

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, AUGUST 1945

NO. 30

Blood Stains That Will Not Out

HOPELESSLY did the Shakespearian character, in Hamlet, attempt to wash the imaginary blood stains from his hands. They were stains that would not "out." Hitler told his soldiers, when he loosed them for the war of conquest, that "the fate of Germany for a thousand years was in their hands." The merciless, unimaginable brutality of Hitler, in his inexcusable persecution and attempted extermination of the Jews has left on German honor stains of blood that will remain, not for a thousand years, but so long as human history is accurately written and read. They are stains of blood that time will not "out."

The American Jewish Committee estimates that there were 8,939,608 people of Jewish faith and blood in Europe when the war broke out. We are told that there are now in Europe, outside of Russia, about 1,250,000 Jews. There are quite a few Russian Jews in European Russia and some escaped from other parts of Europe to Russia. A few thousand escaped to other countries. The total number in these various groups of European Jews falls far short of the all but nine millions of Jews in Europe at the beginning of the war.

The premeditated, methodical murder of the millions of European Jews, because of the insane satanic hatred of Hitler for this unfortunate race, is an example of mass murder without parallel in world history. It is a throw-back to primitive barbarism where human life seemed to hold no more value than the life of insects that irritate and hinder us. It gives evidence of a sub-normal moral consciousness, of such a low order, that there is nothing in human history with which to compare it.

This merciless effort to exterminate the Jews was only a symptom of the mentality and the morality of this would-be dictator of the world. Had he succeeded in his general plans, civilization, as we know it would have been destroyed with only some features of our scientific and intellectual progress preserved for the super-race. The rest of the human race might have been permitted to sink to pre-historic levels. The debt we owe to those who saved the world from such a fate cannot be estimated.

Crisis Religion And Daily Living

DURING the present war we have heard much about "fox-hole religion." We should keep in mind that "fox-hole religion" is not confined to battle fields. We have examples of this same type of religious experience in the world about us almost every day.

"Fox-hole religion" is simply an experience of the sense of a need for God while in the midst of a great crisis of life. It often leads to an experience of the presence of God and the sense of security and relief that consciousness brings. The trouble with that kind of a religious experience is that the sense of its value passes with the passing of the crisis. The job of the church is to show the millions at home and those who have been abroad that the satisfactions of religion experienced in a crisis may be carried through daily living if we will but have it.

To rely upon God only in times of crisis is a big mistake. To think that God is interested in us only when we are in trouble is a mistake.

What Did Jesus Preach About?

THERE was one basic principle that resounded through the ministry of Jesus like the repetition of the refrain in a great hymn—it was that man is of infinite value in God's sight and must be saved, if possible, regardless of the cost. The ministry of Jesus revolved around that theme from the beginning to its close, and everything He did or said contributed in some way to that end. Because He knew the immeasurable possibilities resident in the life of man, the ministry of Jesus was given primarily to teaching how man could grow good character; have right relationships with God and his fellow-man; enjoy the abundant life here and have eternal life hereafter.

The world in which Jesus lived placed little value on the lives of the common people. Jesus made repeated efforts to correct that attitude. In doing so, Jesus made some statements that sound strange to people of this day. We can hardly understand why He would say "Ye are of more value than many sparrows." We can hardly see the necessity for the statement "How much . . . is a man better than a sheep." When people questioned His right to heal on the Sabbath day, Jesus reminded them that they watered and cared for their stock on the Sabbath day and let them know that man is more valuable than oxen or donkeys. Jesus asked the question, "What shall it profit a man if he gain the whole world and lose his own soul?" Jesus was saying that one soul, anybody's soul, is of more value than the combined material wealth of the world. In it all He was fighting a feeling held by the "up-and-ups" and the "down-and-outs" that common people were of little value. He is saying, in effect, that earth has but one supreme value—human personality—and that must be preserved.

Practically every miracle Jesus performed and practically every parable He spoke taught the priceless value of man or held some great lesson regarding character good or bad. Practically everything Jesus did was motivated by this divine estimate of the value of human personality. By Jewish standards, He broke the Sabbath to minister to human needs. He unhesitatingly crossed racial lines, national boundaries and social barriers if human beings on the other side needed His ministry.

What a pity that One, with the passionate love Jesus had for humanity and the burning desire He had to mark for man a practical, helpful, hopeful way of life, should so often be pictured as a super-technician, more concerned about terminology, methods and ecclesiastical traditions and customs than He is about the moral character, the progressive Christian development and the infinite possibilities of man.

The Most Important Meeting Of "The Big 3"

THE leaders of the United States, England and Russia have had some important meetings since the beginning of the present war. They have met more than once, when the history of the world seemed to be swaying in the balance. The decisions made and the plans made in these meetings, which have resulted in complete military victory in Europe, have proved their value to the allied cause.

As important as these meetings were to the progress of the war, there was little room for hurtful disagreements. The very survival of each nation was at stake and the basic instinct of self-preservation all but guaranteed that selfish interests would be sacrificed, if necessary, for the good of the whole.

Now the picture has radically changed. The military victory in Europe has been complete and ultimate victory in the Pacific is but a matter of time. The leaders of the United Nations are no longer concerned about bare survival. They are now interested in the part each is to play in the future history of the world. Former meetings had to do with the immediate conduct of the war and covered plans for a comparatively short period.

The present meeting of the Big Three is possibly the most important of their meetings because it involves planning that will effect every nation of earth for an indefinite period. Because of the release from immediate danger, it may not seem to be so imperative that decisions be unanimous and unity of action so necessary. Unity of decisions, in former meetings, was based on necessity and a desire to survive. Unity of decisions in this meeting will be largely voluntary and based on an unselfish desire to cooperate.

Christian people should pray that, in these plans for peace, there may be the same spirit of purposefulness, cooperation and desire for success that has characterized former meetings that planned for war.

Positive Leadership Attracts A Following

ONE explanation for the success of numerous small religious sects is the aggressive, positive, dogmatic attitudes and pronouncements of their followers. There is a tendency on the part of the public generally, to follow anyone who seems to know where he is going whether he has started to a dog fight, a fire or a circus parade.

This human trait of character is especially noticeable among the masses, that are uninformed religiously, when they come in contact with a religious leader who dogmatically declares "I know." Methodist leaders cannot afford to sacrifice intellectual honesty for an attitude of positivism. However, a Methodist preacher, who does not have a positive faith about the basic truths of the Christian religion, will find his ministry very unsatisfactory to himself and of little real service to the kingdom.

People are very little interested in what we do not believe. If interested at all religiously, they are tremendously concerned about what we do believe. We should minimize our doubts and preach a positive gospel that will inspire confidence in those who hear us to feel that we know the way religiously.

Germany And German Methodism

By BISHOP PAUL NEFF GARBER

I HAVE had the privilege of seeing Germany one month after V-E Day. In connection with an official visitation of Methodist chaplains I spent nearly two weeks in the American Zone of Occupation. This brief visit does not make me an authority on German affairs but I am happy to share some observations with friends back home.

Germany is a land of lost opportunities. It is a beautiful country and has great material resources. It once produced great educators and religious leaders. Since Germany had so many opportunities to become a constructive leader in modern civilization it is very difficult to understand why the people accepted the false panaceas offered by Hitler. In adopting Nazism Germany certainly sold its birthright for a mess of pottage.

One is struck immediately with the great destruction of German cities. Aachen is almost totally destroyed. There is hardly an inhabitable house in Julich. The main streets of Cologne have been cleared but a jeep could not even enter some of the side streets. It is estimated that eighty-five per cent of Frankfurt-on-Main has been wrecked. Munich, the birthplace of the Nazi movement is in ruins with grass growing on piles of dirt and rubble. Since Nuremberg was to be the world center of Nazism it perhaps received special bombing and in many sections no buildings remain standing.

I did not see all the German cities but according to reports there has been similar destruction of property in Berlin and other places. There is much truth in a recent editorial in the Stars and Stripes stating that the non-fraternization policy is hardly necessary as a lesson to the Germans. The editorial held that the Germans have only to look at their shattered cities and long lines of dusty tired Wehrmacht men walking home to convince them that Germany has suffered a defeat as no other nation in modern times has experienced.

On the other hand the German people have nicer clothes than the people in North Africa, Italy, France, Belgium and Czechoslovakia. While with the Third Army I was billeted in a German home in Erlangen which showed signs of affluence, the house being far better furnished than most American homes. Some of the loot from the conquered European countries is in private homes in Germany. Food may become scarce in Germany next winter but now the people seem well nourished. Except for the bombings German civilians do not appear to have suffered seriously from the war. Slave laborers were servants in many homes not previously able to have servants.

After a visit to a German concentration camp one is convinced that the German atrocity stories are not propaganda. I visited the Dachau concentration camp. It was the most horrible place that I have ever seen and I hope never again to witness another such scene. I saw the crematory where human bodies were burned in furnaces; the gas chamber where under the guise of being given a shower bath the prisoners were killed by gas; the room near the crematory with marks on the wall showing where corpses had been piled like cordwood to be burned; the barracks where men and women lived like animals in those cramped quarters; and where because of semi-starvation persons slept with corpses in order to get the food rations of the dead persons.

It is difficult to believe that human beings could mistreat fellow human beings as was done at Dachau and other concentration camps. Something terrible happened in German life in recent years. Something was basically wrong with a nation that would follow, glorify and almost deify a leadership that was responsible for these concentration camps and other cruelties. The typical answer now of the German citizen is that he did not know about these atrocities, that he is as surprised as we are about them. That is difficult to believe with thousands of storm Trooper guards living in homes outside the camps.

The absence of smoke from the factories

and lack of trains is very noticeable. The continued bombing finally wrecked the industrial life and transportation system of Germany. I had seen many damaged factories from jeep, but while with the Fifteenth Army I was taken in a cub plane over the Rhine and Ruhr industrial areas. In the Ruhr valley, once the Pittsburgh of Germany, one sees only ruined factories. The great Krupp factory at Essen is a scene of almost complete destruction.

I saw many refugees, slave laborers and displaced persons traveling back to their homes. There are many Displaced Person's Camps with the flags of the nations represented flying from the windows. It is difficult to realize that human slavery was being practiced in modern civilization but millions of Czechs, Poles, Belgians, French, Danes, Norwegians and others were in bondage in Nazi homes, mines and factories. My pilot over the Ruhr area told me that one of his duties when the American armies entered Germany was to locate slave labor camps. He found twenty-two such camps in or near Essen. These people are now being returned home by the Allied officials and whenever they passed us



BISHOP PAUL N. GARBER

Americans they smiled and waved their flags, for freedom now has a real meaning for them.

It is sad to see so many destroyed churches. A Roman Catholic chaplain told me that there was not a single church building of his denomination available for use in Weisbaden and that the Protestant churches had suffered in like manner. The beautiful Cologne cathedral is wrecked. The walls still stand but it will take years and millions of dollars to restore the cathedral. I endeavored to find the churches of Frankfurt but there as in other cities the usual answer was "Caput."

I was unable to locate all the Methodist churches in the various cities, but Dr. J. W. E. Sommer, president of the Methodist Seminary at Frankfurt, gave me valuable information. This seminary is owned jointly by the Germany Central Conference and the Switzerland Conference.

The significance of the terrible Nazi system came home to me in a clearer way as I talked with Dr. and Mrs. Sommer. Dr. Sommer, although a German, is a graduate of Cambridge University and has visited America as a delegate to the General Conference. He has been connected with the Seminary since 1920. Mrs. Sommer is a most charming English lady. They are wonderful Christians and theirs was a happy home until the advent of the Nazi regime.

Tears came to my eyes as I listened to the sad story of how Hitlerism had affected this home. Dr. Sommer was called before the Gestapo eight times and only the arrival of the American army prevented his arrest by the Gestapo. The husband of one of the daughters is now a prisoner in Russia and no message has come from him for two years. A son, a Doctor of Philosophy, was forced against his wishes to

become a Storm Trooper. He is now a prisoner and because of his having been a Storm Trooper may not be released for many years. A younger daughter was forced to join the Hitler Youth Movement and for a period had to serve in a Hitler Youth labor camp. Dr. and Mrs. Sommer were compelled to stand helplessly by and watch the Nazi system endeavor to destroy the Christian faith and other virtues of their children.

Then for years Dr. and Mrs. Sommers witnessed the bombing of their city and later the partial destruction of their home and seminary by artillery. They were forced to live much of the time in the basement of the Seminary. When the Allied forces entered Frankfurt Polish soldiers and slaves looted the home taking nearly all of the clothing. Mrs. Sommers told me that she had only two garments left after the looting. The older daughter, a secretary, was unable to secure a position with the Allied Military Government because of lack of decent clothes.

The Methodist Theological Seminary which has been the center of Methodist theological education in Europe since 1858 is located in the suburbs of Frankfurt. It did not suffer much from bombing but artillery fire damaged the property. The chapel which served also as a Methodist church is so wrecked that religious services must be held in the dining room of the Seminary. I am very happy that the valuable library was not damaged. Dr. Sommer estimated that \$25,000 will be required to repair the Seminary. It would be a very friendly act for the American Methodist theological schools to provide these funds for their sister seminary.

Preachers, professors and theological students were not exempted from military service under the Nazi regime. As a result the enrollment of the Seminary declined sharply after the outbreak of the war. In 1944 the enrollment was three and now there is only one student. Dr. Sommer has appealed to General Eisenhower for the release of Methodist theological students now prisoners of war. In his appeal Dr. Sommer states: "The Methodist Church in Germany, as part of the world-wide Methodist Church, the source and center of which is in the United States of America, appeals to you for help in restoring its work for the furthering of the kingdom of God that has been so sadly hampered by the years of oppression and the war that lie behind us. We believe that never before was the preaching of the gospel so necessary and so ready to meet with a response in Germany as at the present time. As many of the ministers have fallen on the battlefield or been killed by the bombing of the cities, the training of young ministers is of prime importance. The Theological Seminary in Frankfurt on Main is the only training school for ministers of the Methodist Church in the whole of Central Europe. Although it has been severely damaged by the cannonade incident to the taking of Frankfurt, we should nevertheless be able to start work in the part of the building remaining intact, but for the fact that probably all our students are prisoners of war." He filed a long list of former students now known to be prisoners of war and added: "None of these men belong to the Nazi-Party, or any of its formations nor have any member of the faculty ever belonged to it."

