina V. Jackson, Jo Harwell, Wanda Jean Funatter, Betty Lovell, Margaret Hughes and Mrs. H. M. Scoggin.—Mrs. H. M. Scoggin.

## VICTORIA VACATION BIBLE SCHOOL

One week of Vacation Bible School was closed at Victoria on August 20. We consider this to have been a very worthwhile week. Enrollment and attendance were both good. Enrollment for the entire school was 81, and 34 children and young people received certificates for perfect attendance.

A fine staff of teachers were as follows: Beginners, Mrs. Weston Ellis assisted by Mrs. Floyd Mizell; Primary, Mrs. Robert Stovall assisted by Mrs. Dick Dugger and Miss Anabel Brawley; Juniors, Mrs. Carl Cannon assisted by Mrs. A. M. Rogers; Intermediates, Mrs. L. Lynch assisted by Mrs. Ruble Russell. Mrs. Allen Cockrel played the piano and Weston Ellis had charge of the music.—Pharis J. Holifield, Pastor.

## "MEN OF DISTINCTION"

Dr. Fay Charling Mills, pastor of Pearl Memorial Methodist Church, Omaha, Nebraska, has stolen some of the thunder of the liquor forces, according to a leaflet he has written and which is being distributed by the Division of the Local Church of the General Board of Education.

With consummate wit and skillful irony, Dr. Mills has appropriated for his own use the slogan of a liquor firm, "Men of Distinction." He turns the tables by urging his readers to be "men of distinction" in three ways: (1) In a genuine sensitivity to the nature and gravity of the liquor problem; (2) in the wisdom which must be employed in dealing with it; and (3) in the completeness of their Christian commitment. In expanding the third "distinction" Dr. Mills gives it as his opinion that "the follower of Jesus Christ and alcoholic beverage—whether as something to sell, or something to buy, or something to use, or something to ignore—have absolutely nothing in common." He summarizes as follows: "If there be here any truth for us, it comes to us as demand for action: action in our conduct, action in our example, action in our voting, and action in our plans for the future. Indeed, the Scriptural word would seem peculiarly pertinent right now: 'Up for this is the day.'"

The contents of the leaflet were first given in a sermon delivered last fall by Dr. Mills at Pearl Memorial Church. Later Bishop William C. Martin published the sermon in leaflet form for distribution in the Kansas-Nebraska area. Recently the Division of the Local Church, by permission of Dr. Mills and Bishop Martin, has issued a reprint.

The leaflet is available from the Service Department, 810 Broadway, Nashville 2, Tennessee. Single copies are free. In quantities the leaflet is priced at half a cent per copy, cash with order.

## FELLOWSHIP OF STUDY

Between two persons who have read and enjoyed the same books there exists a bond that may best be described as "fellowship." And "fellowship" says the dictionary, is "the state of being a comrade"—or the word may mean "communion." With these two definitions in mind it is not hard to understand how the "Fellowship of Study" got its name.

But the purpose of the Fellowship of Study goes beyond mere passive enjoyment—it includes also the active desire to help others. And so the Division of the Local Church of the General Board of Education has made it possible for church school workers in widely scattered areas to be united in reading the same books with the same purpose in mind as they read—to do a worthy job with those whom they teach. Members of a Fellowship of Study in a local church are expected also to share with others the ideas and the results of experiments gained by their reading.

The Fellowship of Study is promoted by the conference directors of children's and youth work and in local churches, by the superintendents of the children's and youth divisions. Cards supplied by the Local Church Division for enrolling

## PROGRESS IN MEXICAN YOUTH WORK REPORTED

The Rev. Joseph W. Bell, who served as official representative of the General Board of Education to Methodist Youth in Mexico, reports that Christianity through the Methodist Church is very much alive and at work in this country that has been dominated so long by the Roman Catholic Church.

The Congress was held in Mexico City, July 27-August 1. Two hundred young people representing approximately 1500 youth in Mexican Methodism came from 35 of the 83 Methodist Youth Leagues in Mexico. In addition, a large number were present from Mexico City itself.

"Even though I could understand very little that was said," Mr. Bell reported, "I was thrilled by the friendship of the group, their enthusiasm and wholehearted participation in the program, their interest in making progress, and their handling of responsibility."

The Congress included a meeting of church school teachers held to discuss plans for advance in church school work and to discuss, among other things, rural problems, visual aids and literature. The Rev. Manuel Flores, secretary of Christian Education for both Mexican annual conferences, expressed himself as being very much pleased with the results of the meeting, according to Mr. Bell. The teachers and others who attended, enthusiastically endorsed a future campaign to strengthen the work of the church school.

Mr. Bell addressed the Youth Congress with Mr. Flores acting as interpreter and presented to the group one of the Methodist Youth Fellowship emblems which was used in the balcony-rail decorations at the Cleveland Youth Conference. He also attended the 75th anniversary celebration of the Methodist Church in Mexico, which immediately followed the Youth Congress. He reported that the Jubilee goal of 25,000 church members was reached, the membership having been doubled in the past four years.—Division of the Local Church

in the Fellowship are available from the conference executive secretaries, or from the Service Department, 810 Broadway, Nashville 2, Tennessee. After the enrollment cards have been filled out they should be mailed to the conference age-group director concerned.

A person enrolling in the Fellowship is expected to read at least four books a year and to turn in a report on the books read to the conference director not later than September 20. Book lists and other information are available in the basic leaflet for this project, No. 57-B. The leaflet may be secured free from the office of the conference executive secretary.

The Fellowship of Study is not to be confused with the Home Study plan by which regular leadership courses may be taken through correspondence, even though a number of leadership texts are included in the Fellowship of Study book lists.—Division of the Local Church.

A mystic bond of brotherhood makes all men one.—Carlyle.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor



## Official Letter To Woman's Society Of Christian Service

### Little Rock and North Arkansas Conferences



Dear Society Presidents and Other Workers:

This is the letter of information regarding the changes in organization, we promised you a short time ago.

First, we want to extend to all of you the love and concern of the Conference Boards. Such wonderful reports have come from many of you, and we do want to thank all of you for the efforts in behalf of our great program.

The suggestions for making the change in our fiscal year are really quite simple and we trust they will not become confusing. The fiscal year of the Woman's Society at all levels, local, district, conference and jurisdiction will be June 1 to May 31, instead of January to December after this year. This is in keeping with the woman's Division fiscal year, and with that of the General Board of Missions. It means that this year (1948) will continue to May 31, 1949, as nearly as possible.

#### PROGRAM MATERIAL:

You will remember that the new program material should be on hand now (or ordered at once) for your September program. This September to September use of program material is a result of an effort to harmonize the editorial work of the whole church.

#### ELECTIONS

We make the two following suggestions as to elections, in local societies. Please feel free to use whichever plan will serve your society best, and cause the least confusion.

FIRST—"Present officers are asked to hold over until June 1949. In case it is necessary to make a change before June 1949, we recommend that such change be treated as resignation, namely, filled by the Executive committee for the unexpired term."

