

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley • "Go ye into all the world—" — Mark 16:15

VOL. LXV

LITTLE ROCK, ARKANSAS, MARCH 7, 1946

NO. 10

Finally We Have A Definite Foreign Policy

SINCE V-J Day our nation has limped along with its foreign relationships without any well defined foreign policy. In that position our leaders were forced to consider various questions and repeated crises as separate and largely unrelated problems. Perhaps the chaotic situation which followed the sudden end of hostilities made that course necessary.

Nevertheless, it was very dangerous for the United States, one of the two most powerful nations on earth, to drift along in its international relationships without the announcement of a definite foreign policy. Under such circumstances incidents might arise which would so complicate matters that serious, unforeseen results might follow.

Last week Secretary Byrnes, of the State Department, announced for the world to hear, our foreign policy and declared that it would be carried through with force if necessary. To take such a position involves risks and could lead to trouble. However, there are greater dangers in the no-policy program we have been following.

The position announced by Secretary Byrnes, as our foreign policy, is defensible before the world. In substance it is that we will give unqualified support to the provisions of the Charter of the United Nations. In part, Mr. Byrnes said, "We have covenanted not to use force except in the defense of law, as embodied in the purposes and principles of the Charter. We intend to live up to that covenant. But as a great power and as a permanent member of the security council we have a responsibility to use our influence to see that other powers live up to their covenant, and that responsibility we also intend to meet."

Until the moral character of the world can be changed—and that is a slow process—the United Nations Charter is the one hope that we are to have a world at peace. It is an agreement solemnly signed by all members of the United Nations Council. It sets out basic principles and agreements that sincerely followed could result in a peaceful world. If major nations, because of their strength, can flout its conditions at will, it is meaningless and we are without guidance in our efforts to establish permanent peace. The United States has now announced its purpose to support and defend the Charter.

Better Enjoy Life Now

BECAUSE we are always hoping for something better just a little further on, we seldom are able to thoroughly enjoy the here and now. Pope was but giving expression to an age-old experience of people when he said:

"Hope springs eternal in the human breast: Man never is, but always to be, blest."

Most people, when they reach that period of life when they were expecting "joy to be unconfined," realize that some of life's happiest moments have come and gone without any real sense of appreciation, on our part, of the joys that were ours.

The passing years may bring some of the anticipated blessings; they may not. Better to live life to the full now, day by day and thereby guarantee that life is to have its share of joy and satisfaction than to endure the present while hoping for the larger life in later years that may never come.

The World's Greatest Need— Evangelism

TO many who have some knowledge of the present world situation it may sound like an extravagant, careless statement to say that the world's greatest need today is the spirit and message of evangelism. Nevertheless, we believe that anyone who gives thought to the statement will realize that it is true.

Our problems now; national and international, are more numerous and more pressing than have ever faced any other generation. As matters now stand we face about three possibilities; world chaos, akin to the Dark Ages; world destruction with the atomic bomb; world redemption through good character.

In recent months statesmen, scientists and militarists have moved up

As thou hast sent me into the world, even so have I also sent them into the world. — John 17:18.

And ye shall be witnesses unto me both in Jerusalem and in all Judaea and in Samaria and unto the uttermost part of the earth.—Acts 1:8.

abreast of the church in declaring that the world's only hope lies in the development of right human relationships based on good character. General MacArthur, facing the new world in which we live, said on V-J Day, "We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character. . . It must be of the spirit, if we are to save the flesh." In substance, that statement has been echoed again and again by world leaders inside and outside the church.

There is but one hope for the "improvement of character" of which our leaders speak. That hope lies in an evangelistic crusade which will carry the message of Christ to the people of our bewildered, disillusioned world. Earth has but one agency prepared and commissioned to carry that message—the Christian church.

World leaders outside the church can only call attention to the desperate need for a revolution in human character. They have neither the means, the method or the purpose to bring it to pass. They can only try again the pitifully inadequate policies that have failed us so often in the past.

Evangelism is now not only a Christian duty, it is a human necessity if we are to have a human society that is worth preserving. Methodism should take full advantage of this year of evangelism and lead in a movement that will be felt around the world.

Final Report On Circulation Campaign

THIS week we are running, on page thirteen, the final supplementary report of the results of our Circulation Campaign. As shown in the statement, the total number of subscriptions sent in by pastors this year is seventeen thousand and four. We have, in addition to that number, a little over fourteen hundred subscriptions that are sent directly to our office. Our present total of subscriptions is eighteen thousand, four hundred plus. This is fourteen hundred more subscribers than we had last year and it is, by many thousands, the largest paid circulation list that the Arkansas Methodist has ever had.

This year there was not a district in the state that did not report more than nine hundred subscribers. Camden District, in the Little Rock Conference, led in totals with fifteen hundred twenty-nine subscribers.

The following districts exceeded their quota: Camden, Monticello, Prescott, Batesville, Fayetteville, Helena and Jonesboro. In this Circulation Campaign, the Methodist ministers of Arkansas have done the finest job of circulating a church paper to be found in American Methodism,—in proportion to church membership. For such wonderful cooperation we again thank you and we shall try to publish a paper that merits the unusual support our people have given us.

Accessories Before The Fact

THE age-old question, "Am I my brother's keeper?" is as modern as the atomic bomb. The fact of inter-related responsibilities in our social life is fully accepted by all thinking people. We are our brother's keeper with very definite responsibilities each for the other.

Remembering that fact, who is to blame when, with only a few weeks separating the crimes, our daily press carried the story of two killings that were almost identical, in-salient facts, except for names? Two wives stabbed their husbands in the heart, resulting in almost immediate death. In each instance the killing followed a prolonged, mutual, drunken spree in which, as a result of liquor, all four persons involved seemed to have lost all sense of personal responsibility, and of the value of life. Who got stabbed and who did the stabbing seemed to be an accident of fate. The power of self control, balanced judgment and the sense of personal responsibility had been temporarily destroyed by liquor.

One wife confessed to the killing but, because of drunkenness, seemed, at times to be uncertain as to the why or how. The other is reported to have stabbed her husband and then calmly went to bed. Both women declared that the killings were the result of their mutual drinking bouts.

Who is to blame when two lives are snuffed out and two homes destroyed because people become temporarily insane by drinking liquor? The list of accessories to this double killing would be rather long if the full story could be told. Everybody who had any part in putting liquor in the hands of these parties, and thereby destroying their powers to act normally, must bear part of the guilt.

Tragedies like these, and they are too numerous to mention, are but the climax, the full-blown fruitage of the most wicked, destructive

(Continued on Page 4)

Stewardship Promotion Conference

By MARY E. JAMES

A GAINST a background that was itself a proclamation of the need for a new evaluation and practice of Christian Stewardship among Methodists, a series of speakers presented this cause to 140 church leaders. These, in turn, discussed in true democratic fashion the program that, under the sponsorship of the Board of Lay Activities and co-operating boards and agencies, is to constitute the next emphasis in the Crusade for Christ. The program has been carefully studied, the contents weighed, and the leaders believe they have discovered where each one of these agencies can play their best role in carrying forward this uniform program. For three days, February 5-7, this constructive program was carried on in the quiet of the Moraine Hotel, Highland Park, Ill.

When Dr. George L. Morelock called his consultants to order, he had to distract them from an array of charts which announced laboriously collected facts. Some were cheering; some depressing. For instance, in one decade annual giving to all church causes has advanced from \$10.25 per capita to \$14.44 per capita. This increase would be encouraging but for the fact that in half a decade national savings have increased more than six-fold. Methodists are way down in 19th place among the denominations in their benevolent giving according to one big chart. The reason was revealed in a graph: Methodist giving for the maintenance of their home churches totals \$4.37 for every \$1.00 given to World Service.

Each chart presented a different story, but this is sufficient to convey to the reader the reason why Stewardship is on the Crusade agenda, and why these representatives, gathered near the shores of Lake Michigan, were in the mood for a challenging program leading up to and including 1947.

Bishop William C. Martin, head of the Kansas-Nebraska Area, was made chairman of the Conference. Dr. Morelock reviewed the steps leading up to the meeting. Dr. J. Manning Potts, associate director of the Crusade for Christ, talked about Stewardship in the Crusade, and Dr. G. Ernest Thomas, Haddonfield, N. J., interpreted the word stewardship. He answered the objection to the word "stewardship" which some thought referred too exclusively to money, and voiced his disagreement with those who think a more "modern" word embracing the ideas implicit in this Crusade phase could be selected.

Dr. E. Lamont Geissinger, associate secretary of the Board of Lay Activities, who had been devoting many months to the completion of plans soon to be launched, presented the schedule for a period of preparation. It involves Area Crusade Councils, Leadership Education classes, Seminar schools, Assemblies and Institutes all directed toward January 1, 1947, when the period of intensive stewardship promotion in the local church will begin.

This effort will be carried forward in ten concurrent ways: Sermons by pastors; addresses by laymen; use of special worship bulletins on which will be reproduced inspiring masterpieces painted for the purpose; Stewardship courses in church schools; conversation groups, kodachrome lectures; radio messages and transcriptions; phonograph recordings of human

interest stories; reading courses and the use of enlistment covenant cards.

As one could imagine, the group was stirred by a program such as this, presented by one who is convinced of its power to revive the Church, and discussion centered around its timing and details. While leadership is coming from the Board of Lay Activities, all agencies are working together in this effort with united drive.

Particularly are the Division of the Local Church of the General Board of Education and the Woman's Division of Christian Service pre-



DR. GEORGE L. MORELOCK

paring to focus the light of their courses of instruction upon clarification of the stewardship doctrine.

As explained by Dr. John Q. Schisler, executive secretary, the Division of the Local Church will work for cultivation of the stewardship attitude in life; securing workers for the church and the Christian program in general, and stimulation for more Christian habits of money giving. This will be accomplished through curriculum, special events and activities, and special materials which will be especially planned for the adult program in the church school, the youth program and the children's division.

The joint leadership education program in the church school began at Highland Park, with 36 selected persons from the Woman's Division and the Division of the Local Church serving as pre-coaching leaders. Thirty-six persons were prepared to assist in conducting coaching conferences to help others prepare to teach the Stewardship courses.

Conference representatives were acquainted with the manner in which other boards and agencies plan to cooperate during an afternoon session devoted to these presentations.

In the absence of Bishop Charles C. Seleckman of Dallas, president of the Council of Bishops, Bishop Wilbur E. Hammaker, of Denver, Colo., assured the Conference of the leadership of this body. Bishop Ralph S. Cushman, of St. Paul, Minn., explained plans for preparatory work in Area Council meetings; Rev. Fred J. Jordan, District superintendent of the Eau Claire (Wis.) District told of plans for preparatory work in district and sub-district meetings, and Rev. T. F. Carroll,

pastor, Epworth Methodist Church, Norfolk, Va., voiced the plans of preparatory work in the local church.

Ray H. Nichols, Vernon, Texas, publisher, Northwest Texas Conference lay leader and president of the Board of Lay Activities, spoke on the laymen's part in the stewardship phase of the Crusade. He believes it offers laymen a special opportunity for practical service, and places "special emphasis on the place of laymen in the Church," as well as "afford laymen and pastors an opportunity to come together in greater fellowship as they discover the reaches that are available in this endeavor. President Nichols said that Stewardship should mean planning, studying and learning, and should include a practical application of the principles in the everyday life of the average man.

The plight of a war-ravaged world with its ragged, hungry and homeless masses was brought to the minds of all who heard Dr. Albert Stanley Trickett speak on the Church's responsibility for world redemption. Dr. Trickett, associate secretary of the Board of Missions and Church Extension, was during the past three years a chaplain (major) in the United States Army, serving in the Mediterranean Theater of Operations. He said "inflation, dislocation of population and disruption of communication has served to strain the Church's mission program to the breaking point."

The former Chaplain stated that the Crusade for Christ "is a mere drop in the bucket" as far as meeting the total needs of Christendom throughout the world. He further stated that "our giving is all out of line with our objectives and purposes—we give \$15 to \$35 for home expenses of the Church each year for every \$1 we give for foreign mission work.

"We stand on the threshold of a day of world evangelism on a scale hitherto undreamed of the next few years will see a greater offensive than ever before in China, the Philippine Islands, Africa and India. Japan today is wide open for the gospel, and the Korean church is ready to move as a leader in evangelizing eastern Asia. To meet the new challenge, new methods are needed. This is the day when we must capture the big minds throughout the world for Christ," Dr. Trickett concluded.

The closing address on the Church's responsibility for the home was given by Dr. Roy L. Smith, editor of *The Christian Advocate*, who said American home life is going to pieces. This he attributed to several factors among which were included the advent of apartment house dwelling, commercialized recreation, collectivism, secularism, spiritual illiteracy and the development of minority groups.

"Stewardship," said Dr. Smith, "comes in along the line somewhere, and the stewardship of fellowship needs preaching these days. . . . Where there is any integrating of life, there Methodist Church would give its tithe to the tasks of world redemption, we would find something divine and holy happening among us that would mean the redemption of our Church."

Dr. Morelock summed up the spirit of the Year of Stewardship when he said: "I think we have an opportunity of bringing a mighty impact on the members of our Church for a new sense of responsibility and a new sense of dedication for world redemption."

WAR WITH RUSSIA

By J. H. Reynolds

Some people in America are talking about a probable war with Russia. This is foolish and might be criminal. There are no differences between the two nations worth mentioning. On the contrary, there are compelling reasons for the most hearty cooperation. Moreover in the present disturbed conditions in the world, America and Russia can exert a deciding influence in keeping world peace. Neither country wants war. Both want peace. Suppose that we Americans talk about the fine quality of the Russians and of the big part that they played in

winning the last war for the allies.

At Robinson Auditorium recently an eminent Russian violinist held a vast audience spellbound by his artistic performance. Was there prejudice because he was a Russian? No. He was given a wholehearted welcome. Here the average citizen by favorable comments can help build a strong public opinion friendly to good relations between the two greatest powers in the world today.

Shall we promote war or peace in our conversations?

It isn't the hungriest pig that squeals the loudest. It's the one you pull away from the trough.—Grit.

In accord with General MacArthur's decision to permit experienced missionaries to return to service in Japan, but for the present to admit no new missionaries, the Foreign Missions Conference of North America has approved the return of six who have had long years of service under various Protestant denominations. They are expected to arrive back in Japan and initiate Protestant work there this spring or summer. They are the Rev. George E. Bott of Ottawa, the Rev. Paul S. Mayer of Cleveland, Miss Alice E. Cary of Boston, the Rev. Henry G. Bovenkir of Detroit, the Rev. John B. Cobb of Alameda, Cal., and the Rev. Carl D. Krie of St. Louis, Mo.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

CHRIST LIVED DANGEROUSLY

"Live dangerously," was Mussolini's motto. And other dictators and usurpers have followed the rule. Attack the tiger though you know that he may rend you. The meaning is, Be audacious for your self-interest. Opposite is "safety first," which is a good rule for quiet-living people as to the affairs of this life.

