

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXIV

LITTLE ROCK, ARKANSAS, JUNE 7, 1945

NO. 23

New Plans And Goals For Church School Enrollment

ONE OF the most important objectives of the Crusade for Christ—possibly the most important so far as permanent good is concerned—is the plan for increasing church school enrollment and attendance. There has been some uneasiness lest this campaign for improving the effectiveness of the church school might be extended over the four year period of the Crusade for Christ without concrete, fixed objectives, goals and dates.

Having as much "human nature" in us, as most of us have, that would mean, with the immediate pressure of other matters on us, that little would have been attempted for church school improvement until the campaign was about over. In the last minute rush, little permanent good would have been accomplished.

At a recent meeting of the Advisory Council on Increasing Church School Enrollment, very definite plans were made. They fixed a definite goal of seven millions for church school enrollment by the end of 1948, with an average attendance of seventy-five per cent of enrollment. Each church school, in our connection, is being asked to fix a definite goal for increased church school enrollment by 1948. That goal is to be fixed and reported to the district superintendent before the close of 1945.

In this meeting, it was decided to enlist at least two hundred thousand new officers and teachers within this same period. The Council fixed, as a goal, the organization of a church school at all Methodist preaching points not having one at present, and the organization of church schools in unchurched areas. It is characteristic of us human beings to want a goal to "shoot at" so that we will know when we have done the expected or better, have exceeded it.

The more definite this church school campaign is made as to numbers and dates, the more likely we are to reach or exceed the fixed goal. This objective of the Crusade for Christ is worthy of the very best our people, in pulpit and pew, can give it.

Germany's Most Respected Citizen

EIGHT years ago, when Hitler was coming into full power in Germany, Martin Niemöller, a Christian minister, dared to disobey his dictatorial demands. Along with millions of others, who dared Hitler's displeasure, he was thrown into a concentration camp. Because of the high esteem in which he was held in Germany, Hitler dared not to do more than imprison him. Hence, for eight long years, Niemöller has been in prison, while the Germany he loved was being destroyed.

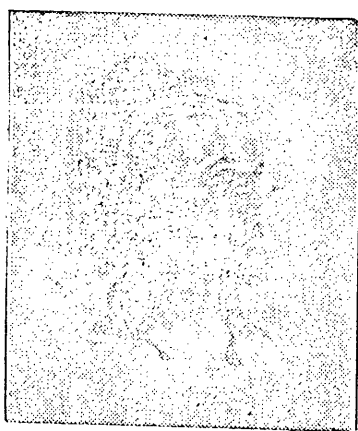
Now those eight years have passed and every Nazi leader who has so vainly, egotistically strutted across the stage of life bares the indelible stigma of disgrace. Today Niemöller is possibly the most universally trusted, highly respected, native German alive. His first words to the German people on release, were an exhortation to Christian living; the very thing for which he was imprisoned eight years ago. We know of no other native German about which a new Germany could be more safely built than Niemöller.

What Did Jesus Preach About?

IN THE last issue of April announced, in this column, that we would run a series of articles under the caption, "What Did Jesus Preach About?" Current matters seemed to make it necessary to discontinue those articles for some weeks.

We raised this question, in the April article, "What could one say in such brief form and time that could so revolutionize the world?" As a partial answer to that question we said, "Of this we may be sure, He emphasized everything that is essential to Christian character and the salvation of the world."

May we here give this additional comment, in answer to our question? It is our feeling that even a casual study of the teachings of Jesus will reveal



also a wide contrast in His teachings and many of the doctrines emphasized by the churches of yesterday and today.

Across the years, until now, we hear many church leaders emphasizing "My Church" and declaring that the little branch of the Kingdom, which they represent, is THE church. Therefore their church, so they say, is the only door through which one can enter the Kingdom. Unless one has studied it, he would likely be surprised to know that Jesus never used the word "church" but twice. Once He said, "Tell it to the church." Again He said, "On this rock I will build my church."

Jesus did, however, repeatedly emphasize the Kingdom of God, which, in His mind included all good people. He let the disciples know that their little group did not include all of His children. He said, "Other sheep I have, which are not of this fold." "Whosoever shall do the will of God, the same is my brother and my sister, and mother." He prayed that His followers might be one.

Jesus taught unity rather than division. It is our feeling that He does not want any particular denomination to claim that it is the only branch of the Kingdom. With many groups doing effective work in His service it is unwarranted presumption for any one group to claim it IS the Kingdom.

Standing Up For Our Rights

FREQUENTLY you hear people say, "I have a right to my own religious belief." That is true. So important is that right that it was stated as one of the four basic freedoms in the Atlantic Charter. Every one has a right to his own religious belief, but NO ONE HAS THE RIGHT TO DENY ANOTHER THIS SAME BASIC PRIVILEGE HE DEMANDS FOR HIMSELF.

It is just as true that no one has the right to question the truthfulness of the sincere belief of any other informed person. He, himself, might be wrong, instead of the other fellow. One has the right to believe, with his whole heart, that he has discovered the truth. However, claiming that right, he is inconsistent and ridiculously unreasonable unless he grants to any other informed person the same rights to a positive faith in a different direction, without unchristianizing him because of his difference in religious belief.

We have a right to our own religious belief, but we do not have a right to impose our theories of truth on another and unchristianize him because he does not accept them.

After all, the most important thing in our religious life is not whether we properly interpret all of the finer points of theology. The most important thing is: What do we do when we stand before a question of right or wrong? God is not so much concerned about what we do as He is about why we do it. Motives outweigh acts on God's scales of eternal truth.

Christianity Alone Motivates From Within

MAN, BY inherent instinct, loves to breathe the air of freedom. Man has shed more blood in the struggle to be free than for all other causes combined. Patrick Henry wrote his name indelibly on the scroll of the immortals of earth by his declaration, "Give me liberty or give me death," because, in these words, he expressed so perfectly and passionately the feelings of mankind. Hitler struck a very responsible chord, in the lives of his misguided followers, when he talked with them so much about "livingroom" and the dangers of being encircled. Left to ourselves we instinctively want to live free untrammelled lives. That is to say we want to do what WE want to do.

Because of this natural, normal, unfavorable reaction to restraints from without, it is not possible for human life to approach perfect happiness in any situation, where life must be limited, restricted and directed by rules, regulations and laws from without. Love for good citizenship in state; desire for good standing in society and a desire for unity, love and the general good of the family prompts us to obey many existing rules and laws, although we do not always find joy in obedience.

Only in the Christian life do we find a life that can approach perfect happiness although it is controlled by a life plan worked out by another.

This is true of a Christian because, to be a Christian, one must be transformed spiritually from within, be converted, be born again, in which process, we voluntarily accept Christ's life-plan as our own personal plan for life. By this experience there is born within us the

(Continued on page 4)

Methodism Marches On With Christ

A Call To Prayer

By J. RALPH MAGEE

IF THE theme of our Crusade Manual, Methodism Marches, is to prove true, then Methodism must maintain a continuous line of march toward some very definite goals. The Church has them in the total Crusade program. Before we proceed with that let us pause for a hallelujah of praise. Thus far the Lord has led us on. Every Church which has prayerfully put on the campaign for money should sing the doxology with a new meaning.

The General Conference call for twenty-five million dollars has been oversubscribed. The total of \$26,040,749 had been reported at the time victory was announced. The reports indicate that about forty-five percent has been paid in cash, although only \$10,735,937 has as yet reached Dr. Thomas B. Lugg, Treasurer, 740 Rush Street, Chicago. The balance of the cash reported must still be in local church treasurers' hands or in the possession of conference treasurers. Please, no Crusade cash should stay longer with any treasurer than the first day of the month following its payment.

To date 473 districts of the 556 districts have given us reports. That means we have 83 District Superintendents yet to report, although many of these districts are included in the total amount reported by the Bishops. Of the districts reporting, 404 have reached or exceeded the amounts suggested for these districts. Of the 33 episcopal areas in America, 26 have already reached or exceeded their quotas. Of the 103 conferences, 72 have already reached or exceeded their quotas. This is great! Methodism has responded gloriously to this most urgent challenge.

For this success we must give credit to the regular organization of our denomination. We have used that and nothing more. Bishops; District Superintendents; Pastors; Conference, District and Local Lay Leaders; General, Jurisdictional, Conference, District and Local leaders of the Woman's Division of Christian Service; Board Secretaries; Editors; Official Boards; laymen; youth; in fact all have worked as a well synchronized machine. Methodism should be proud of her organization.

But now, to be too happy over what has been done would defeat the greater purposes of the Crusade for Christ. The remainder of the program will require even more unanimous cooperation. An earnest SPIRIT for, and FIDELITY to, the remaining phases of the Crusade will determine our measure of success.

SUGGESTIVE PROGRAM. The suggestive program for the other phases of the Crusade for Christ will reach the church in mid-summer in time to organize the fall work. The Board Secretaries have worked diligently and sacrificially. Their materials had to be approved by their respective Boards. These programs will be integrated into a Crusade unified effort at the Meeting of the Executive Committee of the Crusade, April 24-25. Then comes the editing and printing. We

have worked for months on all this. We are confident it will inspire the church when it is completed.

A PICTURE OF THE TOTAL TASK. This is the purpose of this leaflet. Evangelism, the Church School, Stewardship, a Crusade for a New World Order must be undergirded with prayer and self preparation. These phases will depend upon a serious minded, comprehensive and fixed Christian purpose on the part of ministers and laymen. The financial appeal had to be hurried with little time for an organized effort to challenge the Church to a regular, comprehensive and de-

impression that God is a purchasable commodity to be taken as desired, or as the Church insists. This leaves the Church and the minister as a sort of a "will call" desk such as is found in department stores. You leave the order and make certain payments. You say you "will call" later for the articles purchased. The above is equivalent to saying when I am in trouble I "will call" for the Church and the minister to persuade God to help me. Of course this is a desperately false attitude. Whether we will so or no, God is in one's life. "For in him we live, and move, and have our

Christian habits than one can perfect a trade or an art by indifferent and slipshod practices. To secure these Christian experiences requires study into the ways of God as revealed through the centuries-long experiences of the human race. The Bible is exactly that record of early human experiences. It should be studied to ascertain the underlying principles which have brought Divine favor upon men. Thus the Bible becomes a living, vital book.

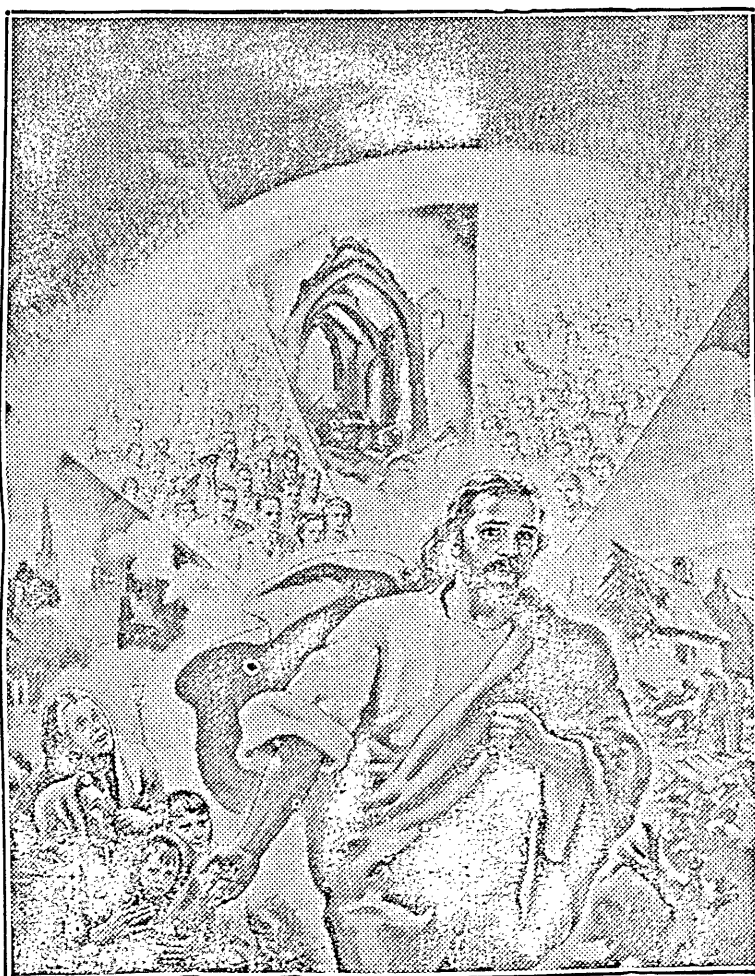
But to discover these higher Christian experiences one also needs the fellowship in classes, either Sunday or week nights, where there may be an exchange of experiences and opinions that may help one to find what the will of God really is. By such sharing one will also find some aids to an essential enthusiasm for God's ways, if the class is properly conducted.

An intelligent, direct, purposive prayer life is fundamentally essential to these enriching experiences. Prayer life can become routine, selfish, and even thoroughly pagan. Many prayers are as pagan as the prayer wheel of India. All of us have yet much to do to give significance to our praying. Real prayer changes things. More will be said of this later.

It is the vital experience of God which made the Methodist movement the power it was in eighteenth century England and in early America. It has been at the base of every vital, enthusiastic Christian movement which has really gripped the hearts of the people in all times. It is this same vital experience which must be the foundational basis for the whole Christian movement of today. The Crusade for Christ is an attempt to help us as Methodists to get our spiritual feet properly secured upon such an adequate foundation.

We might just as well start at the very root of a Christian life. Fundamental to any adequate religious experience is the question whether God has an inherent claim to us which must be faced, or whether God is just available to help those who feel inclined to want His help. The special study of this question is post dated for 1947 as a special emphasis, yet it must be squarely faced today. God made us, made all raw materials with which we work, made all that conserves life, so we each deal with God whether we will to do so or no. Our very machinery with which we think, with which we operate our emotions, with which we reach our decisions, and with which we direct our actions are all made and kept intact by the laws of God. We cannot avoid God. We can refuse to cooperate with these laws. If one is noncooperative, he pays the inevitable penalties of such noncooperation. One can partially or fully cooperate with these laws and reap the benefits and blessings of Divine favor in proportion to the cooperation he gives.

Co-vital with this place of God in our personal life is one's spiritual vitality which leaps the bounds of one's own life and encompasses the



finite prayer life. The Church doubtless senses already this great need.

In this leaflet we hope to do two things. First. We would like to fix the thinking of each Church member upon personal consecration and prayer. Second. We would like to offer some suggestions both to individuals and to churches as to how we can better prepare for the days ahead. We hope we can be of some help.

A deep-seated desire for the real meaning of a consciousness of God is probably present in each normal person in his more serious moods. The freedom of our Evangelical Churches has produced conflicting opinions as to what constitutes a consciousness of God. Some non-evangelical churches have failed to lead the people to attempt to sense God. Such have taught its adherents to trust the Church to care for all such matters. Such a Church thus injects itself as the mediator between man and God. These teach that the church is to be compensated for acting as such. This leaves the

being" (Acts 17:28). God and His laws are working for anyone who obeys His laws. These laws are written in the very life processes of each of us. They are written not only in the physical life, but also in the mental and emotional foundations. These laws all work for one's good if and when he can and will completely conform to them. If any willfully or ignorantly disobeys them, he thereby neutralizes what God wants to do for him. When one thoughtfully and reverently conforms to God's laws in his life there comes a sense of well-being. This is called a Christian experience. The sense of guilt for past sins vanishes, and forgiveness comes as a blessed release. We each must become aware that this sense of well-being is related to our premediated acceptance of, and obedience to the will and ways of God. If it is to continue one must adhere to Jesus' instructions to the woman taken in adultery, "Go and sin no more."