SECOND—"Your nominating committee should be appointed right away to do the following: interview each officer of the society (including circle chr.) to see if they can hold over to May 31, 1949. There should be no election in the case of these who can do this. But for all those who cannot, there should be an election in November 1948, with the understanding that those accepting offices should, if possible, hold them a year and five months, or from this January until May 31, 1950. This will prevent new officers serving a five month year. We think our Conferences will set April as election month for the future, as this will give us time to have installation and officers training day well ahead of June when the new year begins."

IMPORTANT CHANGE IN ORGANIZATION—There is now no Study and Action Committees in the local church. The duties of this committee have been absorbed by the Program Committee. The secretary of Missionary Education still has the major responsibility on the committee for the approved study courses just as she did on the Study and Action Committee.

#### FINANCE:

Pledges—the regular pledge service will appear in the program material for January. We suggest you exchange this program for the new May 1949 program, so that pledges for the new fiscal year can be taken a month ahead. This does not mean complete disregard for finance in January. There will be new members who have never made a pledge, and many of us will want to increase our own giving, to meet the needed increase in money for missions in the great quadrennial Advance Program to be launched right away. A pep talk on finance by some one really informed at the January meeting could be a great help in boosting the Advance Program. (You will be informed later on this.)

WEEK OF PRAYER... let us urge the finest, most carefully planned Week of Prayer pro-

grams we have ever had. We should quadruple our offerings this year in most societies. Let us urge every society to begin plans now, that will reach every woman with this program and an opportunity to make an offering.

SEPECIAL MEMBERSHIPS... your committees should be working now to secure life memberships during 1948.

CASH SUPPLIES... Thank Offering... Anniversary Offerings... all mean of increasing our gifts to missions.

ADVANCE PROGRAM... The General Conference launched a four-year program to be known as the Quadrennial Advance (this succeeds the Crusade for Christ). A part of the program will be the increasing of our giving for missions 33 1/2 percent. Let us begin our emphasis on increased giving by the above means, the first of September and continue through to June 1949. Our Presidents Mrs. Galloway, and Mrs. Critz will go to Columbus, Ohio in October for the national meeting regarding the Advance, and will have other information for us later. Some other goals are—every Methodist woman a member of the society or Guild—new recruits for the mission fields and every member praying for Christian World Community.

In the past the treasurer has not been subject to the limitation placed upon other officers whose term of office was limited to four years. Now the treasurer is limited but to an eight-year term. The Woman's Division has interpreted this By-law as meaning that the length of term is retroactive and that if a treasurer has held office eight years, she is ineligible for re-election.

#### FINANCE COMMITTEE:

There are several changes in the duties of the Finance Committee. The budget of the local society covers three items: (1) Missions (2) Christian Social relations and Local Church Activities (3) Cultivation Fund. The responsibility for promoting and securing these funds has been given entirely to the Finance Committee.

The Finance Committee has been composed of four members: The president, treasurer, who is chairman, one member representing Missionary Education and Service, one member representing Christian Social Relations and Local Church Activities. Now an amendment has been adopted making it possible for additional members to be added, if desired by the society.

Another addition to the duties of the Finance Committee is this: "Requests for funds not included in the budget shall be referred by the society to the finance committee for study in relationship to the total financial responsibility of the society." Such requests shall be acted upon by the Society.

There is a change in the reprinting of the pledge of the society. Now the pledge of the W. S. G. for Missions is to be added to the pledge of the WSCS, but is still to be designated as "Guild Pledge". This means, of course, that the pledge of the WSCS is not to be partially met by the pledge of the Guild, but is to be increased by the amount of the Guild Pledge.

Since the income year has been changed to June 1—May 31—it will be necessary for the treasurer in the local society to send her final report for the year to her District Treasurer by May 1st. Which will be for only two months, March and April. Then the first quarter of the new income year will be for May, June, July and August.

The Guild will continue to use its remittance blanks which the treasurer of the local society sends to the District Treasurer of the WSCS who sends a receipt to the Guild Treasurer.

#### REPORTS:

The new report and record book is due out during the summer and will cover the period January 1, 1949 to June 1, 1950. The first report will cover January 1, 1949 to June 1, 1949. After that reports will cover three months reports and will be due June 1, Sept. 1, Dec. 1 and March 1. (Except the treasurers report for the last quarter of the new fiscal year—which is due May 1 in order that the Division can close their books in time to have report finished by June 1.) District and Conference officers will have instructions later about reporting.

#### BE SURE TO READ ARTICLE ON PAGE 22 OF THE JUNE METHODIST WOMEN

PLEASE REMEMBER THIS: This is an official letter of information and should be read to your Executive Committee and to the whole society. Then it should be kept on file as it will be needed many times. Please remember this.

#### LET US PRAY

The great Advance is the most important thing before Methodist Women today. Let our spiritual life leaders call groups to pray again.

1. Every Methodist woman a member of the Woman's Society which membership includes the Wesleyan Guild.

2. Every Methodist Woman studying, giving, building and praying for a World Christian Community.

3. 1000 new missionaries, deaconesses, and other full time Christian workers to help meet the needs of the world.

4. For the first year, increased giving of 33 1/2 percent to the work of the Woman's Division of Christian Service for appropriations.

Let us pray, even now as we read this challenge, that those of us who lead may first be led. Let us pray.

With every good wish to every one of you, as we write for a wonderful new quadrennium and with sincere deep affection.

Mrs. E. D. Galloway, Pres. Little Rock Conference.

Mrs. J. E. Critz, Pres. No. Ark. Conference.

Mrs. J. P. Carpenter, Treas. Little Rock Conference.

Mrs. E. J. Kaetzell, Treas. No. Ark. Conference.

Mrs. T. S. Loyett, Promotion Secretary, Little Rock Conference.

Mrs. W. F. Cooley, Promotion Secretary, North Arkansas Conference.

#### FALL SEMINARS LITTLE ROCK CONFERENCE

The theme for the 1948 Seminars is "By His Light Shall the Nations Walk."

The four Approved Studies for 1948-1949 will be presented by well prepared persons at the Seminars, and I urge the following officers to attend; President, Vice-President, Secretary of Missionary Education and Service, Secretary of Christian Social Relations and Local Church Activities, Secretary of Spiritual Life, Secretary of Literature and Publications, Secretary of Wesleyan Service Guild and the leader of any study class.

Following is the schedule for the Seminars: Pine Bluff District, Pine Bluff, Lakeside Church, September 15.

Little Rock District, Little Rock, Hunter Church, September 16.

Monticello District, Crossett, September 17.

Texarkana District, Texarkana, September 21.

Prescott District, Nashville, September 22.

Camden District, Fordyce, September 23.

Mrs. Erik F. Jensen, Little Rock Conference Secretary of Missionary Education and Service.



# CURRENT NEWS IN ARKANSAS METHODISM

## NEWS FROM THE AUBREY CHARGE

Rev. W. W. Warrington has had a most successful series of revivals on his charge with 20 conversions and 16 additions to the church. Brother Warrington did the preaching in the services. Two vacation schools were held in connection with the revivals.