But there is a Christian "live dangerously." Jesus said, "He that findeth his life shall lose it; and he that loseth his life for My sake shall find it."

Jesus lived dangerously. He drove the buyers and sellers out of the temple. He rebuked the hypocrites and the long prayers of the Pharisees. He did work of mercy on the Sabbath day contrary to tradition. He went to Jerusalem, well knowing that there His enemies were waiting to take Him.

He "became obedient unto death, even the death" upon the cross. This for our sakes and for our salvation. His cause was worthy. His love was unbounded. He died victoriously.—Free Methodist.

HIS WAY

A world of frayed nerves, such as ours, needs to learn that there is a time when it is wise to quit trying and let the spirit of God direct one's way. Tension then will cease and new strength come. The makers of amber beads in Damascus give the bead a few rubs at a time and then lay it aside. If they continued to polish it, it would burst because of the inner strain due to the friction on the amber. Just so our natures are apt to erupt if in the noise and rush, the presence of tension, cruel sorrow, or trial we do not find the calming hand upon us.—Christian-Evangelist.

FULL DEVOTION

It is not by chance that the burnt offering comes first in Leviticus. This offering typifies in a beautiful way the perfect work of Christ. It was completely consumed; unlike certain other sacrifices no portion of it was to be eaten. The altar upon which it was laid had burning on it a perpetual fire. The whole thing speaks marvelously of the Lord Jesus who was fully devoted to His Father's will. Just as all of His life and ministry were well pleasing unto God, so the whole of the burnt offering rose "a sweet saviour unto the Lord." The way, then, for us to please God is through full devotion to Him in everything.—Presbyterian.

STEPS TO PEACE

The Chinese have a proverb. "If there is righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world."—Daniel L. Mar in The Union Signal.

THE EYE OF FAITH

I do not ask for earthly store
Beyond a day's supply;
I only covet more and more
The clear and single eye,
To see my duty face to face
And trust the Lord for daily grace.

I care not for the empty show
That thoughtless worldlings see;
I crave to do the best I know,
And leave the rest with thee;
Well satisfied that sweet reward
Is sure to those who trust the Lord.

Whate'er the crosses mine shall be,
I will not dare to shun;
I only ask to live for thee,
And that thy will be done;
Thy will, O Lord, be mine each day,
While passing on my homeward way.

And when at last, my labor o'er,
I cross the narrow sea,
Grant, Lord, that on the other shore
My soul may dwell with thee,
And learn what here I cannot know:
Why thou hast ever loved me so.

J. J. Maxfield

From "Poems With Power To Strengthen The Soul."

FELLOWSHIP WITH CHRIST BRINGS REST

Some one has said that there are fifteen thousand promises in the Bible. Much encouragement and comfort come to our hearts from them. One of the most helpful of these promises is found in the great invitation given by Christ: "Come unto me all ye who labor and are heavy laden and I will give you rest." Let us note briefly some of the ways in which this promise is fulfilled.

Fellowship with Christ brings rest from the guilt of sin. Guilt to the soul is what pain is to the body—it is a warning. If there were no such thing as pain, people would destroy their bodies; and if there were no such thing as guilt, people would destroy their souls. People dread pain and, therefore, they avoid those things which will bring pain. They also dread guilt and are often willing to listen and give heed to that which will bring them rest from it. Were it not for this fact all preachers, church school teachers, parents and other Christian workers would fail in their endeavors.

When we say that fellowship with Christ brings rest from guilt we do not mean to imply that true Christians never feel guilt. Life is so complicated and there are so many ways to do wrong that no person ever fully escapes the occasional feeling of guilt. People can sin by word, by thought, by deed, by attitude and by omission, or leaving undone, unspoken, or unpossessed the good deeds, good words and good attitudes of life. Christianity will make greater progress when people come to feel that it is just as wrong to leave the good undone as it is to do the evil. So, all are subject to the feeling of guilt, but with the unrepenting sinner it is a fixed and continuous feeling and with the Christian it is only occasional. Re-

pentance toward God and faith in Christ always brings relief, and every true Christian will readily repent. We are taught in the Lord's Prayer to say, "Forgive us our trespasses." None of us in this life will ever get above making that petition, but the faithful making of it will always bring relief.

Then, the Christian has rest from the power of sin. Sin wields a terrific power. Did you ever see a person who was a perfect slave to evil habits? Jesus said that such would be the case: "He who commits sin is the servant of sin; now the servant abideth not in the house forever but the Son abideth ever. If the Son, therefore, shall set you free, you shall be free indeed." Think of it: "He who commits sin is the servant of sin." We have all seen that fact verified. In this world of ours hundreds of thousands destroy their bodies and damn their souls every year with their evil habits. There is a rest in fellowship with Christ from that power of sin. The poet was thinking about that when he sang, "He breaks the power of cancelled sin and sets the prisoner free; His blood can make the foulest clean; his blood avails for me."

As with guilt, so with sin, Christians have their occasional trouble. No person in all the world goes for even a year entirely free from sins of omission. Where is the person of sufficient spiritual egotism to claim that he goes for a whole year without leaving unspoken some good word, undone some good deed, or unassumed some charitable attitude toward others? Even those who claim to be the best often sin by assuming uncharitable attitudes toward others who differ from them over nonessential points in the matter of religion. Add to this the fact that Christ taught his followers to pray, "Forgive us our trespasses," and all fair minded people are con-

A PRAYER

Stimulate, O Lord, our soul hunger for the satisfaction of Christian service. Aid us that all we do for Thee may be well done, "approved unto God." Grant us strength to serve, patience to endure unto the end, and courage that never fails. In Thine own name we pray. Amen.—Evangelical-Messenger.

vinced of the truth of what is said here. Fellowship with Christ frees from the power of sin. One of the chief points of sin's power is in evil habits. True Christians are freed from all such habits. Paul said, "Let not sin have dominion over you." Don't be bossed around by evil habits. We have rest from the dominion of sin in our lives.

Last, but certainly not least, fellowship with Christ brings rest from worry. There are a lot of Christians who worry, but in so doing they are living beneath their privilege. Do we fully believe that Christ is bigger than any problem that can come to the human mind, any disease to the body, or any sin to the soul? Do we believe that if we put God and his kingdom first in our lives all necessary things, both spiritual and material, will be supplied through our consecrated effort, working with God? Do we really believe that Christ has conquered death and made physical transition for the Christian merely a step into a bigger life? If we truly believe all these things, what is left to worry about? Do you say we should worry about the sinful condition of the world and the evil in the lives of people all about us who are very dear to us? We should recognize these conditions and do all in our power by the help of God to right them. The writer has not always lived up to this doctrine, and every failure has been occasioned through lack of close fellowship with Christ. He has tried to keep before his mind this policy: "If a thing or condition cannot be helped, don't worry; it is useless to do so; if it can be helped, don't worry, help it." Worry only depletes our energies and incapacitates us for the highest type of living.

The great Apostle Peter gives us some help on this question; in speaking of Christ he went on to say, "Cast all of your cares upon him, for he careth for you." It was no less authority than Christ himself who said, "Let not your heart be troubled: ye believe in God, believe also in me." Then fearing that they might worry over the future he continued, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." He takes care of life both here and hereafter: "Lo, I am with you always even to the end of the world," and "I go to prepare a place for you." Fellowship with him brings rest from the hard things of life.—H. O. B.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within reach of the humblest.—Selected.

Minds are like parachutes; they only function when they are open.—Robert Wewar

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE REVIVAL WE NEED — NO. 4

The fourth and final phase of "The Revival We Need" is a *Revival of Brotherly Love*. While it comes last, it is by no means least.

Throughout the whole Bible love is given prominence, especially so in the New Testament. St. John, the Beloved, refers to it with great frequency. It is said that after he was an old man, living in Ephesus, though very feeble, he was able to attend the services of the church. When he was asked to pronounce the benediction, with great fervor, he would say, "My little children, love one another." St. Paul in his 13th chapter to the Corinthians, reaches this conclusion, "And now abideth faith, hope and love, these three, but the greatest of these is love." Jesus, himself, said, "A new commandment I give unto you, that ye love one another." This commandment was given to his disciples his last night on earth. It was both an earnest request and a direct command. It was a part of the communion service which was to be perpetually held in remembrance of Him.

There are many things connected with the church that are not necessarily essential to its life and growth, but a strict observance of His last and greatest commandment is absolutely essential. Love must abound amongst us, or there can be no church in the New Testament sense. The church is a "household of faith"; it is the family of God. It can exist without large numbers, or great wealth and culture, but it cannot exist, much less prosper, without love. Of the early church it is said that pagans looked on while the love feast was being observed; and as they turned away, they exclaimed, "See, how these Christians love each other!" Old Pliny, the governor of a Province, had orders from Rome to destroy the new sect called "Christians." A letter from him to Caesar has been preserved, in which he says, "We have been unable to destroy the Christian sect. Their Master has persuaded them that they are all brothers." O, blessed persuasion!

In our Lord's Sermon on the Mount He said that if one were about to lay his gift on the altar and there remembered that a brother had aught against him, he was to leave his gift, seek out and make peace with his brother, and then

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. H. B. VAUGHT of Conway was operated on Saturday at the Baptist Hospital in Little Rock and at last report was resting comfortably.

MISS HELEN V. TEMPLE and Marvin A. Martin were united in marriage on Saturday, February 16, at Hermitage with Rev. A. J. Bearden officiating.

GOVERNOR BEN LANEY was the speaker at the evening service on Sunday, February 17, at the First Methodist Church, Conway. Dr. C. M. Reves is pastor.

REV. J. L. DEDMAN, pastor at Camden, was the speaker at the fifth anniversary dinner of the Builders Class of the Methodist Church of Brinkley on Thursday, February 14. There were sixty-five people present.

REV. GEORGE L. CAGLE, pastor at Humphrey, writes that Chaplain Roland E. Darrow preached in his church on Sunday, February 24, to a fine congregation. He reports that things are moving along well at Humphrey.

REV. RALPH CLAYTON, who recently received his discharge as a chaplain in the Navy, is serving as assistant pastor at the First Methodist Church, Magnolia. Rev. L. M. Starkey is pastor.

BISHOP PAUL N. GARBER left Geneva, Switzerland, recently for Poland. After his visit in Warsaw and elsewhere, he plans to spend a week in Prague with the Methodists of Czechoslovakia, and three days in Vienna with the Methodists there. The latter were formerly under the administration of Bishop Melle. Bishop Garber has a vise to enter Hungary, and may be able to reach Budapest before his return to Geneva.

REV. JESSE L. JOHNSON, pastor at Berryville, writes: "Dr. H. W. Jinske of Fayetteville was guest speaker at the morning service on Laymen's Day, Sunday, February 24. He brought a very inspiring message to a large congregation. It was by a coincidence that at the same service we had four other rather distinguished visitors from Fort Wayne, Indiana, Dr. and Mrs. Homer R. Gettle, the former being the Conference Lay Leader of the North Indiana Conference, and Rev. and Mrs. Harley Davis, pastor and wife of one of our churches in Fort Wayne. The party was enroute from Dallas to Fort Wayne, and service time found them in our lovely little mountain city."

THE National Council of the Protestant Episcopal Church has joined with other denominations in urging church people to give generously, especially during the Lenten season, for the relief of the hungry in the liberated countries of Europe—responding to the recent appeal of President Truman for voluntary rationing so that millions of European lives may be saved. Says a resolution of the Council: "Our country has been shocked by the official statement of the

offer his gift. The initiative toward reconciliation was placed on the innocent party. This applies to those of us who would partake of the Holy Sacrament. We must be at peace with all mankind, if we would make an acceptable offering of ourselves to the Lord.

All this applies, first of all, to the local church, and then likewise to the church at large. The tragedy of the modern church is its endless, senseless divisions. The Saviour prayed that we might all be one, and He cannot bless us as he would until our divisions have been healed. The church represents the body of Christ, and certainly cannot go forward as it should with that body torn into shreds. If we, as Christians, cannot have unity and harmony amongst ourselves, how can we hope for the nations of the world to be at peace? Beloved, let us love one another!

Yes, a revival of brotherly love is one of our greatest needs, as we enter upon our year of Christian evangelism.

President and the news reports of the extreme hunger, malnutrition, and disease in some of the liberated countries of our allies and in those of former enemies. Our Christianity, our common humanity, and our stature among the family of nations make meeting this need an imperative obligation upon us."

THE Board of Missions and Church Extension of the Methodist Church has given \$160,000 from funds raised in its recent "Crusade for Christ" for the development of its medical college and hospital at Vellore, United Provinces, India, into the All-India Medical College, with extensive hospital services, nurse-training school, and other related institutions. Originally organized by the women of the Methodist Church and long serving in the training of young women as Indian nurses and medical practitioners, it now becomes a training center for men and women, and will be supported by eight Protestant denominations of the United States and Canada. It will be Protestantism's central training school for the healing ministry to all India's provinces.

DR. W. B. SLACK of Hot Springs, Conference Missionary Secretary, writes: "You will be happy to know that we have this day organized a City Board of Missions and Church Extension in Hot Springs and have laid some fine plans for the organizing of a Mission right down town in the midst of the multitudes. The following officers have been elected: W. B. Slack, chairman; J. D. Baker, vice-chairman; Ed Dunlap, secretary and Mrs. H. King Wade, treasurer. There are two lay members from each quarterly conference, plus six preachers. The prospects are quite bright for a solid Mission to serve the throngs of visitors as well as do deaconess work and rescue work. We hope to have something really good to show you at Conference."

THE National Council of the Protestant Episcopal Church has joined with other denominations in urging church people to give generously, especially during the Lenten season, for the relief of the hungry in the liberated countries of Europe—responding to the recent appeal of President Truman for voluntary rationing so that millions of European lives may be saved. Says a resolution of the Council: "Our country has been shocked by the official statement of the President and the news reports of the extreme hunger, malnutrition, and disease in some of the liberated countries of our allies and in those of former enemies. Our Christianity, our common humanity, and our stature among the family of nations make meeting this need an imperative obligation upon us."

THOSE INSIDIOUS ADVERTISEMENTS

Why do liquor advertisements feature only the initial phases of the drinker's experience—the beginning of his passage from alcoholic glamor to the sordid reality? These advertisements, written with great art, take infinite pains to suggest only pleasurable emotions. They never show the end results. They are wholly silent about the befuddling homecoming, the morning hangover, the listless and half-hearted attempt to carry on the daily occupation; they ignore the shocking traffic fatalities caused by drinking drivers, the police court parade, the walking corpses who were once gay and jolly, the hospital statistics, the bodies awaiting recognition at the morgue. Reporters, doctors, and police officers see those end-results which the liquor advertisements are so careful to omit. "There is a way that seemeth right unto a man, but the ends thereof are the ways of death."—Selected.