It should be obvious this can no more occur by casual or dilatory

(Continued on page 15)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE SHEPHERD AND THE SHEEP

"I know them." Here is the reciprocal discernment. The Master recognizes His own. He never mistakes one for another. He knows my "make-up," my peculiar individuality, my special conditions. He does not deal with us as though we were all alike. "He calleth His own sheep by name." He watches each life as though it presented a unique and separate problem. His recognition means more than perception. It implies sympathy. He not only knows; He feels. He responds to the need which He discerns. He can be "touched with the feeling of our infirmities."—Dr. John H. Jowett.

HERE AND NOW

It is nothing new to remind Christians that the regenerate man in Christ is commonly expected to bring forth the fruits of such good works as God has prepared for him to work in. . . . But we cannot justly say that the world is altogether without proof to support its contention that there are Christians who do not believe sincerely in their own religion.

After all, Christian bigots and persecutors are part of the history of the last two thousand years and some of the pages of history are made bright, not by their deeds of justice and mercy, but by the fires which consumed their victims. After all, economic oppression of the past and present is not without its champions among Christians—some of them ministers, and many of them people who affirm that what they do is done in the name of Christ. . . .

So, when we come to the world with the Gospel of Christ, the world is likely to be confused and skeptical not because the Gospel is untrue, but because the witness of so many Christians to the Gospel is untrue.

Those who love Christ will not be content to let the matter rest there. They will pray for grace to fulfill the vows that they have made "to keep God's holy will and commandments and to walk in the same all the days of their life,"—here and now—on this earth.—William C. Kernan in "The Union Signal."

YOU MAKE LIFE

The people you meet and the circumstances amid which you live are the raw materials out of which you make your world. The forgiven enemy can be made a genial and helpful friend. The malicious critic can be disarmed and made into a valuable asset. The devil can be compelled to yield its dividend and the heavy load can be persuaded to contribute its strength to our failing powers. The disagreeable task can add sweetness to victory and the dreaded day can be emptied of its terrors. Your smile is always reflected back at you. Your wails resound in your own ears. Whatsoever things are true and worthy and pure—fill your mind with them and rejoice at all times that you are master of your world.—R. L. S. in The Christian Advocate.

WHEN I HAVE TIME

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

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

*When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent;
May never know that you so kindly meant
To fill her life with sweet content
When you had time.*

*Now is the time! Ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear;
They may not need you in the coming year—
Now is the time!*

—Anonymous.

—From "Poems With Power To Strengthen The Soul"

CHRISTIAN GROWTH

Growth is one of the fundamental principles of life. Wherever there is life there must be growth. The injunction of nature is, "Grow or die." This is true in every realm of life; even including the material and physical. I heard an old man say the other day that for thirty-five years he had not varied in weight as much as three pounds. That is remarkable, but still he has been growing. The body is made up of millions of cells. Every movement of the body destroys some of these cells and they have to be replaced. The scientists tell us that every seven years there is a complete change of cells in the body. During this period the old man had grown cells enough for five complete bodies. When the body ceases to grow or replace these broken down cells it dies. What is true physically is equally true mentally and spiritually. In every phase of life people must grow or die. I know that some good people feel that when a person is once born into the Kingdom of God he can retain spiritual life without growth and finally be saved, but my observation in every realm of life and my study of the Bible convinces me otherwise. In the fifteenth chapter of John we find the Master saying that branches in him which do not bear fruit are cut off; they wither and die and men bind them in bundles to be burned. Again I say that all through life the injunction is "Grow or die."

In Second Peter 3:18 we read, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This passage expresses one of the most glorious opportunities open to any life. In Ephesians 2:8 Paul tells us, "For by the grace are ye saved through faith; and that not of yourselves: it is a gift of God." We are saved by grace and we grow in grace.

These are two of the greatest opportunities open to any person. Grace has been defined as the unmerited favor of God. It is something God freely gives us that we do not earn. Grace is simply the sum total of all the blessings that come to a lost human race through Christ. To be saved by grace means to be saved by the price that Christ paid for our redemption. To grow in grace means to grow in Christ-likeness. It means to more and more make his purposes, his attitudes, his love, and his desire to sacrifice and serve, our own. The old song, "More like the Master, I would ever be," expresses the idea of growing in grace. Another which raises the question, "Can the world see Jesus in you?" has the same thought.

What are some of the requisites of growth? Here we will find a close parallel between the physical and spiritual. One requisite is food. No one can grow physically without food, neither can he grow spiritually or mentally without it. One item of spiritual food is the Word of God. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the Mouth of God. The lower animals can live by the material things of life alone, but man is a citizen of two worlds. He must have spiritual as well as material food. The Bible is to the soul what bread is to the body; it is the staff of spiritual life. No one can be in fine spiritual health who ignores the Book. He is starving his soul. To grow in grace he must grow in the knowledge of our Lord and Saviour Jesus Christ, and the Bible is the chief source of that knowledge. Of course, other good literature is also helpful, and close contact with spiritually minded people will prove of much benefit in the matter of growth. Prayer is another article

STRENGTH—THROUGH STRUGGLE

Heat hardens clay and melts wax. Storm break spotty timber and strengthen the fiber of healthy trees.—Chaplain Elwood C. Nance, in "What The War is Doing To Ministers In Uniform."

of spiritual food which must not be overlooked. When we read our Bibles God talks to us, and when we pray we talk to him. Thus the two go hand in hand and through them we have a means of communing with God.

Another requisite of growth, or even the sustaining of life, is water. In speaking to the Samaritan woman at Jacob's well Christ said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Again we read, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me, and drink." He insisted that out of such a person's life would flow rivers of living water. All over the world water is used for two main purposes, to slake thirst and to cleanse the outside of the body. There are two spiritual needs comparable to these. The person away from God is thirsty. He has unfulfilled longings and unsatisfied desires. He is invited to come to the fountain, without money and without price, and drink to his heart's content. Then, water symbolizes the cleansing of the soul. As it cleanses filth from the body, so the price paid by Christ on the cross for our redemption spiritually applied to the individual by the Holy Spirit cleanses from sin. "If we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ, God's Son cleanses us from all sin." Water is to the body what Christ in His great redemptive power is to the soul. It slakes thirst and cleanses.

And last, but not least, another requisite of growth is exercise. A baby is born into the world and pretty soon we see him begin to kick and wiggle and fight the air with his little hands. He is getting exercise. So it is all through physical life; there is a need for exercise. There is something in the spiritual realm comparable to this. Spiritual exercise has to do with all types of church loyalty; not only attending it regularly but working in it. There are so many things to be done and so few who will do them. This exercise also includes all types of personal service that one individual may render to another in the name of Christ. You can't even hand a cup of cold water in his name and miss your reward. My prayer is that we meet these conditions and thus grow in grace and in the knowledge of our Christ.—H. O. B.

Our high respect for a well-read man is praise enough of literature.—Emerson.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

METHODISM'S LOST THINGS—NO. 4 THE EVENING SERVICE

Already I have written of the Love Feast, the Class Meeting and the Prayer Meeting as things once vital in Methodism, that are today practically defunct.

And now, if I read aright the signs of the times, the Evening Service is next on the list. With many of my readers, I can remember when the evening service was the most popular service of the day. Many who could not get to the morning service gladly availed themselves of the night meeting. As a rule, it was less formal than the morning service and more evangelistic. It was usually an occasion for an altar call, and not infrequently resulted in happy conversions.

Gradually it became evident that the second service of the day was losing in popularity, and now, to be perfectly frank, it is fighting for its life. The further East you go, especially in the larger cities, it grows increasingly difficult to maintain a satisfactory congregation in the evening. Many of our preachers have simply surrendered, have closed the doors, or have offered some sort of a substitute for the evening hour. Where they still exist, often no particular emphasis is laid upon them and the crowds are small.

I am at a loss just how to account for this situation. Many excuses have been offered, but no reasons. I know it is not easy in these days to maintain a large, enthusiastic prayer-meeting, or even a great evangelistic evening service, but when was this world ever a "friend to grace to help us on to God?" Who promised that the Christian way would be easy? The Church of God specializes in the impossible.

I have a conviction that the same spirit that is wrecking the prayer-meeting and de-vitalizing the evening service will finally seek to destroy the morning worship. Only the devil could be pleased with the conditions I have described.

Where will it all end? The friends of religion must call a halt to this tendency, and the sooner, the better.

Time is the most indefinable, yet paradoxical of things; the past is gone; the future is not come, and the present becomes the past even while we attempt to define it, and, like the flash of lightning, at once exists and expires.—Chas. Colton.

NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. BRIDENTHAL, wife of Rev. Irl Briden-thal, our pastor at Clarendon, has been seriously sick for the past six weeks and has spent part of that time in the Methodist Hospital at Memphis. She is now at home and is much improved.

REV. JOHN B. HEFLEY, pastor of the Grand Avenue Methodist Church, Stuttgart, made an address at the closing of the Stuckey school May 18; preached the commencement sermon for the Stuttgart High School Sunday morning, May 20, and preached the commencement sermon for the Humphrey High School Sunday evening, May 20.

REV. BYRON McSPADDEN, pastor of Green-brier Circuit, writes: "Bishop Paul E. Martin will dedicate our church at Centerville, Sunday afternoon, June 3. It is a nice rock veneer building with three class rooms and a nice auditorium. We are proud of the good people who have built this church and for the leaders who have led the people in building it."

DR. RALPH W. SOCKMAN of New York says: "When the world is being shaken by earth-quake events, we must try to keep our feet, our heads and our hearts. To let ourselves go in riotous exultation is to forget the tragedy of war and the sacrifices of those whose suffering and death cannot compensate. To give way to vengeance of Buchenwald and other Nazi horrors is to betray the Christ and to lower our American standards."

THE sympathy of friends goes out to Mrs. Sadler, wife of Rev. Harold D. Sadler, of DeQueen, in the death of her mother, Mrs. N. A. McKinney, of Rison. Funeral services were held Monday, May 28, in the First Baptist Church of Rison, of which Mrs. McKinney was a life-long and faithful member. Rev. George M. Robertson, our pastor at Rison, and Rev. Fred R. Harrison, superintendent of the Pine Bluff District, assisted in the service. Mrs. McKinney is survived by Mrs. Sadler and two sons of Rison.

JIMMY LANEY, son of Mr. and Mrs. Tom Laney of Memphis and grandson of Rev. and Mrs. J. M. Hughey of Jonesboro has been awarded a four-year scholarship in Yale University. He was president of this year's graduating class of Central High School, Memphis, and made one of the main addresses at the commencement exercises held recently. Jimmy, with his parents moved to Memphis from Arkansas about two years ago. He joined the junior class in Central High, was placed on the football team, later became co-captain, became captain of R. O. T. C., was elected a member of council of school government and made no grade below A. He will leave on July 2 to begin his studies at Yale.

THREE leading churchmen of Europe, among the organizers of the World Council of Churches—now representing 86 Protestant and Orthodox communions of 28 nations—are visiting in the United States. They are Dr. Marc Boegner, president of the French Protestant Church Federation; Dr. G. R. A. Bell, Bishop of Chichester, Eng., and president of the Universal Christian Council; and Dr. W. A. Visser t' Hooft, of Geneva, Switzerland. In a series of meetings across the country, they are telling "the story of the church of the resistance" (European churches during the war), and of the challenge to Christianity among the youth of the liberated nations.

DURING July four churches of Russellville will have union services. The co-operating churches are the Central Presbyterian, Christian, Associate Reformed Presbyterian and Methodist and the schedule for the month is as follows: Rev. L. P. Parker, pastor of Central Presbyterian Church, will preach at the Christian Church on July 1. Rev. Perry L. Stone, pastor of the Christian Church will preach at the Associate Reformed Presbyterian Church

on July 8. Rev. R. E. Huey, Associate Reformed Presbyterian Church, will preach at the Methodist Church on July 15 and Rev. E. B. Williams, pastor of the Methodist Church will preach at the Central Presbyterian. On July 29 a musicale will be given at the Central Presbyterian Church.

BISHOP J. RALPH MAGEE, inaugurating the campaign of stewardship and evangelism says, "Fundamental to any adequate religious experience is the question whether God has an inherent claim to us which must be faced, or whether God is just available to help those who feel inclined to want his help. God made us, made all raw materials with which we work, made all that conserves life, so we each deal with God whether we will to do so or no. Our very machinery with which we operate our emotions, with which we reach our decisions, and with which we direct our actions are all made and kept intact by the laws of God. We cannot avoid God. We can refuse to cooperate with these laws. If one is non-cooperative, he pays the inevitable penalties of such non-cooperation."

PROTESTS ADDITIONAL LIQUOR HOLIDAY

This resolution was adopted by the Executive Committee of the Anti-Saloon League of America at its meeting in Chicago, Illinois, May 25, 1945:

President Harry S. Truman,
The White House.

The Executive Committee of the Anti-Saloon League of America, in its first session since your inauguration, expresses to you its sincere wishes for a successful administration in this critical hour of our national history, and pledges hearty support of all wise and practical measures looking to the speedy and victorious conclusion of the war and the achievement of lasting peace, national security and welfare.

We deplore the action of J. A. Krug, chairman of the War Production Board, in announcing a holiday from the war effort for the distilling industry to replenish its stocks. This assures a nonessential and harmful traffic and unfair headstart over essential enterprises in the production of goods. Whisky, that debauches human lives, weakens morals, and undermines the health of our citizens, is thus made available, while the manufacture and sale to civilians of many essential commodities is still prohibited under the war powers of the president.

Surely, the "Go" sign should be given useful enterprises before a nonessential trade is allowed to waste fuel, transportation facilities, grain and manpower.

Respectfully,

Ralph S. Cushman, Chairman
Clayton M. Wallace, Secretary.

May 28, 1945.

MEETING OF THE BOARD OF MIS- SIONS AND CHURCH EXTENSION

The Board of Missions and Church Extension of the North Arkansas Conference will meet at Hendrix College, Tuesday, June 12, at 2:00 p. m.—Jefferson Sherman, Chairman, S. B. Wilford, Secretary.

CHRISTIANITY ALONE MOTIVATES FROM WITHIN

(Continued from page 1)

DESIRE to do the things which Christ wants us to do. We then no longer feel that we follow a plan of life imposed from without, but we obey impulses, desires and motives born from within.

Because we are free moral agents any one can live the kind of life he chooses. However, only a real Christian can do what he wants to do with the assurance that no harmful results will follow, because the real Christian WANTS to do the things he should do.

Church School Enrollment And Attendance Plans Adopted

IN A time when people are hungering for something to satisfy their souls and when the situation in which we find ourselves serves to emphasize the loss of man and society, when Christian teaching is neglected, the Church, to be true to her calling, must prepare herself to provide the only adequate answer to the need of humanity." Thus begins the statement in which The Methodist Church expresses its concern for increasing church school enrollment and attendance.

On this basis the Advisory Council, which is composed of more than 30 leaders of Methodism, met in the Stevens Hotel, Chicago, May 16-17, to discuss plans for the church school enrollment and attendance phase of the Crusade for Christ. Enthusiastic endorsement was given to the program submitted by the Advisory Committee of the Division of the Local Church of the General Board of Education, which is directing this objective for the quadrennium.

The leaders pointed out that with more than half of the population of our nation untutored religiously, the need for Christian education is alarming. To overcome this state of illiteracy concerning the "spiritual background of our cultural heritage," every church must face frankly and fully her share of the responsibility for meeting the demand of the hour through the improvement and expansion of the program of Christian education.

The goals adopted for increasing

church school enrollment and attendance by the Advisory Council include the following:

A total enrollment of 7,000,000 persons in church schools by the end of 1948, making a net increase of 2,280,000 persons for the three year period; at least 200,000 new officers and teachers; and average attendance of 75 per cent of the total enrollment; establishment of church schools at all Methodist preaching points not having one at present, and the establishment of church schools in unchurched areas.