The pastor and his wife held open house at the Methodist parsonage at Aubrey on August 25 from 7:00 to 11:00 p. m. The house having been redecorated and partly refurnished was thrown open to the entire Aubrey Charge.

Those in the receiving line with Brother and Mrs. Warrington were Rev. and Mrs. Ethan Dodgen of Forrest City. The house was beautiful with its gay flowers and new furniture. Each church on the charge accepted one room as its especial responsibility, and each room had its hostess from its own church.

The living room was accepted by the Rondo Church and newly furnished with a maple living room suite, butterfly and coffee table to match and a nice floor lamp, plaques and other items as well as new curtains and the woodwork painted and with mahogany finished floors. The new lamp shade of white and gold was lovely. Ivy and clematis were the decorations.

The west bedroom was accepted by the Ebenezer Church. Their room was lovely with ceiling of ivory and side walls of cameo rose, fresh curtains, a beautiful new bedroom suite with new springs and a beautiful new chenille bedspread, new rug and pin-up lights with a new lamp shade to correspond in blue and rose. The room was tastefully decorated with shaded cream and rose gladioli. Its woodwork was also painted snow white with mahogany floors. The Vacation Church School children donated the pin-up lamps.

The South bedroom was accepted by the Aubrey Church. The woodwork was painted white, with floors finished in oak. Pictures and a pretty lampshade were added to this room and a lovely occasional table was donated. Soon after the pastor and wife arrived the W. S. C. S. of Aubrey purchased new springs and innerspring mattress for this room. Their room was tastefully decorated with spider lilies.

The dining room was accepted by the Moro Church and the guests were ushered into this room with its beautiful new Duncan Phyfe mahogany dining room suite, occasional table and pictures. The room was very beautiful with its new lamp shade in cream and gold with cream and pink roses and gladioli as its flowers. The table was beautiful with its gleaming crystal and old silver where the guests paused for refreshments of delicious home-baked cookies and punch. Mrs. R. L. Hartley of Moro, Mrs. Jimmie Stiles and Mrs. E. R. Smithson of Ebenezer and Mrs. Frank McGinnis of Rondo each presided at a punch bowl. Those helping to serve were Mary Ann Metzler, Mary Jo Norton and Helen Pigg of Moro, and Mrs. Fred Ligon of the Ebenezer Church. The woodwork in this room was also snow white and floors finished in mahogany with new curtains and window shades.

LaGrange Church accepted the

## REVIVAL AT WILSON

Our capable and hardworking district superintendent, Rev. J. A. Gatlin, preached for us August 22-29. His sermons were fearless and forceful. Rev. H. L. Robinson, our pastor at Luxora, led our youth and adults in the song service. James L. Patty led the children's choir and did much of the playing. Virginia Ellen Bird and Mrs. G. A. Green also helped at the piano.

Results that were visible were: A deeper consecration of members, good crowds, twelve additions to the church and more to join later.—S. O. Patty, pastor.

## ONE HUNDRED FIFTY METHODIST LAYMEN ATTEND BARBECUE

Approximately 150 laymen and ministers of the Batesville District were present at a barbecue held at the White River Stadium Friday night, August 20 at Batesville. Cle-dice Jones of Batesville, district lay leader, was in charge of the interesting program and the First Methodist and Central Avenue Methodist Men's clubs were hosts.

Guest speaker was Dr. Matt Ellis of Conway, lay leader of the North Arkansas Conference and president of Hendrix College. He told of the important part laymen play in the Methodist Church. Dr. Ellis said some of the nation's wealthiest and most important men are laymen. He told of a vice-president of Westinghouse Electric who is an active lay leader and a retired coal mine owner who now devotes all of his time to the work of lay activities.

Dr. Ellis highly complimented laymen of the Batesville District for their splendid work.

The Rev. S. B. Wilford of Batesville, district superintendent, made a brief talk on lay activities in his district. He said the men not only conduct service but are helping in the construction of several churches in the district, including the new Asbury church in East Batesville.

The meeting was opened with each man introducing himself. Following a few remarks by Dr. Ellis, Rev. Mr. Wilford and Mr. Jones, a delicious barbecue lunch was served. Each person was served a half of a chicken, slaw, cold drinks and ice cream. Dr. Ellis' talk concluded the meeting.—Batesville Guard

kitchen and it is so pretty with its new look. The ceiling was painted powder blue, side walls wedgewood blue, white woodwork, mahogany finished floors, pretty new curtains, and new shades. A lovely potted plant was in this room.

The entire charge has installed Butane gas, with gas range for the kitchen, heaters for each room and a hot water tank. A pump house has also been built this year.

All this has been done at a cost of approximately \$1300.00

After a pleasant evening the guests were loud in their praises of the work accomplished by their pastors and his wife and bade their host and hostess goodnight.—Reporter.

Music is well said to be the speech of angels.—Carlyle.

## CAMP MEETING, 1948

By Mary L. Ballew

A new page of history has been added to the great Book of Time! A page, glowing with renewed friendships and bright with the communion and fellowship of sainted souls, indelibly marks the 65th encampment at Davidson Camp Ground, near Hollywood, as one of the most outstanding camp meetings of all time.

The revival which began Friday night, August 13, closed Sunday night, August 22. Rev. Thorton Fowler of Cookeville, Tenn., was the minister in charge. He was assisted throughout the meeting by various visiting ministers who, with John Cox, C. B. Burry, Harvey Moore and several other staunch supporters, lent their best spiritual aid through powerful prayers and soulful 'a-mens'.

Rev. David Hankins, Jr., pastor of the Arkadelphia Circuit, directed the music. Hundreds of voices rang out from the huge tabernacle at each service, giving spiritual color to the great gatherings and awakening new life and love in the hearts of all campers.

Mrs. Fowler, wife of Bro. Fowler, pianist, being the untiring "queen of the ivories" for ten happy days.

Bro. Fowler, a young man, yet mature in ministerial experience, found his bride, the former Miss Ailene Capps, at Davidson camp meeting several years ago. He practically grew up at camp meetings, having served as minister in charge for seven years, totaling 70 days spent on the old camp ground.

Carmie Cox, assisted by his wife and other helpers, operated the commissary, accommodating the milling crowds with a general line of groceries, including pop drink, ice cream and a variety of baked foods.

Perfect order was maintained throughout the entire ten days, the campus law officers having little to do.

The approximate 75 camp cottages were occupied this year with one or more families, each camper doing his part toward keeping the grounds sanitary.

Good health and favorable weather prevailed. A heavy rain fell on the first Sunday, settling the dust and cooling the air.

The daily "bill of fare" invited campers to worship at 9 and 11 o'clock in the mornings; separate prayer meetings for the men and women at 4 o'clock in the afternoons, and preaching at "early candlelight."

Various women who conducted the prayer meetings were: Mrs. George Garrett and Mrs. Leland May of Okolona; Mrs. Roy Capps of Gurdon, Mrs. Daisy Carroll of Delight, Mrs. Dillard of Southfork and Mrs. Paul Bryeans of Whittier, California.