ACCESSORIES BEFORE THE FACT (Continued from Page 1)

tive curse that ever blighted the human race. It should be stamped out at home and abroad with the same zeal with which we kill a poisonous snake and with more reason for doing so.

Girl Scout New Organization Plan For Arkansas

By MRS. JEAN WATKINS

DEVELOPMENT of girls along spiritual lines, with emphasis on the same basic virtues which they have been taught at Sunday School and at home, receives primary emphasis in the program of the Girl Scouts, the largest international organization serving girls from seven to eighteen. The value of the spiritual side of the program is brought out in the Girl Scout Promise, taken by every girl when she becomes a member of a Girl Scout troop: "On my honor, I promise to do my duty to God and my country, to help other people at all times, and to obey the Girl Scout Laws."

The Laws further this emphasis by stressing the virtues of Honesty, Loyalty, Usefulness, Friendliness, Courtesy, Obedience, Cheerfulness, Thrift, and Cleanliness in Thought, Word and Deed.

Each girl tries to live by this code, because all of the other girls in her troop try to live by it, and through the influence of group acceptance, it becomes important to her.

These Laws and the Promise are discussed in troop meetings, and, in troops sponsored by churches, are usually integrated as to their spiritual significance by the pastor.

Thus, the teachings of Church, Sunday School and home are carried over into the girl's every-day life; they take on living significance because she finds that they have a practical application; they become an accepted part of her life.

Nations and communities are realizing more than ever before that the education of young people in one country affects the entire world. It is of real importance, therefore, that each of us assume responsibility for seeing that boys and girls in our own community get the kind of citizenship training that will make a better world for all youth.

The Girl Scout movement has always been recognized as a way of developing good citizens. The original troop in Savannah, Georgia, was started in 1912 by Juliette Low, a friend of Lord Baden-Powell, who was the founder of the entire Scout movement for both boys and girls.

Ever since this early beginning, Girl Scout troops have always been planned as small, democratic working groups in which girls elect their own officers, delegate authority, make their own arrangements, and accept responsibility for carrying them out.

The fundamental aims of Girl Scouting center in the development of each girl into a well rounded individual, an intelligently participating member of her own group and her community, and an example of the highest type of spiritually developed young womanhood.

The entire Girl Scout program is directed toward achievement of these objectives. The activities are coordinated under a national year-round program planned for three age levels: Brownie Scouts, from seven to ten; Girl Scouts, or Intermediates, from ten to fourteen; and Senior Girl Scouts, from fifteen through eighteen. The basic program of activities covers ten fields of interest: Arts and Crafts; Community Life; Health and Safety; International Friendship; Literature and Dramatics; Music; Nature; The

Out-of-Doors; Sports and Games; Homemaking, and Vocational Exploration for Seniors.

Camping plays a prominent part in the program, cutting across the ten program fields. Girls of all ages are eager for the fun and adventure to be found in the out-of-doors; the majority become Scouts because they want to share in the fun of doing things out-of-doors. Camping offers a larger democratic experience than that of the troop, builds health, resourcefulness, cour-

by Reverend S. S. Morris, Sr., pastor of the African Methodist Episcopal Sunday School Union, also of Nashville.

In Arkansas, the Methodist Church has pioneered in Girl Scouting. One of the first troop organizers and leaders in the state was Mrs. Sam Wiggins, wife of the pastor of the Methodist Church in Jonesboro. Mrs. Wiggins is still active in the Girl Scout movement.

However, the demand in Arkansas for more recreational opportuni-

and including Mrs. Sam Wiggins (still pioneering) as a committee member.

Area development will take place along two lines: either intra- or inter-county meetings to discuss the new plan and select county representatives to attend an area meeting of all the counties which is planned for late in the spring; and leadership training courses to be offered both to those already actively engaged in Scouting and also to groups interested in organizing and leading new troops.

Governor Ben Laney expressed his interest in and gave his hearty endorsement to the plan when it was explained to him by Judge Freeze and a group of representatives from the Jonesboro Temporary Area Planning Committee, and a National Girl Scout representative, Mrs. Jean Watkins (all pictured at left).

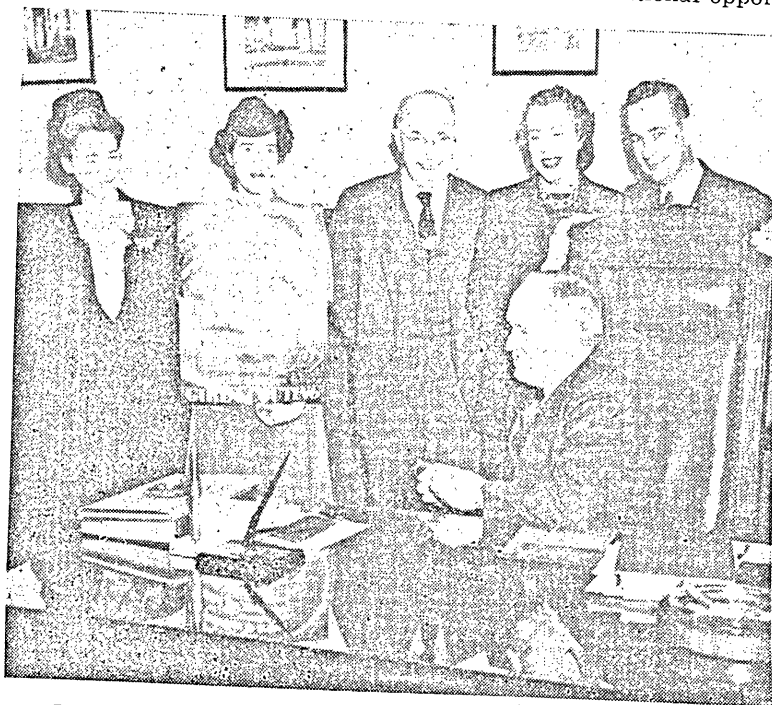
As soon as this project is under way, it is planned to begin organization activities along similar lines in other sections of the state.

However, a great deal of help is needed in setting up this program. The main needs at the present time are for well qualified leaders to direct the activities of the troops; one for sponsoring groups who will take the responsibility for seeing that well qualified leaders are supplied and that adequate meeting places for troop meetings are found.

In both of these capacities, the church can function with the utmost adequacy. Long experience in working with groups of young people in church, Sunday School and Epworth League has developed a staff of well qualified women for Girl Scout troop leaders. Since the church has always been a center of the activities of its young people, it is well equipped to furnish meeting places for troops and to guide, from both the spiritual and physical standpoints, the troops' activities. The church leaders, from their close association with the young people in their congregations, are in an ideal position to sponsor Girl Scout troops and to be responsible for finding leaders who in every way are qualified to meet the high standards established for directing the activities of groups of girls who are at very impressionable ages. Girl Scouting offers yet another source for centering the activities of the young people in and around their church.

A church wishing to sponsor a troop should find out if there is a Girl Scout Council in its town which can give help. If there is no council, the church should write to the Lone Troop Advisory Service, Girl Scouts, 155 East 44th Street, New York 17, New York, for information as to the procedure to be followed. This Service can be consulted at any time on any problems which arise in connection with the troops.

National branch offices of the Girl Scouts are maintained in twelve sections of the country, and national field staff members are assigned to each office. These staff members will also give help to troops. Arkansas is part of the Dixie Region, which also includes Louisiana, Mississippi, Alabama and Tennessee. Dixie Region offices are located at 424 Goodwyn Institute Building, Memphis 3, Tennessee.



Left to right: Mrs. Joe Barrett, active in Girl Scout work for many years; Mrs. Howard Kennedy; Arthur Adams, attorney; Mrs. Jean Watkins, member National Field staff of Girl Scouts; Judge Clarence Freeze, temporary committee chairman... Seated Governor Ben Laney.

age, initiative, and self-reliance. An experience in out-of-door living provides girls with training in citizenship through the give-and-take of community living.

In the troop, the girls learn by doing under the guidance of the troop leader. The skills taught are useful skills, and every project undertaken is planned to be useful, with neither the time nor the material wasted. For instance, church troops have mended hymnals and prayer books, ushered at special services and suppers, assisted with the preparation and serving of suppers, helped in money-raising activities such as bazaars and book sales. They have assisted in church nurseries or taken care of young children while mothers attended worship or meetings, such as those of the mothers' auxiliary. In all these activities, the girls are supervised by their troop leaders.

Churches throughout the United States have been very active participants in the Girl Scout program. Many have sponsored troops, provided troop leaders, donated Sunday School rooms as meeting places, and furnished spiritual guidance through ministers participating actively in occasional ceremonies or in troop meetings.

The Methodist Church, always noted for its intensive work with youth, has been particularly cooperative. It is represented on the National Girl Scout Protestant Advisory Committee by Dr. Walter Towner, pastor of the Methodist Church of Nashville, Tennessee, and

ties and facilities like Scouting far exceeds the supply. Requests from all over the state for help in organizing more Girl Scout troops have been pouring into the Regional Girl Scout office in Memphis, and the waiting lists of girls for more troop openings are increasing with phenomenal rapidity.

In order to meet this demand, a new type of organization is being tried out in the state which will both increase membership in and add stability to the Girl Scout organization. This new type of organization will be set up on an inter-county basis, with several adjoining counties pooling their resources, both financial and organizational, to provide professional services and camping.

A section of Northeast Arkansas was selected as a starting point for this new type of organization, as almost half of the lone troops in the state are located in this section and the demands for help from here have been strong and continuous.

At a preliminary meeting held recently in Jonesboro to determine tentative area boundaries, ten counties were selected for intensive promotion and organization. These counties, which are within a 75-mile radius of Jonesboro, include: Randolph, Clay, Greene, Lawrence, Jackson, Craighead, Mississippi, Cross, Poinsett, and Crittenden.

A temporary Area Planning Committee was set up, with Judge H. C. Freeze, Craighead County Judge and President of the Arkansas Judges Association, as chairman,



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

MRS. ROBIN HUNTS A HOUSE

By Anne Reister

Mrs. Robin was house-hunting. It was a prematurely warm spring day, the sort of day on which even a brisk housewife is likely to develop a bad case of spring fever. So it is to be feared that Mrs. Robin was not looking so industriously as she might have looked. She languidly investigated one of the top branches of the elm tree which overhung the brook.

"I really do not care for such a high apartment," she said. "The children might fall into the water, and, anyway, I am afraid that it would be too damp."

Then she investigated a lilac bush in the garden back of the big house. The lilac had thick, green leaves which would have been wonderful as a screen from the prying eyes of the inquisitive and hungry cat, but as Mrs. Robin remarked judiciously:

"There probably would not be enough air, and there is a suspicious-looking character—a blue-jay—perched on a neighboring maple." Altogether the little house hunter felt that she did not want to move into that neighborhood.

Mrs. Robin then went on a more extensive tour of inspection. Flying higher up in the air, she spied an apple tree. It was not a particularly prosperous-looking tree, for scraggly dead branches stuck out at funny angles. Nevertheless, Mrs. Robin remembered that later in the season apple trees were regular summer resorts for all sorts of bugs and worms which come to sample the fruit.

"It would be almost like having your breakfast served in bed every morning," she said to herself. "Perhaps they have a moderate-priced limb far enough from the ground to escape the terrible cat." So she flew down to see.

There were several broad limbs which might have proved suitable for the Robins' summer home, but the laziness of the warm spring day had pervaded Mrs. Robin and she did not feel equal to the effort of starting to build a new house. She decided to go down to the ground to see whether there were any earthworms in that vicinity, when she saw something that made her forget she was hungry. It was a hole in the tree. Apparently the apple tree was in a rather bad state of repair, for right at the place in the trunk from which the limbs branched out, there was the neatest sort of a little hole. It was large enough to allow Mrs. Robin to hop through it and to inspect the inside, but a cat could not so much as squeeze its head through the opening. Of course it was sheltered from the rain and storms. All that Mrs. Robin had to do was to line it with some soft feathers and some soft bits of string which she knew where to find, and the house would be ready. No wonder she flew off in a great state of excitement to



WAKING TIME

How does a little seed,
Buried down so deep,
Know when it's time to wake
From its long winter sleep?

God reaches down with fingers
Of warm and gentle rain
To touch the seed—then it knows
That springtime's here again.

—Violet E. Holbrook,
Morrliton, Arkansas.

GOD WANTS THE BOYS AND GIRLS

God wants the boys, the merry,
merry boys,
The noisy boys, the funny boys,
The thoughtless boys,
That He as gold may make them
pure,
And teach them trials to endure.
His heroes brave
He'd have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the girls, the happy-
hearted girls,
The loving girls, the best of girls,
The worst of girls.
He wants to make the girls His
pearls
And so reflect His holy face,
And bring to mind His wondrous
grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.—Selected.

tell Mr. Robin that she had found exactly the sort of place they wanted for their summer lodgings!—Queen's Gardens.

Business Man: "Hello, operator, I want to speak to my wife."

Operator: "Number, please."

Business Man: "Number? I haven't but one."

JUST FOR FUN

A man called at the minister's home looking as though he had something on his mind.

"I just came to ask you," he said, "whether it is right for any person to profit by the mistakes of other people?"

"Most certainly not," replied the minister.

His caller brightened, and held out his right hand. "Then, if that's the case," he said, "perhaps you'd like to return the ten dollars I gave you last October for marrying me."

The little black boy didn't mind being called "Midnight" by his little white playmates, but when another little black boy called him "Midnight," he indignantly exclaimed, "You's jes' about a quarter to twelve you'sef."—Pathfinder.

"How long have you been married, Bill?"
"Let's see, I got this suit in 1928."

A boy in a cafe ordered ham n'aigs.

"How do you like your eggs," asked the waiter.

"Fine," says the boy.

"Oh, I mean how do you like them cooked," said the waiter.

"I like 'em better that way than I do raw," says the boy.—Ex.

The absent-minded professor was

IN THE WORLD OF BOYS AND GIRLS

McNeil, Arkansas
February 24, 1946

Dear Girls and Boys:

I am a little girl nine years old. I have a brother. His name is Rodney Wayne. He is six years old. My brother and I are in the same class in Sunday School. I should be in the class with the larger boys and girls, but I love my teacher, Mrs. Merritt, so well that I want to stay in her class.

I live not far from the church.

My daddy is in the army but we are looking for him home soon.—Your friend, Bobbie Nell Beasley.