Dr. Sommer estimates that two-thirds of all German Methodist churches, and other property, has been destroyed. He stated that every Methodist church building in Cologne, Busseldorf, Siegen, Karlsruhe, Stuttgart, Connstadt, Freudenstadt and Nuremberg had been wrecked. One Methodist church in Frankfurt has been completely destroyed and another is so damaged that only a Sunday school room can be used.

Despite the material destruction of property there is great hope for Methodism in Germany. At last Methodism is free from the Nazi tyranny which we in America still find so hard to understand. When I asked Dr. Sommer why he and others did not oppose the Nazi system his reply

(Continued on page 14)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE GREATEST KNOWLEDGE ON EARTH

Some one said, "Knowledge is power," and we see the truth of this statement on every hand. Knowledge has enabled man to harness and use the forces of nature all about. Once he feared the wind, but later he harnessed it to push his vessels across the deep. He feared the lightning, but in the form of electricity he uses it and it has become his chief servant. He feared the law of gravitation, but now that law has been conquered and the skies are filled with commerce. He feared the deep, but now the submarines have their habitation in the bosom of the oceans. He feared disease, but most of them are now under control. The progress made along lines like these is astounding. The sad thing is that sometimes man's knowledge is used to destroy rather than to help. Jesus said, "You shall know the truth; and the truth will make you free." Some day we will know the truth about hatred—the great evil of it—and love will cover the earth as the waters cover the sea. We will know the truth about fear, and confidence will abound between individuals, races and nations. The treaties will be more than scraps of paper, and a man's word will be his bond. We will know the truth about sin, and righteousness will be practiced by the great majority of people every where. This is what knowledge can do, and will finally do for the world.

The greatest knowledge is not that which enables man to control and use the outward forces of nature. It is rather a knowledge of those inward principles and spiritual powers which enables him to control himself. "He who controls himself is greater than he who conquers ten cities." Christ was speaking of this type of knowledge when he said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Paul was also thinking of this type of knowledge when he said, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." Yes, knowledge is power, and familiarity with spiritual forces is the greatest knowledge on earth, and therefore, the source of the world's greatest power.

How can we obtain this knowledge? The answer is not far to seek. It comes through the study of God's Word. It comes through prayer. It comes through meditation. It comes through associating with spiritually minded people. It comes through attendance upon the services of the church. It comes through the study of good literature. It comes through unselfish service rendered to others. The faithful practice of these activities will open up the windows of heaven to us and the grace of God will flow freely through our souls. We then will become channels of blessings to a sick world. May God help us practice these means of grace.—H. O. B.

"A MOMENT TO DECIDE"

*Oft to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side,
A great cause, God's new Messiah,
Shows to each the bloom or blight,
So can choice be made by all men
'Twixt the darkness and the light.*

*New occasions teach new duties
Time makes ancient creeds uncouth;
They must upward still and onward
Who would keep abreast of truth,
And serenely down the future
See the thought of men incline
To the side of perfect justice
And to God's supreme design.*

*Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne the wrong,
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow
Keeping watch above His own.*

—Anonymous

From "Congressional Record"

THE WAY TO FREEDOM

The Christian life is the life of a free man. It means freedom within, rule instead of anarchy, unity instead of division, power instead of weakness; the right and true and good are no longer merely ideals above us, a law which we cannot keep, but a life within us, a new spirit from God.

The Christian life means freedom over against the world; we see beyond this world a richer good and so are set free from greed; we see above this world a higher power and so are delivered from fear. And it means the freedom of love, a genuine and unselfish good will toward men which sets us free from the enslaving attitudes of selfishness, jealousy, bitterness, and hatred. So much we saw last week; now we must ask how we can gain this freedom. For we are not born with it, nor can it be handed over to us ready-made.

1. We won this freedom by the way of truth. "Ye shall know the truth, and the truth shall make you free." Truth means more than facts or information or what we commonly call education. Our lives are narrowed, hampered, and enslaved, in part by ignorance, more by sin. We are deceived by our desires; our minds are darkened by our prejudices and hatreds and jealousies, and by our disobedience the light that is in us becomes darkness. We cannot be free until we hear the truth from God, and see ourselves and our life in the light which he gives.

2. We gain freedom by the way of obedience. That is the strange paradox of the free life. With a lesser freedom we begin life, like the child's freedom to run after this pleasure or that. Then, as we grow older, we see more and more the high and enduring goods. The right

and true and good rise before us to command. Then we realize why we have this freedom to choose. This first freedom is here to be lost; we give it over and find that, in so doing, we become really free. "Our wills are ours to make them thine." "His service is perfect freedom"; "in his will is our peace." The paradox becomes clear when we realize that this surrender to God is but the acceptance of his gift of life, the finding and following of that way in which our own true life is to be found.

3. Freedom comes by the way of trust. Not any and every trust of course. We are always looking for security, for something to trust: the gilt-edge securities which will assure our future, the influential friends who will stand by us. And all the time we are haunted by doubts and fears, until at last we find Him whose fear casts out all fears. Only as we find such a faith can we have the life of a true freedom, secure, untroubled, and strong.

4. We get freedom by the way of life. Freedom does not come in negative fashion, by casting off restraints or running away from obligations. Freedom is something positive. It comes only with a full and rich and right life. It does not come by what we possess but by what we are. It is the opposite of selfishness and fear as well as of renunciation and escapism. Jesus' parable of the empty room points the truth.

5. Freedom comes by discipline. It does not come with one high resolve or one great effort. You have admired the poise, the sureness, the ease, the perfect co-ordination and control of a trained athlete. He has a perfect bodily freedom, a freedom that came only with intelligent effort and unceasing practice. Paul

SLIPPING GRADUALLY

Psychologists have discovered that if you put a frog in a pail of hot water, he will immediately jump out, but if you put him into cool water and then gradually heat it up, the frog will permit himself to be cooked, apparently being unable to decide when the water is so hot as to be unbearable.

When sudden, heinous temptation rears its ugly head, most people instinctively shrink back, but the thing that causes many to get away from God is the almost imperceptible drifting, day by day. First there is neglect of the daily reading of the Scripture, and prayer. Then unnecessary Sunday work and pleasure are countenanced. Next, church attendance becomes desultory and spasmodic. Then evil and worldly companions enter in and lead the once-earnest Christian into first the "questionable" amusements, and later into open, flagrant sin.

The best protection is, get out of the pot when the water begins to get even warm! Let sin strictly alone. Be puritanical. Don't take the first drink; don't try the first smoke. Sin, in any form, is our worst enemy.—Christian Victory.

A TEST OF GREATNESS

With his magic pen the late Zane Grey made the Old West live again for us. Famous as a hunter and fisherman, Grey lived as a man among men and observed their reactions under the most trying circumstances. He was a keen judge of qualities that make for manhood. On one occasion he turned philosopher and from his rich experience gave us a list of the qualities that make a man great.

These are Zane Grey's tests of true greatness: To bear up under loss; to fight the bitterness of defeat and the weakness of grief; to be a victor over anger; to smile when tears are close; to resist disease and evil men and base instincts; to hate hate and to love love; to go on when it would seem good to die; to seek ever the glory and the dream; to look up with unquenchable faith to something ever more about to be—these things any man can do, and so be great.—Silver Lining.

writes of the Christian life as that of an athlete who runs not uncertainly, fights as one not beating the air, but makes the body his instrument and servant. So, too, mind and spirit must be trained and disciplined.

Discipline means a continued learning and obedience to the end of mastery. To yield ourselves to God is obedience, to receive a new life from him through his Spirit, that comes first. But to live that life, to grow in it, to let it rule our whole being, this is to reach the full Christian freedom.—H. F. Hall in "The Christian Advocate."

Tact is a gift; it is likewise a grace. As a gift it may or may not have fallen to our share; as a grace we are bound either to possess it or to acquire it.—The Candle.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
Complimentary

Office of Publication, 1346 Donaghey Building
LITTLE ROCK, ARKANSAS

E. T. WAYLAND.....Editor and Business Manager
ANNIE WINBURNE.....Assistant Editor

ASSOCIATE { Roy Bagley Mrs Sue M. Wayland
EDITORS { W. P. Whaley Forney Hutchinson

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS
COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, C. M. Reves, Aubrey
Walton, Burney Wilson.

North Arkansas Conference—Martin Bierbaum, R. L.
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,
A. D. Stewart, S. P. Brownlee, Jr.

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

AN ACT OF WORSHIP

One summer, in the early twenties, I went to North Arkansas to visit Alfred Wasson, who had come home from Korea on his first furlough. One day we drove out from his mother's home near Fayetteville to Tontitown, a community of Italian vine-dressers.

It happened to be the day observed in the Catholic Church in honor of the Virgin Mary. It was a popular holiday, observed by all good Catholics. There was no work going on in the vineyards and by ten o'clock all the people had gathered at the church for High Mass. We went in, also, and were seated just behind a family consisting of a father and mother and a little boy five or six years of age. It was an exceedingly hot day in mid-summer and the people all had on their Sunday clothes. The little boy in front of us was wearing a heavy woolen suit and was literally in torture. He looked appealingly at his mother, but she gave him a withering frown, which meant there was no mercy to be expected so far as she was concerned. With tears in his eyes and beads of sweat running down his face, he turned to his father who was also dressed for the occasion and was going through an experience similar to that of his little son. The boy's appealing gaze met his father's eye. The father's heart melted and he indicated that the boy might remove his coat. With a sigh of relief he slipped it off and settled down into a comfortable position for the remainder of the service. It stimulated my spirit of worship, also.

As I have said, it was High Mass and the priest went through it very deliberately. When it was over and we had walked out, I said to Wasson, "What was the most religious thing you saw while you were in there?" "Well," he said, "What would you say?" I replied unhesitatingly, "That kind-hearted father allowing his little son to remove his coat."

In Matthew 12:7, Jesus has this to say, "I will have mercy and not sacrifice." In another place he intimates that "it is lawful to do good on the Sabbath day." Deeds of mercy are always in order, and, often, are real acts of worship.

Evangelism is not the only business of the Church, but it is the Church's first business. What Jesus made primary His Church today dare not make secondary.—Department of Evangelism of the Federal Council of Churches.

NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. RUETZ, wife of Rev. G. E. Ruetz, our pastor at Bauxite, was operated on at St. Vincent's Infirmary on Thursday, July 12. She is reported to be getting along nicely.

REV. R. E. L. BEARDEN, JR., pastor at Walnut Ridge, was the guest speaker at the First Methodist Church at Springdale on Sunday morning, July 22. Rev. Vernon Chalfant is pastor.

BISHOP PAUL E. MARTIN was elected president of the Western Methodist Assembly at the annual meeting on Mt. Sequoyah on Wednesday, July 25. Other officers are Homer Adkins, Little Rock, first vice-president; C. W. McKeehan, Harlingen, Texas, second vice-president and H. U. Campbell, Sedalia, Mo., secretary. Rev. Sam M. Yancey was re-elected superintendent and treasurer.

METHODISTS in Santa Ana, Calif., recently welcomed Shosuki Nitta "home" again to the First Methodist Church, in which he had been active for years before being evacuated to the relocation center at Poston, Ariz. The pastor, The Rev. J. N. Ashley, mindful of the church which Mr. Nitta had organized in Poston, where his son and daughter-in-law taught in the Sunday School, preached a short sermon on racial tolerance and after the service members of the congregation crowded about the returned evacuees.

PRIVATE BERMAN E. SMITH, of Canover, N. N., serving at the most northerly post of the American Army—an airfield continually snow swept in the Arctic waters of vast Hudson Bay—combine duties of engineering clerk and duties of another "clerical" nature. Chaplain Charles A. Davis cannot visit the post regularly, but he has appointed Private Smith to conduct Bible classes and other services for officers and men each Sunday. Recently, as a result of the soldier's efforts, three other soldiers were baptized by the Chaplain. Once before, a Catholic missionary to the Eskimos baptized a Canadian; but these were the first white Protestants baptized in this countryside.

REV. ALBERT C. HOOVER, of Chicago, official statistician for the Methodist Church, reports: "The largest Protestant church in America or in the world is still growing larger. It is the Methodist Church, which now claims a total membership of 8,046,129, or an increase of 67,000 during the past year. Dr. Hoover lists 21,104 Methodist parishes and about that number of active ministers; while there are 41,067 preaching places—some ministers having from two to ten churches at which they hold services. He estimates also that Methodists gave \$133,000,000 last year for the support of its local churches, for missions and benevolences, and for war relief and reconstruction.

THE PRESENT status of the urban church is described by Dr. H. Paul Douglass, director of research, Home Missions Council, as "highly uncertain and beset with many dangers." Basing his remarks on surveys conducted in eight representative metropolitan areas, Dr. Douglass deplores the fact that between one-third and two-fifths of all churches have remained stationary or declined during the recent decades. Institutionally successful churches, he says, have paid an exceedingly high price for success in terms of their relationships to their communities. He emphasizes the need for city churches to assimilate the people in their immediate constituency.

REV. J. A. WADE, pastor at Stamps, writes: "Please announce that Dr. Harry Denman, executive secretary of the General Board of Missions, Nashville, Tennessee, will be at Atlanta, Texas, with me in a camp meeting August 9-19. Rev. A. C. Lawton, director of Louisiana Moral and Civic Foundation, will also assist. The prayers of all are earnestly desired. I am glad to announce to my many friends that I am now able to be back in my pulpit and to do my

regular pastoral work. I have not fully recovered my original strength, but have made rapid improvement. Thanks to God for His goodness and to my many friends for their prayers for my recovery."

THE SYMPATHY of friends over the state goes out to Rev. J. E. Cooper, district superintendent of the Arkadelphia District, in the death of his wife, Mrs. Velma Young Cooper, on Wednesday, July 25, in a Hot Springs hospital. Besides her husband Mrs. Cooper is survived by a daughter, Mrs. Carroll D. Bird of Washington, D. C., and three sisters, Dr. Viola Y. McDonald, Dallas, Texas; Mrs. A. E. Soderman, Shreveport, La., and Mrs. Roy Smith, Little Rock. Funeral services were held at the First Methodist Church at Arkadelphia at 10:00 a. m., Saturday by Rev. Robert Pool, pastor of the Church. Bishop Paul E. Martin assisted and the pastors of the Arkadelphia District were pallbearers. Burial was in Rose Hill cemetery.