Leaders of the men's prayer meetings were: Will Key and Roy Houston of Arkadelphia; Buren Hardin of Okolona, Lowell Logan of Russellville, Winfred Rowe of Texas and others.

Recreational services were held daily for and by the young people and children, the leaders of the two age groups being Mrs. Shackelford of Okolona and Rev. David Han-

## NEWS FROM WASHINGTON CIRCUIT

Rev. D. L. McCauley of Texarkana and Rev. W. C. Lewis, pastor, closed a week's revival meeting at Old Liberty. The meeting was indeed a success. Sixteen candidates professed religion and were baptized into the church. Two came by letter and two babies were christened.

Mrs. Gene Goodlett sang a beautiful solo each night accompanied by Miss Sue Gilbert at the piano. Preceding the revival meeting at Old Liberty Miss Ary Shough conducted a Vacation Church School. Thirty-four children attended and on Wednesday of the school all but two were present, thirty were enrolled, seven had perfect attendance for the seven days, twenty-seven received certificates for four days or more attendance.

The Beginners Class was taught by Mrs. Agee Gilbert and Mrs. J. E. Mosier. The Primary Class was taught by Mrs. Agee Gilbert and Mrs. J. E. Mosier. The Primary Class was taught by Mrs. Gene Goodlett. Both classes used the course, "The World About Us."

The Junior-Intermediate Class was led by Miss Ary Shough. "Discovering God in the Beautiful" and extra Bible material was used.

Transportation was made possible by Mrs. Agee Gilbert, Mrs. Wade Gilbert, Mrs. C. F. Gilbert and Miss Ary Shough.—Reporter.

kins, Jr.

Rev. John B. Hefley, pastor of First Methodist Church, Arkadelphia, conducted memorial services on the last Sunday afternoon, 23 names of departed campers being read by the secretary of the organization.

Due to ill health, Mr. Murry was given 'leave of absence' for a couple of years, being placed back in the harness this year, succeeding Buren Hardin who served ably during his tenure of office.

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**NEW COURSE STARTS IN OCTOBER ISSUE OF THE ADULT STUDENT**

# CURRENT NEWS IN ARKANSAS METHODISM

## NEWS FROM THE AUBREY CHARGE

Rev. W. W. Warrington has had a most successful series of revivals on his charge with 20 conversions and 16 additions to the church. Brother Warrington did the preaching in the services. Two vacation schools were held in connection with the revivals.

The pastor and his wife held open house at the Methodist parsonage at Aubrey on August 25 from 7:00 to 11:00 p. m. The house having been redecorated and partly refurnished was thrown open to the entire Aubrey Charge.

Those in the receiving line with Brother and Mrs. Warrington were Rev. and Mrs. Ethan Dodgen of Forrest City. The house was beautiful with its gay flowers and new furniture. Each church on the charge accepted one room as its especial responsibility, and each room had its hostess from its own church.

The living room was accepted by the Rondo Church and newly furnished with a maple living room suite, butterfly and coffee table to match and a nice floor lamp, plaques and other items as well as new curtains and the woodwork painted and with mahogany finished floors. The new lamp shade of white and gold was lovely. Ivy and clematis were the decorations.

The west bedroom was accepted by the Ebenezer Church. Their room was lovely with ceiling of ivory and side walls of cameo rose, fresh curtains, a beautiful new bedroom suite with new springs and a beautiful new chenille bedspread, new rug and pin-up lights with a new lamp shade to correspond in blue and rose. The room was tastefully decorated with shaded cream and rose gladioli. Its woodwork was also painted snow white with mahogany floors. The Vacation Church School children donated the pin-up lamps.

The South bedroom was accepted by the Aubrey Church. The woodwork was painted white, with floors finished in oak. Pictures and a pretty lampshade were added to this room and a lovely occasional table was donated. Soon after the pastor and wife arrived the W. S. C. S. of Aubrey purchased new springs and innerspring mattress for this room. Their room was tastefully decorated with spider lilies.

The dining room was accepted by the Moro Church and the guests were ushered into this room with its beautiful new Duncan Phyfe mahogany dining room suite, occasional table and pictures. The room was very beautiful with its new lamp shade in cream and gold with cream and pink roses and gladioli as its flowers. The table was beautiful with its gleaming crystal and old silver where the guests paused for refreshments of delicious home-baked cookies and punch. Mrs. R. L. Hartley of Moro, Mrs. Jimmie Stiles and Mrs. E. R. Smithson of Ebenezer and Mrs. Frank McGinnis of Rondo each presided at a punch bowl. Those helping to serve were Mary Ann Metzler, Mary Jo Norton and Helen Pigg of Moro, and Mrs. Fred Ligon of the Ebenezer Church. The woodwork in this room was also snow white and floors finished in mahogany with new curtains and window shades.

LaGrange Church accepted the

## REVIVAL AT WILSON

Our capable and hardworking district superintendent, Rev. J. A. Gatlin, preached for us August 22-29. His sermons were fearless and forceful. Rev. H. L. Robinson, our pastor at Luxora, led our youth and adults in the song service. James L. Patty led the children's choir and did much of the playing. Virginia Ellen Bird and Mrs. G. A. Green also helped at the piano.

Results that were visible were: A deeper consecration of members, good crowds, twelve additions to the church and more to join later.—S. O. Patty, pastor.

## ONE HUNDRED FIFTY METHODIST LAYMEN ATTEND BARBECUE

Approximately 150 laymen and ministers of the Batesville District were present at a barbecue held at the White River Stadium Friday night, August 20 at Batesville. Cle-dice Jones of Batesville, district lay leader, was in charge of the interesting program and the First Methodist and Central Avenue Methodist Men's clubs were hosts.

Guest speaker was Dr. Matt Ellis of Conway, lay leader of the North Arkansas Conference and president of Hendrix College. He told of the important part laymen play in the Methodist Church. Dr. Ellis said some of the nation's wealthiest and most important men are laymen. He told of a vice-president of Westinghouse Electric who is an active lay-leader and a retired coal mine owner who now devotes all of his time to the work of lay activities.

Dr. Ellis highly complimented laymen of the Batesville District for their splendid work.

The Rev. S. B. Wilford of Batesville, district superintendent, made a brief talk on lay activities in his district. He said the men not only conduct service but are helping in the construction of several churches in the district, including the new Asbury church in East Batesville.

The meeting was opened with each man introducing himself. Following a few remarks by Dr. Ellis, Rev. Mr. Wilford and Mr. Jones, a delicious barbecue lunch was served. Each person was served a half of a chicken, slaw, cold drinks and ice cream. Dr. Ellis' talk concluded the meeting.—Batesville Guard

kitchen and it is so pretty with its new look. The ceiling was painted powder blue, side walls wedgewood blue, white woodwork, mahogany finished floors, pretty new curtains, and new shades. A lovely potted plant was in this room.