THE FIRST BAG OF POPCORN

"Ugg," said Quadequina, brother of the great Chief Massasoit, "Ugg-ugg!"

Quadequina was popping corn when popcorn was unknown to any one in the whole world except the Indians.

Quadequina made a roaring fire and heaped it high with wood that he had brought in from the forest. While the great fire was burning, he sat shelling popcorn.

Quadequina let the fire burn to ashes and then he scraped away the burning coals and leveled down the ashes. Then he spread a layer of popcorn over the hot ashes.

One could tell by the proud way Quadequina held his head and the way he said "Ugg-ugg" that the popcorn was for a very special occasion.

Pop-pop went the corn.

"Ugg-ugg," said Quadequina.

Pop-pop—poppety—pop!

"Ugg-ugg!"

When the corn had popped until it would pop no more, Quadequina raked it into a heap and blew the ashes out of it. It was now ready to be piled into a deerskin bag.

Presently, Quadequina placed more popcorn on the hot ashes. He kept popping corn until he had the deerskin bag full of popped corn.

When morning came, in 1621, the Thanksgiving Day in America, Quadequina threw the deerskin bag full of popcorn over his shoulder and carried it to the white settlers and their children. And there for the first time white people saw popcorn popped and ready to eat. They ate it.

Quadequina and his brother loved peace, and they loved boys and girls, white or Indian, and that is why Quadequina carried the first bag of popcorn to the white children.

When you buy your bag of buttered popcorn, think of the good Indian who first made popcorn known to us, and remember his bag of popcorn.—Junior Life.

having a physical examination. "Stick out your tongue," commanded the doctor, "and say 'ah!'"

"Ah," obeyed the professor.

"It looks all right," nodded the M. D. "but why the postage stamp?"

"Oh-ho," said the professor. "So that's where I left it."



The Fondren Lectures, 1946

Reported by ALFRED A. KNOX



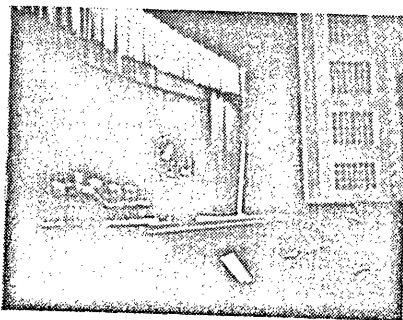
IN THE realm of politics, the very mention of the title "One World" brings back memories of the late Wendell Willkie and his convictions regarding world government. In the realm of religion and the church, the use of the term "world church" turns one in his thinking toward Dr. Henry P. Van Dusen, president of Union Theological Seminary and the recent Fondren Lecturer at Southern Methodist University, where he used as the theme of his lectures: "World Christianity: Yesterday, Today and Tomorrow." The lectures, sometimes weighty with scholarship and statistics, moved with rhythm and logic to the crowning conviction in the fifth and final lecture that "the achievement of atomic fission has accelerated the time schedule for 'One World.' We must have a revival, but there are two guideposts to keep before us concerning this revival: (1) It will probably be a world revival, or none at all, and (2) It will probably be a revival of a united church, or none at all.

Dr. Van Dusen's lectures fell into six logical divisions—"The Expansion of World Christianity (Missions)—Yesterday, Today and Tomorrow," and "Consolidation of World Christianity (The Ecumenical Movement) Yesterday, Today and Tomorrow." Quickly disposing of the first eighteen centuries of the Christian Era as contributing relatively little to either expansion or consolidation of the Church, he said "For 1800 years the church was marked by a steady succession of divisions and not one single importance." With this long period of time disposed of, Dr. Van Dusen's "yesterday" was simply the nineteenth century, for which he borrowed Kenneth Scott Latourette's title, "The Great Century," during which he said "there has been no new schism of importance, and many notable efforts to unify." It was during this century that Christianity expanded to the very ends of the earth, and the ecumenical movement, as we know it, was born and made great strides toward a world community of churches.

A Man from Mars, the speaker said, coming to the earth at the beginning of the nineteenth century would have observed that the Christian Church was making little impression on the earth. He would have seen that Christianity was at that time strictly for Europeans and the uneducated, and that it appeared to be doomed to inconsequential influence. If our Martian visitor returned in 1914, Van Dusen continued, he would have found Christianity in every nation of the world save Afghanistan—"Christianity had come for the first time a world religion." This expansion was explained by two forces: (1) New science, and (2) the series of spiritual renewals which began with the Wesley Revival and ended with the Moody Evangelistic Movement.

The freshness and uniqueness of Dr. Van Dusen's approach which leads him to outspoken optimism for the future of World Christianity is based on what he has discovered progress during the years of World War II itself. Evidences of

promise were pointed out in the heroic spirit with which the mission churches carried on during war-time turmoil and isolation, and in the testimonies of American servicemen who "found a church there." Van Dusen spoke of the war-time achievements in three phases: (1) 1937-39—the period when China fought alone. This period saw the heroism of Chinese educational institutions and of western and native workers; (2) 1940-41—in this period one-eighth of all the missionary work in the world was isolated from the home-base in Europe. In this period of "orphan missions," other Christians with little regard to denomination came to the support of these missions, notable in the Netherlands East Indies, and (3) 1941 until the end



Dr. Henry P. Van Dusen, Speaking

of the war—the period of Japanese Conquest when one-fourth of the world's mission fields containing two million Protestant Christians and 6500 missionaries were occupied. The amazing signs of promise in this period were outstanding native leaders who appeared, high casualties among missionaries who elected to remain (a casualty rate five times as great as that of the armed forces), and the fact that Christians and missions were helped and sustained during this period by Japanese Christians.

Citing a little of the evidence elaborated on in his little book "They Found a Church There," Dr. Van Dusen predicts that amazing new power has come into the missionary program of Christianity today through the rediscovery of missions by GI's who have had first hand contacts with mission programs, missionaries, and mission-products along our far-flung battle-fronts. He stated: "The striking thing is that the men in the armed forces have seen no denominational characteristics in these foreign missions." And he moved on to say that we at home have a faulty comprehension of the world-mission of the church because in our missionary education program we have discussed little beyond the enterprises of our own denomination. "The glory of the world Christian mission must be seen in its entirety."

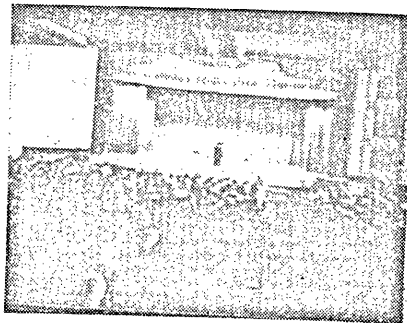
Continuing his conviction that the expansion of world Christianity must go forward with cooperation rather than competition between the denominations, Dr. Van Dusen stated that future strategy is now being tested in Japan, where the Japanese Christian Church, formed under the pressure of government during the emergency, now continues at the desire of the majority of Japanese Christians themselves. He feels that much will be deter-

mined by the attitude taken toward this Japanese enterprise by the various denominational mission boards at home, it remaining to be seen whether their attitude will be that of cooperation, indifference or antagonism. He pointed out that this and other younger churches abroad need and desire continued missionary leadership, but that the trend is definitely from denominational to inter-denominational emphasis.

Concluding the phase, "Expansion—Tomorrow" the speaker concluded that in addition to this inter-denominational shift in emphasis, there would likewise be an important shift of responsibility from foreign missionaries to the younger Christians themselves. He hit the high note here in the realm of spiritual-evangelistic emphasis saying, "There is a demand for new spiritual energy in every field, since there has been no new re-invigoration since the end of the 19th century."

In developing the subject "Consolidation of World Christianity—Yesterday, Today and Tomorrow," Dr. Van Dusen expanded an outline practically identical with that of his article "A Growing Ecumenicity" in the symposium "Protestantism" published by the Commission on Courses of Study and included in collateral reading for "Studies of the Second Year." For those earnestly desirous of sharing the Fondren I suggest a re-reading of that article, and I shall here suggest only outstanding additional material not found in that article.

In looking backward at the ecumenical movement, the lecturer, pointed out to his listeners that two ideas must be removed from their thinking, (1) The myth of a single undivided church, an idea which Paul did not even hold, and (2) the myth that the great ecumenical conferences of early Christendom added anything of value, since



McFarland Auditorium

each served to produce further division. Then he moved quickly to say that we are under no less compulsion than the command of Christ to work and pray for a world church, not in the pattern of organic union necessarily, but definitely in the real of confederation.

Looking backward, he reminded us that the greatest leadership in the ecumenical movements today has come from the interdenominational and non-denominational youth movements of a generation ago, and warned against any depreciation of the importance of such groups today. When questioned, Dr. Van Dusen quickly added that the Youth for Christ movement was not in his thinking, since he

knew practically nothing about that youth movement.

Dr. Van Dusen called attention to three developing methods in the ecumenical movement of the past century. He called them the "centripetal forces" pulling Christians together out of the confusion and competition into which they had been hurled by disruptive "centrifugal forces." These three evolutionary steps or methods in Christian consolidation are: (1) consultation, (2) cooperation, and finally (3) confederation. And his great plea was for more of the third method, in the pattern of the World Council of Churches.

Reviewing the findings of various international church and missionary conferences, primarily the Conference on Faith and Order which met in Edinburgh in 1937, Dr. Van Dusen sought the answer to the question, "What is it that stands in the way of the unification of the Christian church?" He concluded that we are near unanimity on doctrine, worship, the sacraments, and the place of church organization. Continuing, he said, "The one stumbling block to the unification of the Christian Church is the ministry itself. The nub of the problem is the nature and authority of the Christian ministry. What Christian unity needs is not more discussion, but downright conversion of the ministry."

As in the realm of Christian expansion, the speaker turned to the period of the war for the greatest signs of hope in Christian Consolidation. The encouragement comes from the way in which the World Council of Churches, merely a projected organization when the war began, has actually grown in membership and has functioned with a token secretariat as an ecumenical clearing house and relief agency. He stated that hardly a month had passed during the war in which some American church leader has not sat down with some German church leader, at the Council's headquarters in Geneva to discuss church problems.

In this reporter's humble opinion, Dr. Van Dusen reached his peak in the closing lecture, which unfortunately was missed by many already homeward-bound. Following the analogy of "from shirt-sleeves to shirt-sleeves in four generations" as applied to family fortunes, he said four generations seems to be also the mortality of a great spiritual revival and that we are now four generations away from the last great Revival movement. "We must have a revival," he said, "yet a revival can neither be forecast nor forced. Yet it appears that this desired revival will probably be a world-wide revival of a united church. For," he continued, "we lack the vision to see an adequate revival starting in any single denomination. God is teaching us our lesson today—but will we learn it?"

A man may fall into a thousand perplexities, but if his heart be upright and his intelligence unclouded, he will issue from them all without dishonor. — Robert Louis Stevenson.

FOR WORKERS WITH CHILDREN

MRS. W. F. BATES
Editor

BETTER TEACHING FOR MORE CHILDREN

MRS. NEILL HART
Editor

DESPERATE NEED IN EUROPE AND EAST ASIA

Food, clothing, medicine, and shelter are the needs of thousands of children in Europe, as well as the Far East. A worker in Europe writes:

"Jan is ten. He lives in Holland. He should be in the fifth grade but he's only in the third, because last year and the year before he didn't have enough warm clothes and he couldn't go to school. Can you guess what he would like best for his birthday?"

"Jeanne is thirteen. She has been very lucky for she got a set of TOGS and she is very happy with her new clothes. She has a baby brother just two weeks old. His mother has only one blanket and Jeanne's old dress to wrap him in. Do you suppose if Jeanne were to make out her birthday list she might ask for a layette for the baby?"

Everywhere children in America have been helping to send boys and girls like Jan and Jeanne the things they need. For one thing, 2,500 children here have sent outfits of new clothing to 2,500 boys and girls in Europe. Think what that means! The free leaflet TOGS IN A TOWEL tells what to send and where. It can be ordered from the Methodist Committee on Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

Clothing that is clean and wearable, and sturdy new or mended used shoes can also be sent. The TOGS, the used clothing and the shoes should be sent prepaid to American Friends Service Committee, Storeroom, 1515 Cherry Street, Philadelphia, Pa. They will send it to Europe for you.

CHILDREN AND THE CRUSADE FOR CHRIST

As the plans of the Crusade for Christ during this current year go forward, it is well for leaders of children to remind themselves of some of the specific ways in which boys and girls may take an active part in this world wide outreach of service of The Methodist Church. The Children's Division Yearbook, 1945-46, suggests the following: "They had a part in the Crusade for Christ offering.

"They can help bring other children to Sunday school.

"They can tell about babies and new families that should be visited by church school workers.

"They can help distribute invitations and announcements of special gatherings at the church school.

"They can have satisfaction in their own regular attendance and in the fact that they are 'about the Father's business' when they learn, when they give, when they serve, and when they prepare for full membership.

To live for today is in the noblest sense to live for eternity. To be my best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory—that is the duty that confronts me day after day.—David J. Burrell.

If you insist on using a hammer; build something.—Selected.

THE CROSSROADS

He stood at the crossroads all alone,
The sunlight in his face;
He had no thought for a world unknown,
He was set for a manly race;
But the road stretched east, and the road stretched west
And the boy did not know which road was best;
So he took the wrong road, that led down,
And he lost the race and the victor's crown;
He was caught at last in an angry snare,
Because no one stood at the crossroads there,
To show him the better road.

Another day, at the selfsame place,
A boy with high hopes stood.
He, too, was set for a manly race,
He was seeking the things that were good.
And one was there who the roads did know,
And that one showed him which way to go,
So he turned away from the road that led down,
And he won the race and the victor's crown,
And he walks today life's highway fair,
Because one stood at the crossroads there,
To show him the better road.

—Unidentified.

From Evangelism and Church Membership
Among Juniors, Children's Division
American Baptist Publication Society.

NEWS FROM CHILDREN WORKERS

Twenty-eighth Street, Little Rock

We have organized a junior choir that meets for practice once a month and sings on Sunday nights. We have from twelve to twenty children in the choir.

The Junior Department of our Church School gave the Christmas play "God So Loved the World" from Child Guidance. This was presented at the Sunday evening service on December 23, 1945.—Mrs. Ray Payne.

Forest Park, Little Rock

I think the performance eight of the Primary children portrayed in the Christmas program tended toward World Friendship and understanding. Each child dressed in the country's native costume and described how the children of each particular country celebrated Christmas. Adults as well as children found it very interesting and enjoyable.—Reporter.

From the 4th quarter reports of Secretaries of Children's Work

Humphrey

Our children visited the aged and sick of our town and sang for them and also took fruit.—Mrs. J. J. Roberts.