FOR SEVERAL years, despite Nazi persecutions, the Christian Youth of France has been carrying on a service to evacuees, some of whom were in concentration camps, according to Dr. Leslie B. Moss, of the Church Committee for Relief and Reconstruction, which is aiding these youth organizations. "Conditions in these camps were pretty bad," said Dr. Moss. "No one cared very much about these people. So these youth organizations started in to help alleviate the horrors of their condition. Then the persecutions of the German invaders began to grow. The Jews were attacked and efforts were made to deport many of them to Germany or to Poland. These Christian youth devoted themselves to trying to outwit the authorities and to provide channels of escape or places of hiding for some of the threatened ones. Some they brought to the borders of Switzerland whence they could go into that neutral country for sanctuary."

MT. SEQUOYAH

All Camps and Conferences at our Western Methodist Assembly have been large in attendance this summer, the best ever. Our Young People's Conference Aug. 2-14th will be the last conference for the summer.

The Assembly cafeteria and grounds will be open until Sept. 1st for our friends who wish to come for a few days rest. Come and spend your vacation with us here in the heart of the beautiful Ozarks during the last two weeks in Aug.—S. M. Yancey, Superintendent.

WHAT DEGREE OF INTOXICATION?

The terms "intoxicated" or "drunk" may mean many things to different people. The degree of intoxication important in driving is not that which deprives a person of the power of speech and locomotion, but rather that which affects his ability to operate a motor vehicle. Hence, it is advisable to use the phrase, "driving while under the influence of intoxicating liquor."

This expression includes any impairment of normal reactions to the extent that they affect ability to operate a motor vehicle in a safe manner. It is a matter of common knowledge that different persons vary widely in their response to alcohol and that some people are affected more than others after drinking the same amount of intoxicating liquor. This is largely taken into account, however, by chemical tests, since these tests are a measure of the concentration of alcohol accumulated in the blood, and are not an exact measure of the amount of alcohol consumed.—Dr. O. P. Behrer, Public Safety Magazine.

The work of life is not well done with a hot, feverish, overwhelmed and burdened mind; it is well done with a mind calmed and fortified by moments of withdrawal. It is best done by one whom from time to time, stops in his eager life and permits God to speak to his soul.—Francis G. Peabody.

Christ During Chaos

BY JAMES S. CHUBB
Associate Secretary General Board of Evangelism

A VERY fine little book, both for its spirit and content, is Bishop Arthur Moore's volume *Christ After Chaos*. It recognizes the titanic building task of the Church and of the constructive people of the world. We know full well of the present day chaos of mind and soul, quite aside from the well nigh complete destruction of the physical properties of Europe and Asia.

If there is to be any reworking of the ideas in this book it should be this: "Christ during Chaos." In this generation we will not see smooth nor easy sailing. The devastation of mind and soul that this war has brought will not terminate after the shooting stops. Diseases of body and mind must run their course and be cured before the planned chaos will give way to planned order. To create planned order there must be a constructive-mindedness that is not anywhere apparent, outside of Russia and some parts of Asia. Most of Europe is waiting for some one to do the work for them. I'm afraid that we of the United States are underestimating the reconstruction job that we face, not only in physical building, but also in constructing a high type home and world citizenship.

It does not so much matter how difficult the task nor how impossible it is, if a sizable group of the people apply themselves to it. We know that God and nature come to the help of men who have determined purpose and high ambition. Man in himself is limited, but the limitations of a man of Christian Faith to improve life are not yet in sight. We have not done nearly as much as we can do and ought to do. We have not yet in a large way made our science serve mankind or produce the "abundant life" which it is capable of doing.

So the size of the task does not discourage me even in the midst of man-created chaos and destruction. But now is the time for the constructive mind of religious faith to begin to reconstruct, even before war-time hatreds, war-time emotional disturbance, and war-time regrets have ended.

Our Christ is great enough and powerful enough to transform this world, if there are people enough to live His life and to show the world what He can do. He can transform the fears, the hatreds and the nervousness of all the lives that really want to be transformed. These war-created lives can be born anew the same as the sinners of the flesh and the world.

Our salvation lies in applied teachings and applied discipleship to Christ. The ideology of Christ is just the thing that brings order out of chaos. It has the spirit, both personal, social, and even materialistic, to bring progress, understanding, and plenty, where today exist burned-out cities, ravaged countrysides, and upset personalities.

Let us hope and pray that our Crusade will have this mind, will have the balance and genuine Christian discipleship to include the whole Christian life, and not emphasize just one or two phases of it. There will be those who contend only for a personal religious experience and commitment of personal conduct to the way of Christ. There will be those who will want to commit men to larger social issues and who will be strangely quiet about the personal



commitment. Each of these is a carry over from by-gone days and is hopelessly out of date.

There probably will be even those who will be satisfied if the budgets increase, the number of church members increase and a large number of new churches are started and older ones reclaimed. This is well and good, but it is an institutional approach. If we do this alone it will create less and less confidence in the mind of the populace generally.

Christ wants all of these points of view. He certainly wants us to be His friends, His loyal followers, both in heart and in mind. That is basic for an energy-creating and sustaining Christianity. Personal inspiration and power is the greatest force there is; Christ offers us just that! The people who miss this personal ele-

ment can do great good, but they are denying themselves the personal warmth, the personal leadership of Christ. Some must be born again to get that. Some of us must go the whole way, like Zacchaeus, to get that. Some of us must be forgiven, as the woman at the well, to get that.

But one must also make the life around him Christian. Not too many people can stay Christian in unchristian surroundings. The loss will be great if we do not take hold of the world to make it the brotherhood and world of plenty that it can be, and that Christ expects it to be. We now have a church internationalism which gives us the chance to influence the life of the local community and the larger world community as we have never had. Transportation and communication have made it easy for Christians to know the mind, the problems, and the achievements of each other. The tragedies of the past half century have shown that loyalty to Christ's teachings above all else, will help immensely to create the "abundant life."

We are the first generation that has had adequate sciences to transform a nation both physically and socially. We can do no less than use their opportunities to transform the soil, the city, the nation, the factories, and the very living conditions of our people. This is a vital part of an adequate evangelism of our time.

Perhaps the greatest thing that aggressive Christians can do now is to bring about a great new spirit that will banish terrors and diseases, using both our faith and our sciences. This larger faith will cause men to see that race relations, industrial relations, town and city relations, labor relations—the whole outfit of them—are subject to the moral Christian conscience.

"A house divided against itself will fall." If the personal house is divided against the social house, it will fall. They must be built together.

As we enter into the larger aspects of the Crusade, let us proceed as real Crusaders, making the largest application to life that Christian faith has ever known. It will prove the "power of God unto salvation" to all of life. We can do "all things through Christ who strengtheneth us."

There have been times when the Christian Faith looked at its Christ long enough to get a deeper vision about old things and a new vision about forgotten things—and now and then, it has made a fresh discovery about Him. We can do that now. Our present awakening is along the lines of an applied Christianity—of being loyal to the spirit, the teachings, and the call of Christ, as He speaks to the conscience of this generation, even to the conscience of Christians themselves, and as He calls to Himself sinners who do not yet recognize His voice. Let the Crusade capitalize on this to the uttermost.

CLERGYMEN TAKE COURSE ON COUNSELLING THE SICK

CHICAGO.—(RNS)—Ten Protestant ministers are enrolled here in a course on counselling the sick which is being held at Wesley Hospital, a Methodist institution. Their training includes serving as orderlies and watching surgical operations.

Directed by the Rev. Russell L. Dicks, hospital chaplain, the course is sponsored by the hospital, the Northwestern University medical school, and Garrett Biblical Institute.

According to Mr. Dicks, this is the first time a medical school has joined forces with a seminary and a hospital in sponsoring a project of this kind. Seven doctors from the staff of the medical school and the hospital are on the faculty along with several nurses and hospital administration workers.

The course is being offered, Mr. Dicks explained, because it is felt that spiritual factors have a bearing on the recovery of the sick and that the clergyman seeking to help the sick mentally, emotionally, and spiritually, should

work in co-operation with doctors and not independently.

In recent years, he said, doctors have become interested in the possibility of medically-trained hospital chaplains. This trend has received further impetus, he said, from the wartime interest in psychiatry.

Attending the course are Presbyterian, Lutheran, Episcopal, Methodist, and Mission Covenant clergymen. . . Although there were more than fifty applicants, attendance was limited to ten pastors.

Trust in yourself and you are doomed to disappointment. Trust in your friends and they will die and leave you. Trust in money and you may have it taken from you. Trust in reputation and some slanderous tongue may blast it. But trust in God and you will never be confounded in time or in eternity.—D. L. Moody.

Returning good for evil is perhaps one of the most difficult things for one to do, but Jesus does not ask His followers to do nothing but easy things.—The Cumberland Presbyterian.

RETREATS FOR CHAPLAINS

NEW YORK.—In response to many requests from overseas a series of one-day conference retreats for chaplains serving the American troops in Europe will be held this summer in Italy, France and Great Britain by Dr. Jesse M. Bader, Executive Secretary of the Department of Evangelism of the Federal Council of Churches.

Dr. Bader left by plane July 20 for Italy to conduct the first meetings of the series, which will be similar to those held throughout this country since Pearl Harbor and widely acclaimed by army and navy chaplains.

The purpose of the conference retreats will be to afford an opportunity for spiritual renewal to the chaplains overseas and to interpret to them recent developments in the American churches.

While in Europe Dr. Bader will also confer with church leaders there on the evangelistic opportunities and needs during the immediate post war period, and on plans for the observance of world-wide communion on October 7.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WHY SYLVIA WASN'T HAPPY

Sylva Morris was a dear, sweet little girl in many ways. Besides that, she was very pretty. So far as money could buy, she had everything a little girl could wish for, and yet Sylva wasn't happy.

Sylva was just as fond of playmates as any little girls, but, for some reason that she herself could not understand, she had very few friends and companions. The few that had come to play with her had seemingly now forsaken her, and she was feeling very lonesome indeed.

"I don't see," she complained one morning to her Aunt Ellen, "why all the children prefer the company of that freckle-faced Betty Blake to me."

"Perhaps," said Aunt Ellen, thoughtfully, "they have a good reason for their preference."

"Well, I'd like to know it," snapped Sylva. "Betty is as homely and freckled as can be, and, besides that, she hasn't nearly the pretty toys and dollies that I have."

"Freckles," said Aunt Ellen, "do not necessarily make one unattractive; neither does a pretty face always make one lovely. My mother used to say 'pretty is as pretty does.' While it is true that Betty doesn't have many lovely toys such as you have, I've noticed that she always shares the best of whatever she has with her little companions and playmates."

Sylva's pretty, pink cheeks turned very red at these words from her beloved aunt, and a little pang crossed her heart. She suddenly remembered that she had never permitted her playmates to have her best dolly. She had refused to loan a little companion her roller-skates for even a single round. At another time she had kept back a box of bonbons that her mother had given expressly to share with her companions, and then, when they had gone home Sylva proceeded to eat it all herself.

"O-oh auntie," she stammered presently, "do you think it's because I—I'm selfish that I no longer have any playmates?"

"I think that may be the reason, dear," answered Aunt Ellen, gently. "You know selfish folks don't make the best sort of friends. But it's not too late to win them back," she added thoughtfully.

For a full five minutes Sylva sat with her chin cupped in her hands without making a reply. Then suddenly she jumped to her feet, and, running to her Aunt Ellen's side, flung her arms about her.

"I'm so glad, auntie, dear," she said sweetly, "that you have helped me to see myself. I'm not going to be selfish with what I have any more, then maybe my little playmates will come back. I'm going to call some of them right now."

Sylva kept her word, and it wasn't long until she was surrounded by friends and companions as she had never been before. When the



CAMPING TIME

Along about this time of year
When Autumn days are drawing near,

We go away and set up camp
Where trails call for a nice long tramp.

Sweet song birds call and squirrels play
And breezes blow throughout the day.

There is much to do and much to see,
It's a happy time for our family.

—A. E. W.

A CHILD'S LAMENT

Curly white coat and a pointed nose:
Has anyone seen my dog?
I lost him last night on my way
from school
In the rain and sleet and fog.

His eyes are brown and dance with
fun;
Big, soft ears quite tippy:
A stub of a tail that wags, and wags:
That's my little dog "Skipper."

Say! Have you seen him anywhere?
I'm lonesome as I can be:
I dreamed last night that I heard
him bark:
And I 'spect he is hunting me.

He is only a small white baby pup
But he's smart as he can be:
So if you find my little white Spitz,
Please bring him back to me.

—Our Dumb Animals.

children learned that the selfish Sylva had changed to a lovable, generous-hearted little companion, they were only too glad to be counted among her friends. Never again had Sylva cause to feel lonesome or unhappy for want of playmates.—Little Folks.

Teacher: "What is an island?"
Bright Boy: "A place where the bottom of the sea sticks up through the water."

IN THE WORLD OF BOYS AND GIRLS

SUMMERTIME

The afternoon of summer folds
Its warm arms around the marigolds
And, with its gleaming fingers, pets
The watered pinks and violets
That from the casement vases spill,
Over the cottage window-sill,
Their fragrance down the garden
walks

Where droop the dry-mouthed
hollyhocks.

How vividly the sunshine scrawls
The grapevine shadows on the walls!
How like a truant swings the breeze!
In high boughs of the apple-trees!

From "A Fruit Piece," by
James Whitcomb Riley

LITTLE SAMARITAN

It happened on a sultry summer day—this bit of drama. At the edge of a parking lot, a dog, with his tongue hanging out, jumped frantically up and down, trying vainly to escape from a small coupe where he had been left shut in alone. The car, fortunately, did have one slightly opened window so the black spaniel could at least get a scant bit of humid air. But in that unsheltered spot, the sun beat down relentlessly—its steady glare focused on the sweltering animal.

Suddenly a rosy cheeked, blonde little girl of perhaps seven, came tripping down the street—a freshly purchased ice cream cone raised to her lips. She munched contentedly away until she spied the unhappy acting dog. Quickly taking one more bite from the cream, she hurried over to the car—and standing on the running board, she reached the cone—still generously full—through the slight aperture, letting the refreshing coldness come in contact with the hot gaping tongue.

Until the obviously parched canine had finished every vestige of the cone, the child stood patiently on tip-toe, holding her impromptu gift near the spaniel's mouth.

When he had devoured the last cooling morsel, the little girl announced that she must hurry home. And with a farewell wave of the hand to her chance acquaintance, she went humming happily on her way. As for the refreshed dog, he lay down, quiet and contented now, for a sleep on the rear seat.

At that moment, we who had been watching emerged from a temporary traffic tie-up—and dog and child disappeared from sight.