Since the church school is one of the greatest evangelistic agencies of the Church we propose the following as a challenge—

1,200,000 church school pupils joining the church during the quadrennium 1944-1948.

This challenge is given to all Episcopal Areas, Annual Conferences and Districts, and is based on present enrollment in church schools. The local church will set its own goals for increasing enrollment and average attendance in the light of need, equipment and leadership.

Goals are to be set not later than December 1 of this year, and reported to the District Superintendent, who will report to the Bishop and Executive Secretary of the Conference Board of Education, from where it will be relayed to the General Board of Education and the Crusade for Christ. If any local church fails to set a goal by January 1, 1946, the District Superintendent is requested to fix one.

The goals will be divided into two

parts, (1) the number to be reached for each year of the period, and (2) the gains for each age group, namely, children, youth and adults. Local churches are asked to give major interest to consideration of goals during Christian Education Week, September 30 to October 7.

The five essentials for increasing church school enrollment and attendance, which are the slogans and nucleus around which this aspect of the Crusade has been planned are "Want Them," "Get Them," "Keep Them," "Teach Them," and "Win Them." This program will appear with those of the Board of Evangelism and Board of Lay Activities and the Crusade for a New World Order in a manual which will be ready for distribution by late summer. It will be made available to all bishops, district superintendents and ministers. The objectives of this program will be further advanced through Jurisdictional meetings, Annual Conference sessions, in Summer Agencies and District meetings.

Because of the close relationship to church school enrollment and attendance and evangelism, methods of coordinating the Crusade programs of the Board of Education and Board of Evangelism will soon be released.

"The Crusade for Christ objectives from here on are going to be difficult and grueling," Bishop J. Ralph Magee, national director, said, "and no amount of heralding from the house tops is going to get this work done. From here on the

Crusade will demand personal commitment and use of time and talents in integrating the Church and religion into the life of each community."

In its conclusion, the statement of the Church reads as follows:

"The Methodist Church is deeply concerned about increasing church school enrollment and attendance. If she is to meet the challenge which exists, she must continually examine her own life and ministry in the light of conditions with which she is confronted, and must give careful attention to the improvement of the methods in bringing the full impact of the gospel to bear upon the lives of men as individuals and their life together in society.

"With the resources of God now available, we are confident that success can be achieved in fulfilling our aims of building a nobler nation and a better world according to the pattern of Jesus Christ, our Lord."

FLORIDA HOUSE OF REPRESENTATIVES PASSES RELIGIOUS LIBEL BILL

TALLAHASSEE, Fla. (RNS) — Originated by Miami religious leaders, a bill has been passed by the Florida house of representatives making it unlawful to print or publish attacks on religious groups, unless the name of the publisher is given. The measure is believed to be the first of its kind in the South.

A Church-Wide Challenge

THIS CHALLENGE AND PLAN FOR GOALS WERE ESTABLISHED BY THE CONFERENCE ON CHURCH SCHOOL MEMBERSHIP



Challenge

Church School Enrollment: 7,000,000 by the end of 1948.
Church School Attendance: 75% of Enrollment.
New Workers: 200,000.
New Schools: Wherever Needed.
Improved Work: In All Schools.
Church School Pupils Joining Church During the Quadrennium: 1,200,000.



Goals

Each local church will set its own goal in the light of its possibilities.
Deadline for report of goals: December 1, 1945.
Each local church will report its goal to its District Superintendent.

We can succeed if we

WANT THEM, GET THEM, KEEP THEM, TEACH THEM, WIN THEM.

A CRUSADE FOR CHRIST OBJECTIVE



**THE DIVISION OF THE LOCAL CHURCH
THE BOARD OF EDUCATION**



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

BETTY AND THE LADYBUG

By Francis Ann Fiske

Dinner was over, Betty helped mother carry the dishes out to the kitchen. Then very carefully, she brushed the crumbs from the tablecloth. She liked this tablecloth best of all. The center was white. It was the yellow border that made it so attractive to Betty.

"It looks like yellow sunshine and daffodils, and the yellow stripes on my kitten," she said to mother.

Mother smiled. "You and your kitten may go out into the sunshine for a while," she said. "I will frost the cakes before I wash the dishes. When I am ready I will call you and you may wipe the knives and forks and spoons for me again."

So Betty and the kitten went out on the lawn. Betty tied a small stick to a string. This she drew across the ground and the kitten ran after her, trying to catch it, until they were both tired. Then Betty sat down under the apple tree and laughed at the kitten's surprise to find the stick had disappeared. Then she tossed the string to the kitten and because she was warm and sleepy, she stretched her arm out in the smooth grass and laid her head upon it.

It was restful to be there in the shade of the tree and listen to a pair of young birds chirping to each other in a nearby tree.

Presently a ladybug flew on to Betty's hand. She was a pretty ladybug, too. She wore a red robe with black spots on it. Betty sang softly.

"Ladybug, ladybug,
Fly away home;
Your home is on fire,
Your children are gone."

Betty did not wish to frighten the ladybug away, so she kept very still and watched it crawl about on her hand. It tickled her some and she laughed, trying not to mind it. Probably the ladybug would fly away soon to look for its children. The warm sun made Betty feel very sleepy.

Next thing Betty knew, she was in front of her mother's rose bush.

The ladybug was on the rose bush but Betty did not brush it away. She looked at it more closely than she had ever done before. She saw that it had two shiny black eyes. Between the eyes two feelers grew. She counted the dots on its back. There were just seven. She counted its legs. There were just six. There were dots on the legs, too.

"Look," said the ladybug, in a tiny proud voice, and she waved one of her six legs.

Betty looked closely. There on the rosebush lay twenty queer little balls all stuck together.

"What are those, Ladybug?" Betty asked.

"Why," replied Ladybug, "those are my eggs. You sang to me that my children were all gone, which re-

minded me that I did not have any, anyway, so I thought I would do something about it."

"But what have these queer little things to do with children?" Betty wanted to know.

"Gracious!" laughed Ladybug, "don't you even know that my eggs will soon turn to grub, and that after a month each grub will turn into a chrysalis?"

"What's a chrysalis?" questioned Betty.

"Oh, a chrysalis looks something like a caterpillar," explained Ladybug patiently, and, deciding that Betty did not seem to know much about ladybugs anyway, she continued: "After a while my children will have wings and look like me. Perhaps they will fly away, but before they get ready to do that they will feed on the little green insects that would destroy your mother's roses if left on the bush."

"Why!" exclaimed Betty. "How do they do that, Ladybug?"

"Easy enough," said Ladybug proudly, "Just use them as food to grow big and strong on, just as you use potatoes and carrots and oranges and milk."

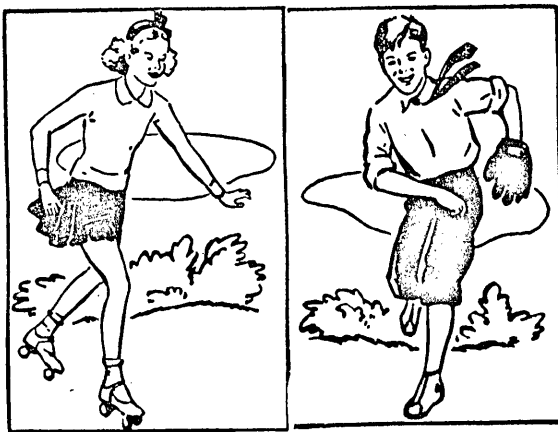
"Oh!" Betty clapped her hands eagerly. "Now I know who you are. You are one of the helpful bugs that mother read to me about the other day. I hope you have a great big family, so that there won't be a single naughty green insect left to spoil mother's lovely roses."

"I hope so too," said Ladybug. Betty heard someone calling. She tried to run. Then she woke up. She had fallen asleep under the apple tree.

When Betty told her mother what had happened, her mother smiled.

"In your sleep you remembered what I read to you about the helpful bugs, didn't you, dear?"

"Yes," agreed Betty. "And it



SUMMERTIME

Summertime, with all its joys,
Loved by all the girls and boys.

A time for work and then for play,
So many things fill up each day.

We laugh and sing a merry tune
To welcome in the month of June.

—A. E. W.

JUST FOR FUN

When Mike saw the mountains in America, he wrote to his friend, Pat, in Ireland: "Come over here at once and start farming. They have so much ground they are piling it up in hills. They have no place to put it."

* * *

He was studying the menu as the waitress approached to take his order.

"Have you frog legs?" he asked.

"No, sir," she replied. "It's my rheumatism makes me walk like this."

* * *

Mr. Jones was planting potatoes, and little Joan was following him around.

"Here you are, daddy," she exclaimed when he had finished, "I've picked up all those potatoes you kept dropping."

* * *

The co-pilot of a big plane flying over the Pyramids of Egypt was working with a new navigator, trying to calculate their exact position on the map.

"Take off your hat!" said the young navigator suddenly.

"Why?" asked the bewildered co-pilot.

"Because according to my calculations we are now inside St. Paul's Cathedral."

* * *

A small girl upon being asked how her ill grandfather was getting along replied: "Sometimes he's better; sometimes he's worse. He complains so much when he's better that I think he's worse when

seemed so real that now I shall always remember to protect the helpful ladybugs."—Zions Herald.

IN THE WORLD OF BOYS AND GIRLS

CELEBRATING

I've turned a hundred somersaults,
I've yelled till I am hoarse;
I've romped with Shep, and skinned the cat—
And both my shins, of course.

I brought some tadpoles from the creek,
And waded barefoot—say!
I've done 'most every stunt I know,
Since school let out today!

—Marjorie Dillon, in, The Christian Register.

LITTLE RABBIT

By Blanche Elliott

Once riding along in a buggy,
A buggy that folded its top,
I saw a cute little rabbit
Go hurrying, hippety-hop.

I do not know why he hurried.
'Twas summer; his feet were not cold.
But I think perhaps that he hurried
For fear his mother would scold.

—In Our Dumb Animals.

A NEW BOOK

The Little Fellow by Marguerite Henry, drawings by Diana Thorne. The John C. Winston Co. Price \$2.00.

The children will love this story of Little Fellow, the baby horse, who didn't like being small and different and who wanted his legs to be as tall as Chocolate's. He also wanted a tail long enough to swish flies off a playmate but there did not seem to be a playmate anywhere. The baby foal whom the Family petted and whom Little Fellow did not like gave him a real surprise. The drawings by Diana Thorne, well known illustrator, are beautiful.

he's better than when he's worse."

* * *

The Sunday School teacher asked the children to write down the names of their favorite hymns. One little girl wrote down: "Willie Smith."—Watchman Examiner.

* * *

"Isn't your son rather young to join the Army?"

"Yes; but you see, he's only going in the infantry."

* * *

Author: What do you think of this story? Give me your honest opinion.

Editor: It's not worth anything. Author: I know, but tell me anyway.

* * *

A traveling man stopped at a small town hotel in Georgia.

"Have you any rooms?"

"Yeh! Do you want a twenty-five or a thirty-five cent one?"

"What's the difference?"

"The thirty-five cent ones have mouse traps."

A LAYMAN SPEAKS HIS MIND CONCERNING LIQUOR

I am past seventy years of age and have seen quite a lot of life in the U. S. A. I have just read in the Arkansas Methodist, "Liquor has defeated more men, more armies, more nations, than has any other cause. The lessons of history should serve as warning against this the greatest of all enemies." Yet what are we doing? We have statistics to prove that liquor is being consumed by the people of the U. S. A. at a rate beyond belief. Millions of lives are being ruined, millions of young people are each day drinking more hard liquor, falling prey to the horrible habit. Liquor interests are ever on the alert with their enticing, deceitful lines of talk and advertising while the brutal truth is being camouflaged, disguised, smothered, hushed and all possible schemes employed to increase sales.

Yes, well I know how the dry law failed. It is a difficult problem. It is astonishing to fully realize the real facts, to what extremes addicts will go to get liquor. There is little hope of reforming those who have the habit hung on them. Crime cost the U. S. A. about fifteen billion dollars a year and liquor plays a part in practically all crimes. Thousands of lives are lost or ruined in accidents and in most all cases liquor is playing its part.

Railroad men are forbidden to drink yet those who are in the know say that many railroad men do drink in secret and have wrecks that are proclaimed on the house-tops. Then doctors know far more than they are willing to tell. Young mothers drink. Many die of complications. Doctors have no desire to acquire the ire of their patients and even doctors become addicts and lawyers wish to have the goodwill of the public and politicians are not looking for trouble. Even preachers must be prudent.

Thousands of people suffer and die from the effects of over-indulgence in alcoholic beverages and never fully realize just what ails them. It is so universally the rule to advocate their ills are caused by some "overwork," "mental strain," some "self-sacrifice" some weak alibi, when the brutal truth is too much alcohol, dissipation. I have positively known men who lived long and useful lives who never had any use for any kind of alcoholic drinks or tobacco. I believe Ben Franklin was a teetotaler. My theory is an ounce of prevention is worth tons of cure. Prevent the young from acquiring the first. How? Well, wiser men may devise plans. I believe the liquor problem is of more importance than the peace plans at San Francisco. I believe that all churches, patriotic citizens should take an interest in putting an end to the curse. The future generations will suffer and perhaps complete disaster will come if the pernicious liquor traffic is allowed to carry on. My theory is that I have often noticed how eager the general public is when it learns of something free, reward, a prize, a chance to gain even just a little fame or dollars. Well, if we could curb alcohol as a nation could save billions of dollars and millions of lives, believe an untold amount of the first possible misery. Then why are we lulled to sleep while liquor interests are sapping the vitality

NOTED BRITISH PREACHER DIES

LONDON (By Wireless) (RNS)—Dr George Campbell Morgan, noted Congregational preacher, and minister of famous Westminster Chapel, has died here.

of this great nation? I believe it is in the bounds of reason that men of wealth would contribute to a fund, also our national government; practically all organizations would contribute if they could be assured the fund would be used with good intent. Perhaps delegates could be selected to a convention to devise plans to offer rewards, prizes, certificates, decorations to young people who wholeheartedly pledge to help prevent the drinking of alcoholic beverages. Get out literature that fully illustrates and describes (as nearly as possible) the evils of alcohol. For untold centuries men knew nothing of alcohol. The American Indian, the hardiest race, knew not alcohol until the white man gave it to him. I hope some men of wealth and wisdom, power and influence will do something.—William Thomas Painter, P. O. Box 638, Jonesboro.

FOOCHOW MISSIONARIES RELEASED

"Swallowed up," like Jonah within the whale, when the Japanese army enveloped Foochow City some months ago (for the third time), and released again with the retreat of the Japanese forces before the Chinese, are four American women missionaries attached to the Willis F. Pierce Hospital, Foochow. They are reported by cable as "unharm-ed and well" and "usefully busy" attending the needs of hundreds of civilians at this Hospital jointly operated by the Methodist Church and the Congregational-Christian Churches. The missionaries are: Dr. Lora G. Dyer, of Plainfield, Mass., acting superintendent of the Hospital; Miss Alice Wilcox, R. N., of Pasadena, Cal.; Miss Lyda S. Houston, born in Shanghai of missionary parents; and Miss Jennie Jacobs, R. N., P. H. N., of Orange City, Iowa, director of nursing service and public health at the Hospital. It is reported that the Japanese removed all medical equipment and supplies from the Hospital, and that \$25,000 is being sought to begin missionary, medical and nursing service again.