Carr Memorial, Pine Bluff

\$10.00 was sent by the children for China Relief.—Mrs. R. B. Hutson.

Warren

\$3.65 in gift box, \$15.00 for Overseas Relief; \$5.00 Little Rock Mission; \$15.00 Orlene McKinney.—Mrs. Kirby McLendon.

Nashville

The children gave \$22.00 in supplies during the year.—Mrs. H. M. Scoggin.

DeQueen

The box of supplies sent MacDonnell French Mission at Houma,

La., was valued at \$20.00. The group also contributed \$2.00 in cash supplies.—Mrs. J. E. Baugh.

Malvern, First Church

Had a supply project for MacDonnell School at Houma. The gifts were mostly school supplies—some toilet goods and linens—value \$11.00.—Mrs. W. T. Murry.

Eudora

\$11.00 Thanksgiving offering to MacDonnell School.—Miss Nora Webb.

Stephens

\$2.95 sent as cash supplies.—Mrs. Jamie Talley.

Gould

\$75.00 sent as cash supplies.—Mrs. W. C. Shepherd.

El Dorado, Vantrease Memorial

\$20.00 estimated value of gifts of supplies.—Mrs. L. L. Herring.

Prescott

They filled one of the Christmas boxes for Overseas Relief, valued at \$4.50.—Mrs. L. M. Cummings.

DeWitt

The Primary children remembered a needy family by taking a big basket of fruits and canned goods.—Mrs. Martha Adams.

Twenty-eighth Street, Little Rock

We obtained the names of all children and workers at the Methodist Home and made place cards for Thanksgiving dinner and sent a gift of fruit for each one.—Mrs. Ray Payne.

Pulaski Heights, Little Rock

\$4.00 to Children's Service Fund.—Mrs. I. E. Butler.

Forest Park, Little Rock

\$1.00 cash supplies. Junior Department provided a family with

CHILDREN LEARN OF THE CHURCH AMONG UP-ROOTED AMERICANS

The vast uprooting of 25,000,000 people from normal family and community life now taking place in this country has presented new needs to The Methodist Church at home. Ways in which the church is trying to serve these friends-on-the-move will be studied by many children meeting in additional sessions during the spring quarter.

Mrs. Mabel Garrett Wagner, working under the direction of the Woman's Division of Christian Service, has spent the past year in the midst of the many housing projects of our teeming cities. Not long ago she wrote:

"Through the depression many needy people served by our Home Missions centers were underprivileged because of lack of shelter, food, and clothing. Defense and war workers do not have this lack, but need friendship—Christian neighborliness. Some good church members raise their eyebrows saying 'Why help these folks? They have money!'

"True, they have jobs and money; they can buy food and clothes. That is, they can as long as we continue to have full employment. But even so, money can't buy friends! Happiness and spiritual satisfactions do not come from money. Their need is more emotional—they need the feeling of belonging or being rooted in community life, the security of friends, and above all, church life. With a cold thud they have been suddenly dropped down into a strange land—no friendly neighbors, no pastor, and no church. Climate and living conditions, even the stores and customs, are often different.

a complete Thanksgiving dinner.—Viola R. Chappell.

Keo

Monthly meetings in the homes of the children. In this way the parents understand the studies and note the progress made by the group. \$1.25 was sent through the channels of the W.S.C.S.—Mrs. E. D. Cobb.

First Church, Hot Springs

Had four meetings studying the American Indian. Sent treasurer \$7.20 from offerings at additional session. \$2.00 was sent Methodist Committee for Overseas Relief.—Mrs. J. R. Knox.

Henderson, Little Rock

The Juniors in the additional sessions made breakfast tray cards and sent them to the Methodist Hospital in Hot Springs.—Mrs. Alfred Doss.

Carlisle

\$2.01 was sent to treasurer of the W.S.C.S. from offerings at additional sessions.—Mrs. W. H. Mann.

Capitol View, Little Rock

Junior Department sent a gift of \$11.00.—Mrs. Lester Snell.

Report 25 Per Cent Increase in Enrollment

Churches which have reported a 25 per cent increase in enrollment in the Children's Division are: McNeil, Camden District. Bethlehem, Little Rock District.

Into The Dawn--A Parable Of Life

By BOYD M. McKEOWN

It was five o'clock on a chill October morning and, except for the runway lights, the border markers and the flood lights that poured upon the loading apron, all was dark. We climbed aboard the great transport; someone from the office handed the stewardess a clip of papers; they exchanged good-byes; the door slammed; engines started, and the huge plane got into motion.

As we taxied down the field the stewardess walked along the aisle looking to see that every safety belt was fastened. Then we were on the runway; our speed picked up and presently we were looking down on the lights of the field. We took a wide turn and the nose of the plane was pointed east. The pilot climbed to the desired altitude and leveled off into a smooth and even course. We loosened our belts and settled comfortably into our chairs to enjoy the trip.

Before us the first faint tinge of rose lay snugly along the horizon. Ahead and a little to the south gleamed the morning star. If the pilot had been steering by it the ship's location to it could not have been kept more constant. With never a deviation to left or right it shone steadily through the front edge of my window. At first only an occasional beacon was visible on the ground, then in farmhouses and in towns tiny needle points of light began to twinkle at us. The mass of things below gradually assumed a shadowy form that slowly resolved itself into outlines of hills and valleys. Highways came into view like thin white streaks dividing the landscape into sections of irregular size and shape.

All these, I mused, beacons, farms, towns, highways and even the plane itself, are the works of man,—all are signs of human progress. The increasing light brought with it the unfolding of a vast and beautiful panorama. The hills took on a more distinct form and the autumnal hues of their foliage became resplendent.

Below us like a crazy quilt, were fields of every size and, as they clung precariously to the sides of hills or crowded themselves into narrow, crooked strips of bottom land in their efforts to claim and use every foot of tillable soil, they presented every conceivable geometric design. These, too, I thought, were evidences of man's handiwork.

Then we were above a lake formed by a dam across a river. The dam and its nearby powerhouse were dimly visible in the distance but above the lake itself was spread a thick blanket of fog, symbolic, I reflected, of progress made and progress yet to be achieved. Scientists have developed power but mankind is still quite hazy as to its most constructive uses. Man has only begun to learn the hard lesson of how to make science exclusively a tool of world-wide human betterment.

Next I looked down upon a tremendous smudge-pot enshrouding an industrial city. In the blackness streets and individual buildings were not discernible. Here, indeed, was a parable of other problems which humanity has yet to solve, problems of relationships, attitudes, and methods, problems that have their roots in the spirits of men. All these call for clarification and for right solutions as truly as the physical atmosphere of that city cries out to be clarified.

The sun was not yet up but the eastern sky was radiant. We were heading full into the dawn of a new day. Soon we were losing altitude. Lights flashed on behind the "No Smoking" and the "Fasten Your Seat Belt" signs. Then we were coming in for a landing and I was thinking that despite our terrifying problems, we can take courage from progress made thus far and can keep our faces toward the dawn, fully confident that a new day is fast approaching and that man has at his command the resources, human and divine, to make it what he will.

CHURCH HEADS URGE SUPPORT OF PLAN TO FEED WORLD'S HUNGRY

NEW YORK—(RNS)—Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and the official heads of 17 Protestant denominations have issued a joint appeal here to the "Christian forces of the nation" asking support of the government's plan to feed the starving peoples of the world.

Pointing out that President Truman has called upon all Americans to make sacrifices necessary to save millions of lives in Europe and Asia, the statement said that the churches now have an opportunity to aid in a task which is too great for private agencies.

The church leaders urged that

INDIANAPOLIS PAPER TO FEATURE 'YOUTH IN THE CHURCH' COLUMN

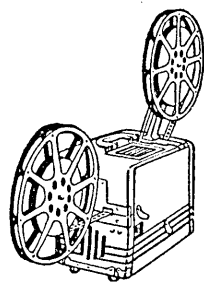
INDIANAPOLIS, Ind., (RNS) — After a three-week trial period, the Indianapolis Star will make its "Youth in the Church" column a regular Saturday morning feature.

News for and by the young people of the church will be featured. Activities of returning service men, the Boy Scouts, the recently organized United Youth Council, young adult groups and children's clubs are included.

each denomination "record its approval at the White House and also call upon its members to express their judgment to their representatives and to the President."

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BAPTISTS TO ESTABLISH BROTHERHOOD DEPARTMENT

LITTLE ROCK — Establishment of a new department—that of Brotherhood—in the offices of the Arkansas Baptist State Convention will be realized April 1 with the coming of a layman, Nelson F. Tull, to the position of state Brotherhood Secretary.

Dr. B. L. Bridges, general secretary of the Convention's Executive Board, announced Mr. Tull's election to the post last week. The department was authorized by the State Convention meeting in 1944, at which time a committee headed by the Rev. Wilford Lee, pastor at Crossett, was appointed to nominate a state secretary.

The new department will work especially with laymen in the churches, in a training program designed to more fully enlist men in church activities.

Mr. Tull was on the staff of the Little Rock public schools from 1925 to 1942, during which time he voluntarily worked energetically forwarding a mission program of First Baptist Church, Little Rock. He became associate to the pastor of Walnut Street Baptist Church, Louisville, Ky., 1942-44, and has been financial

METHODISTS REPORT RISE IN ATTENDANCE AND ENROLLMENT

ATLANTIC CITY, N. J.—(RNS) —Constant emphasis on enrollment and attendance, increased promotional work and the active help of the bishops and church leaders were the factors responsible for the 1945 rise in attendance and enrollment in the Methodist Church, according to Dr. J. Q. Schisler, executive secretary of the denomination's General Board of Education.

In a statement delivered before the Council of Bishops here, Dr. Schisler pointed out that church school enrollment and attendance is one of the major points of the Methodist Crusade for Christ now in progress throughout the Church. Enrollment last year jumped 96,685 and attendance 93,386.

Promotional plans to continue this trend include closer work with the more than 40,000 church school superintendents, Dr. Schisler said. He added that a nation-wide conference of these leaders may be held soon.

and educational director of First Baptist Church, Nashville, Tenn., the past year.



I Am Coming -- I Am Going



By E. STANLEY JONES



I AM going to have a heart - to - heart talk with you—you who have not made the Great Decision. I shall drop all theological phrases and talk in the simplest way about the most important thing in life — our relationship with God. And in our talk I hope you will take six steps with me, steps from where you are to where you need to be and can be, if you will take the steps one by one.

1. *I need him.* A good many people think they are getting along pretty well without God. But I don't know anyone, anywhere, who is getting along pretty well without God. Can the eye get along pretty well without light, the heart get along pretty well without love, the lungs without air? If so, then you can get along pretty well without God.

But how can you? For everything within you is made by him and for him. If you do his will, you fulfill the law of your own being. If you do your will against God's will you will end in self-frustration. For if you don't live with God, you can't live with yourself. For you are made for him, and you are restless until you rest in him. Augustine said that, because of life says it. Your life says it.

A woman wrote me: "Upon reading your book, *Is the Kingdom of God Realism?* I whispered to myself, 'It is too hard!' Shortly after this I misplaced my affections and found I had taken the hardest road of all." Note: "I misplaced my affections. . . the hardest road of all." If you place your affections on anything that doesn't have the approval of God, it will turn to dust and ashes in your hand; it will be the hardest road of all. Drummond says: "If you seek first the Kingdom of God, you will have trouble; but if you seek something else first, you'll have nothing but trouble."

You are made for him and you cannot run away from him without running away from yourself. As someone puts it: "You cannot spit against the wind without spitting in your own face." If you won't live with God, you can't live with yourself. You need him.

2. *I want him.* Down under all my desires is this desire—the desire for God. I think I want this, that, and the other, but in reality I want him. These other cravings are inverted cravings after him. I take them when I really want him.

Someone has put the Story of the Prodigal Son in these words: Sick of home, homesick, home. He thought he was sick of home, but the restlessness was within—he was sick of himself, for he was an inward prodigal before he was an outward prodigal. Then his sickness made him vomit himself—this false self that sought satisfaction in swine herds and harlots. Then he became homesick. Someone has said that all sickness is homesickness for we are made for home and this strange nostalgia gets us all. I need him.

3. *I decide for him.* The great hour has come. I have come to the fork of the road. I've got to decide

something. Someone has put it this way:

Let us suppose that the atmosphere all about us carries always a certain charge of electricity. And let us suppose that I set out at night to walk along a path across country to a certain destination. During the first part of the walk, which I have frequently traversed before when going to other places, the electric charge in the air is so small that I am not aware of it at all. The atmosphere is "dead," and in a dull and routine way I just plod on. Then later on, as I get up among the hills, let us suppose the charge becomes greater, or perhaps I, more sensitive, or both. I am now aware of a diffused "tingle" or sparkle in the air. I tell myself it is a crisp invigorating night, and I walk with some zest and with confidence that the path is taking me where I wish to go. Then, at a certain point, the charge gets so concentrated that it suddenly discharges itself in a vivid flash of light, and I see the flash, a little way ahead, a fork in the path which I did not know was there and which apart from the flash I would have passed unnoticed. One path strikes away in what I feel to be the right direction but up over rather intimidating and possibly dangerous places; the other runs on broadly and invitingly along the level. Which shall I take? The flash and the fork together have broken into the routine of the walk. I must now decide.

Note: The flash and the fork coincide. I have the light and there is the fork of the road and I cannot evade any longer. Not to decide is to decide. I am bound to take the road that leads to God or the road that leads away from him. I am now in the "Valley of Decision"—man, I am right up against it—I am at the Fork of Decision. So I

decide. I throw my will in his direction. I am through with "yes and no"; it is now "yes." And that "yes" carries my whole life with it.

4. *I surrender to him.* Into the slime of my heart I am bound to go and I am bound to bend the knee to something: to fear, to lust, to self, or God. So I decide which it shall be: God. Since I obey something—I am bound to—then I choose: I choose God and surrender my will to him. This means that I am no longer god, but God is God. I have been acting god and it is a pretty shabby business and the results are all wrong. For the universe will not approve of my being God; none of my sums add up. I'm not God and all my playing God will not make it so. So I abdicate. I bend the knee. I am sorry I have been a fool and, deeper, I am sorry I have been a sinner. For I have sinned like the prodigal "against heaven"—the moral universe—"in thy sight"—thy personal love—and "I am not worthy to be called thy son." I've sinned against myself. I am through. I am coming home. And I am coming now. I come with no reservations, with no conditions. I come just as I am. I surrender this wayward will for thee to take it and control it and direct it. I take my hands off the helm; you take it. For I have found if there is no divine hand on my helm, then there are rocks beneath my blasted ship. So I surrender. I am on the way with both feet.