The entire charge has installed Butane gas, with gas range for the kitchen, heaters for each room and a hot water tank. A pump house has also been built this year.

All this has been done at a cost of approximately \$1300.00

After a pleasant evening the guests were loud in their praises of the work accomplished by their pastors and his wife and bade their host and hostess goodnight.—Reporter.

Music is well said to be the speech of angels.—Carlyle.

## CAMP MEETING, 1948

By Mary L. Ballew

A new page of history has been added to the great Book of Time! A page, glowing with renewed friendships and bright with the communion and fellowship of sainted souls, indelibly marks the 65th encampment at Davidson Camp Ground, near Hollywood, as one of the most outstanding camp meetings of all time.

The revival which began Friday night, August 13, closed Sunday night, August 22. Rev. Thorton Fowler of Cookeville, Tenn., was the minister in charge. He was assisted throughout the meeting by various visiting ministers who, with John Cox, C. B. Burry, Harvey Moore and several other staunch supporters, lent their best spiritual aid through powerful prayers and soulful 'a-mens'.

Rev. David Hankins, Jr., pastor of the Arkadelphia Circuit, directed the music. Hundreds of voices rang out from the huge tabernacle at each service, giving spiritual color to the great gatherings and awakening new life and love in the hearts of all campers.

Mrs. Fowler, wife of Bro. Fowler, pianist, being the untiring "queen of the ivories" for ten happy days.

Bro. Fowler, a young man, yet mature in ministerial experience, found his bride, the former Miss Ailene Capps, at Davidson camp meeting several years ago. He practically grew up at camp meetings, having served as minister in charge for seven years, totaling 70 days spent on the old camp ground.

Carmie Cox, assisted by his wife and other helpers, operated the commissary, accommodating the milling crowds with a general line of groceries, including pop drink, ice cream and a variety of baked foods. Perfect order was maintained throughout the entire ten days, the campus law officers having little to do.

The approximate 75 camp cottages were occupied this year with one or more families, each camper doing his part toward keeping the grounds sanitary.

Good health and favorable weather prevailed. A heavy rain fell on the first Sunday, settling the dust and cooling the air.

The daily "bill of fare" invited campers to worship at 9 and 11 o'clock in the mornings; separate prayer meetings for the men and women at 4 o'clock in the afternoons, and preaching at "early candlelight."

Various women who conducted the prayer meetings were: Mrs. George Garrett and Mrs. Leland May of Okolona; Mrs. Roy Capps of Gurdon, Mrs. Daisy Carroll of Delight, Mrs. Dillard of Southfork and Mrs. Paul Bryears of Whittier, California.

Leaders of the men's prayer meetings were: Will Key and Roy Houston of Arkadelphia; Buren Hardin of Okolona, Lowell Logan of Russellville, Winfred Rowe of Texas and others.

Recreational services were held daily for and by the young people and children, the leaders of the two age groups being Mrs. Shackelford of Okolona and Rev. David Han-

## NEWS FROM WASHINGTON CIRCUIT

Rev. D. L. McCauley of Texarkana and Rev. W. C. Lewis, pastor, closed a week's revival meeting at Old Liberty. The meeting was indeed a success. Sixteen candidates professed religion and were baptized into the church. Two came by letter and two babies were christened.

Mrs. Gene Goodlett sang a beautiful solo each night accompanied by Miss Sue Gilbert at the piano. Preceding the revival meeting at Old Liberty Miss Ary Shough conducted a Vacation Church School. Thirty-four children attended and on Wednesday of the school all but two were present, thirty were enrolled, seven had perfect attendance for the seven days, twenty-seven received certificates for four days or more attendance.

The Beginners Class was taught by Mrs. Agee Gilbert and Mrs. J. E. Mosier. The Primary Class was taught by Mrs. Agee Gilbert and Mrs. J. E. Mosier. The Primary Class was taught by Mrs. Gene Goodlett. Both classes used the course, "The World About Us."

The Junior-Intermediate Class was led by Miss Ary Shough. "Discovering God in the Beautiful" and extra Bible material was used.

Transportation was made possible by Mrs. Agee Gilbert, Mrs. Wade Gilbert, Mrs. C. F. Gilbert and Miss Ary Shough.—Reporter.

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## LIGHT AND SHADOW AMONG INDIA CHRISTIANS

By Robert Marble

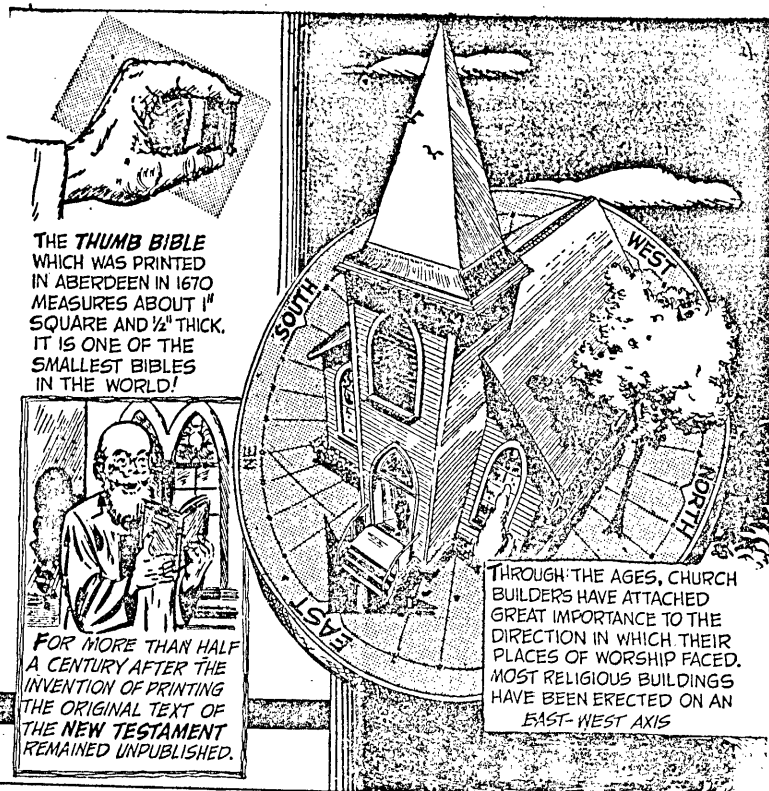
Baihar, Balaghat, C. P., India

The quietness of a warm afternoon is reigning over our little village of Nikkum as we sit on the porch of the farmhouse. Over on the bamboo fence a black crow is shouting at us, and some chickens are clucking and scratching about in the yard. The warm winter sun is pouring down on the thrashing floor across the lane. A woman is carrying her earthen pot of water on her head from the mission well and her little unclad child is singing cheerily at her side. From over in the near jungle I hear the serious droning call of a male monkey. The world seems quiet, lazy and contented from here just now . . .