We had not the slightest inkling of the identity of the participants in this little drama. But the child's unselfish sharing with the strange dog—her keen perception of his uncomfortable plight remain highlighted in memory.

—Mary Agnes Colville, in
Our Dumb Animals.

Henry: "Just imagine, 18,000 seals were used to make fur coats this year for Christmas trade."

Etta: "Ain't it wonderful what they can train animals to do this present day and age?"

JUST FOR FUN

The pleasure of vacation days is very largely determined by the nature of the weather. Have you had anything like the following:

"Roasting," cries the turkey;
"Chili!" says the sauce;
"Freezing!" moans the ice cream;
"Mild!" calls the cheese across;
"Frosting!" the cake declares it;
"Clear!" vows the jelly bright;
"Pouring!" the coffee gurgles.

Now which do you think is right?

Proud Mother: Yes, he's a year old now, and he's been walking since he was eight months old.

Visitor: Really? He must be awfully tired.

Driving Instructor: In case of emergency, the first thing you want to do is to put on the brake.

Maid: Why I thought it came with the car.

Traveler: What time does the 4 o'clock train leave?

Trainman: At 3:60.

"I took the recipe for this cake out of the cook book," exclaimed the young bride.

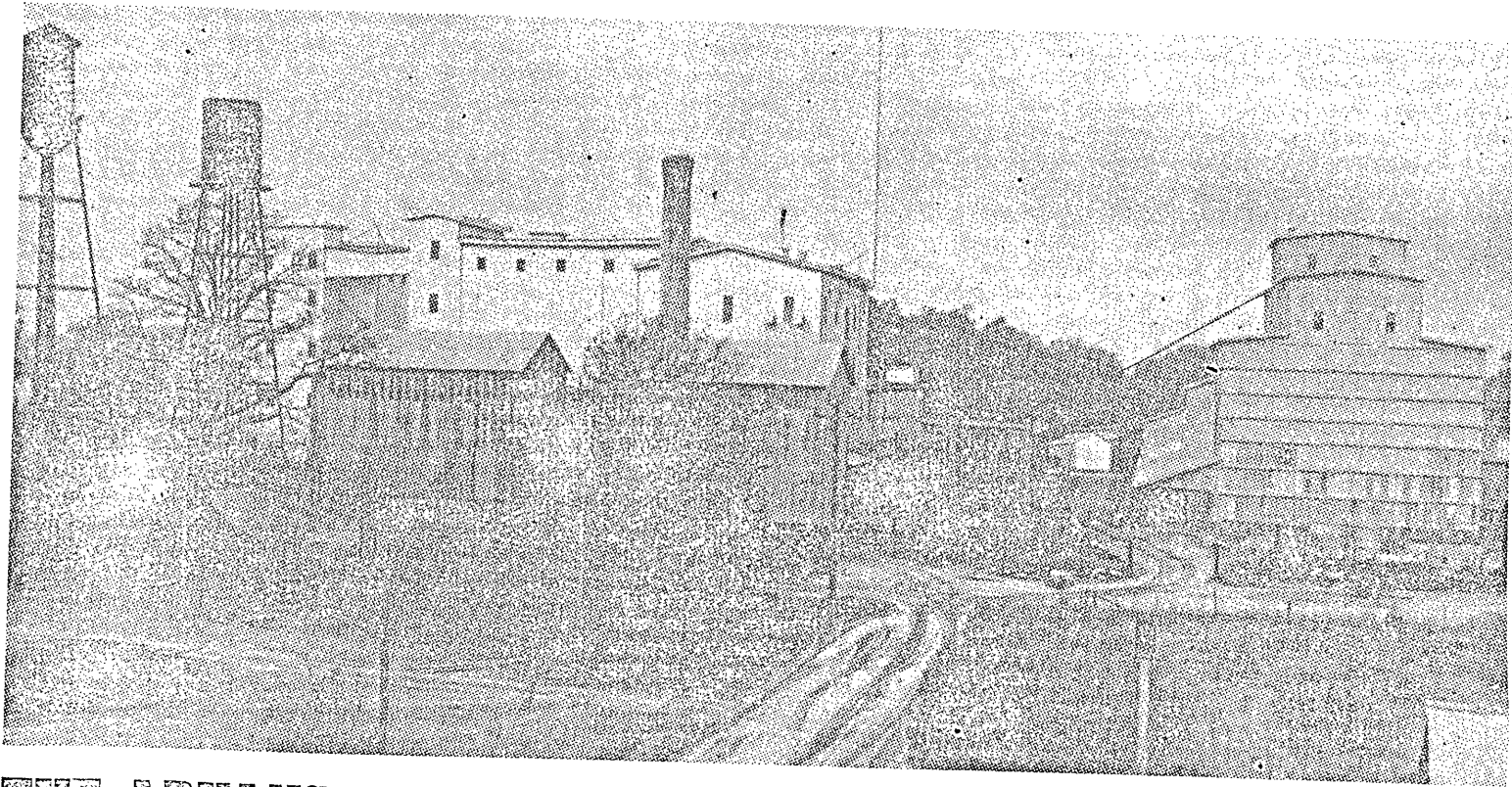
"You did perfectly right," said the husband. "It should never have been in there."

DeWITT'S TWO FOREMOST RICE MILLS

Prepare More Than Half of Arkansas' Rice Crop For The Market!



From the rich, productive soil of Arkansas County comes the mountains of rice that mean food for America and the hungry peoples abroad. DeWitt, County Seat of Arkansas County, can boast of the two largest rice mills in America, pictured below. These modern plants hum with activity to perform their task of preparing the rice for the dining tables of the world, as well as processing rice by-products.

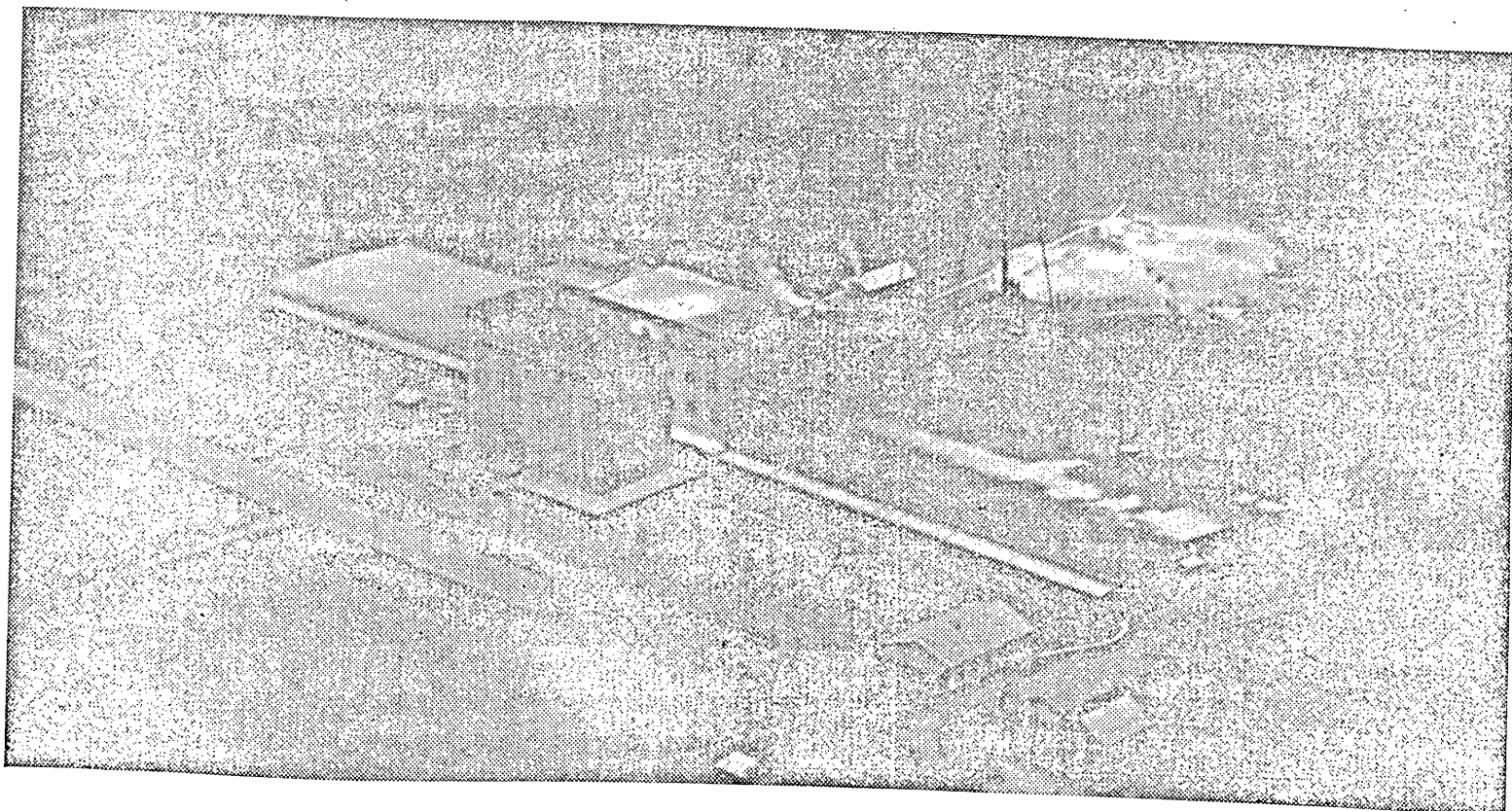


THE ARKANSAS RICE GROWERS COOPERATIVE ASSOCIATION

PRODUCTS: Clean Rice. Bran.
Polished Rice. Chicken Feed.

★ DeWITT, ARKANSAS ★
"Cooperative Commodity Marketing"

★ Located in the heart of the largest
Rice-growing territory in Arkansas.



SMITH RICE MILL COMPANY

Millers of Rough Rice and
Distributors of Clean Rice.

★ DeWITT, ARKANSAS ★
America's Largest Rice Mill

"SMITH BRAND" Clean Rice
in bulk and package.

★ *County Seat of Arkansas County and friendly Mecca of the glen a*

During the early days of Arkansas statehood there was much rivalry over the selection of county seats. Arkansas county was no exception, and special legislative changes were finally required for making DeWitt what it is today. After the town site was selected and platted, nearly every influential man wanted to give the town its name. Adam McCook, County Surveyor and Methodist minister, wanted the town named for Gen. DeWitt Clinton, of New York, whom he greatly admired. As a compromise, the names were written on paper, folded, and dropped in a big beaver hat. A little girl shut her eyes tight, stuck in her hand and came up with . . . "DeWitt." Some claimed that McCook had stuffed the hat. The county seat was moved to DeWitt in 1854. The town grew rapidly until the War Between the States stopped everything. About 1890 the railroad swung

Tennant to Arkansas Circuit and the circuit began at Arkansas Post and reached to Ft. Smith, a distance of 300 miles. The next year was eventful. This country became Arkansas Territory. Washington Orr was sent to Arkansas Post as Methodist pastor. President James Monroe sent James Miller

Everything to Build the Home and Improve the Farm
DeWitt, Arkansas



As definitely as the writer can ascertain, Methodism was organized at DeWitt about 1853, the year of the town's organization. In 1858 Ezekiel N. Watson was serving this section of the country known as Bayou Meto Circuit. And this Dr. Watson was the father of Dr. W. C. Watson. The next authentic appointment to be found was that of Thomas H. Ware to DeWitt Circuit in 1868. Brother Ware had the distinction of being con-



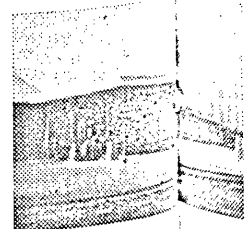
verted, joining the Church, preach and
Conference and taking appointment with all wit-
nesses.

Chas. Conway Godden, a son of 21, came to Mississippi in 1858 and settled at DeWitt. He began the practice of law with Col. Jordan Gibson. He spent years in the Army and returned to DeWitt to practice law with Col. Halliburton. Soon thereafter he became District Attorney. In 1872 Dr. Andrew Hunter, a prominent Methodist minister and presiding elder of Pine Bluff, assisted Winfield of Little Rock, held a conference there at the time and among the many converts was Lawyer C. G. Saunders. He was soon licensed to preach and into the country. He was stationed at DeWitt Circuit in 1873. In the latter part of the 1870's and the early 80's DeWitt was such merited by C. G. Saunders and J. R. Sherwood.

Due to the destruction of by fire the fragmentary.

DeWitt, Arkansas

DeWitt, Arkansas



Telephone 153

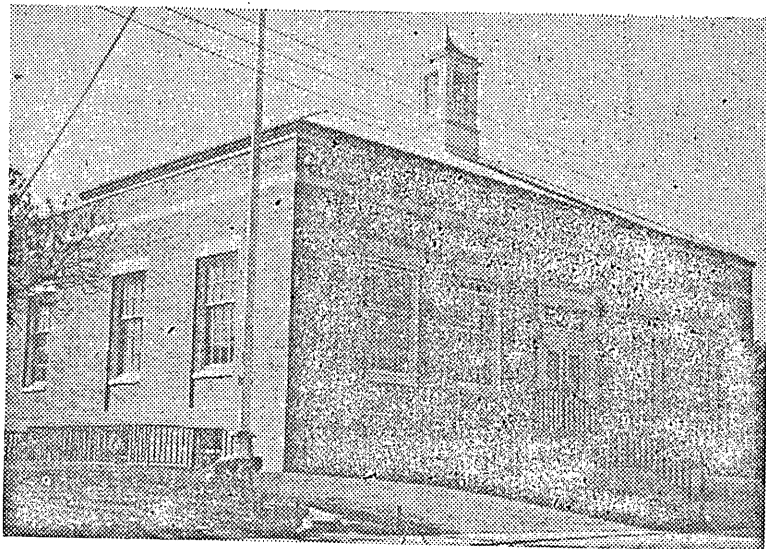
ital of the World

and Duck Hunter . . . and permanent Home-Seeker! ★

DeWitt Is Second to None

business and loyalty of its thrifty, prosperous people, and their pride in their schools, industries and civic advancement. DeWitt has fine

through DeWitt and things began to hum again. Then came rice, abundant money, new business methods, new blood. The Depression again slowed the progress of the busy industrial city, but DeWitt recovered quicker than most Arkansas communities and began a building program which included the present Court House, the magnificent High School and many smaller structures and homes. DeWitt's population has greatly increased since the War brought thousands to Arkansas for training in Army and Air Force branches, and to work in the great war plants throughout the State. DeWitt's first bank was established in 1891, with a capital of \$10,000 . . . and it was the pride of the county. Now the city has two of the best banks in the State, with deposits of almost \$8,000,000. In addition to the three huge rice mills, DeWitt has a large stave mill, a hardwood mill and two large grain elevators.