5. *I will obey him.* This surrender is once and for all, and yet I know this means a daily obedience. I am not afraid any longer of thy will. For I see that my will and thy will are not alien. When I do thy will, I do my aim. When I obey thee, I am free. When I am at thy feet, I stand straight. For, thy will is my own deepest will. When I

find thee, I find myself. When I am most thine, I am most my own. So here goes—I will obey thee as thou dost show thy will to me. I am under orders. I will stand at attention every morning to get my orders for the day. And more, I'll listen every moment for the whisperings of thy voice within. For thy will is my highest interest—always.

6. *I will share him.* I know that this new life which is beginning to stir within me must be shared. So I share it. Just as I have needed him and have wanted him, so I know that others need him and want him. I know I have a secret ally in every heart, an ally that takes my part when I talk of Christ. So help me to listen to thee and talk to others. For I feel within me this impulse to share. I cannot keep it—it is too good to keep. Show me today someone with whom I can share this new life. I will not witness to myself, for I have nothing to boast of, but I can talk of thee and of what thou hast done for me. If I kept quiet, the stones would cry out; the hard bare facts would talk and say what I am saying. Thou hast done something to me; now do something through me. I'm at thy disposal.

I know how I have overcome—the way they overcame long ago. "They overcame by the blood of the Lamb and the word of their testimony." They overcame by what thou didst do for them—the blood of the Lamb, and by the word of their testimony—by what they did for thee. Now I have hold of the secret—receptivity and response. I take what thou hast done—receptivity, and pass on what I find—response. These shall be the alternate beats of my Christian heart.

I thank thee; I share thee. I am a Christian. It's wonderful to be a Christian.

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Success Depends on Every Congregation

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

SOUTH CENTRAL JURISDICTION MEETS

The Fifth Annual Meeting of the Woman's Society of Christian Service of the South Central Jurisdiction was held in St. John's Methodist Church, St. Louis, Missouri, last week. Mrs. George Sexton Jr. of Shreveport, Louisiana, president of the Jurisdiction, presided during the Conference.

The theme for the meeting was "Look on the Fields—Send Forth Laborers."

Bishop Ivan Lee Holt of the Missouri area brought two messages on "The Church this New Day" — the first was "The Body of Christ," second "A Colony of Heaven."

Miss Sally Lou McKinnon, Secretary of Foreign Work, challenged the conference in a great address on "New Trends in Missions."

Mrs. W. C. Hanson, the Jurisdiction vice president, presented a beautiful pageant depicting the thirty-two nations in the world federation of Methodist Women.

To heighten the present emphasis on the great need for Life Service Workers, Dr. Hugh C. Stuntz, president of Scarritt College, brought a stirring message to the conference on a host of young people on the topic "Go Ye."

At the election of officers Mrs. R. H. Cole, of Magnolia, was elected Secretary of Literature and Publications, to succeed Mrs. C. M. Gray. Mrs. H. King Wade retired and was succeeded by Mrs. John W. Ekwall, of Nebraska, as Secretary of Organization and Promotion. Mrs. Walter Ryland of Pine Bluff, Arkansas, retired and was succeeded by Mrs. C. T. Schaedel of Texas as Recording Secretary. Mrs. Joe T. Rogers of Kansas was elected Secretary of Home Work to succeed Mrs. Frank Davis. Mrs. John Leonard of Oklahoma will succeed Mrs. Joe Rogers as Secretary of Spiritual Life. All other officers were re-elected. There were forty-three home and foreign missionaries attending the meeting and bringing reports from the fields.

The conference closed with an installation service for officers conducted by Mrs. J. D. Bragg, President of the Division, and Dr. Albea Godbold, pastor-host, who served the communion.

Delegates from the Little Rock Conference attending were: Mrs. A. R. McKinney, Mrs. E. D. Galloway, Mrs. Tom McLean, Mrs. J. P. Carpenter, Mrs. T. S. Lovett, and Mrs. C. A. Evans. Mrs. H. King Wade of Hot Springs, member of the conference, and Mrs. R. H. Cole of Magnolia attended.

Delegates from the North Arkansas Conference attending were: Mrs. R. E. Connell, Mrs. J. E. Critz, Mrs. V. F. Cooley, Mrs. E. H. Hook, Mrs. Peter Kittel, and Mrs. Effie Rogers.

The 1947 meeting of the South Central Jurisdiction will meet in Houston, Texas.

He that cannot forgive others, breaks the bridge over which he must pass himself; for every man needs to be forgiven.—Lord Herbert.

WHEN WE PRAY

Miss Lucile Wharton

*Would the Prayers we pray cause a building to shake
As if throbbing with power from Heaven?
Or would men by the thousands begin to quake
At the thought of their sin unforgiven,
And on hearing the Word would they turn to the Lord
On account of our praying today?*

*Do our prayers dig down for the sin in our hearts?
Do they strive toward heights of God's glory?
Do they reach, like His purpose, to "uttermost parts"
As we seek to proclaim the glad Story?
Or are they the kind that is often confined
To ourselves and the plans that we lay?*

*Can we thank a great God for His own perfect will
Though it may not agree with our pleasure
Do we know what it is before Him to be still
And find peace that's beyond any measure?
Do we make our requests for the things He suggests?
Are we moved by Him when we pray?*

—Western Recorder

ANNOUNCING THE FIFTH ANNUAL MEETING OF THE NORTH ARKANSAS CONFERENCE

The annual meeting will be held at Harrison, beginning at 1:30 p. m. on Tuesday, March 26, and closing Thursday noon, the 28th. The theme chosen to be developed is, "Decisive Days" and this theme will be emphasized in reports of officers and addresses of guest speakers.

This is the year for election of all officers, and the election will be held Wednesday morning. In addition to the election of officers, there will be the filling of vacancies among delegates to the jurisdiction meeting, the election of a delegate to the ASSEMBLY of the Woman's Division to be held in Columbus, Ohio, Apr. 29-May 2, and a delegate to the jurisdictional Rural Seminar to be held in Tulsa on the same date.

Guest speakers to the conference will be Bishop Paul E. Martin of Little Rock, Miss Dorothy McConnell of New York, editor of WORLD OUTLOOK, and Miss Pearl McCain, missionary, who will be returning to China in April.

Other features of the program will be conversational group reporting by conference officers; echoes from recent meetings at Buck Hill Falls, St. Louis, and Memphis; separate planning meetings for lines of work, conducted by conference officers. Mrs. Peter Kittel and Mrs. George Dismukes, jurisdictional officers, will be resource persons.

Each society will be entitled to one delegate—the president or her substitute. All district officers will also be delegates. It is expected that the societies which are honored by having a district officer in them, will want the privilege of sending her as delegate. In instances where this is financially impossible, the expense will be cared for in other ways. There can be no substitute for the district officer. All delegates should be present for the opening worship and remain for the closing service of dedication.

Mrs. R. E. Connell, Conference President.

THE McNEIL W. S. C. S.

The Woman's Society of Christian Service met February 14, in the home of Mrs. L. E. Adkins. Mrs. Hattie Gates, president, presiding. Mrs. Clay Ferrell led in prayer. The devotional was under the leadership of Mrs. B. L. Vansickle. The minutes were read by the secretary, Mrs. Murry Black. The treasure's report was given by Mrs. T. E. Souter. The business session closed with prayer.

Mrs. Adkins was in charge of the program. Mrs. W. A. Lewis read a poem, "Friendship," and the hostess had charge of the Bible contest and games that followed. A silver offering was taken that amounted to \$2.96. At the close of the program a very attractive Valentine salad plate was served to a number of visitors and the members present.

—Mrs. Clyde Smith.

HARDY W. S. C. S.

Eighteen persons enjoyed a covered dish luncheon at the home of Mrs. Mary Daughtery on Tuesday 26. There were two guests, Mrs. Horace Felkins, Jr., of Batesville, and Mrs. C. W. Sisler of Hardy.

Two charter members of original missionary society were honored: Mrs. Sarah Clayton and Mrs. W. T. Horn.

Officers for the new year have been elected as follows:

President, Mrs. E. R. Vance.
Vice President, Mrs. Lois Andrews.

Recording Secretary, Mrs. Ben D. Daulton.

Corresponding Secretary and Treasurer, Mrs. Walter Abbe.

Secretary of Missionary Education and Service, Mrs. C. Atkinson.

Secretary of Christian Social Relations and Local Church Activities, Mrs. Mary Daughtery.

Secretary of Student Work, Mrs. Nora John.

Secretary of Young Women and Girls, Miss Fern Cook.

Secretary of Literature and Publications, Mrs. Mattie Daughtery.

Secretary of Supplies, Mrs. H. H.

LITTLE ROCK ANNUAL MEETING

Dear President:

We are near the time again for a great Annual Meeting of our Woman's Society of the Little Rock Conference.

We are all so grateful for the opportunity again to share together in our planning for our work, and to renew our fellowship.

The world in which we meet in 1946 will not be the same world we knew at the time of our last meeting in 1944. A global war, raging on two far-flung fronts at that time, has ended: Several world renowned leaders then are gone; thousands and thousands of our service men and women are at home again, and world peace (though still shackled in many ways) has returned to earth.

We have a program planned to help us face the challenge of this new and different world.

The meeting will be held at Lakeside Church in Pine Bluff March 26-28. It will open Tuesday, March 26th, at 2:00 o'clock, and will close about noon Thursday, the 28th.

Each Society is entitled to send its president, or someone to come in her place if she cannot attend; also, where there is a Wesleyan Guild, the president is entitled to come, or someone to come in her place if she cannot attend. As soon as possible, send these names to:

Mrs. A. M. Hart
118 W. 16th Avenue
Pine Bluff, Arkansas.

You will be entertained in homes for the night and breakfast.

There will be a Guild Dinner at 6 o'clock Tuesday evening, at which time a business meeting will be held. The group will hear Miss Dorothy McConnell, editor of The World Outlook, speak to all of us together at 7:30.

Ministers' wives and district officers will be guests of the conference, if they will notify Mrs. A. M. Hart in advance of the meeting so that entertainment may be provided for them.

Let us pray for a great Conference.

Yours in a great fellowship,

Mrs. A. R. McKinney, President
Mrs. E. D. Galloway, Secy., Organization and Promotion.

HORATIO SOCIETY

The Horatio Woman's Society of Christian Service entertained the Texarkana District Officers Tuesday afternoon at the home of Mrs. W. B. Savage. The pastor, Rev. W. B. Savage, gave an inspiring devotional in story form. The president, Mrs. Fred Sharp, read the welcome address and introduced the officers.

Each district officer spoke of her particular field of interest and its relation to the local officer in the society. The ladies were all helped by this practical method of informing the members about their work. They resolved to attend more of the district meetings.—Reporter.

Felkins.

Chairman of Spiritual Life Committee, Mrs. Ben D. Daulton.—Reporter.

CURRENT NEWS IN THE RELIGIOUS WORLD

RESUMPTION OF GERMAN MISSIONARY ACTIVITIES SEEN AS GRAVE PROBLEM

GENEVA (By Wireless)—(RNS)—Resumption of activities by German missionary societies will be "one of the knottiest problems of the future," according to church leaders who attended the meeting of the International Missionary Council here. Prominent among those present was Dr. Siegfried Knack, vice-chairman of the German Evangelical Missionary Society.

The Council pledged it will "seek an early outlet for German missionary devotion and opportunities for service by individuals, preferably maintained by their own boards, but sponsored by, and serving with, non-German societies." It was pointed out that after the last war, German missionaries were either not permitted to return to their fields or not allowed to do so for many years.

In connection with its trusteeship of orphaned missions, the Council gave assurances that German societies will be consulted before any definite action is taken, and that representatives will be made for return of German missions now held as enemy property by Allied custodians.

METHODISTS TO TRAIN FIFTY VOLUNTEER WORKERS FOR RURAL CHURCHES

ATLANTIC CITY, N. J.—(RNS) Fifty volunteer workers will be trained this year for educational service in small rural and city churches, according to a report of the Methodist Church's Division of the Local Church made here by Dr. J. Q. Schisler.

Dr. Schisler, director of the division, delivered the report before the Committee of Two Hundred of the Methodist Crusade for Christ.

Other plans for 1946 call for advanced training of educational workers in cooperation with theological seminaries as well as assistance in training educational leaders in Mexican conferences and the Indian Mission.

The Division of the Local Church has been allotted \$625,000 of the \$25,000,000 Crusade budget over a four-year period.

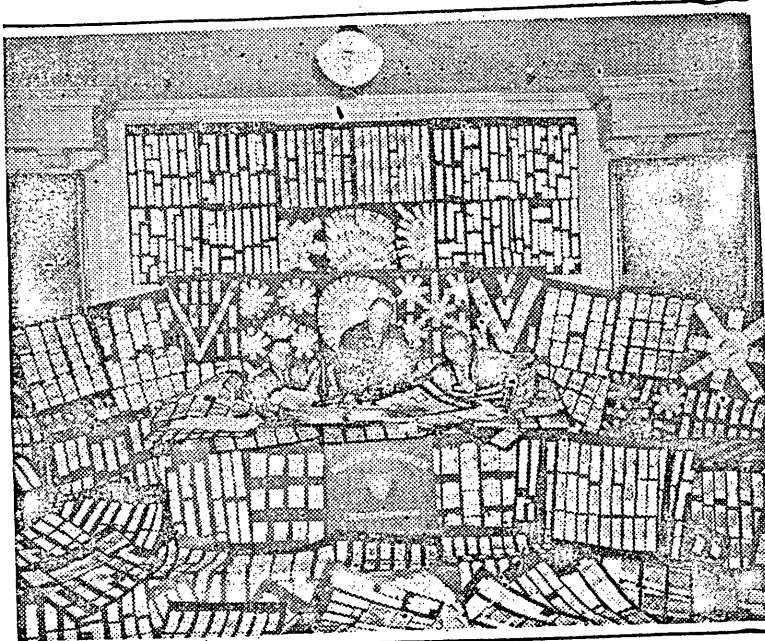
ASK ATOM BOMB TESTS BE CANCELLED

NEWYORK —(RNS)—Asserting that the scheduled Pacific maneuvers to test the atomic bomb on Navy ships will be regarded by other powers as primarily an exhibition by the United States of its "military might and capacity to wreck destruction," the Fellowship of Reconciliation here has urged President Truman to cancel the plan.

"To destroy hundreds of millions of dollars' worth of metal when this material is so desperately needed for reconstruction at home and abroad, is to go counter to the humanitarian concern and generous impulses of our people," the statement added.

Like fire, fear is a great and necessary servant, but a ruinous master.—Selected.

Newspapers Helped



CHICAGO. — Bishop J. Ralph Magee (center) credited the nation's press as indispensable in the attainment of the Methodist goal of \$25,000,000 for postwar relief and reconstruction.