CHURCHES AND Y. W. C. A. AID FAMINE VICTIMS

The 150 branches of the Young Women's Christian Association in India, Burma, and Ceylon have shared gifts of money and of food for the relief of famine-stricken millions in Bengal Province, India—victims of shortages of food brought on by war conditions. American Churches have also contributed to meeting the need through the Y. W. C. A. At food kitchens in central villages thousands of Brahmins, outcasts, Hindus, Moslems and other religious and racial groups gather together and are served by Christians. The Y. W. C. A. has opened milk canteens for children; serves rice and congee and dal to adults; provides medicine for the sick, and rest huts for the weary refugees. At Kharebaria, in the heart of the famine region, Y. W. C. A. community grounds were turned into rice paddy fields, vegetable gardens, fish ponds, duck and chicken farms to give work and food to many refugees.

A man should keep his friendships in constant repair.—Dr. Johnson.

ENLIST TODAY...

In a Proud Profession

Would you like to obtain an education and be paid while receiving it?

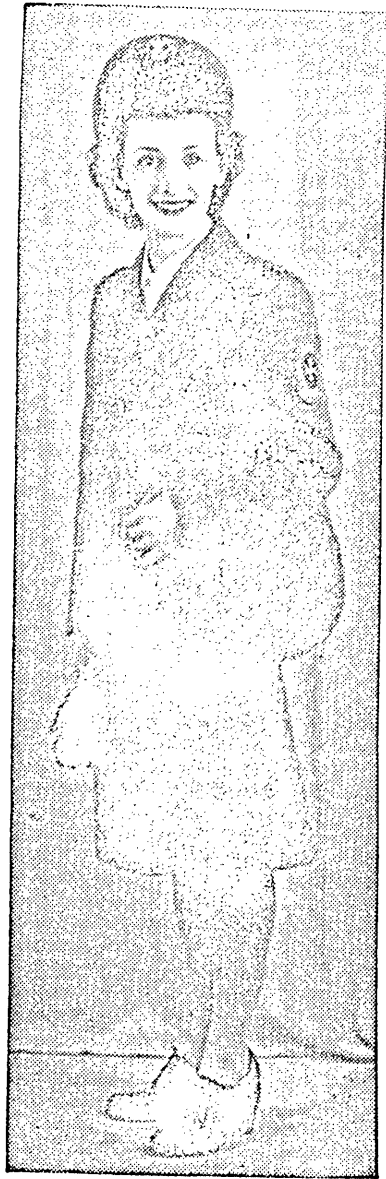
Nurses are sorely needed today as never before to take care of our sick and wounded soldiers both at home and abroad. In addition, there is an urgent need for nurses to care for our civilian population in our hospitals at home.

The U. S. Cadet Nurse Corps provides an unusual opportunity to obtain professional nursing education with outdoor and indoor uniforms, textbooks, room, board and laundry furnished free of charge. Monthly cash allowances are also offered: \$15 during the first nine months as a Pre-Cadet; \$20 for the next 21 months as a Junior Cadet; and at least \$30 for the remaining months until graduation as a Senior Cadet.

On graduation, you are eligible to become a Registered Nurse, and as such will be assured employment in an essential nursing service of your choice.

The entire group of nurses now in training at Baptist State Hospital School of Nursing is registered in the U. S. Cadet Nurse Corps and a new class will enter June 15 for the three-year course.

Remember, that upon graduation you will have a choice of entering either the Army or Navy Nurse Corps or other essential nursing service. Any young woman desiring to enter the June class should write immediately to the SUPERINTENDENT OF BAPTIST STATE HOSPITAL SCHOOL OF NURSING, 1700 WEST 13TH STREET, LITTLE ROCK, ARKANSAS.



What Is It To Be A Christian?

By BISHOP EDWIN H. HUGHES

YOU ASK me what it is to be a Christian. I shall think of you as sitting with me here; and I shall reply as if we were looking into each other's faces and only real words could be spoken.

Receiving Christ

Some men would say to you that to be a Christian is to follow Christ. But the more I know of Christ and of the Christian life, the more I feel that this answer is not sufficient. The Church of Christ through the centuries has held that Christ must be received as well as followed. He is the light of the world. It is difficult to see how the sun can be imitated unless first the sun is appropriated.

Christ Is His Religion

While I see more and more clearly that no words of theology can fully state the fact, I am likewise persuaded that Christ is His religion. We are not merely to receive His words; we are to receive Him. He is "the way, the truth, and the life." The movements that have discounted this personal relation and have sought to take the teaching without the Teacher have been strangely weak in evangelism and in missionary effort and have lost the meaning of Pentecost. St. Paul wrote a wondrous thing: "I live, yet not I. But Christ liveth in me. And the life that I now live by the faith of the Son of God." A Mohammedan could not write so about Mohammed; nor a Buddhist about Buddha. But many millions of Christians have given such a testimony about Christ.

Phillips Brooks' Experience

Here, for example, is what Phillips Brooks wrote about himself to one of his friends: "All experience comes to be but more and more the pressure of His (Christ's) life on ours. It cannot come my one flash of light, or one convulsive event. It comes without haste and without rest in this perpetual living of our life with Him. And all the history of outer and inner life, of the changes of circumstances, or the changes of thoughts, gets its meaning from this constant growing relation to Christ. I cannot tell you how personal this grows to me. He is here. He knows me and I know Him. It is no figure of speech. It is the realest thing in the world. And every day makes it realer. And one wonders what it will grow to as the years go on." The great preacher here intimates that this experience, in its assurance, may not be sudden; but that it proves more meaningful with the years. The need of the world today, and the need of the individual heart today, is not a creed about Christ; it is rather Christ Himself.

Living And Confession

The New Testament account of the first Christian confession gives us an interesting illustration as to how the thought about Christ comes from the life with Christ. At Caesarea-Philippi Jesus said to His disciples, "Who do men say that I, the Son of man, am?" They replied that some said that He was Elias; some Jeremiah; some John the Baptist; and some one of the prophets. Their view of Christ was no deeper than their experience of Him. Those who had seen Him in His sterner moments said that He was Elijah, the prophet of rock. Those who had seen Him in His tenderer hours said that He was Jeremiah, the prophet of tears. The confession was as distant as was the life. Christ then asked His disciples the piercing question, "Who say ye that I am?" Peter became their spokesman and so gives us the first Christian confession, "We say that thou art the Christ, the son of the living God." They had lived with Christ and so had come, slowly, let us grant, to this view about Christ. Thereupon Christ pronounced a blessing upon the confessor, "Blessed art thou." This is not a promise. It is rather the statement of a present fact. The man is always blest who in his very heart comes

to this faith in Christ by way of an experience with Him.

Christ Formed Within

We may gladly admit that the fullness of this inner life does not arrive all at once. Paul meets Christ on the Damascus roadway; meets Him as a person in the clouds. But after his Arabian years he writes to the Galatians: "It pleased God to reveal his Son in me." In this evangelical sense, a Christian is one who thus deeply receives Christ—not merely a creed about Christ; and not even certain truths concerning Christ. The apostle's other phrase for it was "until Christ be formed within." There is here the suggestion of a growing experience. Those who have longest confessed Him, and who have found the gracious meaning of His life increas-



BISHOP EDWIN H. HUGHES

ing within their hearts, will still say that the riches of His grace are inexhaustible. Therefore, all who seek to become Christians should be patient with their own souls, knowing that Christ is so great and wonderful that the revelation of Him comes to us day by day, in the increasing assurance of love until we may join Paul in saying, "I know whom I have believed and am persuaded."

The Fixed Purpose

The inner part of being a Christian is more largely stressed because evidently it must be the first and the most important part. I suppose that the old theologians would have called the inner change, where our love swings to Christ, "regeneration," and the outer change "conversion." It may be that at one time undue stress was laid upon a particular type of experience, of Paul's dramatic meeting with Christ rather than of John's quieter entrance into His fellowship. In addition, we did not always allow consideration for those who from childhood so steadily kept themselves in sympathy and obedience to Christ that their experience is like that of the child who, being asked to come to Christ, said, "Why, I have never left Him!" But the important thing is that, whatever may be our type of experience, we shall be certain of the fixed purpose to belong to Christ and to live His life. In other words, the final evidence of our allegiance to Him is in our fixed purpose! Let us never forget that this fixed purpose is a religious experience. So being a Christian is submitting our wills in gracious obedience to the will of Christ.

Faith And Works

Here we reach the outer life. Some put all their emphasis here. There is a long discussion, amounting sometimes to a quarrel, between the advocates of faith and the advocates of works. I do not think that Christ Himself joined this quarrel. He tells us that both are necessary.

The inner life is the source of the outer, and the outer reacts upon the inner. "If ye love me, ye will keep my commandments." Outer obedience came from inner love. Then again He said, "If any man willeth to do his will, he will know of the doctrine whether it be of God." Love makes obedience. Obedience makes the larger faith. Being a Christian, from this standpoint, is giving Christ such inner right of way that His empire necessarily moves in force upon our outer conduct. We meet the outer tests of of the twenty-fifth chapter of Matthew in clothing the naked, feeding the hungry, visiting the sick, and coming to the lonely prisoner, because we have experienced those inner tests found in John's wonderful chapters. We begin to live all our lives and to do all our works in the spirit and faith of Christ who is our Saviour because He saves us in this very way.

Being a Christian, therefore, is:

Receiving Christ

Trusting Christ

Obedying Christ

Following Christ

and the consummation is—

Being "with Christ which is far better."—Tidings.

SEEKING THE LOST

Christianity is inherently missionary. It embodies the bloody sweat. It is the divine truth breaking into the world. Christ is on an errand. He comes needed but uninvited. He crowds Himself upon the race when nothing awaits Him but a manger and a cross. He intrenches in a hostile world and undertakes its subjugation. He is seeking the lost. He has the alertness of a hunter. We are to have His spirit. Thus the New Testament church is the mightiest missionary society ever launched upon the sea of the centuries. If you cannot keep step with this cause, beware. You will be left in the wilderness alone. Christ always marches at the head of His church.—Bishop C. H. Fowler.

WHAT PRICE PUBLICITY?

A billboard sign in an American city pictures a poor family bowing over an empty table, with the prayer caption, "Give us this day our daily bread," and at the bottom the name of a brewing company. Nothing in American life takes more daily bread off the table of the poor than the brewery, and yet they had the effrontery to exploit religion for selfish economic purposes. A selfish acquisitive society will lay hold of anything—patriotism, the Christian faith, anything, and use it for the purposes of personal gain, and feel righteous in doing so. We have commercialized everything, and everything has commercialized us.—E. Stanley Jones, in *The Christ of the American Road* (Abingdon-Cokesbury).

DR. RALPH STOODY, director of the Commission on Public Information of the Methodist Church, with headquarters in New York, was recently accredited as a war correspondent and has left by air for the Mediterranean Theater of Operations. He will visit Protestant chaplains, reporting to the church and secular press through Religious News Service on their activities. He is also representing the Associated Church Press. Dr. Stoody will connect with Bishop G. Bromley Oxnam of New York, president of the Federal Council of Churches of Christ in America, who is in the Mediterranean Theater in behalf of the General Commission on Army and Navy chaplains.

Hatred never harms the hated, it simply poisons the life-giving springs in the heart of the hater. This is no pious platitude. It is psychological fact. Emotional unbalance that throws one's personal relationships all out of perspective, that cripples one's business efficiency and embitters one's social contacts, may be nothing else than the result of a hidden hatred in one's heart.—Carl Wallace Petty.



Religion and Life

By

Aaron H. Rapking

Last week as I wrote my weekly message I was looking out the window at home on the farm. This week I am looking out the window of the home of the president of Hiwassee College. This home is also located on a farm. The house has been completely renovated. I am in the guest room on the first floor. There are large windows on three sides of the room. Across the hall there is a large living room with a fire place. Then on the first floor there is a dining room and a modern kitchen, equipped with an electric range, refrigerator and cabinets. Upstairs are two bedrooms, a hallway and a bathroom.

It is indeed a lovely modern home, surrounded by stately maple trees. Beyond the maples in the front yard there are apple and pear trees and across the narrow valley, just beyond the highway, Hiwassee College campus is located.

The interesting and significant thing about this home is the fact that it is located on a badly eroded and exploited 175 acre farm. This is not a hillside farm, for there are only a few acres on which modern machinery can not be used. There are about twenty-five acres of good timber but the rest of the farm, with the exception of a potato patch and a garden plot, are in very poor condition.

I stood on the hill near the center of the farm last night as the sun sank in the western horizon and pictures like this flashed across my soul. I could see the tall virgin trees in the forests on the farm as God had created them before man appeared in the scene. Too I could hear the ring of the woodsman's axe and feel the earth tremble as the tall stalwart trees crashed to the ground. To clear the ground valuable timber was piled up and burned to get it out of the way.

Then the exploitation of the soil began by planting crops on the cleared ground until the soil was robbed of its fertility. Then more acres were cleared off and the process of exploitation continued until the whole farm was practically abandoned.

But the picture is changing. Some interested, far-seeing laymen purchased the farm and presented it to the College. The farm is now a part of the 350 acres that belong to the College. A trained agriculturist, a member of the faculty, is in charge of farm program. While this program has only been underway less than two years great changes are already taking place.

The deep gullies are being filled up with bush. Weeds, tin cans, ashes, corn stalks, help hasten the healing process. Two hundred tons of lime are at work sweetening up the soil. Part of the farm has already been terraced and in a few years this will be a redeemed farm and will play a vital part in properly educating the young people who

THE BASIS FOR OUR CONCERN

The command of our Lord: "Go ye, therefore, and teach all nations," and the example of His own ministry, put upon His followers the imperative obligation to make known to all people the Christian way of life. Such a mandate allows no room for indifference on the part of the Methodist Church. Every local church is summoned to the task of sowing the seed of Christian truth in the minds of children, youth and adults, and of guiding them to a complete commitment to Christ and His principles of life, through its church school.

The Methodist Church is deeply concerned about increasing church school enrollment and attendance. People are hungering for something to satisfy their souls; the situation in which we find ourselves serves to emphasize the lost condition of man and society; and Christian teaching is neglected. In such a time the church must provide that which will bring people to Christ and His way or be untrue to her calling. That is the only adequate answer to the need of humanity.

If she is to meet this challenge the church must continually examine her own life and ministry, and improve her methods for bringing the full impact of the gospel to bear upon the lives of men, as individuals and together in society.

In the United States the need for Christian teaching is alarming. When considerably more than half of our population are not enrolled in any school of religious education and are without knowledge of even the spiritual background of our cultural heritage, the Methodist Church is obligated to do all in her power to reach every person with Christian teaching. The church has an inescapable responsibility to emphasize the supreme value of Christian education, lest false philosophies degrade the importance of the individual, undermine the foundations of brotherhood and imperil all hope for peace in our world.

The church dare not longer delay in responding to this challenge to spread Christian teaching. Every local church must face frankly and fully her share of the responsibility for meeting the demand, through the improvement and expansion of her program of Christian education.

Depending upon the resources of God, we are confident that success can be achieved in fulfilling our aims of building a nobler nation and a better world according to the pattern of the great teacher of the ages, Jesus Christ, our Lord.—Statement issued by the Conference on Increasing Church School Enrollment and Attendance in the Crusade for Christ.

EX-PRESIDENT HOOVER URGES SPEED IN RELIEF FOR EUROPE

Pleading vigorously for quick action in providing food and clothing for the working people of redeemed Europe, ex-President Hoover placed special emphasis in his speech at Carnegie Hall, New York, May 8, on the imperative needs of children. The meeting, attended by more than 2,500 persons, was under the auspices of the Save the Children Federation, American member of the Save the Children International Union, Geneva. "I could take your time for hours reading official reports on the condition of the children of the industrial areas when they came out from under the German yoke. And I could add heartbreaking accounts of the children in Holland and Norway," declared Mr. Hoover. He went on to emphasize the necessity for immediate action, urging that if the UNRRA cannot act promptly the war department, which controls all the facilities, should take over the whole problem. "Our government agency, whatever it is," he went on to say, "should at once follow the experience and the great success of the last war by joining with the women of the liberated countries to establish thousands of canteens in the in-

will come here for special training.