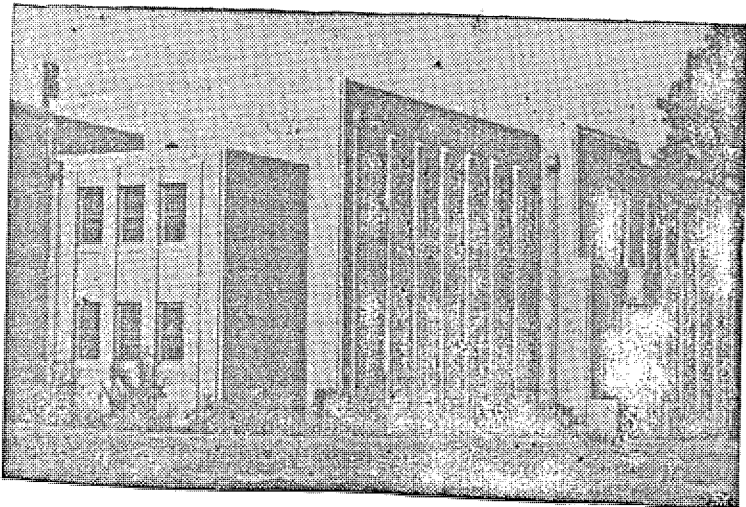


A Large Volume of Mail Passes Through DeWitt Post Office

The Official Board of First Methodist Church

Mr. Otto Leibrock	Chairman
Mr. H. A. Hemenway	Vice-Chairman
Mr. Wm. Schallhorn, Jr.	Secretary
Mr. L. D. Atkins	Treasurer
Mr. W. F. Schallhorn, Sr.	Honorary Steward
Dr. R. D. Rasco, Sr.	Honorary Steward
W. B. Norsworthy	Honorary Steward
Henry Ahrens	Honorary Steward
P. J. Garot	Life Steward

BOARD STEWARDS
 L. D. Atkins, L. A. Black, Shelby Burnett, C. P. Chaney, W. H. Cox, H. D. Danner, Louis Eifling, Leon Garot, Raymond Girerd, John Gunnells, B. D. Gray, H. A. Hemenway, Otto Leibrock, Geo. Leibrock, W. P. Miller, Ted Muller, J. O. McGuire, M. F. Montgomery, Geo. Pike, B. M. Rowland, S. A. Rousseau, Jr., W. F. Schallhorn, Jr., Lonnie Stedman, F. A. Stephenson, R. A. Tower, Dr. R. H. Whitehead. (Continued on Page 14)



DeWitt High School, One Of Arkansas' Finest

Serving . . .

Cotton Growers and Consumers

COTTON SEED PRODUCTS

SEED AND FERTILIZER

MORGAN M. BROWN

PUBLIC GINNER
COTTON BUYER

DeWitt, Arkansas

**Not the Largest . . .
 . . . but one of the best**

OUR BRANDS—

REGAL BRAND—Finest of long grains.
 BLUE GOOSE and GREEN MEADOW—best of short grains.

ALSO DISTRIBUTORS OF:

Arkansas County's famous Seed Oats in Car Load,
 Truck Load Lots, bulk or sacked. Feed oats, too.

LOEB RICE MILL

In The Heart of The Rice Belt

DeWitt, Arkansas

Ph. Mill & Warehouse 62

Residence 116

Always At Your Service

OFFICERS

W. F. SCHALLHORN, President
 R. H. MADDOX, Vice Pres. and Cashier
 *JULIAN BROWN, Asst. Cashier
 ALHPA WHITMORE, Asst. Cashier
 *HAROLD L. STEPHENSON, Asst. Cashier
 F. A. TRICE, Asst. Cashier
 M. G. LAMAR, Manager Insurance Dept.
 *Temporarily in the Armed Service

DIRECTORS

W. F. SCHALLHORN G. W. HALL A. G. BAUER
 C. L. WHITMORE R. H. MADDOX

DeWITT BANK & TRUST CO.

A "Roll of Honor Bank"

DeWitt, Arkansas

What Is

Readers Service?

- ★ It is good bread cast upon the vast oceans of moving humanity—
- ★ It is a plan for planting the seeds of religious truth in the minds of traveling men and women.
- ★ It is a Methodist plan of action for speaking on the things that matter most.



PRACTICALLY SPEAKING, IT'S AN IDEA EVERY CHURCH CAN USE

EVERYBODY'S on the move!"

It's another way of saying that America's millions are traveling now more than ever before.

To cold, impersonal judgment, these millions are the masses who crowd the bus and railway stations during wartime. But to the eyes of religion, the crowds are broken up into individuals: the boy going to join the Navy; the defense worker going to take a new job; the veteran returning to civilian life; some parents going to visit a veterans' hospital; a war bride going to join her husband; a businessman traveling to sell his products in a distant city.

Traveling, you see, has a serious aspect nowadays. The travelers are making decisive changes. Regardless of exterior, the travelers are busy with settling life and death issues. . . that Naval recruit with how to keep up his courage in a new and strange place . . . that defense worker with how to hold his home together while he wins bread in a distant factory. . . that soldier with how to start life anew in his small village community. . . those parents with what to do for a maimed and lonely son. . .

They pass the magazine racks. Cheap papers point escape. The advertisements offer shallow answers on how to live.

But the Church is in the station, too. At last, it is here where the people are—here to speak sanely and positively about the questions that matter most.

Yes, these are some of the realities back of Readers Service, the new effort of the General Board of Education to provide free leaflets to travelers in every railroad and bus station in the United States and in your own church vestibules.

The little leaflets are now ready. They are designed to help that war

bride build a Christian home, those old people to discover the Christian victory over death, that defense worker to find the Christian solution to his family problem, that businessman to follow the way of honor in his hard market. . .

The subjects are varied: from labor's role in wartime society to the Christian view of marriage; from the Christian's ethics in politics to the best ways of gaining freedom from fear; from the meaning of prayer to Christian race relations. Twelve leaflets are for men and women in the armed forces. Eight others are for the general public. In addition, there are four cards addressed primarily to young adults. These discuss the duties of Christian citizenship.

The leaflets are simple, direct, positive. In them there is no extravagance, no attempt at coercion, no stooping to sensationalism. The grammar school graduate and the college professor both can read them to their profit. The leaflets were written by religious leaders of broad understanding and profound faith.

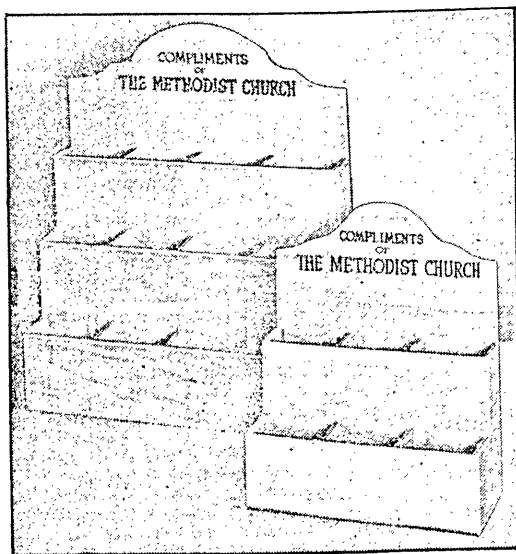
Holders are provided. These are made of plywood, finished in maple. Two sizes are available and more than 150 have already been ordered. One holder has 12 compartments and sells for \$4.00. The other has 6 compartments and costs \$3.50. With each holder, there is a film strip: "Compliments of the Methodist Church." Use of this strip is optional, of course.

The leaflets are low in price—100 for 50 cents. (More than 150,000 have already been ordered.)

Why don't you see that your bus and railway stations are stocked with them? Just arrange to have someone be responsible for placing the holder in the stations and for keeping them filled.

Why Not Enlist In This Service Now?

An Adult class, or young adult class or youth department may order the holder and place it in church vestibule, in Railroad or Bus Station and keep it filled with leaflets. Send money with your order.



PRICES OF HOLDERS	
No. 1. 6 Compartments—	\$3.50 postpaid
No. 2. 12 Compartments—	\$4.00 postpaid
PRICES OF LEAFLETS	
Eight different for the general public	
Twelve different for the armed forces	
Four cards primarily for youth and young adults. All leaflets and cards, 50 cents per 100 postpaid.	
Remittance must accompany the order.	

READERS SERVICE

DEPARTMENT OF CHRISTIAN EDUCATION OF ADULTS
THE DIVISION OF THE LOCAL CHURCH
810 Broadway, Nashville 2, Tenn.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

HE WANTS A CHRISTIAN VILLAGE

By the Rev. E. H. Lovell
Belgian Congo, Africa

We visited a large village where we were to spend the night. . . . After a hasty bite we went to the church, where there soon gathered a large crowd. After the sermon, we questioned candidates for baptism, and asked the congregation about each one individually as to customs and whether or not they knew anything in their lives which would prevent them from receiving baptism. The reaction was most encouraging.

One or two of the candidates were revealed as not living right, and were asked to wait until their lives showed better proof of their regeneration. Also several church members refused to take the Communion because they themselves felt unworthy. We felt that there must be a reason for their honesty and sincerity, for most of our people "jump at the chance" to be baptized or to take Communion. Here, there were some who of their own accord revealed their unfitness.

We noticed that the headman of the village had taken a very deep interest in the service and had joined in the short testimony meeting. We were rather surprised for we thought he was like most headmen—a polygamist. We were told that such was the case when we were seeking to find out about the villagers. We were told that this man had a very great zeal for his family, and for his village to know the Lord. We saw what his pastors have told us was his natural manner of entering into the services. Here was this old polygamist who was an outsider, so to speak, but with far more zeal than most of our Christians. He was begging his village to accept the gospel, and witnessing to his own need of Christ. Even though he cannot become a baptized church member according to the rules of our church, yet he was the cause of this rather unusual honesty and sincerity in his village. One could feel the heart hunger of the people, and this man is largely responsible for it.

This was to me an evidence of what the real power of the gospel is doing to so many of our villages. If we could have a multitude of such zealous folk, our land would be different. We do not justify him in his polygamy, but we do feel that he has gone far "in spite of it."

SOUTHERN PRESBYTERIAN WOMEN MAKE RECORD CONTRIBUTION

ATLANTA, Ga.—(RNS)—Women of the Presbyterian Church in the U. S. (Southern) contributed \$104,665 as their annual birthday gift offering to the General Assembly in 1945, it was announced here by Miss Mary Quidor, treasurer of the committee on woman's work.

The amount, which broke all previous records, will be used in missionary work in the Belgian Congo, Africa.

NEGRO MOTHER PRAYS

By Georgia Douglas Johnson

Dear God! the sons from my own loins
I send across the sea
To fight a fight whose ultimate
Lies in obscurity.

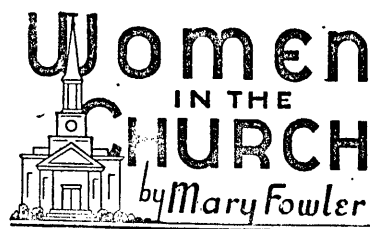
Full strong and brave they sally forth
To battle in this war;
And yet, and yet I ask my heart,
What are they fighting for?

Oh can it be for manhood rights
Here in their native land;
Or does it serve some other end
I do not understand?

They tell me it is freedom's cause,
Demanding their heart's blood;
But freedom is a baffling word
Often misunderstood.

Whose freedom is it, God, I ask,
Demanding blood of me?
Am I to look, at this long last,
Upon real Liberty?

—Federal Council Bulletin.



The noted Jesse Lee Home, conducted by the Woman's Society of Christian Service of the Methodist Church at Seward, Alaska, since 1890, will be re-opened to care for 110 children this fall. During the war emergency the U. S. Government used the Home for military purposes, and the children were sent to improvised government schools.

Children the world over have been the greatest sufferers from the World War—and yet the future of the world and the future of the peace depend largely upon what happens to the children now left in the world. Dr. Leslie B. Moss, of the Church Committee on Relief and Reconstruction, points out. Among the tragedies of the war he enumerates: the undernourishment of millions of mothers, mothers-to-be, and school children in occupied Europe (900 instead of 2900 calories of food per child in Belgium); the massacre and imprisonment of university and high school students and teachers in Czecho-Slovakia; many thousands of Polish children reported dying from starvation and systematic draining of their blood "for military purposes;" the necessity to send selected Dutch children to England for dietary rehabilitation; the death rate of French children eight times that of the German; the death of perhaps a million children in the war-produced famine in Bengal Province, India; the death, through starvation, of other millions of Chinese children, mostly refugees. "The children are the living and fragile foundations upon which the future world will be built. Can we do better than to recognize how critical for all plans for a world order is our attitude and purpose toward the child?"

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. Mrs. Goode also sends the mothers helpful hints on ways to prepare foods.

cille Cheatham, Village; Frances Rose May Gage, Chidester.—Mrs. J. P. Carpenter, Conference Treasurer.

The saloon is a cancer on humanity, eating out its vitals and threatening its destruction.—Abraham Lincoln.