Meeting with Treasurer Thomas B. Lugg (right) and Associate Director J. Manning Potts, all of Chicago, to announce the remittance which brought the cash receipts up to 25 million dollars, Bishop Magee, director of the Crusade for Christ, joins in an inspection of campaign clippings.

"The Church is extremely appreciative for the help of the country's 12,000 newspapers," Bishop Magee said. "I am impressed that America should be continuously grateful to the press for its constant help in interpreting and promoting civic and humanitarian movements."

The Methodist relief fund, toward which a total of \$27,757,718 was subscribed, is thought to be the largest sum ever to be raised within a year for a comparable purpose by a religious group.

2957 ARMY CHAPLAINS RETURNED TO CIVILIAN LIFE

WASHINGTON, D. C.—(RNS).—A total of 2,957 army chaplains have been returned to civilian life since September 1, 1945, it was announced here by the office of the Army Chief of Chaplains.

The same report pointed out that there were 5,184 army chaplains on duty as of last January 31, and that 1,343 chaplains had received 1,777 decorations as of that date.

Only two army chaplains are now listed as being missing for the entire war, later information having cut this figure down from a previous high of 14. Seventy-seven army chaplains gave their lives in battle action during World War II, and 74 died of non-battle causes while in the army, including five who died in Japanese prison camps. No less than 243 were wounded in action, including those not hospitalized.

BOMBED-OUT LONDON CHURCH GETS AUSTRALIAN GIFT

LONDON (BY Wireless)—(RNS)—The Rev. John Darlington, vicar of St. Mark's Church in Kensington, has received a contribution of 1,600 pounds (about \$4,000.00) in Australian money from the congregation of St. Mark's Church in Darling Point, southwest Australia, toward rebuilding of his bombed church. He announced that a service of thanksgiving for the gift will be held at a temporary church in Tramways Hall.

METHODISTS URGED TO SPEAK UP ON UNO MEASURES

ATLANTIC CITY, N. J.—(RNS)—A call for the Methodist Church to speak up when measures adopted by the United Nations Organization come before the United States for ratification, was made by Bishop G. Bromley Oxnam, of New York City, in addressing 200 Methodist leaders attending the Crusade for Christ conference here.

"Certainly, when the issues of the peace treaty come up, with underlying difficulties in the matter of trusteeship of the colony areas, it may be wise to have Methodism speak again," he said.

"It is quite possible that the question of diplomatic representation at the Vatican may be regarded as an item upon which Methodism will wish to speak up."

He said also that the question of compulsory military training is a matter for church action.

"The issue has not yet come to a conclusion, but it would appear that passage of the bill requiring compulsory military training is not likely," he said.

CHURCH INSTALLS WINDOW PICTURING LORD'S PRAYER

BIRMINGHAM, Ala.—(RNS)—The Church of the Advent here has installed a memorial stained glass window picturing the Lord's Prayer, said to be the only one of its kind in the world.

MIDWEST EPISCOPAL BISHOPS STUDY STRENGTHENING OF RURAL CHURCH WORK

MINNEAPOLIS, Minn.—(RNS)—Ten midwest Protestant Episcopal bishops discussed what might be done to strengthen rural church work at a two-day conference at Cathedral Church of St. Mark here.

The Rev. Clifford L. Samuelson, New York, a leader at the conference, declared the church is "increasingly coming to recognize that the future Christian vitality of the nation depends on a stronger Christian work in rural areas."

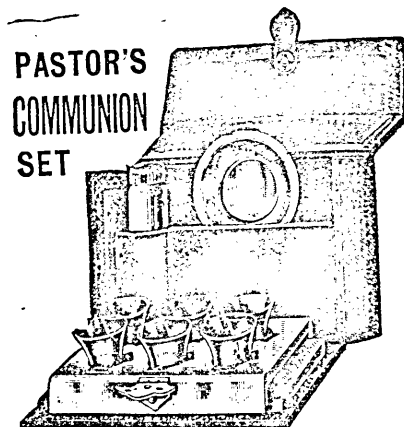
Mr. Samuelson, who is associate secretary of domestic missions of the national council of the Episcopal church, said "rural clergy have suffered discouragement and frustration, not being adequately supported either in salary or morale."

"Many competent clergy have actually been starved out of their rural church ministry," Mr. Samuelson reported. He called for increased financial support and other recognition of the importance of the work of the rural clergy.

Much attention at the conference was given to realignment of mission stations to provide an effective pastoral ministry. Each of the bishops reported on the rural work program of another denomination, so comparisons could be made and ideas exchanged.

Bishops in attendance, all from the Province of the Northwest, included Douglass H. Atwill, Fargo, N. D., president; Howard R. Brinker, Omaha, Nebr.; W. Blair Roberts and Conrad H. Gesner, Sioux Falls, S. D.; Elwood Haines, Davenport, Ia.; Fred T. Ingley, Denver, Colo.; Henry H. Daniels, Helena, Montana; Winfred Ziegler, Laramie, Wyo., and Stephen E. Keeler and Benjamin T. Kemerer, both of Minneapolis.

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A complete outfit for administering the sacrament in the home to the invalid or sick. Tray of six glasses, wine flask, bread plate. In leather, plush-lined case. Size 6 1/2 x 2 1/4 x 3 3/4 inches. \$8.75. Name in gold on case, add 60c. a line.

Free Catalog of Church and Sunday School requisites on request.

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CURRENT NEWS IN ARKANSAS METHODISM

LAYMAN'S DAY IN THE FT. SMITH DISTRICT

T. L. Hunt, district lay leader of the Fort Smith district, announces that the annual Layman's Day Program was observed in all of the Methodist churches throughout the Fort Smith District. On February 24th every church in the district had a Layman's Day speaker; the total number of churches in which laymen spoke was seventy-four.

Layman's Day in the Methodist Church is an annual observance throughout all of the Methodist churches in the United States and all pulpits are supposed to be filled by laymen.

The subject of this year's observance was, "Our Timeless Mandate to Serve, To Seek, to Save," and is used in conjunction with the "Crusade for Christ." This is an evangelistic program, which is in keeping with the 1946 phase of the "Crusade for Christ" which is "Evangelism." Mr. Hunt gives the following churches and the speakers for each church at the morning hour:

Alix—Roy Mooney.
Spadra—R. S. Bost.
Hayes' Chapel—A. G. Shannon.
Gar Creek—John Geis.
Grenade's Chapel—Mrs. J. B. Randolph.
Coal Hill—Roy Green.
Enterprise—Miss Jewel Kirby.
Mount Vernon—Tom Green.
Mount Zion—Jack Ragon.
Altus—T. L. Hunt.
Alma—T. Y. Bearden, Chas. G. Moss, and Dr. Q. R. Galloway.
Newberry—John Wonderly, Mrs. Claud Rogers and Albert Hancock.
Booneville—Bill West.
Branch—James Wilson.
Cecil—W. D. Reding.
Lowe's Creek—Sam Bumpers.
Ratcliff—William Hardy.
Barling—Harry Dressendorfer.
Bethel—Hoyle Hightower.
Charleston—Fred Patton.
Goddard Memorial—H. G. Moore.
Grand Avenue—James Lloyd.
Fifth Street—Bob Kuykendall.
Midland Heights—Leonard Byers.
Mazard—R. W. Gregg.
Pine Street—J. F. Bugg.
Second Church—W. C. Adair.
Greenwood—Frank Griffin.
Hackett—Leo Bennett.
Hartford—Sam Galloway.
Huntington—John Moody.
Hartman—Otis Clark.
Kibler—Lark Cazort.
City Heights—E. V. Swift.
Lavaca—O. M. Newman.
Central—Austin Keith.
Vesta—E. E. Strang.
Grand Prairie—B. M. Bumpers.
Cole's Chapel—E. B. Mooney.
Bonanza—John Cowne.
Magazine—James Garrison.
Waveland—R. F. Meisenheimer.
Sugar Grove—A. G. Landers.
Wesley Chapel—P. H. Singletary.
Mansfield—Elmer Cook.
Mulberry—T. J. House.
Ozark—A. P. McKeithon.
Pleasant Grove—D. P. King.
Paris—Clyde Herbert.
Scranton—Joe McFerrin.
Prairie View—J. D. Knight.
Pioneer—Byrd Moore.
New Blaine—Mrs. A. M. McKennon.
Kendree—Chas. Cravens.

SURPRISES FOR NEW DISTRICT PARSONAGE

Thursday, February 21, was full of surprises for the new Texarkana District Parsonage on 2202 Beech Street, Texarkana, Arkansas. It began about 2:30 in the afternoon with the arrival of a large and beautiful mirror for the mantle of the new home, a gift from the Frost Bible Class of First Church. Then about 7:30, as we were concluding our dinner with Rev. Roy E. Fawcett of Little Rock, Rev. and Mrs. Dewey McCauley, Rev. and Mrs. George Kerr, Rev. and Mrs. Fred Arnold and Mary Arnold and Rev. and Mrs. Edward Harris, guests began to arrive from College Hill, Fairview and First Church, bringing lovely and useful gifts for our new home. Some one said it was a house warming and if that is what they call it, the warmth of this district parsonage will linger for many years.

Our new home is not quite as large as the old one, but much more livable and we are real Methodists and still know how to take care of all who come our way. Just try us.—The A. J. Christies.

WANTED A PHYSICIAN AND A NEWSPAPER MAN

Wanted a young Christian physician for town of about two thousand people. Only one doctor in town and he desires to retire. All modern conveniences on Cotton Belt railroad and on highway 79. Write Rev. T. D. Spruce, chairman of Publicity of Lions Club, Bearden, Arkansas.

Also there is a fine opportunity for some real wide awake young man to establish a weekly paper with no competition for nearly twenty miles around. If interested, write or phone Rev. T. D. Spruce, Bearden.

Van Buren First Church—W. C. Davis.
East Van Buren—Lawrence Nance.
New Hope—Lawrence Nance.
Waldron—Vernon Baugh.
Bates—C. C. Taff.
Bird's View—J. W. Simpson.
Cauthron—Mrs. Frank West.
Mount Pleasant—Donald Poe.
Parks—Vernon Baugh.
Square Rock—Little Ridling.
Dyer—Glen Stark.
Mountain Home—Dibrell Jackson.
Pilot—G. D. Priest.
At 5 p. m. Clyde Herbert spoke at the First Methodist Church in Fort Smith.
The following spoke at 7:30 p. m. on February 24th:
Roger Lynch at South Fort Smith.
Tilman York at Bird's View.
C. R. Oakes at Cauthron.
Mrs. Vander Hughes at Square Rock.
On February 24th Bradley Turner spoke at Oak Grove at 3 p. m.
On March 3rd Dr. Matt Ellis spoke at Clarksville at 11 a. m.
Mr. Hunt writes:
"Reports coming in indicate much interest with large crowds and good response. Weather was ideal and apparently all appointments were met."

Anywhere, provided it be forward.—David Livingstone.

HENDRIX COLLEGE NEWS

Conway, Ark., March 7. — The Hendrix Players, in keeping with the theatrical tradition that "the show must go on," presented "Night Must Fall" at the college auditorium last Friday and Saturday nights, although their director, Garrett L. Starmer, underwent an emergency appendectomy the day before the play.

Directorial duties were assumed by the Rev. John Allin, vicar of St. Peter's Episcopal Church of Conway, who played the leading role in the play, and Miss Marguriete Pearce of the Hendrix dramatics department.

Mr. Stramer's part in the play was taken by Bryan King, a freshman from Fort Smith, who was capable in the role despite the lack of time he had for rehearsal.

"Night Must Fall" was the third production by Mr. Stramer and the Hendrix Players this year.

Corliss Arnold, senior music student from Monticello, last week was awarded \$100 for writing the best musical setting for a poem which the Arkansas Chapter of the Daughters of the American Revolution hopes will be the new state song.

Arnold won his prize from the DAR in competition with other composers from throughout Arkansas.

Morton Hutto, whose exploits on athletic fields are still legend at Hendrix, last week accepted a position as assistant coach at Hendrix. He began his duties on March 1.

Mr. Hutto, who has just resumed the status of a civilian after service as a captain in the Army Air Forces in the States and in the China-Burma-India Theater, was athletic director in the school systems at Batesville and at Jonesboro before he donned uniform.

Prior to graduating from Hendrix in 1938, Mr. Hutto had lettered in the three major sports, basketball, track and football, and was outstanding in each as well as in other campus activities.

He is the son of Mrs. J. A. Hutto of Little Rock, and of the late Dr. Hutto, for many years a resident of Conway.

Dr. Don W. Holter, Methodist missionary and educator, spoke before a number of student groups at Hendrix last week, telling of his experiences in a Jap prison camp.

Dr. Holter was a pastor, then president of the Union Theological Seminary in the Philippines, for over a decade.

Since his liberation after three years captivity by the Japs he has begun a tour of Methodist colleges under auspices of the Methodist Board of Missions.

James de la Fuente, instructor in violin, last week left the campus for his third tour of colleges under the arts program of the Association of American Colleges, beginning March 4 and ending March 15.

During his two-day stay at each college, Mr. de la Fuente will present a formal recital, an address on music as related to other subjects in general education, as well as holding

VISITATION EVANGELISM CAMPAIGN AT HOPE

The First Methodist Church at Hope is reaping a delightful reward in their labors, both from "Visitation Evangelism" and increasing the Church School Enrollment. In honor of two of the classes in the Adult Department, the Century Bible Class for men and the Jett B. Graves Class for women, a banquet was given Wednesday night, February 20 in the recreational room of the church. Rev. J. M. Hamilton, pastor at Benton, was the guest speaker.

Brother Hamilton thrilled a crowd of 270 men and women, speaking on the subject "Trying to be a Finer Person." His delightful humor and inimitable way of telling stories was a real factor in the success of the banquet. Earl Clifton, president of the Century Bible Class, with a committee of men, made the arrangements. Mrs. E. W. Copeland, president of the Jett B. Graves Class and Mrs. Hollis Luck, who had charge of the preparation of the food, provided a bountiful meal.

There were a number of guests present, who were received into the membership of our church on Sunday, February 24. This banquet, with the exceptionally large attendance, the delightful food and fellowship, and Brother Hamilton's fine speech will prove to be a valuable stimulus in our church and this community.

Last week forty men, carrying out our Home Visitation program in the evenings and the women working in the afternoons made it possible for us to receive seventy-five men and women into our church membership on Sunday morning, February 24. This is perhaps the largest single class received in the history of this church.

Since Conference we have received a total of ninety-four new members in our church. The Visitation Evangelism Campaign is showing other results also. We had 501 persons present at Sunday School, and the enthusiasm is spreading to all of our program.—Nannie Purkins, Church Secretary.