An educational program that does not help folk to see the place that belongs to God in the development and use of our natural resources tends to make pagans of them.

I am glad to be a part of the program that calls for clearing up the picture of the relationship of souls and soils, and the other natural resources. It is becoming quite evident that only to the extent that we, by the grace of God, bring about the right relationship between the material and spiritual will we be able to achieve lasting peace.

VITAMIN COOPERATION HERE

Mrs. D. W. Goode, nutritionist at Kingdom House Nursery, Methodist settlement in St. Louis, Mo., and the city's dairy council are cooperating in planning menus which benefit not only children attending the nursery, but their mothers as well. Mrs. Goode, after planning luncheon menus for the children for a week, sends them to the dairy council, whose representatives then plan a supplementary set of evening meals for a week. These menus are given to the mothers who are thus guided in planning well-balanced meals for their youngsters. Those in charge feel that in days of rationing, it is important to learn how to get the greatest possible value from foods that are available. Mrs. Goode also sends the mothers helpful hints on a variety of ways to prepare the foods.

Industrial areas for rehabilitation of undernourished children. They should be furnished the special food, clothing and medical supplies they require." And "whatever agency undertakes this job," he continued, "should transport supplies for and make a place for such organizations as 'Save the Children Federation,' which can give sympathetic help that official agencies cannot so accomplish. The preservation and rebuilding of these children is a far greater contribution to freedom, to prosperity, to peace, than a hundred signed documents." Brief addresses, approving the overseas relief work of the Save the Children Federation and describing the conditions in their countries, were made by several consuls-general, including those of France, Belgium, Norway, Sweden, and Czechoslovakia.—Save the Children Federation, One Madison Avenue, New York 10, N. Y.

SCHOOL FOR UNDERGRADUATES LITTLE ROCK CONFERENCE

This school is being held at Hendrix College in the place of the regular Pastors' School, June 11-12, and being a separate organization and set-up for the Little Rock Conference, is in keeping with the regulations of the ODT. A telegram from Washington reads as follows: "Your application for permit to hold short course June 11-22, 1945 has been reviewed. In view of the fact that not more than fifty persons will attend gathering from beyond Conway and its suburban area no permit required for this event."

The courses offered will be for the undergraduates, both supplies and those who are candidates for regular Conference membership. Platform speakers will be Bishop Paul E. Martin, Dr. Matt L. Ellis, and Dr. N. T. Hollis. Instructors will be Dr. E. Clifton Rule, Dr. J. K. Benton, Rev. Arthur Terry, Rev. James S. Upton, and Rev. Roy Fawcett. Registration will be from 2 to 4 o'clock Monday, June 11th. The first class session will be at 7 o'clock Monday evening. Except for the opening session, all classes will be during the morning hours.

The following courses will be available:

For Admission on Trial: "The Story of Methodism" and "The Bible Speaks to Our Generation"

First Year: "Methodism Has a Message," "The Discipline," "On Being a Real Person," "The Books of the Law," and "The Synoptic Gospels"

Second Year: "Methodism In American History," "The Local Church," "The Books of History," "The Letters of Paul," and "Pastoral Psychiatry"

Third Year: "The Educational Work of the Church," "An Introduction to Philosophy," "The Prophets," and "Acts and the Apocalyptic Literature"

Fourth Year: "A Guide to Understanding the Bible," "Poetry and Wisdom," and "The Fourth Gospel and Later Epistles."—Roy E. Fawcett.

PHILIPPINE MISSIONARIES RETURN

All Methodist missionaries recently freed from Japanese camps in the Philippines have now returned to the United States, landing in California from army transports, with the exception of those remaining temporarily to take charge of Methodist church, school, and hospital interests pending the arrival of other missionaries and administrators from America.

The Rev. Francis W. Bush, and the Misses Elston Rowland, Gertrude Feely, and Roxy Lefforge are remaining in Manila at present.

Recent arrivals in California—in addition to those announced earlier—the Superintendent and Mrs. Ernest E. Tuck, Dr. and Mrs. W. Holter of Union Theological Seminary, Mrs. F. W. Brush, and the Misses Mildred Blakely, Ann Carson, Bernice Cornelison, Mary Deam, Leila Dingle, Hester West, Helen Moore, Nellie Dyer, and Elizabeth Roberts.

Difficulties are God's errands; and when we are sent upon them we should esteem it a proof of God's confidence, and a compliment from him.—H. W. Beecher.

The Sunday School Is Not Sick

In the issue of February 1 of the Arkansas Methodist is an article from the Virginia Methodist Advocate, written by J. W. Moore, entitled, "The Sunday School is Sick." I wish to comment upon this article and to establish my right and qualifications to speak I will state here some of my experiences with Sunday Schools.

I was born and raised and had my early Sunday School experiences in Central Illinois. My father was a farmer and on Sundays we went to the local schoolhouse and had our Sunday School. He was invariably the superintendent and taught the Adult Class. My mother was the song leader together with a neighbor. She was a very high soprano and he a very high tenor and no matter which one "histed the tune" it was always too high. On occasions he was a neighborhood preacher who also farmed, ran a flouring mill, also sawed logs on the creek. When I was about twelve I got to going to the local village, joined the choir and we all seemed to gravitate there with Father and Mother taking their place same as at the school house. From the time I can remember I was going Sunday afternoons with Father to different parts of the County to establish Sunday Schools, he being almost continually County Secretary. Every Protestant Sunday School in the County was in the County Association, Father being selected for just the work mentioned. It was organized by townships which in turn was subject to the County organization.

As I grew into manhood I became the song leader and often was on the speaking program. At the very first I became intensely interested in every phase of the Sunday School work. I noted everything about our township conventions, who the speakers were and if they really had anything worthwhile to say. Remember now, that this was back in the good old days when everything was supposed to be a little short of perfection. This goes back to well over a half century. I mention this since the article referred to in the beginning rather gives the impression that the Sunday School has fallen from grace. I know what it was then and I know it now and all between from first hand participation in many states and towns. All this time I have lived in the work continuing the work of my Father and supplementing that with revivals and all church work, even to going so far as to actually own a church where I was the sole officer, that of superintendent and teacher and sometimes preacher. Let me state here that I am not now nor have I ever been a licensed preacher, just layman. I was a self-constituted home missionary, finding abandoned churches, some that were going but without a preacher or Sunday School. In fact, there is not a single phase of the religious work in which I have not engaged. It made no difference what denomination with which I worked. For many years I was so intimately associated with Salvation Army work that folks thought I was a member and one commander actually gave me a commission.

Now what do you think? Does that qualify me to speak?

The Sunday School Is Not Sick

It is the same old institution it has always been. If there is anything sick about it, it is the people that make it up. I have seen right in this town schools that were on their last legs and others right by it that were as good as I ever saw. The difference was the spiritual condition of the people that made up the congregation. The first had a preacher who was not spiritually alive and the other had a pastor that was on fire for the gospel, and every Sunday morning was a revival with seekers in the altar praying over their sins. You did not see people leaving the Sunday School as soon as it was over; they stayed for the preaching, for the Sunday School was just the spreading of the table, but the preaching service was the feast.

If your school is in the dumps you need an old-fashioned honest to goodness Holy Ghost prayed-down revival where they are not too proud to get down to an old-time mourners' bench and pray people to God. If you do that, you will have no trouble with your Sunday School except to find places for extra classes. I am not asking questions, just stating proven facts. A church spiritually alive will have a live Sunday School. Everybody knows that.

Here Is What Is Wrong

The Sunday School is made a recruiting station for membership in the church. The writer knows something of ranch life and round-up time when they round up the dogies and the branding season is on. Of course, the great majority is the spring calf crop and every fall round-up of the children in the Sunday School is a reminder of ranching days. No effort is made to lead them to Christ in the proper manner but to just enroll them and make a big showing on Easter morning. Some enterprising person, in compiling the records, discovered that the majority of the church's membership came from the Sunday School, therefore he concludes that the Sunday School is the most important department of the religious effort transcending even the church and preaching. They also found out that the very great majority came in at ten years or younger and the older they were the fewer and an adult was a rarity and an older person never. No wonder for children were the only ones who could be fooled by that nonsense. I very often use the illustration in emphasizing my point of my younger life together with my sister near my age, how we would make believe we had a house and we would collect all the can lids and broken dishes and made mud pies and call Mother and the others of the household to have dinner with us. We would go through a mumble for a blessing and then we would pretend to eat and pretend that we were all full and that we had a most wonderful meal.

Our Brother Paul said on one occasion, "When I was a child I spake as a child, I did as a child, I thought as a child but when I became a man I put away childish things." Now when we proclaim that the table of the Lord is spread and invited folks to come and eat and be filled but do not provide

the food, we have led them to believe is there, we are just as childish as my sister and I and for a very less reason.

In a revival at my home church in the winter of 1921, a very accurate record of converts was kept. This was one of the true old-time Methodist protracted meetings that ran for six weeks and with a total of one hundred and thirty-three known conversions and all prayed through at the altar. This is the record of the age of the converts. The overwhelming preponderance were mature people with a large percentage above forty-five years, a goodly number of sixty-

five and older and one man of seventy-one. There was one woman who had lived a life of sin to such an extent that her name was never mentioned in mixed company and who did not even come to the meeting but was converted through the testimony of two converts in her home, shouting the praises of God and she was over the age of eighty years. Also her blind son well past middle age was converted at the same visit.

Now what has the present day church joining, hand-shaking performance got to offer in comparison? That's why your Sunday Schools
(Continued on page 15)



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TABLE OF CONTENTS

July-August-September Issue

WHAT MAKES A NATION GREAT?	July 1-7
<i>How appropriate these days!</i>	
STUDIES IN LUKE	July 8-28
<i>"The most beautiful book ever written"</i>	
TRUE REST	July 29-August 4
<i>Vacation should be re-creation</i>	
FINDING GOD IN THE OUT-OF-DOORS	August 5-11
<i>The eternal hills—green pastures—bubbling springs—beautiful flowers</i>	
THOSE WHO SERVE OUR SERVICE MEN	August 12-18
<i>Strength for Service—The Eternal Verities</i>	
MOSES, THE MAN OF GOD	August 19-25
<i>An Inspirational Biographical Study</i>	
AN OLD TESTAMENT PRAYER	August 26-September 1
<i>The Power of Prayer is like an ancient surge sweeping across the centuries</i>	
THE GOSPEL OF LABOR	September 2-8
<i>The dignity of labor is exalted in the gospel message</i>	
NOW IT'S SCHOOL TIME	September 9-30
<i>We study The Master Teacher, The Wisdom of The Master Teacher, The Good Pupil</i>	

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MRS. SUE M. WAYLAND, Editor

PRESCOTT DISTRICT MEETING

The W. S. C. S. of the Prescott District met in Nashville April 19, with Mrs. J. M. Johnson, District president, presiding.

The meeting opened with an organ prelude by Mrs. L. C. Honeycutt, and the devotional was given by Rev. R. B. Moore.

The following conference officers were introduced: Mrs. A. R. McKinney, Conference President; Mrs. Watson Jopling, Secretary of Supplies; Mrs. Neill Hart, Secretary of Children's Work; Mrs. C. E. Moseley, Secretary of Student Work. Other guests for the day were: Mrs. Bengé, President of the Texarkana District; Mrs. W. F. Mizner, Secretary of the Texarkana District; and Mrs. C. M. Reves and Mrs. A. J. Christie.

Seventeen societies were represented and all gave fine reports. Mrs. Neill Hart talked on "Open Doors for Children" followed by a song "Bless This House" sung by Ann Strickland.

Mrs. C. R. Moseley talked on the importance of good leaders with Youth. This was closed with a prayer for workers with Youth.

Rev. Van Harrell, District Superintendent, led the invocation for the noon lunch, and Mrs. Eugene Hale gave a reading on "China."

The afternoon session was opened with a forum led by Mrs. Neill Hart and Mrs. C. E. Moseley. Mrs. Watson Jopling discussed the recommendations for supplies for 1945.

The Memorial service was in charge of Mrs. L. R. Moore, district chairman of Spiritual Life. She read "The Weaver" to the strains of "Going Home," played by Mrs. Honeycutt.

Mrs. A. R. McKinney spoke on New Organization for the district.

The table with its white candles and the pictures of "Jesus Knocking at the closed Door" was a beautiful setting for the pledge service. Mrs. Van Harrell, Mrs. G. L. Cagle and Mrs. J. M. Johnson, assisted by the Presidents of each society, all bowed in white lighted a candle as pledge to "Help Open the Door" and receive suffering humanity and to make Christ known to the world. Mrs. Van Harrell prayed the Door might be kept open.

Mrs. T. F. Wesson Jr., sang "The Lord's Prayer" and the meeting adjourned.—Reporter.

CANDINAVIAN METHODIST LEADERS TO ATTEND SWEDISH CONFERENCE

STOCKHOLM (By Wireless) — (RNS)—Methodist leaders from all the Scandinavian countries are expected to attend the annual conference of the Swedish Methodist church to be held June 6-11 at Borroeping. Delegates will include Dr. Alf Kristofferson, of Norway, and Pastor Niels Mann, of Denmark.

A duty dodged is like a debt unpaid; it is only deferred, and must come back and settle the account at last.—Joseph Fort New-n.

IN TIME OF WAR

By Laura Russell

"I will lift up mine eyes unto the hills."
(Psalms 121:1)

*Fret not thy mind, at setting sun,
Thy daily duties past and done,
Renew thine efforts in the light,
Let shadows vanish with the light.*

*Break not thy heart, for other days
Half-hidden in the distant haze,
Time passing onward, as it will,
Is bringing many mercies still.*

*Grieve not thy soul, that one no more
Sits by the firesides of yore,
Sweet memories are everywhere,
And round about the vacant chair.*

*Lift up thine eyes and pray to heaven,
Thy faults, and fears, may be forgiven,
A quiet calm shall fill thy life
Amid the strain, and stress, and strife.*

Primitive Methodist Journal.

FOREMAN HAS ZONE MEETING

The Little River County Zone meeting was held in Foreman, May 18th. Ashdown, Richmond and Foreman were represented.

Mrs. Seth Reynolds presided, and the meeting opened with a song, and a special prayer was offered for peace by Miss Kate Cargile.

Following the regular routine of business, the ladies enjoyed a beautiful saxophone solo, played by Harold Dean Sykes.

The following officers were elected: President, Mrs. U. C. Hogrefe; Vice president, Mrs. Dorsey Gathright; Secretary, Mrs. T. F. Bowman. The Zone is to meet twice a month. The next meeting to be in October, at Ashdown.

The worship period was conducted by Mrs. A. J. Christie, followed by several numbers given by a trio consisting of Mrs. C. E. Key, Mrs. T. F. Bowman and Mrs. L. M. Cook.

The following officers spoke on their phase of the W. S. C. S. work: Mrs. Jennie Meissner, district secretary; Mrs. W. A. Bengé, district president; Mrs. Watson Jopling, Conference supply work; Miss Kate Cargile, Spiritual Life Work.

At the close of the meeting a social hour was enjoyed.—Reporter.

MOSLEMS WANT TO MAKE JERUSALEM SEAT OF WORLD SECURITY COUNCIL

SAN FRANCISCO (RNS)—Selection of Jerusalem as the permanent seat of the new World Security Council has been proposed by Arabs attending the United Nations Conference here. They reported that their proposal has the approval of Palestine Arabs as well as of all seven members of the Pan-Arab bloc. The Arabs are Moslems.