We come to Nikkum as often as we can from Baihar for overseeing the mission farm and our village school, and for visiting and preaching among the Christians and non-Christians in this and neighboring villages. For a year I was head man of the village, but now, with the coming of self-government in India, our little village has also made that forward step and a young Gond man is in that position. He granted me the courtesy, however, of presiding over a meeting of the village elders in a meeting about some land matters. I was somewhat thrilled to be able to lead the meeting in their own language; I had not been able to do very well until recently. Twenty or thirty turbaned elders squatted on the mud veranda of the head man's house; and among other things we decided on a project to

## LOOKING AT RELIGION

By DON MOORE



repair the village wells with cooperation of both Christians and non-Christians.

I can also conduct church services in Hindi now. This morning I held a little two-months-old six-pound baby girl in my arms and baptised her in the name of "pita, putra aur

pawitra atma", after which I served the holy communion to fourteen adult brown Christians. While a crowd of children and non-Christian Marar farmers looked on. Tonight, the worship will take a much more active part. To the accompaniment of Indian drum and other in-

struments, we will sing the rhythmic and moving bhajans around a camp fire as the crisp coolness of an Indian winter night closes in on our little company.

We wish that we could say all our work among the village Christians is marked by optimism and success. But there are ample stores of discouragement that sometimes makes us wonder if we really could be in India after all. There is the retired preacher that has proved unfaithful in a trust of some money that belonged to a young man in his church. Because of his bad conduct and unrepentant attitude, we had to refuse him the privilege of taking communion. There is Munshi who lives next to the church and school, and takes slight interest in either; he can read and write, but his children remain ignorant of those basic skills. There is Utum Masim whom I found this week in a far village, he was baptised four years ago and has taken practically no interest in Christ or the church since.

But we find food for courage when we turn to those like Nar Singh, the schoolmaster, and his devoted and cheerful family. There is Paul Prashad who lives six miles away and is not able to attend the Sunday services very often, but who never fails to send his 33 cents per month offering. This a large amount for a village Christian. Then there is Mahu Lal, who earns only a meagre \$4.50 per month as a farm hand, but regularly pays 33 cents per month to keep his little girl in the mission school and hostel that she might find the learning he never got.

## CHRISTIAN ROOTS AND DEMOCRACY FRUITS

(Continued from Page 5)

munistic influence. Dr. Elton Trueblood has said in his powerful little book, Foundations for Reconstruction, "Ours is a cutflower civilization. We are trying to keep the fruits and flowers of our Christian faith, especially its benevolences to the common man, not merely in the neglect of the Christian roots, but in open denial of them." Many of us who are the beneficiaries of the Christian climate and democratic values are tolerant toward the church and religion, and give "lip service to these outworn institutions," but fail to support them with our lives. Democracy, freedom, education, science have come out of the climate which the Christian faith produced. How long will these last after the source of supply is exhausted? Democracy stands in need constantly of a religion that will undergird it. It can thrive only in a climate that is Godly and brotherly. Such a climate is produced by moral and spiritual power.

People, on the verge of losing democracy, will rise up to defend it. Having so nearly lost it in these recent years millions are seeking days to preserve it now. But we need to realize that its preservation will be possible only as we pour into the stream of life people who love and honor God and appreciate the value of human life. We cannot preserve our democracy with military and materialistic power, nor can we preserve it with money. Build the Kingdom of God into the characters and lives of our people and our democracy will preserve itself, for it is the natural and normal fruitage of Christian rootage. Democracy will survive only as God-controlled men and women survive, and such characters can be produced only by spiritual forces that are generated from within, characters that voluntarily yield themselves to the way of life that takes a cross and measures up to unenforceable obligations. Democracy cannot be preserved through coercion, but by responsible personal character. We who have been careless of religion, apathetic toward the church, negligent of Christ, and living separately from character-building faiths and motives of man-

kind, may profess great love for democracy, but we need to rethink our attitudes toward the roots which can produce a government of the people, by the people and for the people, if we really desire to preserve and perpetuate our way of life.

There were two little brothers who wandered miles down the road from their father's farmhouse. A blinding wind storm came up and the lads were overcome by the dust and the sand. Falling on the ground, they crawled to the fence that ran alongside the country road, and holding on to the fence they found their way back to their father's house. Violent storms have been sweeping the earth. People have grown confused and have been blinded by false values. We must find the fences which our father built and follow them back to the sources from which the fruits of democracy have sprung and revitalize our lives at the one place which can rebuild, sustain and perpetuate our democratic way of life.

Christianity and democracy are world-wide in their scope and deal in great, sweeping movements which tend to make us as individuals seem insignificant and unimportant. But let us remember that both Christianity and democracy are rooted in the value of individuals and can exist only as they are believed in and supported by millions of individuals who have a sense of responsibility to God and mankind. What can one man do? Hear the line from a poem by Robert Frost, "I bid you to a one-man revolution and be so firmly imbedded in the roots of Christianity and so loyal to the spirit of God and so faithful to the task of serving the needs of people, that out of our lives there will emanate the influences that will be blended with the strength and influence of our brothers to produce the fruits of democracy that make for abundant living for all."

Dr. J. Q. Schisler tells of a Protestant church in Frankfurt-on-Main that was demolished by bombs during the war. As the parishoners dug in the debris of their church, they found that the only thing that was left intact was a statue of Christ with outstretched arms. It was in good condition except that the hands were crushed. They decided to rebuild the church around the stature, but they left the hands off

and inscribed underneath the words, "Christ hath no hands but our hands." Ah, that's it!

*Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way;  
He has no tongues but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to his side.  
What if our hands are busy  
With other work than His?  
What if our feet are walking  
Where sin's allurements is?  
What if our tongues are speaking  
Of things his lips would spurn?  
How can we hope to help him  
Unless from Him we learn?*

Assuming personal responsibility for the rediscovery of Christian roots, we as individuals can become the incarnation of these roots and produce democratic fruits. Verily, we are the hands of Christ and the bulwarks of democracy. If you and I undergird America with Christian roots, then democracy's fruits will abide.

## JAPAN BIBLE SOCIETY TO RESUME PUBLICATION ACTIVITIES

Tokyo—(RNS)—The Japan Bible Society, which was forced to suspend publication of Scriptures during the war, announced here it is planning to resume publishing activities shortly, with the aid of a first shipment of 35 tons of paper being sent to Japan by the American Bible Society.

The board of directors has approved a publishing schedule which calls for 50,000 New Testaments printed in both Japanese and English, and 20,000 Reference New Testaments, with Psalms. In addition, 50,000 vest pocket editions of the New Testament and 20,000 small editions with Psalms will be prepared, together with 8,000 Scripture portions.

The Japan Bible Society has been able to meet postwar demands for Scriptures, at least partially, through shipments of full Bibles, New Testaments and portions from the American Bible Society since V-J Day.

### TEXAS COLLEGE DAY AUTHORIZED

Dallas, Texas—Members of the Texas Methodist College Association met August 12 at Southern Methodist University to lay plans for a first annual Texas Methodist College Day, to be observed this year on October 17 throughout all Methodist churches in the state.