FINANCIAL REPORT LITTLE ROCK CONFERENCE SECOND QUARTER

Receipts:		Ministerial Aid		298.05
Adult Membership Offering \$5,954.69		School of Missions		225.63
Scarritt	24.75	Two Chairs for		
Lenten	262.15	Episcopal Residence		199.92
Bible Woman	222.00	Jurisdiction Cultivation Fund,		
Miss Orlene McKimmey	367.13	1st and 2nd quarters		123.12
Scholarships	10.00	Printing of Conference		
Margaret Williamson		Journal		272.18
Hospital	25.00	Printing of News Scope		45.39
Little Rock City Mission	269.00	Cultivation Fund for 1st		
Camden Rural Work	225.00	& 2nd quarters		
Special Memberships:		refunded		75.52
Honorary Adult Life (1)	100.00	Supplies for Camden		
Adult Life (7)	175.00	Rural Work		5.50
Hon. Youth (1)	15.00	Supplies for Little Rock		
Hon. Junior (1)	10.00	City Mission		10.00
Hon. Baby (11)	55.00	Little Rock City Mission		
Total Adult Credit	7,714.71	for Negro Deaconess		150.00
W. S. G. Pledge	657.51	Receipt Cards (printed)		10.05
W. S. G. Project	76.35	Treasurer's Stipend		35.00
Total Conference Credit	8,448.57	Refund 1 Baby Pin		1.00
Youth	708.99	Total Disbursements		\$10,449.26
Children	16.91	Bal. in Bank		5,266.35
W. S. C. S. Supplies	691.63	Christian Social Relations		
W. S. G. Supplies	205.77	& Local Church Activi-		
W. S. C. Cultivation		ties, Reported		4,940.04
Fund (to be refunded)	48.15	Special Memberships:		
W. S. Cultivation Fund	35.10	Honorary Adult Life: Mrs. Camil-		
Alcohol Education	14.70	la Lewis Watson, Hunter Memorial,		
Total Receipts	\$10,169.82	W. S. G.;		
Disbursements:		Adult Life: Mrs. Clara Bell		
To Division:		Lockesburg; Mrs. L. L. Trussell,		
Undirected Pledge	\$4,441.74	Fordyce; Mrs. Louise Hinsen, Prim-		
Special Missionary		rose; Mrs. A. J. Christie, Texarkana		
Projects	1,611.90	District; Miss Ruth Martin, W. S. G.,		
Special Memberships	355.00	Warren; Mrs. Will T. Murray; Mrs.		
W. S. G. Pledge	657.51	Geo. R. Lessor, Crossett.		
W. S. G. Projects	76.35	Youth: Miss Marian Miller, Carl-		
Total Credit on pledge	7,142.50	isle.		
Youth Fund	708.99	Junior: Charlene Wyatt, Grady.		
Children	16.91	Hon. Baby: Robert David Andress,		
Cash Supplies, Foreign	756.25	Texarkana First Church; Anna		
Cash Supplies, Home	123.65	Josephine Harkey, Fordyce; Louis		
Treasurer's Bond	3.00	Lynn Averett, Lake Village; Hart-		
Total to Division	8,751.30	sell Clark Wingfield, Emerson; Falba		
Other Disbursements:		Ann Core, Humphrey; John Dixon		
Conference Officer's		Brazil, Christopher Cloar Brazil,		
Expense	204.36	Susan Lee Illing, Primrose; Meredith		
District Officers	42.24	Ann Millum, Carlisle; Janice Mar-		

CURRENT NEWS IN THE RELIGIOUS WORLD

VAN KIRK SUPPORTS PROPOSAL TO ELIMINATE CONSCRIPTION ON INTERNATIONAL BASIS

NEW YORK—(RNS)—A proposal for an international agreement to eliminate compulsory military service from the policies and practices of all nations was strongly supported here by Dr. Walter W. Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches.

The proposal was made by Representative Joseph W. Martin, Jr., Republican leader of the House, "as the best way to preserve peace."

Stressing that he spoke for himself, Dr. Van Kirk wired Representative Martin that "I am confident your resolution will receive the overwhelming support of the people of our churches."

U. S. NAVY MEN PRESENT BAPTISMAL FONT TO SCOTTISH PARISH

EDINBURGH (By Wireless)—(RNS)—A baptismal font has been presented to the parish church of Kirkcubbin, Dumfriesshire, by officers and men of the U. S. Navy stationed in Great Britain. The memorial honors John Paul Jones, American naval hero, who was born in the Scottish parish in 1747.

The local minister, the Very Rev. Dr. Archibald Main, officiated at the presentation ceremony, assisted by U. S. Navy Chaplain Lt. Commander E. H. S. Chandler, of Boston, Mass. The font, designed by the well-known London sculptor, George Henry Paulin, is in Portland stone. On the six flat sides are bronze plaques showing the U. S. Naval seal, the Bonhomme Richard, the frigate which Jones commanded, and various types of modern combat ships.

\$2,000,000 NEEDED FOR RELIEF OF COLLEGE STUDENTS IN WAR-DEVASTATED AREAS

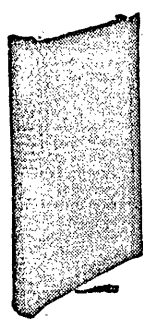
NEW YORK—(RNS)—Relief and rehabilitation activities among college and university students in war-devastated areas of Europe and Asia will require an estimated \$2,000,000, according to Dr. Huntley Dupre, director of the World Student Service Fund.

While no definite amount has been set as the Service Fund's goal in the U. S. as yet, it is expected that its affiliated groups will seek \$1,000,000 or half the total, to minister to the physical and spiritual needs of students. Many, Dr. Dupre said, will require medical care for illnesses contracted from undernourishment.

The World Student Service Fund is supported by the National Intercollegiate Christian Council, the Student Work Commission of the Council of Church Boards of Education, the Inter-Seminary Movement, the Student Volunteer Movement, the National Hillel Foundation, and Student Service of America, Inc.

Doubters are never happy; it takes faith, trustfulness to be joyous.—Robt. H. Coleman.

BIBLE SOCIETY COMPLETES 5TH YEAR OF WAR EMERGENCY WORK



THE American Bible Society has distributed 8,213,070 copies of Bibles, Testaments, and Portions of the Bible to the Army, Navy and Merchant Marine during a five-year period that ended June 30, 1945.

More than five and a half million copies of the special edition of the New Testament, stream-lined to fit the blouse pocket, were requested over the years by the chaplains for direct distribution to the men who expressed an interest in the books.

Like bread upon the waters one of these books has come home to the Bible House. The little brown volume is musty, the pages are bent and pieces of dirt and tobacco still cling to the leaves. "This book brought us through," is the story of two G. I.'s, Eugene J. Fehsel and Samuel B. Reichard, who were cut off from their battalion in an attack against Nazi positions, and forced to hide in a fox-hole a week, before they were able to work their way back to the American lines. The food gave out the first day. From then on there was only the drifting snow, which provided drink, and the comforting presence of the little book, which they took turns in reading.

Although the Society's major activities in the war effort are now concentrated in the Pacific, a recent request from the U. S. Maritime Service Training Station in St. Petersburg, Florida, for 5,000 copies of the New Testament was filled. This, the Society considers a real opportunity as the merchant ships carry no chaplains and no attempt can be made to provide religious facilities.

From the office of the Commandant of the Twelfth Naval District, San Francisco, has come the request for 10,000 New Testaments and 2,000 Bibles monthly. "The demand for New Testaments via this office is increasing," the Society has been notified. "Chaplains out in the fighting areas are relying on us more and more to supply their needs promptly."

EPISCOPAL DIOCESE OF CHICAGO ANNOUNCES PLANS FOR \$5,000,000 CATHEDRAL

CHICAGO—(RNS)—If sufficient donations can be obtained in the post-war period, the Episcopal Diocese of Chicago may have a cathedral costing from \$4,000,000 to \$5,000,000, the Rt. Rev. Wallace E. Conkling, bishop of the diocese, revealed here.

The diocese has been without a cathedral for more than 20 years since the Cathedral of St. Peter and St. Paul was destroyed by fire.

Bishop Conkling said his plans call for a cathedral similar to the Rockefeller Memorial Chapel, large Gothic structure at the University of Chicago. It is estimated that the cathedral would cost \$2,500,000 and diocesan offices, a convention hall, and residences for the bishop and the cathedral dean would require an additional \$500,000. A million dollar endowment fund is also planned. An added sum would have to be provided for the purchase of a building site.

Last May, Bishop Conkling announced that the diocesan debt, which had been \$1,000,000 when he came here three years ago, had been completely paid off. At that time he named a committee to publicize the need for a cathedral, but stressed that the funds must come from individual donations and not from assessing parishes of the diocese.

NEGRO DISCIPLES ESTABLISH HEADQUARTERS

INDIANAPOLIS, Ind.—(RNS)—The National Christian Missionary Convention, an organization of Negro Disciples of Christ, has established headquarters in Indianapolis, which is also the home of the parent body. Although it has existed since 1917, the Convention has not had a headquarters before.

CHURCHES URGED TO CO-ORDINATE POST-WAR FINANCIAL PROGRAM

NEW YORK—(RNS)—A coordinating committee to unify existing post-war financial programs of the churches into an interdenominational "Crusade for Christ" was suggested here in a report to the United Church Canvass by Dr. Stanley I. Stuber, its acting director.

Dr. Stuber pointed out that 16 religious bodies are raising \$112,750,000 for world relief, restoration, and reconstruction, and that other post-war programs are being planned.

"How much more challenging these would become when presented together as a part of a much greater whole with one slogan and one common symbol," he observed.

Dr. Stuber added that a coordinating committee, while not interfering with the internal affairs of any denomination, would present the program through press, radio, and other means of communication.

"It could encourage other denominations either to begin or enlarge post-war programs," he said, "to support interdenominational projects, and to think of their individual programs as a part of the much greater total effort of Protestants. Together they would accomplish much more since they would not only pool their projects, experiences, and funds, but would be able to present them to the public as one great united effort."

30,000 POUNDS CONTRIBUTED ON V-E DAY TO BRITISH CHURCH RECONSTRUCTION FUND

LONDON (By Wireless)—(RNS)—About 30,000 pounds was raised through collections on V-E Day for church needs in war-devastated countries, it was announced here by Lord Luke, treasurer of the British Committee for Christian Reconstruction in Europe. Final returns, he said, are considered likely to double that figure.

A member of Pastor Martin Neimoller's congregation in Germany sent a donation in gratitude for his release from a Nazi concentration camp. A U. S. chaplain sent 103 pound notes from his men. Other contributions came from Quebec and Stockholm, and from British and American troops on the Continent.

Some of the funds will be used to place libraries of English books in various centers on the Continent. Each book contains a bookplate with the inscription: "From the Christian people of Great Britain in friendship and gratitude."

DANES TO TRY PRO-NAZI PASTOR FOR ESPIONAGE

COPENHAGEN, Denmark (By Wireless)—(RNS)—Pastor Erik Johannes Stroebeck, notorious pro-Nazi Danish clergyman, has been arrested here on charges of carrying on espionage for the Gestapo during the German occupation. He is also accused of complicity in the murder of a young Danish pastor named Johannesen.

WARTIME COMMISSION TO BE ABSORBED BY OTHER AGENCIES

NEW YORK—(RNS)—Functions of the Christian Commission for Camp and Defense Communities will be absorbed by three permanent inter-denominational agencies, it was announced here by Dr. J. Quinter Miller, associate general secretary of the Federal Council of Churches.

In view of changing needs as the end of the war draws closer, the Commission, formed in 1941, was disbanded recently by the Federal Council's executive committee. Its executive secretary, the Rev. Marion J. Greger, resigned as of Aug. 1 to become pastor of the Hempstead Methodist Church, Hempstead, L. I.

The Camp Division will be transferred to the Federal Council, the Religious Education Division to the International Council of Religious Education, and the Volunteer Service Division and the Industrial Division to the Home Missions Council of North America.

CHICAGO METHODISTS TO SERVE WITH WORLD COUNCIL

NEW YORK—(RNS)—Dr. Werner T. Wickstrom of Chicago has been appointed by the Methodist Church to serve with the World Council of Churches at its headquarters in Geneva, Switzerland.

Dr. Wickstrom, who will be paid by his own denomination, will join the World Council's Department of Reconstruction and Inter-Church Aid in the near future. Several other church bodies have named similar representatives in recent months.

Use me then, my Saviour, for whatever purpose and in whatever way thou mayest require. Here is my poor heart, and empty vessel; fill it with thy grace.—D. L. Moody.

CURRENT NEWS IN ARKANSAS METHODISM

CENTRAL AVENUE YOUTH WEEK

The Central Avenue Methodist Church, Batesville, was host to the Youth Fellowship Team No. 2 from Jonesboro during the week of July 15. A fine group of fifty-five young people from both Methodist churches of Batesville attended throughout the week.

The program included classes, worship and recreation from 7:45 to 9:45 each evening and a workshop period in the mornings from 9 until 11. Mrs. King Sims, counselor of the young people of Central Avenue and H. J. Couchman, pastor, were in charge of arrangements.

Miss Mary Mitchell of Conway, counselor for the team, directed the discussion group on "Adult Workers with Youth."

Miss Patsy Ann Hall of Jonesboro taught the class for Seniors on "Worship, Evangelism and World Friendship."

Miss Jamie Sue Rogers of Jonesboro, taught the course on "Recreation, Leisure Time and World Friendship."

We feel much good was accomplished in a week of study, worship, singing and recreation by the Methodist young people of Batesville. We are indeed grateful to the team and Jonesboro First Church for sending them to us. — H. J. Couchman, pastor.

SULPRUR ROCK REVIVAL

We began our revival at Sulphur Rock on July 15 and continued through July 22. We had the promise of two different ministers but each one decided he would be unable to help. Not knowing where we could get other help, the pastor held the revival for the second year. Although the people were busy we had good crowds and fine cooperation among our members and other church members and we feel the church has been revived. We received five into the church, four on profession of faith and one by transfer who re-dedicated her life.

On Sunday morning, July 22, we had a flower service, asking each one to pin a flower on the one who had been a help to them. We believe each one received a great blessing.

We pray that the revival spirit may continue throughout the year and that we will go forward in the service for Christ. — Woodrow Woods, Pastor.

CANADIAN LUMBER CAMPS GET RELIGIOUS INSTRUCTION

REGINA, Sask.—(RNS)—Teaching of the gospel is now being carried on in Saskatchewan's northern lumber camps by the Shantymen's Christian Association, recently organized in the province. Some 500 camps will be visited.

This is the first attempt to undertake religious teaching in Canadian lumber camps on so extensive a scale. Two missionaries are already in the field, but more will be added. Saskatchewan is the third western province to form a Shantymen's Christian Association, the others being Manitoba and British Columbia.

DR. J. C. PARKER NOW DIRECTOR OF CURRICULUM OF SCHOOL IN SAN FRANCISCO

Professor G. A. Simmons of Conway sends the following news: "Mrs. Bess Shannon of Stuttgart sent for Hendrix Alumni File a page-long clipping from San Francisco Teachers Journal with picture and interesting story of Dr. J. Cecil Parker's brilliant educational record and his excellent start on new job there."

"Dr. Parker is the younger brother of Dr. Walter W. Parker and son of the late Rev. J. A. Parker. After graduating from Hendrix College in 1926, age 19, Dr. Parker was teacher for two years, then superintendent two more years of the high school at Urich, Mo. During summer terms he did graduate study in University of Missouri and in Columbia University, winning the M. A. degree and later the Ph. D. degree from Columbia University."