The essentials of success are integrity of purposes and persistence in endeavor.—Wm. P. Frye.

HAWLEY MEMORIAL ORGANIZES A WESLEYAN GUILD

A new Wesleyan Guild has been organized at Hawley Memorial, Pine Bluff. The following officers have been elected: President, Mrs. J. D. Keeley; vice president, Mrs. Clinton Patton; recording secretary, Mrs. T. W. Weeks, Jr.; corresponding secretary, Mrs. Perry Lusinger; treasurer, Mrs. Williams Lea; Spiritual Life, Mrs. P. M. Fields; Missionary Education, Mrs. William Siscoe; C. S. R., Mrs. F. R. Ermey; and Recreation and Supply, Mrs. Perry Lusinger.

The organization meeting was followed by a dinner, meeting in the home of Rev. and Mrs. C. D. Cade. The rooms were lovely with roses and spring flowers.

The installation of officers was conducted by the pastor, Rev. C. D. Cade, assisted by the president of the W. S. C. S., Mrs. Bayliss. Miss Ruth Martin, Warren, Conference secretary of the Little Rock Conference Wesleyan Guild and Miss Helen Hunt, District secretary of the Pine Bluff District were also present. Miss Martin explained the work of the Guild, and assisted the new Guild in its plans for the year's work. The Pine Bluff District of Wesleyan Service Guild welcomes the new guild at Hawley Memorial and wishes it success in its endeavors.—Reporter.

SOLDIERS GIVE TO SOCIAL SETTLEMENT

Recently a chaplain of the American forces, stationed in northern Brazil visited the People's Central Institute, the Methodist institutional church and social settlement in Rio de Janeiro, Brazil. Before leaving he handed the superintendent an envelope which he said contained a specific offering for this mission work from the boys in camp. The amount was \$1,500.

LAKE VILLAGE STUDY CLASS

The W. S. C. S. of the Lakeside Church in Lake Village, has just completed a most intensive study course on the American Indian, led by Mrs. Louis Averitt, secretary of Missionary Education.

There were four sessions of two hours each, on consecutive Tuesday afternoons, concluding May 15th. Following this an Indian party was given on May 17th and the Wesleyan Guild was the special guest of the W. S. C. S.

The class was well attended, and all who attended were helped by the thorough preparations made for the study, mimeographed questionnaires, lectures and roundtable discussions. A new poster was hung each time, fresh pictures and clippings were added to the bulletin board, maps, stories, and special music by local talent were a part of the presentation plans.

Materials for vacation Bible Schools were sent to several needed places and table games and jigsaw puzzles were sent to young people departments, as an active project.—Reporter.

LIFE MEMBERSHIP PRESENTED TO MRS. EWING T. WAYLAND

The members of the W. S. C. S. and the Wesleyan Service Guild of Central Ave., Batesville, met in April at an evening hour for their third study of "Southeast Asia."

The church was beautifully decorated with purple and white iris and spirea. Mrs. King Sims, president of the W. S. C. S. greeted the guests from the various churches who were present.

Mrs. Arch Jones, presented the program for the study, which included a very colorful picture of Gordon Seagrave's autobiography, "Burma Surgeon." This was given by Mrs. Ewing T. Wayland. Mrs. Wayland had remained at Central Ave. to help carry on with the work of the church since her husband, who was pastor of this church, had been called into the Navy, as chaplain. At the close of the program Mrs. Wayland was presented with a life membership in the W. S. C. S. This was a gift of the ladies of the church.

To conclude the evening the members and guests were invited into the dining room, where a reception was held in Mrs. Wayland's honor. The room was beautiful with vases of lilies, iris and spirea. Mrs. King Sims and Mrs. Kenneth Owens served punch and cookies from the dining table, which was covered with an ecru lace cloth.—Reporter.

BETHLEHEM W. S. C. S.

The society met April 3rd in the church with eight members present. Mrs. Mollie Cockran was leader for the afternoon. Devotional was given by the leader, using the 145th Psalm. Mrs. George Glover, and Mrs. Ella Tedford gave talks on our church in Europe. The meeting was dismissed with the Lord's Prayer and a hymn.

CURRENT NEWS IN THE RELIGIOUS WORLD

BRITISH METHODISTS TO HOLD OBSERVANCES

LONDON (By Wireless) (RNS)—American and British Methodists will join in observing Wesley Day at the Central Hall, Westminster, May 24, it was announced here. Principal speakers will be Professor Arthur Newell, of Boston, and Dr. W. E. Sangster, British Methodist minister. Anglican, Congregationalist and Baptist churches will also be represented.

Besides celebrating Wesley's conversion, the observance will also commemorate the bi-centenary of the birth of Francis Asbury, America's famous horseback evangelist, who laid the foundations of Methodism in the United States.

UNITED BRETHREN LEADER URGES RETURN TO SPIRITUAL BASIS

WESTERVILLE, Ohio (RNS) — An urgent call to a return to "a stand beside Christ" in America was voiced by Bishop Ira D. Warner of California, in his episcopal address to the 34th quadrennial conference of the Church of United Brethren in Christ.

Declaring that the popular conception of the "American way of life today is an objective expression of a deeply rooted materialistic philosophy," Bishop Warner asserted that "our nation is not on a spiritual basis and unless changed will eventually bring us to destruction."

He pointed out that many people think of the church "as an outmoded institution—both an impertinence and inconvenience" and insisted that churches must "accept a dynamic evangelism, build Christian homes and rebuild church schools, plan for the returned soldier and consecrate ourselves to the world mission in Christianity."

UNITED CHURCH OF CANADA ASKS RESTRICTIONS ON LIQUOR BE CONTINUED

TORONTO, Ont. (RNS)—Support for existing restrictions on the sale and use of beverage alcohol during the war with Japan and into the post-war period was urged by the executive committee of the General Council of the United Church of Canada in an appeal to the Prime Minister of Canada and the Provincial Premiers.

Taking note of the fact that the Church needs 266 ordained ministers and that only 19 candidates for ordination will graduate from colleges this year, the committee requested the Board of Home Missions to consider using Licentiatees from the Presbyterian Church in Ireland for two or three years of service as part of their ministerial training.

The committee voiced objection to the licensing of radio stations in the western provinces of Canada for broadcasts in the French language. It said such programs would have a "divisive effect" in promoting national unity and urged that the matter be studied by the committee on radio of the House of Commons.



DR. T. OTTO NALL

Dr. Otto Nall, managing editor of The Christian Advocate, who was elected president of the Associated Church Press at its recent annual meeting in Philadelphia is a correspondent representing his own paper and Religious News Service at the San Francisco United Nations Conference on International Organization.

PROTESTANT BODIES CONTRIBUTE \$629,000 FOR ASIA RELIEF

NEW YORK (RNS) Forty-one Protestant bodies in America contributed over \$629,000 during 1944-45 to the Church Committee for Relief in Asia to alleviate suffering in the Far East, it was reported at the committee's annual meeting here. In addition, over \$1,100,000 was received from the National War Fund through United China Relief.

Plans for an expanded program of activity have been made for the coming year, and the Church Committee will seek \$900,000 from the Protestant churches to finance its work in Asia.

BISHOP BERGGRAV PRESIDES AT NORWEGIAN CONSTITUTION DAY SERVICES

OLSO, Norway (By Wireless) (RNS)—Bishop Eivind Berggrav, Primate of the Norwegian State Lutheran Church, presided at outdoor services in the great Akershus Square here before a crowd of many thousands gathered to observe Norwegian Constitution Day. Taking part in the observance were Crown Prince Olav and several members of the former Government-in-Exile in London who have returned to Norway.

Sounding a keynote of thanksgiving for Norway's liberation, the Primate, obviously referring to Norwegian pro-Nazi collaborationists, declared that "it is true that God can take vengeance on the enemy's children for their ill deeds, but we must not."

A cheerful heart and a smiling face put sunshine in the darkest place. They conquer who believe they can. He has not learned the lesson of life who does not each day surmount a fear.—Emerson.

FEDERAL COUNCIL WILL SEEK TAX MODIFICATION

NEW YORK (RNS)—Modification of present income tax procedures to guard the interests of religious and charitable organizations will be the goal of a program adopted by the Committee on Income Tax Legislation of the Federal Council of Churches and approved by the Council's executive committee here.

Plans call for personal conferences with officials of the Treasury Department and Congress to submit practical proposals meeting the needs of the churches, and requests will be made for hearings on pending income tax legislation. Cooperation with Roman Catholic and other groups working on the problem will be sought.

The committee will also publish an educational pamphlet on the relationship of income tax legislation to the church and to the individual contributor, prepare and distribute analysis of pending legislation for the information of the church constituency, and issue articles to the religious press on current developments in income tax matters.

HARTFORD FELLOWSHIP COMMISSION FORMED

HARTFORD, Conn. (RNS) — A Hartford Fellowship Commission, to cope with racial, religious, and national tensions, has been formed along the lines of the Philadelphia Fellowship Commission.

Six Hartford agencies have accepted charter membership in the group, and have named two commissioners each. They are: The Greater Hartford Federation of Churches, Negro Citizens' Council, Jewish Community Council, Hartford Round Table of the National Conference of Christians and Jews, YWCA and Hartford Peace Center.

RELIGIOUS GROUPS OPPOSE PEACETIME MILITARY CONSCRIPTION

BUFFALO, N. Y. (RNS)—Opposition to any form of universal peacetime military conscription was voted by the West New York Synod of the Evangelical and Reformed Church at its annual spring meeting here.

Following the recommendations of its committee on Christian social action, the Synod asserted that conscription was "a departure from and violation of the historic American tradition and an indication of lack of confidence in international cooperation at which the Dumbarton Oaks proposals and the San Francisco Conference aims."

METHODISTS SEEK TO ENROLL SEVEN MILLION

CHICAGO, Ill. (RNS) — Enrollment of 7,000,000 persons in Methodism's 41,000 churches by the end of 1948 is the goal set by the Conference on Increasing Church School Enrollment and Attendance held here by the advisory council of the division of the local church of the Board of Education of the Methodist Church.

The campaign will be part of the denomination's Crusade for Christ program.

The plan calls for 200,000 new officers and teachers and the establishment of church schools "at all Methodist preaching points not having one at present."

FEDERAL COUNCIL SPOKESMEN OUTLINE IMPROVEMENTS FOR OAKS PROPOSALS

SAN FRANCISCO (RNS)—Calling the amendments on human rights both "a testimony to our concern about the fundamental freedom of humanity" and "an open door to the promotion of human welfare," the three consultants from the Federal Council of Churches to the United Nations Conference here outlined four areas where improvements could still be made in the Dumbarton Oaks Proposals.

In a letter to Secretary of State Edward R. Stettinius, Jr., as head of the U. S. delegation, the churchmen, Dr. Walter W. Van Kirk, Dr. O. Frederick Nolde, and Bishop James C. Baker, asked that serious consideration be given the preamble proposed by the Union of South Africa, which stresses human rights and fundamental freedoms.

They spoke out also for universal membership as soon as nations are willing to accept the obligations of membership, favored more definite plans for disarmament and for making the duties of the General Assembly more specific on this point, and proposed that plans for revising the charter of world organization be liberalized by permitting amendments to pass into the constitution without ratification by all the members having permanent seats on the Security Council.

Failure soon overtakes indifference.—Ex.

CURRENT NEWS IN ARKANSAS METHODISM

JONESBORO DISTRICT CONFERENCE

Approximately 200 ministers and church workers of the Jonesboro District adjourned their 80th annual session here Thursday after selecting Keiser as its meeting place for 1946.

The session opened with Rev. J. Albert Gatlin, district superintendent, in the chair. Rev. J. H. Richardson was pastor host and Rev. Raymond Franks, pastor at Lepanto, delivered the first message on "Christ's Call To Do the Impossible."

Bro. Franks was elected secretary of the conference and Rev. E. G. Kaetzell of Wilson was elected as assistant secretary and Rev. J. W. Moore of Joiner was elected press reported.

A Licensing Committee named is composed of the following: Revs. J. Albert Gatlin, Cecil R. Culver, E. E. Stevenson and G. L. McGhehey, all of Jonesboro, and O. L. Cole of Trumann and W. A. Lindsey of Harrsburg.

The conference elected a Board of Mission and Church Extension Committee composed of the following: Revs. S. B. Wilford of Blytheville, J. A. Womack of Marked Tree, F. M. Sweet of Manila and O. M. Campbell of Manila.

Official Roll Committee named is composed of Revs. Luther Wilson of Dell and Winfred Diggs of Brookland. Among those introduced to the conference were Revs. Ira Brumley of Conway, G. C. Taylor of North Little Rock, J. H. Holt of Lorado, Martin A. Bierbaum of Rector, R. E. Connell of Paragould, Coach Grove of Hendrix College, Conway; Carroll W. Watson of Osceola and Miss Lucille Adams of Jonesboro.

Retired ministers who attended the conference were Revs. W. L. Oliver, J. M. Hughey and Norris Greer.

Mrs. E. G. Kaetzell of Wilson, secretary of the Woman's Society of Christian Service, was introduced and spoke of her work in Northwestern Arkansas.

The following were recommended for admission on trial to the annual conference: Gaither A. McKelvey of Nettleton and W. T. Lingo of Keiser.

The characters of the following local ministers were passed and their licenses were renewed: Mrs. N. Adams, W. R. Ellis, J. C. Rigins, Don Thomas, J. H. Richardson, R. L. Hanks, Frank Stage, R. L. Minton, Elvis Wright, W. L. Iggs, G. A. McKelvey, W. T. Lingo, C. Stark, Joe A. Stevens.

Carroll W. Watson of Osceola was elected district lay leader. Charles Stuck of Jonesboro and Harvey Morris of Blytheville were elected associate lay leaders. Rev. H. Hall of Leachville was elected Golden Cross director and Revs. W. Moore of Joiner and Porter Weaver of Weiner were elected assistant directors.

At noon Rev. J. H. Richardson, pastor, with the membership of the church which is one of the youngest in the district, led the conference out in a grove where a big dinner was served.

Reports out of the 32 charges in

SEARCY DISTRICT CONFERENCE

The seventy-second session of the Searcy District Conference convened in Clinton, May 21 and 22.

The first day of the Conference was set aside primarily for a Youth Fellowship Rally to which a fine group of youth responded. Rev. Roy Bagley, pastor at Cabot and District Director of Youth Work, delivered an inspiring message to the young people.

Other devotional and inspirational messages were brought to the Conference by Rev. Henry A. Stroup, of Kensett, and Rev. C. N. Guice, of Searcy.

Highlights of the business of the Conference were the licensing of Robert L. Smith, of Clinton, to preach and certain statistical, financial and committee reports. Up to the time of the Conference there had been 55 infants baptized in the Searcy District since Annual Conference last fall, a 37 percent increase over last year; 145 members received by vows; 86 members received by certificate; 5,587 pupils enrolled in Church Schools, about a 3 percent increase; an average Church School attendance of 2,748 pupils; paid on pastors' salaries \$19,778; paid on Conference Claimants fund \$2,646, an increase of 18.8 percent; assumed on Benevolences \$7,955, a 16.1 percent increase; paid on Benevolences \$6,578, a 11.1 percent increase; apportioned for Crusade for Christ \$23,977; amount paid to treasurer \$22,448; amount not yet collected, \$7,062; a total of cash and pledges to the Crusade of \$29,509.

Several appointment changes were announced by the district superintendent, Rev. H. H. Griffin. Rev. Eric J. Reaves will move from Leslie to Fifth Street Fort Smith; Rev. M. L. Kaylor moves from Antioch to Leslie June 1; Rev. J. W. Harger will leave Griffithville and go to Antioch; and Rev. R. L. Smith will become assistant pastor at Clinton. Griffithville will remain open at present. Rev. LeRoy Russell, now in S. M. U. will receive work in this District at a later date.