Dr. J. N. R. Score, president of Southwestern University, Georgetown, and acting chairman of the Association, said that Texas Methodist College Day will give Texas Methodists their first opportunity to support Methodist colleges as a unified organization.

Organization of the Association was authorized by the South Central Jurisdictional Conference of The Methodist Church held recently in El Paso.—Methodism on the Campus

### OUR MOST PRECIOUS PRIVILEGE—FREEDOM OF CHOICE

Dr. Glenn Cunningham, nationally known as a champion runner, has remarked that freedom of choice is wasted on people who do, unthinkingly, what other people do.

Freedom of choice is our most precious privilege. This freedom is the gift of God. It may be limited and conditioned by heredity and environment, but in the last analysis, the fate of our souls is determined by the choice which we make within our limitations. God so loved the world that He gave His beloved Son that we might not perish, but have everlasting life. Rich or poor, highly gifted or poorly endowed, we may be triumphant in ourselves.

One of the most serious things about drinking alcoholic beverages is that alcohol changes personality. It makes us, quite literally, men or women of different psychology. In deciding to conform to, or refusing to conform to, the custom of social drinking, we are making our choice. That choice is: "Shall I remain in command of my life, or shall I relinquish that command to a habit-forming drug?"

There is a way which seemeth right unto a man, but the end therefore are the ways of death.—Proverbs 14:12.

It requires great listening as well as great preaching to make a great sermon.—Baptist Bulletin Service

To do justice and judgement is more acceptable to the Lord than sacrifice.—Prov. 21:3.

### URGES SWEEPING CHRISTIAN PROGRAM FOR JAPAN

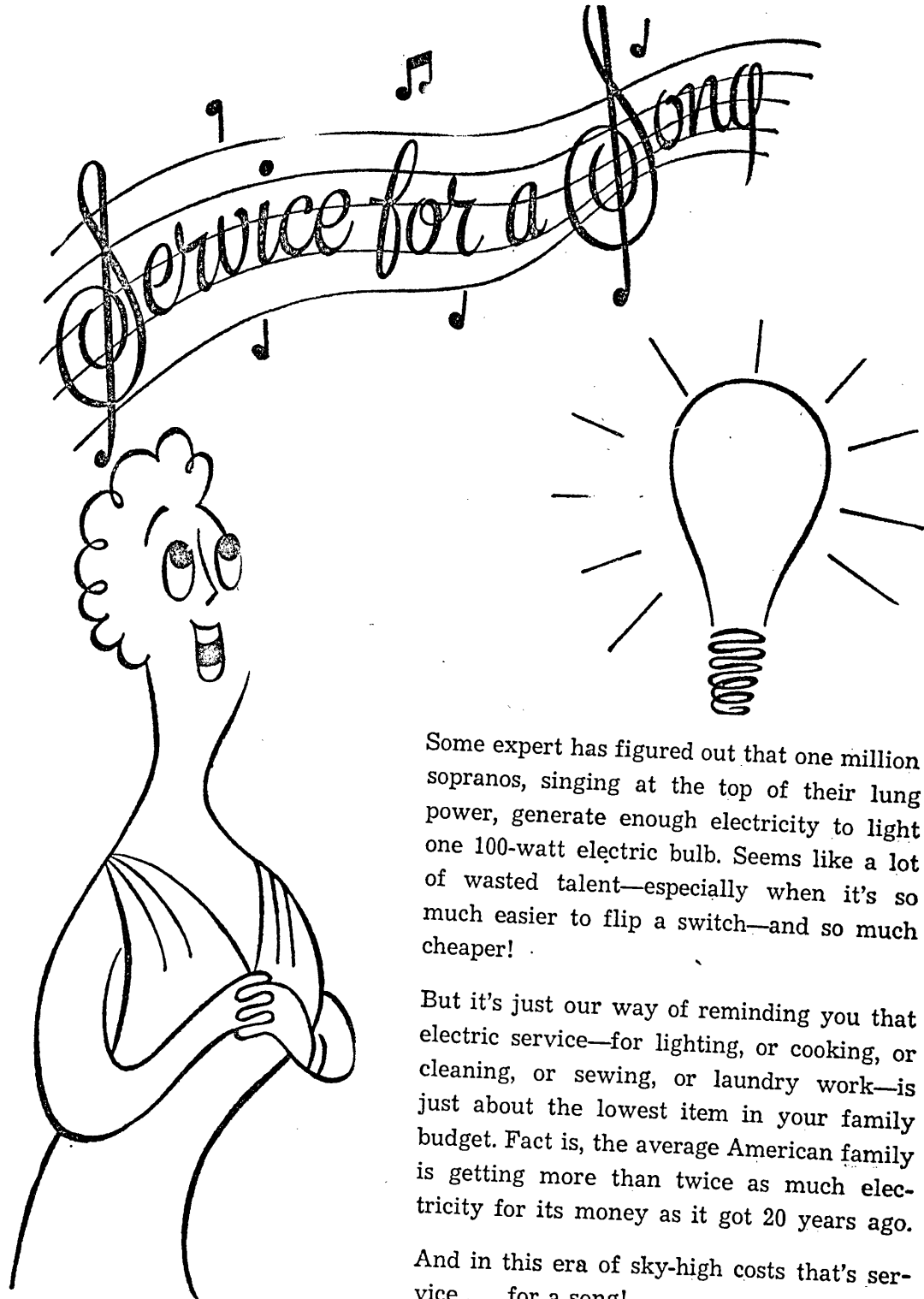
BUCK HILLS FALLS, Pa. (RNS) An opportunity for Christianity to win Japan as a "life-long" friend, provided it acts quickly and effectively, was described to the Foreign Missions Conference of North America here, by Dr. Luman J. Shafer, chairman of its Japan Committee.

The "crushing" military defeat, followed by American occupation "has shattered the faith of the Japanese in the ancient symbols of their state-controlled religion," he said, and urged quick action by Christians to help anchor Japan's society "on sound Christian principles."

Dr. Shafer advocated re-orientation and strengthening of Christian

education on the higher levels, particularly since the government-operated primary and secondary schools are on a high level of efficiency.

He told of "unprecedented numbers of young people appealing for entrance into Christian educational institutions, presenting an "opportunity unique in the history of missionary enterprise."



Some expert has figured out that one million sopranos, singing at the top of their lung power, generate enough electricity to light one 100-watt electric bulb. Seems like a lot of wasted talent—especially when it's so much easier to flip a switch—and so much cheaper!

But it's just our way of reminding you that electric service—for lighting, or cooking, or cleaning, or sewing, or laundry work—is just about the lowest item in your family budget. Fact is, the average American family is getting more than twice as much electricity for its money as it got 20 years ago.

And in this era of sky-high costs that's service . . . for a song!

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## The Sunday School Lesson

By DR. O. E. GODDARD



### THE TOWN CLERK AT EPHEBUS.

LESSON FOR SEPTEMBER 19, 1948

Scripture Text: Acts 19:23-41.

Golden Text: To do righteousness and justice is more acceptable to the Lord than sacrifice. Proverbs 31:3.