"He was co-ordinator of curriculum guidance in Ft. Worth, Texas, schools five years (1932-37); then was curriculum director of high school in state of Michigan five years (1937-42). The next two years (1943-45) he was director of the Educational Service of the War-time Economic Stabilization Program in Washington, D. C. In May, 1945, he began work as Curriculum Director of the schools in San Francisco, Calif."

Mrs. Shannon (whose daughter, Evelyn, Dr. Parker married in 1927 after she graduated from Hendrix) added that they were unable to get a place to live in San Francisco and bought a home in Palo Alto, from which Dr. Parker commutes thirty-five miles. They stored their furniture in Michigan when they went to Washington, to be had on two weeks' notice. They had only a few things brought in auto from Washington, and Mrs. Parker and small daughter watched daily for furniture; they finally were informed there could be no delivery before August 1 or 15. So they're "living in a lovely home on orange crates and other such comforts."

REVIVAL AT KELSO

Our meeting began at Kelso on July 1 and continued for twelve days with Rev. L. O. Lee of Glenwood doing the preaching and Arthur Barber, blind singer of Memphis, directing the singing. Brother Lee is a forceful preacher in a meeting. The crowds grew in numbers from the beginning. One night by count we had four hundred. Everyone really enjoyed the services.

We had thirteen to join on profession of faith, two by certificate. The church was greatly revived. Pray for us that we may continue to grow in spirit and numbers.—Cleve H. Gilliam, Pastor.

It is a great dishonor to religion to imagine that it is an enemy to mirth and cheerfulness and a severe exacter of pensive looks and solemn face.—Sir Walter Scott.

What one admires indicates what he is.—Selected.

LUNCHEON HONORS BISHOP AND MRS. PAUL E. MARTIN

Bishop and Mrs. Paul E. Martin were honor guests at a luncheon given Friday, July 20, in Fayetteville at the Campus Grill by the Rev. and Mrs. Sam B. Wiggins.

Native wild flowers were used for table decorations. Besides the honorees, guests were, Rev. G. G. Davidson, Berryville; Rev. and Mrs. Jesse L. Johnson, Berryville; Rev. and Mrs. L. M. Conyers, Bentonville; Rev. V. S. Bower, Center-ton; Rev. Walter Pennell, Cane Hill; Rev. David P. Conyers, Elm Springs; Rev. and Mrs. A. M. Simpson, Farmington; Rev. and Mrs. Paul V. Galloway, Fayetteville; Rev. and Mrs. E. D. Lewis, Fayetteville; Rev. and Mrs. George Q. Fenn, Gentry; Rev. and Mrs. J. E. Thomas, Gravette; Rev. and Mrs. Kermit Van Zant, Huntsville; Rev. Harold Johnston, Monte Ne; Rev. and Mrs. M. L. Edgington, Pea Ridge; Rev. and Mrs. James T. Randle, Rogers; Rev. and Mrs. J. T. Byrd, Siloam Springs; Rev. and Mrs. V. E. and Mrs. E. O. Houser, Fayetteville; Rev. and Mrs. William Sherman, Fayetteville; Rev. and Mrs. Alf A. Eason, Prairie Grove; Rev. and Mrs. H. C. Hankins, Fayetteville, and Rev. and Mrs. Donald Joiner, Springdale.

HENDRIX COLLEGE NEWS

Dr. Matt L. Ellis, president of Hendrix College, has received a letter of appreciation from members of the men's Bible class which he taught for many years in the Methodist Church at Arkadelphia.

Pointing out that members of the class have known him since he was a student in Henderson Brown College, the statement says that he has retained his human qualities through successive advancements to graduate student, college teacher, and college president.

"The affixation of degrees and accumulation of honors," the statement says, "have not altered the boy we called Matt and the man whom we still address as Matt. He has sympathized with us in our sorrows, been concerned about our success or failure, and has laughed at and with us, and caused us to laugh."

Paying tribute to Dr. Ellis's qualities as a Christian teacher, the statement says in part, "Out of his own deep convictions and profound knowledge of the Bible and the social problems of the day, he has, with unanswerable logic and inimitable clarity, led us to see the practical application of the truths of the scripture. . . We shall long remember those bits of humor, his certainty of God and eternal life, his belief in man."

The statement is signed by the three members of the special committee appointed to draw up the statement: H. E. Moore, H. Grady Smith, and J. H. Lookadoo.—Reporter.

A sufficient supply of strength is at hand but not within ourselves. Even though children of God, we need to know that we cannot depend upon our own strength to win against the evil forces that oppose us.—The Cumberland Presbyterian.

URGES STUDY ABROAD FOR CZECH 'WAR-TRAINED' CLERGYMEN

GENEVA (By Wireless)—(RNS)—A suggestion that all "war-trained" ministers of the Evangelical Church of the Czech Brethren (Presbyterian Church in Czechoslovakia) be given a year or more additional study "at some seminary of our sister churches abroad," has been made by Dr. Joseph Krenek, moderator of the Synod.

When the war in Europe ended, Dr. Krenek revealed, 60 new candidates for the ministry being trained by the Czech Brethren were transferred to the re-opened John Hus Theological Seminary at Prague.

After the closing of the school in 1939, seminary students and new candidates were advised to take secretly the illegal correspondence courses prepared by former teachers of the John Hus Faculty. The instruction was supervised by these teachers, together with the ministers to whom the candidates were assigned as helpers.

FILM SHOWS NAVY CHAPLAINS AT WORK

WASHINGTON, D. C.—(RNS)—A 17-minute film entitled "Navy Chaplain," suitable for use by all faiths, has been released and is available to religious groups, it was announced here by Rear Admiral W. N. Thomas, Chief of Chaplains of the U. S. Navy. It is a 16-millimeter film, and is non-sectarian in appeal.


Photographed on the campus of the College of William and Mary at Williamsburg, Va., and at a continental naval shore station, the film also combines pictures by combat photographers of chaplains at work overseas, Chaplain Thomas said.

BRITISH METHODISTS TO BUILD SERVICEMEN'S HOSTEL IN PALESTINE

GENEVA (By Wireless)—(RNS)—The Methodist Conference of Great Britain, meeting at Nottingham, approved a proposal by Dr. Leslie Church, former president, to build a Methodist hostel for servicemen in Palestine. Site of the rest center will be either in Jerusalem or on the shores of Galilee.

BRITISH SALVAGE TO BE USED IN BUILDING CANADIAN CHURCH

LONDON (By Wireless)—(RNS)—Masonry and glass from churches in Bath, England, destroyed or damaged by air raids have been sent to Lakeview, Ontario, to be used in a new church being built there.



Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDE & WEIS MFG. CO.
JACKSON, TENNESSEE



Tomorrow's World

By BISHOP ARTHUR J. MOORE



SOMEWHERE in the Bible there is a reference to people who have no fixed spiritual anchorage. They are described as "children tossed to and fro with every wind." Here is our danger. All of us are called upon to live in an age of change and insecurity. Even the Church lives in a day when its very existence is threatened. No man can tell what may be required of him a year, a month, or even a week hence. We know we cannot remain where we are. Either we drift with the paralyzing circumstances, which surround us or get a more firm and tenacious hold on the everlasting certainties. How then can we pierce the fog of present day events and by faith discover a spiritual kingdom which is to be established beyond the horizons of these tortured years?

This is a day both of hope and terror, of divine judgment, and of divine deliverance. We have witnessed a diabolical attempt to organize the world on principles diametrically opposed to Christianity. If Hitler and his totalitarian philosophy had prevailed, not only would the cause of liberty and peace have been imperilled but Christianity with its guardianship of human values would have been blotted out of the memory of vast sections of the human race. What has been happening in Europe and Japan during the few years has carried with it a threat of ultimate moral disaster. Beyond our struggle for the preservation of democracy and the American way of life is the larger struggle for the preservation of the Christian faith. It is still an unanswered question whether humanity will build its common life on the faith of Christ, or on mere materialism. Soon the war will be over. At our feet will be unprecedented chaos. Cities reduced to rubble. Nations bankrupt. Disillusionment, hatred and revenge filling men's hearts. New duties will await us which will demand the same vision, sacrifice and generosity which are now needed for the successful prosecution of the war. Moral and spiritual convictions must be awakened; resources of good will, idealism and self-sacrifice must be liberated. A positive atmosphere of faith and hope must be created to take the place of resentment and oppression.

Tomorrow's world will present staggering new dangers. The way of Christ is the only way of peace, understanding and cooperation. Therefore, the shape of things to come cannot be finally determined upon a battlefield, but in a radical rediscovery of the Christian way of life. We must become concerned, deeply concerned, about the inward soul of our nation. We cannot be indifferent to the importance of our technical mastery, and our political ideals,

GERMANY AND GERMAN METHODISM

(Continued from page 2)

that this was absolutely impossible with the Gestapo on every street watching and reporting every move made by citizens. He said that even a verbal protest would have sent him to a concentration camp or to death. Someday we Americans will realize that we were engaged in a crusade against the most satanic system ever adopted by a modern civilized nation.

Christianity will now have an opportunity in a Germany released from the Nazi rule. For example on the Sunday I was in Frankfurt one hundred of the young people near the Seminary met for a religious service, something that could never have happened under Hitlerism. Under the Nazi system one of Dr. Sommer's daughters was even ordered to the Gestapo for inviting children to attend Sunday school. Large groups are now at the Methodist services in Frankfurt that are held in the damaged church and in the dining room of the Seminary.

It has been stated that the Methodist Church in Germany has no future because Bishop Melle and other leaders supported Hitler and that only the larger churches in Germany will have a following. Apparently most of the German Methodist leaders were pro-Nazi but it should be remembered the same situation existed in all other German churches, Protestant and Roman Catholic. Much publicity is being given to the position of Martin Niemöller but he was only one among thousands of Confessional preachers and there is still much

but it is something beyond these which enables us to think straight, to find God and live for spiritual reality. It is not more prosperity or political sagacity we need, but more fundamental, spiritual conviction and a deeper insight into the will of God and of His eternal righteousness. These alone can give us vitality and security.

Every civilization in the past has believed that it was secure and eternal. All of them have been wrong! The Jews believed Jerusa-



BISHOP ARTHUR J. MOORE

lem was eternal. Greece and Rome believed their culture would last while the world lasted. Hitler boasted of building a Germany that would be complete for at least a thousand years. But nothing man makes is eternal. We have discovered in these war times how appalling is our boasted civilization. It is not yet evident that we have discovered the cause of this near collapse of our civilization, but it is increasingly apparent that much of our distress is the result of putting our faith in material power. History is littered with the debris of once proud and mighty civilizations. If our civilization is not built upon a spiritual foundation it will not long endure. We have been told that religion was such a sacred thing that it must be kept out of politics and business and society, but today we see the disastrous consequences. We are under the desperate necessity of finding again the Christian basis of civilized

confusion as to the exact position held by Niemöller. Many persons over here think that if Niemöller could volunteer as he did to fight on the battlefield for the Nazi regime he could not have very basic reasons for opposing Nazism. The point is that there was very little difference in the attitude of the various German churches and religious leaders in regard to Hitlerism. All were caught in the pernicious Nazi system that invaded every phase of German life.

We American Methodists must give financial and other help to the German Methodists. I gave to Dr. Sommer all the German marks I had as the first gift toward the repairing of the Seminary. In making this donation I said to Dr. Sommer: "We are beginning over again. I am not going to discuss the question of American participation in the war against Germany. I think the answer of the average American is that we were not going to live in a world ruled by Hitler and his Nazi crowd. We do not apologize for our part in eradicating a menace which the German people were unable to destroy or perhaps did not want to destroy. However American people are not vindictive and I can honestly say that despite all the things that I have seen at Dachau I do not hold hatred in my heart for the German people or nation. I know that we must start over again and that we American Methodists desire to have again an unbroken brotherhood with the German Methodists. The relief money for German Methodists is given because you are our brethren and wars and tragedies do not erase the bond in Christ

life and a decent world order. We must dig deep if we would build securely.

What we are really faced with is a crisis in the moral history of mankind. We are always talking about practical decisions and at the same time ignoring ultimate realities. What the human race is now threatened with is the secularizing of its total outlook, the drying up of the springs of its convictions, the decay of its faith in a God of righteousness. Not for centuries has there been entrusted to the Christian Church an opportunity so searching, so responsible, and so tremendous as in this day. We have been telling ourselves for years that things are so bad they are bound to get better, but our disappointment continues. Things have happened during the last five years which previous to that time we should not have imagined in a nightmare. Our secular society with its antagonisms, its materialism, and false values is about to crash around our heads. Our one hope lies in the rebirth of the Christian Church. It alone can serve as the guardian of the conscience of mankind and the seat of spiritual authority. The Church must, therefore, resume the initiative and move bravely out into new territory, claiming the whole world for its Lord. We need a revival of spirituality in the hearts of men. We need men whose lives have been touched with a sense of God and of the world's need. We must be done with worldliness, our half faith, our timidity and slackness. Our souls must be cleansed from selfishness and fear. The time is now for us to live like men and women who really believe in God.

It may be true that for the moment the general life of the world, amid the many confusions of the hour, does not realize that only Christ can furnish the creative and directing spiritual energy it so sorely needs. This only makes it the more imperative that Christians everywhere make a fresh discovery of those abiding realities which cannot perish because they have their alliance with God. The great need of our day is a deeper understanding of the majestic purpose of God, a nearer vision of the fact of Christ. Christ is the deathless Leader of His Church, and no cause is forlorn with Him at its head. He has illimitable resources at His command and that guarantees the ultimate supremacy of righteousness in the world. Shall we not then take our appointed way with Him, evading no peril, seeking no discharge, but in confidence follow Him as He goes forth on His redemptive pilgrimage? — Va. Methodist Advocate.

Jesus that unite Methodists in all parts of the world."

Dr. Sommer approved my attitude and says he hopes that I represent the viewpoint of the American Methodists for brotherhood can soon be established on that basis. He asked that I tell the American Methodists that the German Methodists are not as bad as they have been pictured and reiterated that German Methodism was helpless to take any steps against the Nazi regime with the Gestapo everywhere.