Conference adjourned Tuesday afternoon after voting to go to Cabot for the next session of the Conference.—H. D. Womack, Secretary.

the district for the last six months show the following: 412 members have been added to the church, more than \$9284 has been paid on the church benevolence, \$4098 has been paid on the retired ministers' fund, approximately \$30,387 paid on the support of the ministry; \$35,620 paid on the Crusade for Christ; \$926 to the Methodist Hospital in Memphis, \$705 raised for bishops' fund, \$3004 for district superintendent, \$6569 by the Woman's Society of Christian Service.

Amount paid on district parsonage, Sunday School Day, Methodist Orphanage Home, bishops' home, church buildings and other causes was approximately \$25,027.—J. W. Moore.

Good reasons must, of force, give place to better.—Julius Caesar.

MONTICELLO DISTRICT CONFERENCE

The Conference met at First Methodist Church, Monticello, May 18, for its 75th session. Rev. Arthur Terry, district superintendent, presided and Rev. R. E. Simpson was elected secretary.

The special programs prepared and distributed by the ushers were made by the "order of the day," and these facilitated the business of the Conference as well as offered inspiration both to speakers and congregation.

Visitors included Rev. Roy E. Fawcett, Rev. John McCormack, Professor A. R. Coffman, Rev. Bill Elder and each brought brief messages of encouragement and hope.

Rev. J. H. Cummins was unable to attend and the Conference through the secretary, sent special greetings to him.

The attendance of the following were especially noted: Rev. and Mrs. M. O. Barnett, Rev. and Mrs. J. W. Thomas, Mrs. Harry L. Simpson, Mrs. R. A. McClintock, Mrs. J. J. Colson.

Rev. Roy W. Bevan was recommended to the Annual Conference for Admission on Trial.

The following were recommended as Accepted Supplies: Rev. William C. Johnson, Rev. A. J. Bearden, Rev. A. E. Wingfield.

The following were granted renewal of licenses to preach: Bill Johnson, R. L. Tipton, Harold Scott, Donald Smith.

Stanford Fong was granted local preacher's license upon completion of the required Course of Study. Stanford will enter S. M. U. soon to begin his studies looking forward to missionary work in China.

The laymen, under the leadership of T. R. Prewitt, led a splendid discussion of the problem of the Sunday evening service and those present pledged their cooperation in helping solve the problem.

Two helpful worship services were held during the day: one at 11:30 a. m. when Rev. R. H. Cannon of Portland brought a fine message in Evangelism; the other at 3 p. m. when Rev. R. A. Teeter of McGehee challenged the Conference with a fine message on Missions.

Mrs. R. C. Wells reported the successful work of the WSCS in the District.

The Conference voted to accept the invitation of Portland for next year.

The work of the District is revealed in the reports of the various Committees. Among the outstanding accomplishments of the Monticello District the following may be mentioned:

Raised for Episcopal Residence Fund, \$400.00.

Sunday School enrollment increased 5 percent during 1944—the ONLY DISTRICT IN THE CONFERENCE to show any increase whatsoever.

A total of 214 received into the membership of the Church with 93 on profession of faith.

The Crusade for Christ was over subscribed with \$17,333.00 in cash and \$9,560.00 in pledges. Every

TRAINING CLASS AT COTTER

Mrs. W. F. Bates, of North Little Rock, taught a First Series Training class at Cotter, May 20-22. The course was for teachers and parents of the Children's Division. 13 were enrolled in the class. 10 were from Cotter and 3 from Yellville. 6 credits were issued. All of them were earned by workers of the Cotter Church.

All the officers and teachers of the Children's Division of the Sunday School were enrolled except one. The resolutions and new ideas should help our Children's Division to move along in a better fashion. Mrs. Bates opened our minds to the needs of our situation and by her rich experience given us rendered each worker personal counsel.—Reporter.

BALD KNOB TRAINING CLASS

Bald Knob Children's Work profitably enjoyed a training class this past week under the leadership of Mrs. W. F. Bates of North Little Rock. Mrs. Bates did a fine piece of work. All regular workers in the Children's Division and the pastor and his wife, six in number, took the course for credit and received credit.—Reporter.

MOTHERS' DAY AT SWAN LAKE

Mothers' Day and V-E Day was observed with a fitting program of prayer and thanksgiving.

A corsage of baby roses was pinned on the oldest and youngest mother.

Following the morning worship the subject being "Christ's True Kingfolks," basket lunch was spread on the church lawn. The invocation was given by Mrs. Carl Reed, mother of three sons in the service.

In the afternoon community singing was enjoyed by everyone.—Robert L. Riggins, pastor.

charge reached its quota, with several going beyond its goal.

The District reached its goal in accepting the full askings on World Service. This makes this District the third in the Conference to attain this.

Sixty-two delegates attended the Conference session.—R. E. Simpson, Secretary.

PINE BLUFF DISTRICT CONFERENCE

The seventy-eighth session of the Pine Bluff District Conference was held in First Church, Stuttgart, on Tuesday, May 22. Rev. Fred R. Harrison, district superintendent, was the presiding officer and efficient director of the day's activities.

Following the devotional led by Brother Harrison, the organization of the conference was perfected, with Fred Schwendemann being elected secretary and Rev. Robert Riggins and Rev. Noel Cross being elected associates. The various committees were read by the district superintendent and unanimously elected.

Rev. T. T. McNeal presented the report of the Committee on Hos-

(Continued on page 16)

Swiss School Children Owners of National Shrines

By MARIE WIDMER

IN THE year 1859 the Swiss school children became the most distinguished real estate owners in their land. For the sum of 55,000 Francs, centime for centime collected among themselves, they had bought the historic Rutli, whose further existence as a patriotic shrine was at that time endangered by a hotel enterprise.

On this placid meadow, beneath the crags of the Seelisberg, the three pioneer Confederates of Uri, Schwyz and Unterwalden, each accompanied by ten faithful followers, assembled on the night of November 7, 1307, and renewed the first solemn compact made between their people on August 1, 1291, at Brunnen, on the opposite shore of the lake, to stand together against their Austrian oppressors for mutual safety and liberty. That mem-

orable meeting resulted in the birth of the Swiss Republic and today yet three clear springs mark the spot where the three pioneers of Swiss Independence are said to have stood.

After acquiring the Rutli, the Swiss school children turned the property over to the Confederation and it stands now under the protection and management of the Swiss Society for the Safe-guarding of National Shrines, which erected the present, well-known Rutlihaus just above the nook where the springs emerge.

The Rutli is yearly the goal of thousands of Swiss school children who on carefully planned sightseeing tours through their beautiful home country are first of all led to the nation's shrines of liberty. Grown-ups, too, enjoy visiting this

sacred haunt again and again, so that the children's purchase of this meadow will for ever remain a fruitful patriotic investment.

In the year 1935, in order to protect another historic site from desecration, the Swiss school children bought the tract of land which is traversed by the Hollow Road. This ancient thoroughfare is between Kussnacht, on the lake of Lucerne, and Immensee, on the lake of Zug, and a Tell's Chapel, first mentioned in the 16th century, stands at its upper end. In this short, narrow lane, William Tell, the master archer, spelled finis to Gessler's exploits, soon after the apple-shooting scene at Altdorf and his subsequent escape from the tyrant's boat at Tellsplatte.

On both sides of the Hohle Gasse grow stately beeches whose crowns form a perfect cathedral ceiling. However, the ever increasing automobile traffic began to have detrimental effects on the stately old trees and it became apparent that a modern detour road for such traffic would have to be built if the Hohle Gasse, as a shrine, was

to be spared.

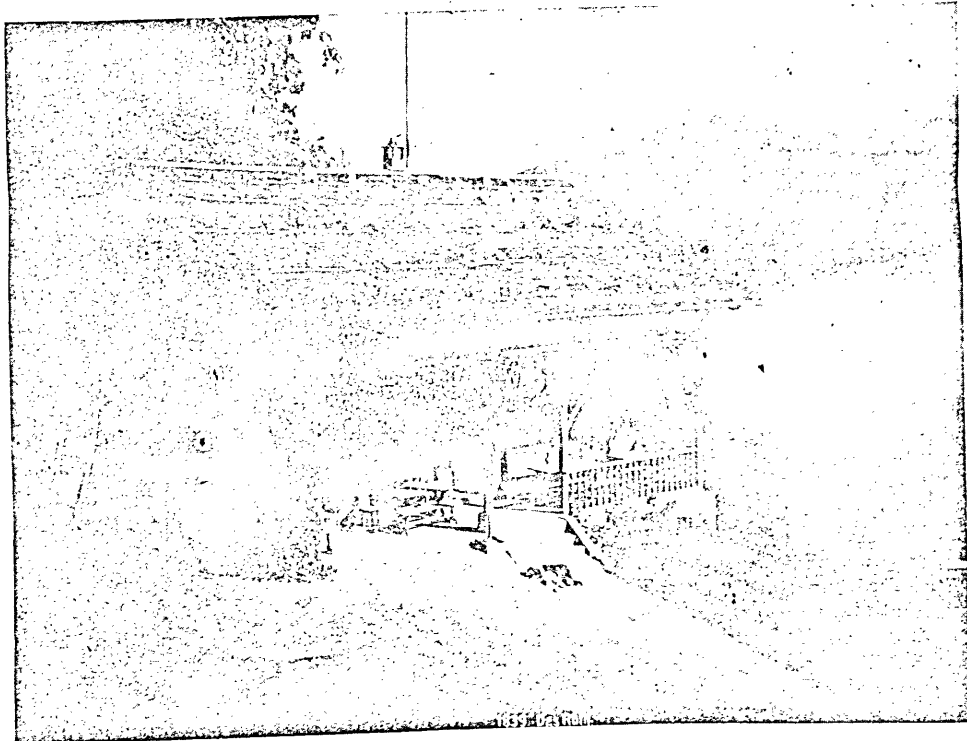
As public funds were not available in a sufficient amount the Swiss school children were inspired by the Publishing House of Ringier & Co., at Zofingen, Argovie, to organize a special Hohle Gasse collection among themselves. The publishers promised an appropriate souvenir card to each child contributing at least 20 centimes. The suggestion received enthusiastic response. A total of 103,000 Francs was collected, of which 35,000 Francs covered the purchase of the land, and the balance was given towards the construction cost of the new road.

A patriotic festival before the Hohle Gasse—Tell's Chapel assembled grown-ups and school children from many parts upon the conclusion of this "Hohle Gasse drive" and only two years later another happy celebration marked the completion of the project. A mere path, with huge rocks on either side, leads once more from Kussnacht to the chapel, while everyday traffic proceeds over the new detour highway.



The famous Hollow Road near Kussnacht on the lake of Lucerne, Switzerland.

★



The picturesque Rutli House on the lake of Lucerne, together with the little meadow adjoining it is the property of the Swiss Confederation and is held sacred as the cradle of Swiss Liberty. On the night of Nov. 7, 1307, 33 men from Uri, Schwyz and Unterwalden assembled and swore to drive out their oppressors.

"Fellowship of Suffering and Service" Still Needed

By BISHOPS PEELE AND WELCH

It is a cause for rejoicing by Methodism that the financial phase of the Crusade for Christ has been completed with subscriptions exceeding the \$25,000,000 asked.

During the period of the Crusade, the World Service agencies of the Methodist Church also received their normal gifts—and a little more—from the churches.

And during the past three years—including the Crusade year but not Crusade moneys—the Church raised \$1,363,147.00 for the special war emergency causes grouped as The Fellowship of Suffering and Service.

The gifts for the Fellowship have been contributed by local churches through their special common offerings. Some churches have such communion and offering each month, some at longer intervals, while others stress the Worldwide Communion Sunday service and offering in October.

The Fellowship communion offering is shared by three officially-designated agencies of the Methodist Church:

—one-fourth is used by the Camp Activities Fund (through a committee of Bishops) in aiding work in war defense areas; this activity

is wholly dependent upon these gifts for its continuance.

—one-fourth is used by the Methodist Commission on Chaplains to aid Methodist chaplains in carrying on their ministry—serving them equipment, etc.

—one-half is used by the Methodist Committee for Overseas Relief—added to its direct gifts and its small share in Crusade funds to carry on its wide overseas relief of men, women and children through missionaries and accredited agencies.

This quiet, regular giving of gifts to The Fellowship of Suffering and

Service has in no way interfered with local giving, with organized benevolent giving, or with Crusade objectives, it is generally agreed by church treasurers. Rather it has brought into the sacrament of the Lord's Supper a new and helpful spirit, broadening vision, deepening devotion, by its emphasis upon worldwide brotherhood, and upon service to others.

The demands upon these three Agencies of Methodism will not decrease with the ending of the war in Europe. Some closed military centres in this country will be re-

(Continued on page 15)

METHODISM MARCHES ON WITH CHRIST

(Continued from page 2)

life of his fellow men. This is commonly called evangelism. A part of true evangelism is the ever wider reach for a social reconstruction which will produce a New World Order. This means not only international cooperation, but also a better society here at home. It means a better home.

None of this total far-reaching program can develop very efficiently on impulse. All these need the enrichment of personal study and group sharing. The Church School and the Church Night Classes are laudable efforts toward these worthy ends.

THE PRAYER LIFE. We are not dealing with a philosophic treatise on praying, but with a practical program of praying. We are entering upon those phases of the Crusade for Christ where human personality is and must be deeply affected. When one deals with human actions and reactions one is on thoroughly sound prayer ground. A physician who had lost his Christian responsiveness to God said he did not believe in God or prayer, but he liked to have his patients pray. When asked why, he replied, "Because they get well faster." Prayer helps both the pray-er and the one prayed for in progressing faster toward worthy goals.

There is great danger of losing the power of prayer when we deal in negatives. Negatives are likely to result in cynicism and bitterness of soul. Such praying as "Lord, help me not to lose my temper, help me not to lie, keep me from being stingy," is all negative. It simply fixes in the mind the thing that one desires to eradicate. The positive can get results. "Lord, help me to be gentle, even tempered, self controlled." "Lord, help me to be truthful at all times even when it costs something to be truthful." "Lord, help me to be generous and benevolent with the means at my command." These are all affirmatives and positive. These place in one's mind the goals toward which he reaches.

The next three years of the Crusade should develop within each of us some positive goals of living and service for which we continually pray. Many of these should be personal. Many should undergird others in their work and life.

Let us now think about some definite objectives for which to pray. Each of these which we will mention is worthy of the thoughtful praying of every professed Christian. Our prayer life should be consistently regular. Regularity and consistency in praying has much to do with its effectiveness. "The fervent, effectual prayer of a righteous man availeth much" (Jas. 5:16).

The numbering of the following points may be of some assistance in following them in our prayer schedules:

1. What constitutes a Christian spirit and Christian behavior? In his prayer life every person should daily enumerate what he considers Christian standards. He should pray for Divine help to attain these standards.

2. What obligations are involved in being a professed Christian? In prayer this question should be answered in matters of talents, of relationships (in home, school, business, etc.), of service and of money.

3. What responsibility does the Christian face as to educating himself, his family, and others in what constitute Christian attitudes and behavior? Attitudes and behavior cannot be spontaneously determined in each emergency. People behave well in emergencies when there has been previous thinking about such possible situations. Such thoughts of moral, ethical and spiritual emergencies should be faced in serious prayer. Prayer should be made for Divine leadership in thinking through each such situation.

4. What is a Christian's responsibility in giving time for preparation to teach classes in the Sunday or Week Day Church School? Each should prayerfully ask, "Lord, is this my task?" If so, he needs to pray daily for courage to prepare and to teach for definite Christian results. Each should pray by name for others who also should teach, asking God to guide them to such a consecration.