I am submitting to you today the most succinct and pertinent article recently published in our July Adult Student, written by Dr. Lyndon B. Pfifer and reprinted for you by permission of the Board of Christian Education.

This article is well worth reading, re-reading, and digesting. All temperance workers will need to file this article as a resource material. All the facts herein given by Dr. Pfifer are well authenticated.

#### Facts for Foes of Alcohol

By Lyndon B. Pfifer

Some day, this writer believes, the people of the United States will re-enact national prohibition as the only practical way of dealing with the liquor traffic. The remarkable trend toward outlawing the traffic in local situations will continue, other states will join Kansas and Oklahoma in constitutionally prohibiting the manufacture and sale of intoxicants, and public sentiment against this antisocial traffic will snowball to such proportions that prohibition will again become a part of the Constitution of our land and of its national law.

Meanwhile let's review some facts with regard to the much-lid-about Eighteenth Amendment and Volstead Act (1920 through 1933). First, how did national prohibition come to pass? Was it slipped over on the American people? Was it a popular enactment? Let us see:

1. August 1, 1917, the United States Senate approved submitting the Eighteenth Amendment to the people by a vote of 65 to 20.
2. December 17, 1917, the House of Representatives submitted the amendment by a vote of 282 to 128.
3. The Congress that submitted the amendment had been elected in November, 1916, and earlier, with prohibition as the dominant issue, in the months before the United States entered World War I.
4. From January 18, 1918, to January 16, 1919, 36 states, the necessary three fourths, ratified the amendment with a combined legislative vote of 4,086 to 829.
5. Since ratification by the necessary thirty-six states, ten more states ratified with a combined vote of 1,016 to 416.
6. The only states that did not ratify the amendment were Rhode Island and Connecticut.
7. The movement that led up to the Eighteenth Amendment began in 1851 when the first state—Maine—adopted prohibition.
8. By the time the United States entered World War I in April, 1917, twenty-six states had already voted for prohibition, and more than 85 per cent of the territory, inhabited by more than sixty million people, was dry territory.
9. No other amendment to the federal Constitution was ever discussed so widely over a period of years or so opposed by such well-financed forces in every state in the Union as was the Eighteenth, and no other amendment was ever

adopted so overwhelmingly.

But, its opponents say, "prohibition didn't prohibit. Bootlegging increased. So did crime. Young people were demoralized." Here are some facts that refute these wild charges.

1. National prohibition greatly decreased the consumption of liquor. This decrease was pronounced and immediate but became less marked as the illegal trade flourished under the encouragement of "scofflaws." Irving Fisher, Yale University economist, wrote in 1926: "... the total consumption (of absolute alcohol) is today less than 16 percent of pre-prohibition consumption, probably less than 10 per cent and possibly less than 5 per cent." The Department of Justice in 1930 published an official study of illegal liquor production. This showed that if all raw materials not otherwise accounted for were used for making liquor, the production would still provide for a consumption of not more than 33 per cent of the preprohibition consumption.

2. The average per capita income for the ten years preceding national prohibition was \$387.30; for 1920 through 1932, \$576.46.

3. Savings-banks deposits increased from \$432 per capita to \$690 in the same period.

5. Membership in home building organizations more than doubled—jumped from 4,962,919 in 1920 to 12,343,251 in 1930.

6. The United States Office of Education reported that the increase in school attendance for five years preceding national prohibition averaged 257,030 a year; for the first five prohibition years, 737,670 a year—a gain of 187 percent. High-school enrollment alone increased from 2,000,000 in 1920 to nearly 5,000,000 in 1930.

7. During the ten years before national prohibition the average increase of college students was 25,051 a year; in the next ten years (1920-30), 56,863 a year.

8. In the four years before national prohibition there was an average of 3,805 labor strikes a year; during the thirteen years of national prohibition there was an average of only 1,227 a year.

9. Before national prohibition there were 123 Keely-cure institutions in the United States; by 1932 all but 14 of these had closed their doors for lack of patients. Before national prohibition there was a chain of nearly 100 Neal and more than 50 Galtin institutions for curing inebriates. All of them closed up for lack of patients before the repeal of the Eighteenth Amendment.

10. New York City's Bellevue Hospital in 1910 recorded 12,389 alcoholic admissions; in 1920, the first year of national prohibition, only 2,097 alcoholics were admitted.

11. Despite the fact that prohibition came to a postwar reconstruction period, general crime declined to a startling extent, never reached preprohibition figures in the laxest period of enforcement, and was by

### 44 PER CENT OF GERMAN PROTESTANTS LIVE IN SOVIET ZONE

Hamburg, Germany—(RNS)—44 percent of German Protestants live in the Russian Zone of Occupation according to the latest ecclesiastical census, which upsets previous estimates.

Of the 40,000,000 Protestants, 17,500,000 are in the Russian Zone. The remainder are scattered throughout the three western occupational areas. The American Zone is primarily Roman Catholic while the British is mainly Protestant.

The influx of refugees from the east increased the total Protestant population of the Soviet Zone 24.6 per cent and the Western Zones 25.8 per cent.

no means comparable to the present appalling situation under repeal Comparison of 1910 (preprohibition) with 1923 (prohibition) showed a decrease of 1.8 percent in prison population; also a decrease of 37.7 percent in total number of commitments during the year. The Federal Children's Bureau found that in 1890 juvenile offenders constituted 11.8 per cent of all commitments; in 1923, only 9.4 per cent.

12. The death rate from alcoholism under national prohibition was only 19 per cent of the preprohibition rate. Dr. Haven Emerson, professor of public health at Columbia University, found a steep decline in the death rate from cirrhosis of the liver and in general admissions to hospitals for alcoholic psychoses:

Other factors than prohibition undoubtedly entered into some of these social gains; but the measurable advances attained by the American people under the notably successful experiment with national prohibition cannot be convincingly confuted.

Bernard Baruch, American mbr of UN Atomic Commission: "Every man has a right to an opinion, but no man has a right to be wrong in his facts."

### GERMAN METHODISTS LAUNCH RELIEF CAMPAIGN

KIEL, Germany (RNS) A "pen-ries-for-your-brother" campaign, to meet the financial crisis resulting from the recent currency reform, was launched here at the annual conference of the Northwestern Region of the German Methodist Church.

Each member of the Church will be asked to make a special contribution of thirty German pennies (the equivalent of 10 cents in American money) to the Methodist relief program in Germany.

Bishop J. W. E. Sommer, of Frankfurt, reporting on his recent trip to the United States, told the conference that American Protestants were anxious to achieve religious unity and were ready to shoulder political responsibility.

Among church leaders who attended the conference were the Rev. E. C. Urwin of London, Dr. Friedrich Wunderlich of Frankfurt, and Dr. Heinrich Rentorff, rector of Kiel University, who was Provincial Bishop of Mecklenburg until 1933, when he was removed from office by the Nazis.

Music is the only language in which you cannot say a mean or sarcastic thing.—John Erskine, quoted in Woman's Home Companion.



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