The church has the best opportunity of all agencies of bringing about reconciliation within Germany and of Germany with other nations. Germany is not in the Geneva Area but I hope that the same policy adopted for relief and reconstruction in the Geneva Area will apply also to our German Methodist brethren. I again repeat however the plea which I have made many times since I have seen actual conditions in wartorn Europe. Do not let our Methodist brethren and Methodist relief and reconstruction program consist of high sounding resolutions and pious advice but of actual practical help to distressed European people, recognizing, however, that because of limited financial resources, our first obligation is to the needy members of our European Methodist family. It will be difficult for our European Methodists to understand our professed fraternal spirit if they are compelled to turn to other agencies for assistance. American Methodism is financially unable to furnish relief to all the needy Europeans but it can do its part in this crisis by at least rendering practical assistance to the Methodists of wartorn Europe and North Africa.

DeWITT—RICE CAPITAL OF THE WORLD

(Continued from page 9)

Woman's Society of Christian Service of First Methodist Church at DeWitt, Arkansas, has a background of service that inspired the younger members of our Church in their work with Wesleyan Service Guild.

Mrs. H. Quertermous is program chairman, carrying out subjects suggested by State Year Books. Mrs. E. A. Morris, Spiritual Life Chairman, directs the devotional. Mrs. Otto Leibrock has directed study for the past eighteen months.

Mrs. J. O. McGuire is chairman of Parsonage Committee. Through her efforts, combined with chairman of Board of Stewards, she has added six to seven hundred dollars of new furniture to the parsonage.

Mrs. R. W. Dudley is recording secretary.

Mrs. J. J. Sambola prepares the year book, besides sending cards of cheer to sick, and getting reports off on time.

Mrs. Martha Adams, chairman of Children's work, had daily Vacation Bible Study School.

Mrs. B. M. Miller is Conference Treasurer, and Mrs. Luther Leslie is local treasurer.

Mrs. J. W. Kennedy is Communion chairman.

The Wesleyan Service Guild has helped with all activities that our Woman's Society for Christian Service has done. They share their part of the responsibility readily and happily with Mrs. L. C. Schallhorn, president.

Mrs. R. H. Whitehead supplies literature and publication.

Mrs. Shelby Burnett sends our offering to supplies where and when they were supposed to go.

Mrs. George Leibrock has written a paper, "The Chatter Box". It goes each month to our men and women serving in the Armed Forces.

Mrs. Erna Johnson, secretary of young women, is organizing a Junior Choir.

Mrs. Verne Bowers is secretary of Status of Women.—Mrs. Lloyd LaFargue, President.

The Wesleyan Service Guild was organized on March 6, 1941, with 10 members. At present there are 26 members. Mrs. W. H. Davis Jr. is sponsor and meetings are held the second Wednesday night in the month.

The Guild has bought eye glasses for three school children, and paid for the examination. Purchased milk

THE FIRST REQUISITE

"They first gave themselves unto the Lord." What a tribute to the Macedonians who had responded to Paul's teaching in such a noble manner! And yet, that is the beginning and the end of Christian stewardship. God has a just claim upon our lives. But he does not force that claim against our will. He doesn't want us, if we don't want to belong to him. Hence, he puts the matter up to us. To make God's ownership real, we must recognize it and ratify it. Service must be from the heart. Stewardship begins with our own choice. When one gives himself, then all other giving becomes easy. The supreme sacrifice will overshadow the lesser sacrifices, and carry them with it. The giving of money, time, talent, or whatever else we may have to give, becomes natural when we give ourselves. Here is the supreme principle in Christian stewardship. Unless we first give ourselves, no other gift can be acceptable. There is no personal service that would be effective if it did not have its origin in a Christian spirit. It is but mockery for one to endeavor to render service in the Lord's vineyard if his own heart is an alien to God. There may be some things he can do without putting his heart into the doing, but it cannot be counted as the service of a Christian steward. God's first request is for the heart.—Editorial, Religious Telescope.

for six months for a tuberculosis patient. Bought lace panels and night stand for parsonage. Given voice lessons and clothes donation for crippled child. Donated from \$2 to \$5 for every community drive since organized; bought two \$25 War Bonds and cooperated in all war work.

The work of life is not well done with a hot, feverish, overwhelmed burdened mind; it is well done with a mind calmed and fortified by moments of withdrawal. It is best done by one who, from time to time, stops in his eager life and permits God to speak to his soul.—Francis G. Peabody.

Some people think they are defending the Bible when they are only defending their interpretation of the Bible.—The Christian Advocate.

FOE OF NAZIS TO HEAD EVANGELICAL CHURCH IN BERLIN

FREIBURG-IM-BRESGAU, Germany—(RNS)—Dr. D. Otto Dibelius, prominent anti-Nazi Confessional Church leader, has been named head of the new Evangelical Church government in Berlin and Brandenburg. The appointment has the approval of Russian occupation authorities. Dr. Dibelius was one of several church leaders liberated from Nazi imprisonment when the German capital was captured by the Russians.

First German clergyman to be appointed to an official church post under the Allied Administration, Dr. Dibelius was formerly Superintendent of the United Church of Prussia. A consistent opponent of the Nazi regime, he came into national prominence at the time of Hitler's accession to power in 1933 when he preached a sermon in Garrison Church in Potsdam defying the Nazi Party.

Temporarily banished from Germany in the early days of the Hitler regime, Dr. Dibelius, in recent years was closely associated with efforts to train and ordain clergymen outside the Nazi-controlled universities. Charges of illegal activities were brought against him by the Gestapo, but he was released when the courts decided there was not sufficient evidence against him.

POLAND TO GUARANTEE RELIGIOUS FREEDOM

WARSAW (By Wireless)—(RNS)—A series of laws guaranteeing religious freedom to all sects in Poland is being prepared by the new Polish government, it was announced at a press conference here by Minister of Justice Henryk Swiatkowski, who has been placed in charge of church affairs.

"Poland is basically a Roman Catholic country, and the government is of the opinion that, first of all, full rights must be accorded to the Roman Catholic Church, but this must not be to the detriment of other denominations," Swiatkowski said. The present government is trying to eliminate past errors which aimed at damaging and impeding the activities of the smaller denominations and will guarantee full freedom of conscience and belief to all."

Referring particularly to the Methodist, Baptist, and Anglican denominations which, he said, had not been given equality under Polish law, Swiatkowski added:

"Poland operates under the Constitution of 1921, and this constitution guarantees full religious freedom. Before the war, however, the government did not observe the constitution, especially in regard to religious problems."

Complete Service**General Repairing**

A Complete Line of Parts
for All Makes of Cars

★ McQUAY-NORRIS PARTS ★
★ DELCO-REMY PARTS ★

SMITTY'S GARAGE

&

AUTO SUPPLY COMPANY

T. D. Smith, Prop.

DeWitt, Arkansas

Hardware Headquarters

... FOR ARKANSAS COUNTY

★ ★ ★

GENERAL HARDWARE
FURNITURE, PAINTS, ETC.

★

BUTANE GAS PLANTS
SERVICE & APPLIANCES

★ ★ ★

W. F. SCHALLHORN
HARDWARE

DeWitt, Arkansas

Moving to New Address . . .**Two Doors West On The Square**

Our efforts will be to please you and serve you even better at our new location

Ladies' Junior Misses'

Millinery Dresses Suits
Linens Purses
Sweaters and Skirts

BONNER MILLINERY
& DRESS SHOP

DeWitt, Arkansas

The Sunday School Lesson

By DR. W. P. WHALEY

ISAAC'S TESTIMONY TO GOD

LESSON FOR AUGUST 12, 1945

SCRIPTURE TEXT: Genesis, chapters 25 and 26.

GOLDEN TEXT: "Blessed be the Lord God, the God of Israel, who only doeth wondrous things." Ps. 72:18.



I. Leading Up

Seems like a rather strange subject to get out of these two chapters of Genesis. Isaac's "Testimony to God" was not spoken. He seems to have been a man of few words. He was busy moving, digging wells, pasturing his large flocks, and conducting worship for his household.

Last Sunday, we got Abraham's servants back home from Haran with a beautiful bride for Isaac. Isaac was forty years old when he married. It was so long till any children were born to this couple that they prayer over the matter. Finally after twenty years twins were born, Esau and Jacob. Isaac was partial to Esau, and Rebekah was partial to Jacob. Esau was a hunter and his father was very fond of the wild meat the son brought in. Jacob was quite different. He did not care for the active, outdoor life Esau led. He hung around the tent with his mother; and, with her, tried to figure out how he might become the heir of Isaac's vast estate; for Esau, though a twin, was a moment ahead of Jacob in birth, and so was the legal heir. Perhaps that explains Isaac's special interest in Esau. He thought Esau was to inherit the estate, and be the third in the succession—Abraham, Isaac, Esau. But Rebekah and Jacob worked a trick that changed everything. (Gen. 25:29-34; Gen. 27:1-). Abraham died about five years after the birth of these two grandsons — Esau and Jacob. He willed the bulk of the estate to Isaac, though providing generously for Ishmael and a second set of children. (Gen. 25:1-) Palestine is a country of severe drouths, so severe that often the people have to leave the country. Abraham did, Jacob's family did, and Elimelech did. Such a drouth started Isaac and his flock to Egypt; but when he got to Gerar, on the border of Egypt, the Lord impressed him to not go into Egypt but remain in Gerar. (Gen. 26:1-). This he did, and remained there several years, farming, raising cattle, and prospering generally. He rapidly became the richest and most powerful man in the country, so that the people of Gerar became jealous and afraid of him. They had known Abraham when he lived down there. Abraham had dug some wells in the neighborhood, and was rich and prosperous. Those wells were still open when Isaac moved down there; but when the people became alarmed at Isaac's prosperity, they filled

well he dug was on some other man's land. Finally he moved so far that the Philistines did not contend for his well, and he called the well Rehoboth, which means "room."

For some reason, he decided to move back to Beersheba, about twenty-five miles southeast of Gerar, and about the same distance southwest of Hebron, his old home. He was then independent of the Philistines, and back among friends. By this time king Abimelech had become impressed by the religion, character, and prosperity of Isaac; so he took two important members of his official family and visited Isaac at Beersheba (Gen. 26:26-). Isaac made a feast, and entertained them over night. So they parted as friends.

II. The Testimony of Character

"Well-timed silence hath more eloquence than speech." "Let your light so shine before men, that they seeing your good works may be constrained to glorify your Father which is in heaven." "What you are thunders so loud I can't hear what you say." "Character teaches above our wills."

Quiet old Isaac, without fuss or contention, tried to adjust himself to his neighbors by moving further and incurring the labor and expense of digging more wells. But he got along better than his neighbors, who envied and nagged him. He had inexhaustible patience with his neighbors. He let "patience have her perfect work," and patience worked out everything well for him. "Blessed are the peacemakers." He attended to his own business, kept at peace with people, and continued Abraham's practice of building an altar of worship wherever he stopped. Such a life wonderfully illuminated the new religion Abraham had brought into that country; so the natives concluded that the prosperity of Abraham and Isaac was due to the favor of Jehovah. His life was his testimony.

III. Making Room and Digging New Wells

Isaac found that the way to peace and prosperity. That is still the way. We cannot contend for the old plot and insist on drinking out of the same old wells our fathers digged. A peaceful adjustment will be a right adjustment to others. We must "make room" in our land, in our economic system, in our hearts, and in our religion for other peoples. They are crowding toward us, desiring to drink out of our wells

and expense; but it is the Christian's Problem. No other religion holds the doctrine of the fatherhood of God and the brotherhood of man. We hold the monopoly on that. For two thousand years we have preached it, now we have got to practice it. Bishop Chandler used to say it is easier to preach a doctrine than to practice it. Another man said a few days ago that it is easier to love people way off on the map than to love people on an adjoining lot. But the "neighbor" Christianity has always insisted we must love, has come from his former place on the map and has settled right beside us. Neighborliness is not the problem of the Jew, the Japanese, the Chinaman, the Negro. Far beyond the obligation of these, and others in like situation, the problem of working out the brotherhood of man is the problem of Christian people. We have preached to the world that the problem can be solved and must be solved. Now all races, all colors, all countries, and all religions sit at our front door. This is what we have been waiting for. Are we ready and willing?

It is not only the problem of the organized church, but also of each individual Christian. Each of us must read, think, pray, and work to bring about the realization of this great Christian ideal. There must be personal adjustments. We must take an active Christian attitude toward close by people we have never expected to be our neighbors. We must "move," and move several times, move some distance, and dig new wells. We can't live where father Abraham did.

IV. Isaac's Settled Life

In his closing years this old patriarch had his settled "tent," his undisputed well, his altar with its regular smoking sacrifice, and his far-roaming flocks and herds. Topping it all, he had peace with men and with God. What a beautiful picture!

It is said that much of the world's strife and war is over water. Russia is striving for an outlet into a warm sea. The U. S. and Mexico are contending over the waters of the Rio Grande.

War is so much more costly than "moving" and digging other wells. Life may be happier over there, and the water sweeter in another well.

"A peace above all earthly dignities,
A still and quiet conscience."

METHODIST CHAPLAIN ASKS PROMPT RELEASE OF PASTORS CONSCRIPTED IN GERMAN ARMY

NEW YORK —(RNS)— Prompt release of pastors conscripted into the German army was urged by Methodist Chaplain John E. Foster in a report here on conditions of the Methodist Church in Frankfort-a-Main and other areas of Germany. The report was made public by Dr. Ralph E. Diffendorfer, of the Board of Mission and Church Extension of the Methodist Church.

Declaring that "one of the most pressing needs" of the Methodist Church in Germany is for ministers to fill pastorates made vacant by the war, Chaplain Foster recommended that "all former ministers and teachers and physicians and nurses in religious institutions should be released immediately."

"Our government—America and England—have refrained," he said, "from conscripting ordained ministers. Therefore, I believe that the appropriate officials would be friendly to such a proposition."

According to Chaplain Foster, about two-thirds of all Methodist church property, buildings, hospitals, and schools, have been destroyed in Germany. He reported that the seminary in Frankfort was badly damaged during the Allied invasion and about \$20,000 will be needed to repair the buildings.

"It seems to me that the reopening of this seminary as soon as possible is the most important task of Methodism in Germany, and we should help them if possible," he said, adding: "If the German Methodist Church could speak, I think its first words would be to assure us that the bond of brotherhood has not been broken."

When temptations crowd in upon us, as at times they seem to do in unusual measure, or when the burdens of life seem more than usually heavy, we need to remember the promises of God and to rely more fully upon them. We do not struggle alone. There is One who walks by our side, who knows all about our problems and our cares, and He will not suffer us to be tempted beyond our strength or allow our burdens to become greater than we can bear.—Christian Observer

Life is short, but there is always time for courtesy.—Emerson.

McCormick-Deering



FARM MACHINES INTERNATIONAL TRUCKS