5. Prayer should be offered by each Christian for those who now teach that they may be made increasingly adequate to such a responsibility.

6. Our editors and contributors to all Church papers, lesson helps, and books need and desire the supporting prayers of each and every Christian. Our prayer should be that they may be given greater vision, keener insight and a more thorough understanding of human problems that they may better aid others to a clearer interpretation of the Christian life.

7. Some genuine life-altering conversions are overdue. We should pray to God to help professed Christians (name self and others) to be the instrument under God to bring such conversions about.

8. Once converted the new believer needs heartwarming attention, instruction, and helpful prayer. We should pray that God will lead some (include self and name others) to do this work that the convert may gain character qualities and spiritual satisfaction.

9. Every pastor needs the undergirding of the prayers of his people. Instead of criticism pray for the thing you feel he needs most in the pulpit, pastoral work, or administration. Be specific and positive in your prayers in this as in all other praying.

10. Official Board members, Committee workers, all officials of the Church need the creative power of prayer to help them in their Christian work. They want the pastor and others to pray for them that they may be sound of judgment, understanding of the Church and community needs, that they may lead the Church to meet its obligations to God and the community.

11. The Secretaries of our Church Boards, and their staffs crave our prayers. They are our reconnaissance forces to plan where we should attack next. They will in some instances be responsible for the distribution of the \$25,000,000 just raised. They need our prayers that they may rightly place it where it can do the most for the Christ. You gave the money, this is the way to follow it with your prayers. Study the materials on world needs so you can pray intelligently for these our officers.

12. Our Bishops, District Superintendents, and Directors of the Crusade seek your prayers. Administration is never easy. Right now it is very difficult and exact-

ing. We need the supporting prayers of the whole Church that we may have a right spirit, a far vision, and a sound and just judgment. Likewise the Executive Committee and Continuing Committee of the Crusade need our prayers that the Divine guidance shall be theirs.

These are but a part of the interests which claim a place in our prayers. These are merely suggestive.

It is obvious such praying cannot be done in a short period. If we mean business, this Crusade is going to cost us something of life, time and talents. We need 8,000,000 thoughtfully praying Methodists to make this Crusade really register strongly for God in a Godless world. Let us pray that God will send the warming fires of heaven's altars upon each and every Methodist.

Now as to some suggestive methods for the prayer life of the Church:

1. We must develop a daily, personal, private, devotional life if we are to grow spiritually. This needs to be at a set time and a period sufficiently long to be worth the while. Make a comprehensive list of matters for which to pray, such as the above, and others you will add. Keep the list handy to refresh the memory. Create new sentences, not repeating too many old phrases. Try writing out your prayers occasionally at least to make sure you are definite and clear enough about them. Keep these written prayers and compare them with those of later months to discover whether you are gaining in discernment and in earnestness.

2. Establish, or maintain if already established, your family prayer circle. Use the Upper Room and other aids, but also learn to be original. Have different members of the family take their part. Pray at the family altar for the Crusade, for the Church local and universal, and all the items above mentioned.

3. Have one or more week-night prayer meetings when the members of the Church will gather to join their prayers for the success of these great spiritual purposes of the Crusade. At these also bear testimony as to the progress each is making in his spiritual endeavors and his daily living. Testimony as to current progress in one's Christian experience helps to make these experiences more real. It also aids others.

4. Have prayer groups come to your home on personal invitation. Let the Official Board with the leadership of the pastor indicate those who should be invited to homes for prayer groups. See to it that every member is invited periodically to some home.

5. Talk about the far reaching program of the Crusade in the Official Board meetings, Woman's Society meetings, Youth meetings, Young Adult meetings, and have periods of prayer for great victories through your Church.

6. Pastors will of course pray for these great interests in their pulpits. It is a good procedure to ask a layman to offer a pulpit prayer occasionally too.

7. Have some layman write a five minute editorial now and then on some of the aspects of the Crusade and have him read it from the pulpit on Sunday morning, closing the editorial with a prayer.

8. A District Superintendent has a great opportunity in his District and sub-District meetings to lead

"FELLOWSHIP OF SUFFERING AND SERVICE" STILL NEEDED

(Continued from page 14)

opened. Some chaplains will soon return and must receive the sympathetic care of the church. The liberation of new countries increases the necessity for Christian relief. 1945 and 1946 bid fair to offer bigger opportunities for Christlike service than the years behind us.

This fellowship and the causes it aids deserve the continued and generous support of every minister and layman in Methodism. It has not been superseded or made unnecessary by the Crusade. It has not and does not interfere with any other interest or concern of the Church. It exerts no undue pressure at any time.

By quietly and simply making known some definite human needs that call men to Christlike compassion and sharing, The Fellowship of Suffering and Service fills a vital place in the ministry of the Methodist Church in this day of unparalleled suffering and need. "It blesses him that gives and him that takes."

Does your church take this Fellowship offering each communion Sunday?

THE SUNDAY SCHOOL IS NOT SICK

(Continued from page 10)

are not functioning as they should. Invariably after every such revival as was described, the Sunday School took on new life. Now understand me, one does not bring sinners to Christ through education. Brother Paul says: "For after that in the wisdom of God the world by wisdom knew not God by the foolishness of preaching to save them that believe." And again, "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; Neither can he know them, because they are spiritually discerned. A man must be spiritually reborn before he can be instructed in spiritual things and even then he must have spiritual instructors."

Set fire to your church and you will have no trouble with the Sunday School.—I. O. Harrold, Rt. 1, El Dorado.

in some rather carefully directed prayer life, not too short in duration. Even a Quarterly Conference could afford to pass up some other matters and spend time in prayer for the revitalization of the Christian Experience of the Conference and the Church.

9. Send to the Board of Evangelism, Medical Arts Building, Nashville 3, Tennessee; The Board of Education, 810 Broadway, Nashville 2, Tennessee; or The Board of Lay Activities, 740 Rush Street, Chicago 11, Illinois, for leaflets on prayer life.

We have outlined a program. Between now and next fall with your additions to it, we can bring about a whole new spirit of consecration and endeavor in the Church of our love.

The only glory in life is to leave the world better for having been in it. Intoxicating drinks will not help us to do that.—Sir Wilfred Grenfell.

The Sunday School Lesson

By DR. W. P. WHALEY

BEGINNING OF THE CHRISTIAN CHURCH

LESSON FOR JUNE 17, 1945

PRINTED SCRIPTURE: Luke 24:44-47; Acts 4:1; Acts 5:29-42.

GOLDEN TEXT: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1:8)

I. Leading Up

The book of Acts is the history of the beginning of the Christian Church. We have two lessons on Acts. Please read this week the first twelve chapters, and the next week the rest of the book.

About forty days after the resurrection Jesus had his last talk with His disciples. (Luke 24:44-53). He had been with them frequently since His resurrection; and presumably with His mother, as she and others were usually with the disciples. (Acts 1:14). In this last talk Jesus gave final instructions for beginning their work. (1) Remain in Jerusalem until they should receive the great promise of the Holy Spirit. (2) Then begin their testimony of what they know of Him. All the twelve had been closely associated with Jesus during His three years' ministry; they had seen Him arrested, tried, condemned, crucified, and burned; and they had been with Him frequently since His resurrection. These were the facts to which they were to testify.

For about ten days after this last appearance of Jesus, the twelve, with other followers of Jesus to the number of one hundred and twenty, met daily in an upper room there in Jerusalem to counsel, wait, and pray. During that time, the eleven disciples elected Matthias to take the place of Judas who had committed suicide.

After ten days waiting and praying in this upper room, the little group of one hundred and twenty had a great spiritual experience. (Acts 2). This was the remarkable visitation of the Holy Spirit, which had been prophesied by several prophets, and promised by Jesus before His crucifixion. (John 14:15-). Many Christian groups since Pentecost have had spiritual experience approximating that great outpouring.

II. Ready To Go

(1) The vacancy in the apostleship was filled (2) They had the message. (3) They had the power. (4) They had the leadership of the Holy Spirit.

The disciples began their work in Jerusalem. Peter preached the first Christian sermon on the day of Pentecost. (Acts 2:14-37). This sermon, preached right where Jesus was tried, crucified, and resurrected, produced a profound impression, and three thousand Jews joined in this Christian movement that day. Christ had tried three years to get the Jewish church to accept Him, take His gospel, and be the Christian Church; but had failed with the leaders. A few weeks before His crucifixion He had formed out of some common people, all Jews, the nucleus of a new church. (Matt.

16:18). But the apostles were all Jews, Jesus was a Jew, and the first Christian Church was composed entirely of Jews. The apostles did not preach to gentiles for several years. Peter was finally driven to it by the dream he had (Acts 10); but the church in Jerusalem called him to account for it. (Acts 11).

III. Not Trying to Start A New Church

The apostles were not trying to start a new church. They went to the Jewish temple to pray, preached in Jewish synagogues, and to Jews only. But the temple and synagogue authorities were alarmed at the rapid spread of the Christian movement. They were afraid "the world" would be swept into it, and the temple and synagogue be overshadowed; so, they tried to suppress the movement on the ground that the apostles were not authorized by the Jewish church. However, Gamaliel, a very prominent member of the Sanhedrin, came to the defense of the apostles. (Acts 5:33-). This multitude of Christians in Jerusalem did organize themselves to care for the poor, to observe Sunday as the day of Christ's resurrection, and to attend love feasts.

The apostles were so bold in the Jewish church authorities could not control them. They were considered dangerous fanatics. Some synagogue leaders got into an argument with Stephen (Acts 6), lost their temper, and stoned him. Others had been imprisoned and threatened, but Stephen was the first Christian martyr. Saul of Tarsus, later to be the outstanding preacher of the early church and a martyr himself, presided at the stoning of Stephen.

The stoning of Stephen caused the scattering of Christians from Jerusalem, but they "went everywhere preaching the word." (Acts 8:1-9). That resulted in the establishing other churches in Palestine, and even beyond.

IV. Saul of Tarsus

In the ninth chapter of Acts is the account of the conversion of Saul, who had been sent out by the Sanhedrin in Jerusalem to arrest and imprison Christians. Saul was a highly educated young man, specially prepared for work in the Jewish church; and, perhaps, a rabbi in the Cyrenian synagogue in Jerusalem. On his way to Damascus, he was overcome, and fell in the road, and heard a voice speaking to him. He was directed to go on into Damascus to the home of Judas, where he would be told what to do. Ananias was a Christian in Damascus; and, probably, the main one Saul was going to arrest. Ana-

PINE BLUFF DISTRICT CONFERENCE

(Continued from page 13.)

pitals and Homes, reminding us that our District had contributed approximately \$27,000 to the Hospital, and \$3,000 to the Methodist Home. Conference Director of the Golden Cross W. Neill Hart spoke to the report and in an enthusiastic manner reported that negotiations for the hospital had been completed with the exception of the water rights, and that a substantial balance was in hand with which to begin work. He told also of the work of the Board in attempting to secure an outstanding superintendent for the Hospital. Brother Hart concluded his address by emphasizing the importance of the Directors of the Golden Cross, in the District and in the local church.

Rev. Hal Pinnell, chairman, read the report of the Committee on Goals and Objectives. The following spoke to the report, emphasizing specific parts of the report: Rev. Roy Fawcett, Executive Secretary; Mrs. John Hefley, Director Children's Work; Rev. Fred Schwendimann, Director Youth Work; Fred Moore, District Lay Leader; E. W. Martin and William Elder, representatives of Hendrix College; J. S. M. Cannon, superintendent Arkansas Methodist Home; Mrs. E. A.

nias had a vision directing him to go to the house of Judas and find Saul. He went and baptized Saul. So, the church in Damascus escaped the fury of the mad Saul. Damascus is about one hundred and twenty miles north of Jerusalem.

Some of the Christians that fled from Jerusalem when such fierce persecution broke out there went as far as Antioch in Syria, about three hundred miles north of Jerusalem. They were Jewish Christians, and preached their religion to Jews only. (Acts 11:19-). Antioch was a large city with a mixed population. In the great revival that took the city, gentiles as well as Jews came into the church; and the church at Antioch soon became very large and strong. "The disciples were called Christians first in Antioch." Before this the Christians were not very definitely designated. They were called a "sect" of the Nazarenes, "the Brethren," etc. The church at Antioch, composed of Jews and gentiles, had the honor of giving the name best descriptive of the followers of Christ.

V. What The Apostles Preached

(1) That Jesus of Nazareth is the Christ looked for since the time of Abraham; (2) that "Christ died for our sins;" (3) "that He was buried;" (4) that He rose again the third day;" (5) that He was seen of many after His resurrection; (6) that if we "believe on the Lord Jesus Christ" we shall be saved.

Those fundamental doctrines were "news." They were revolutionary and unheavenly. They "turned the world upside down." People forsook their sins and accepted Christ. Philosophers burned their books. Heathen forsook their old temples. The Christian plan of salvation proved so successful that churches became missionary minded, and sent the gospel from country to country. The gospel was "the naked truth." It was not dressed up. It was not smothered out.

Adams, District Secretary of W. S. C. S.

Rev. Otto Teague, host pastor, and Mr. Ralph Wilson, Chairman Official Board of First Church, extended words of welcome.

Rev. T. M. Armstrong, newly appointed pastor at Sheridan, was introduced to the Conference; the name of Bryan Stevens, newly appointed pastor at Almyra, was called.

The wives of the pastors were presented to the Conference, as were other visitors.

Following a brief recess, the conference reconvened for the morning worship service. The music was under the direction of Mrs. M. F. Elms. Dr. William E. Brown, First Church Pine Bluff, delivered a very challenging and helpful message upon the Teaching Ministry of Evangelism.

A very delightful and bountiful meal was prepared by the host church, and following the worship service, an hour of fellowship about the tables was enjoyed.

The afternoon session convened at 1:30. The pastors made individual reports. The secretary was instructed to send words of greeting to several of our pastors and official families who were ill.

Rev. G. W. Robertson read the report of the Committee on Accepted Supplies and Ministerial Qualifications. The Conference unanimously adopted the report: Herschel Richert, Everett Vinson, R. L. Diefel, Robert L. Riffin, and James A. Tadlock were continued as Accepted Supplies; characters were passed and local preacher's licenses renewed of Howard Lancaster, Norman Wadsworth, Billy Comer, Charles Mattmiller, Wallace Steffey, and Claud Clark; Marvin Kelley and Bryan Stevens were recommended to the Annual Conference for Admission on Trial.

Rev. Arthur Terry, district superintendent of the Monticello District, was presented and spoke briefly to the Conference.

The report of the Committee on Lay Activities was read by Carl Welch. Fred Moore was elected Lay Leader, with Jerry L. Patterson, J. M. Spicer, and J. T. McAllister as Associates.

The Order of the Day was the Evangelistic Hour led by Rev. Virgil D. Keely, District Director of Evangelism. The District Evangelistic goals were read. Rev. John M. McCormack, Conference Secretary of Evangelism, spoke to the report.

Rev. Robert L. Riffin read the report of the Committee on Quarterly Conference Journals.

Rev. Robert Core read the report of the Committee on Resolutions.

In answer to the question as to where the next session of the District Conference be held, Rev. Hal Pinnell extended a very gracious invitation on behalf of Dewitt Methodism. The Conference accepted unanimously his invitation.

The Conference closed on a high spiritual plane in a period designated as The Upper Room Hour. John B. Hefley brought an inspiring and challenging message on the Redemptive Phase of the Gospel.

Thus ended the Seventy-Eighth Session of the Pine Bluff District Conference meeting with the good people of First Church, Stuttgart.—Fred Schwendimann, Secretary District Conference.

Much wisdom often goes with fewest words.—Sophocles.