"GOD GAVE THE INCREASE"

Last year the church school of our Second Church, Fort Smith, Arkansas, made a substantial enrollment gain of 61. A letter to the pastor, Rev. John Bayliss, inquiring how it was done, brings this modest reply:

"To be perfectly honest, there are so many things that we did not do, that I feel self-conscious to have our school lifted up as a good example. All I can say is that we emphasized the importance of the church school every Sunday, kept our statistics up to the minute and constantly before the congregation, and instilled into our people a victory complex. The result was definitely an instance of God giving the increase after a little watering on our part."—Board of Education Bulletin.

ing informal meetings with students and faculty members.

Among the colleges he will visit are Friends University, Wichita, Kans., University of Wichita, Central State Teachers College at Warrensburg, Mo., Park College, Parkville, Mo., and Monticello College, Alton, Ill. — Lane Scott.

Use Your Church School In The Year Of Evangelism

By JOHN Q. SCHISLER

THE Methodist Church can move as a mighty force for the accomplishment of great purposes. That has been demonstrated in the financial phase of the Crusade for Christ. More than twenty-seven million dollars were subscribed and more than twenty-two million paid by the end of the ninth month after the close of the campaign. This magnificent result was achieved because so many local churches did their full share.

It is one thing to raise a large sum of money. It is another to reach great evangelistic objectives such as The Methodist Church has set for herself in this quadrennium. The latter is harder but it can be done.

Much depends upon the church school in the year of evangelism. The attitude of its officers and teachers toward evangelism and what they do about it is going to be the measure of success in this great endeavor on many pastoral charges. The pastor carries great responsibility in this year of our Lord, 1946. He needs every ounce of strength and help which his church school can give. It can give much if inspired, instructed and guided.

The Focus of Wise Strategy

The church school, under the leadership of the pastor, carries an original responsibility for evangelism which cannot be transferred or delegated to any other person or organization. It is but one of several agencies in the local church which are responsible for evangelism, it is true, but it cannot excuse itself by reason of that fact and depend upon others to perform the evangelistic work of the church. The church school superintendent and the church school teachers have been called to places of service in the church in which evangelism is an inherent duty

and privilege. In fact, the church school must concern itself with evangelism if it is to function as a Christian educational institution at all. Not only does the church school carry a great



DR. JOHN Q. SCHISLER

responsibility, it has correspondingly a great opportunity. The good church school teacher in a good school meets her pupils regularly, uses a curriculum which points the pupils definitely toward the acceptance of Christ and his way of life and membership in the church, and does her work in an atmosphere of worship which is

conducive to the awakening of spiritual impulses in her pupils.

The record of the past few years also reveals the great opportunity of the church school as an evangelistic agency. For example, the pastors of The Methodist Church reported a total of 151,379 church school pupils who joined the church on profession of faith in the Annual Conferences which reported in 1945. This is over sixty per cent of the total received into the Church on profession of faith and from preparatory classes during the period covered by these reports. The church school is therefore the pastor's chief assistant in evangelism. The question before us is, are we going to recognize this fact, act upon it and achieve the results which await us?

Goal and Challenge

The Board of Evangelism has established a goal of one million new church members in 1946. If this goal is reached many of these new members must come into the church from the church school.

The General Board of Education has presented to the Church a challenge of one million two hundred thousand church school pupils uniting with the church in the period from June, 1944, to the end of 1948. This is approximately twice as many church school pupils as we have received into the church in any like period of time within the past twenty-five years. Thus is presented the goal and the challenge to the church school. It is a dramatic recognition of the strategic importance of the church school as an evangelistic agency in the church. Never before has every Methodist church school been faced with such a challenge. Each and every school must answer for itself to God and the Church!

Final Report Of Circulation Campaign

Arkadelphia District	
Quota, 1314; Present Total, 970	
Holly Springs Ct., Coy Rogers	3
Hot Springs Ct., Wesley Reutz	1
Hot Springs Churches:	
1st Church, W. B. Slack	1
Traskwood, J. R. Diffie	5
Camden District	
Quota, 1527; Present Total, 1529**	
Camden Churches:	
First Church, J. L. Dedman	1
Chidester, Geo. W. Warren	1
El Dorado Churches:	
First Church, Connor Morehead	6
Vantrease Memorial	2
Charles H. Giesson	2
Emerson Ct., A. N. Stonecipher	3
Fordyce, George C. Meyer	5
Magnolia Churches:	
First Church, L. M. Starkey	1
Jackson Street, J. A. Wade	1
Norphlet, A. E. Jacobs	1
Smackover, W. R. Burks	1
Strong, Ct., C. C. Vanzant	5
Little Rock District	
Quota, 2316; Present Total, 1425	
Austin Ct., L. O. Lee	7
Bryant Ct., Howard Williams	1
Hickory Plains Ct., Albert Oliver	7
Little Rock Churches:	
Capitol View, A. C. Caraway	3
First Church, Aubrey G. Walton	6
Highland, O. E. Holmes	2
Scott Street, John McCormack	1
Winfield, Kenneth L. Spore	2
Mabelvale, Alfred DeBlack	1
Primrose, Clinton Atcheley	3
Monticello District	
Quota, 1003; Present Total, 1027**	
Crossett, R. E. Simpson	1
Drew Ct., Robert L. Riggin	1
Eudora, H. D. Ginther	1
Hermitage Ct., A. J. Bearden	2
New Edinburg Ct., Harold Scott	1
Watson-Kelso, C. H. Gilliam	2
Pine Bluff District	
Quota, 1270; Present Total, 1163	
Pine Bluff Churches:	
Carr Memorial, Virgil D. Keeley	3
First Church, William E. Brown	2
Lakeside, Otto W. Teague	1
Pine Bluff Ct., W. B. Lockhart	2
Rowell Ct., H. A. F. Ault	1
Sheridan Ct., S. L. Durham	1
Star City, Noel Cross	1
Stuttgart Churches:	
First Church, Bob Pool	1

Prescott District	
Quota, 1022; Present Total, 1025**	
Bingen Ct., W. O. Onstead	1
Center Point Ct., C. V. Mashburn	1
Emmett Ct., C. D. Meux	43
Forester, R. C. Walsh	1
Glenwood Ct., K. K. Carithers	1
Mineral Springs Ct., W. O. Lewis	1
Mt. Ida, W. S. Cazort	1
Murfreesboro-Delight, Eldred Blakely	3
Washington Ct., R. D. McSwain	1
Texarkana District	
Quota, 1046; Present Total, 973	
Ashdown, J. Frank Walker	1
DeQueen, Doyle T. Rowe	2
Horatio Ct., W. Braska Savage	1
Richmond Ct., George C. Bailey	1
Sardis-Shiloh, W. W. Fincher	1
Taylor Ct., E. T. McAfee	1
Texarkana Churches:	
Fairview, Fred L. Arnold	4
Wilton Ct., S. W. Mooty	1
Batesville District	
Quota, 831; Present Total, 963**	
Desha Ct., T. O. Love	1
Melbourne Ct., Harry King	1
Mountain View, Thurston Masters	18
Newport Churches:	
Umsted Memorial, G. G. Davidson	8
Weldon-Tupelo, Woodrow Woods	1
Conway District	
Quota, 1388; Present Total, 1245	
Levy, T. C. Chambliss	1
North Little Rock Churches:	
First Church, Allen D. Stewart	1
Washington Avenue, A. N. Storey	1
Russellville, Earl Cravens	1
Fayetteville District	
Quota, 933; Present Total, 996**	
Berryville, Jesse L. Johnson	1
Cincinnati Ct., Walter Pennell	4
Eureka Springs, Lec Cate	1
Fayetteville Churches:	
Central Church, Paul Galloway	1
Pea Ridge Ct., M. L. Edgington	1
Siloam Springs, J. T. Byrd	2
Springdale, Oscar J. Evanson	1
Viney Grove Ct., Ivan R. Wilson	1
Ft. Smith District	
Quota, 1586; Present Total, 1253	
Alix-Altus, J. D. Davis	2
Alma Ct., A. L. Riggs	1
Clarksville, Ethan Dodgen	1
Ft. Smith Churches:	
First Church, Fred G. Roebuck	1

Midland Heights, W. A. Downum	1
Huntington, A. W. O'Bryant	5
Prairie View-Seranton, J. F. Glover	4
Helena District	
Quota, 993; Present Total, 1294**	
Aubrey, M. N. Johnson	2
Brinkley, B. L. Wilford	1
Marvell, J. W. Glass	1
Wheatley, D. G. Hindman	3
Jonesboro District	
Quota, 1304; Present Total, 1353	
Blytheville, Lake Street,	
Bates Sturdy	4
Harrisburg, W. A. Lindsay	1
Jonesboro Ct., Winfred Diggs	2
Trumann, O. M. Campbell	2
Weiner, Porter Weaver	2
Paragould District	
Quota, 1071; Present Total, 923	
Beech Grove, L. L. Langston	2
Gainesville, A. G. Presson	2
Greenway, M. A. Pollard	1
Imboden-Black Rock,	
B. W. Stallcup	2
Marmaduke, R. B. Howerton Sr.	2
Marmaduke Ct., Gus Evans	1
Paragould, 1st Church, Guy Ames	1
Rector 4th Street, H. M. Sanford	2
Rector Ct., L. F. Huggins	14
St. Francis, Albert Gibbs	6
Stranger's Home	10
Searcy District	
Quota, 977; Present Total, 955	
Cabot, T. R. Whiddon	1
Devew, J. W. Sandage	2
Griffithville, Don C. Holman	11
Kensett, H. A. Stroup	1
Marshall, Miss Reabel Childers	1
McCrory, Ralph Hillis	2
McRae, J. M. Talkington	3
Quitman, C. E. Gray	4
Total Subscribers Reported	17,004
by Pastors	18,400
Present Total of Subscribers	18,400

Evangelism is that presentation of Jesus Christ, in which He is to set forth as the Savior from sin and the Lord of Life that men and women are moved to commit themselves to Him and His cause. This involves redemption from sin, dedication of life to Christ, and the fulfillment of the individual in the fellowship of the church.—John A. Mackay.

MINNEAPOLIS CHURCHES LAUNCH DRIVE TO PURCHASE 200,000 BIBLES FOR DEVASTATED COUNTRIES

MINNEAPOLIS, Minn.—(RNS)—A drive to purchase 200,000 Bibles for distribution in devastated countries of Europe and the Orient has been launched in 100 Minneapolis churches.

Sponsored by the American Bible Society, the campaign is seeking to raise \$66,000 here.

At a rally opening the drive, the Rev. Diasuke Kitagawa, a Japanese-American Episcopalian minister, said Japan needs thousands of Bibles as soon as possible. "Official abolition of Shintoism as the state religion of Japan means that a tremendous field has opened for Christian teaching," he asserted.

The Rev. Edward Sovik, missionary to China, sent by the Norwegian Lutheran Church of America, said 12,000,000 Bibles are needed in China to replace volumes lost in the war.

JUNIOR CHURCH MAY REPLACE TRADITIONAL SUNDAY SCHOOL

MONTREAL—(RNS)—The traditional "Sunday School" will be replaced by a Junior Church in an experiment to be conducted by the Anglican Church of St. Matthews from now until the end of May. If the results justify it, the change may become permanent.

Members of the Junior Church will choose their own officers and conduct their own service. An illustrated address, following a plan of Bible and Prayer Book instruction, will form the teaching part of the service.

Christ's Testament Lives Anew

By Frances Dunlap Heron

(Third in a series of four articles on the Revised Standard Version of the New Testament.)

WHEN Jesus walked the hills of Galilee he spoke in a Semitic language known as Aramaic. He did not speak in the seventeenth century English of the King James Version of the Bible. Nor did he teach in the Greek order of words as translated in the stilted American Standard Version of 1901.

Jesus was not worried about the form in which his teachings would be preserved. When he commissioned his disciples to go preach the gospel to all nations he did not add "in Aramaic." He apparently did not even anticipate any written records of his sermons. He depended on his followers' testimony and on their lives to spread the Word.

He directed his teachings toward the everyday experiences of men and women. Certainly we can believe that he would want his words so clearly stated that people of 1946 also could apply them to their everyday life. It is hard to imagine his clinging to outworn prepositions or verb endings. We can be sure that his chief interest would be that a man and his family could read with understanding.

The Revised Standard Version of the New Testament, just now off the press and finding its way into the homes of America, represents the eight year effort of the nation's foremost Bible scholars to put Jesus' teachings of 1900 years ago into clear, comprehensible English.

Their translation from the original Greek text was ordered in 1930 by the 40 Protestant denominations cooperating in the International Council of Religious Education. Dean Luther A. Weigle of Yale Divinity School is chairman of the revision committee. Four more years are necessary to complete the translation of the Old Testament.

The new version is printed in large, legible type. The chapter numbers are distinct but set into the reading matter, while the verse numbers are minute. Condensed footnotes appear at the bottom of the page. The effect is of a story full of continued action.

For those who fear a lack of reverence in such an up-to-date version, let it be pointed out that a sentence does not have to be in one-syllable conversational words to be comprehensible to the average American. The committee wherever possible tried to return to the simple but dignified style of the King James Version, eliminating, however, archaic expressions.

For example, "which" as used in the King James Version to refer to a person has been changed to "who." Paul is no longer made to say, as in the King James, "I am verily a man which am a Jew" (Acts 22:3), but simply, "I am a Jew."

"Of" becomes "by" when the actor or agent is denoted. Thus Jesus was baptized "by John" rather than "of John." "The more part" is "the majority," "Compass round" is "surround."

Rather than enlarge upon general distinctions between the Revised Standard Version and previous translations, let us examine a few passages. Note how clarity and ac-

tion are gained in the most recent version of Luke 20:1-2.

King James: And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?

American Standard: "And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: by what authority doest thou these things? or who is he that gave thee this authority?"

Revised Standard: One day, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders came up and said to him, "Tell us by what authority you do these things, or who it is that gave you this authority."

Now let us see how several familiar verses from the Sermon on the Mount change in phraseology since 1611 (Matthew 6:31-34; 7:1-5).

King James: Therefore take no thought, saying What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Revised Standard: Therefore do not be anxious, saying, "What shall we eat?" or "what shall we drink?" or "What shall we wear?" For the Gentiles seek all these things; and your heavenly Father knows that you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day.

Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, "Let me take the speck out of your eye," when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see

JOINT COMMITTEE ON ARCHITECTURE

The implications of a Methodist program of church building and repair approximating \$200,000,000 were faced by the Joint Committee on Church Architecture at a meeting in Atlantic City, February 20.

This committee, composed of representatives of the Board of Education and Board of Missions and Church Extension, has authority to prepare standards for the architecture of sanctuaries and educational buildings. Plans for small, medium and large churches, suggestions for church school educational buildings and equipment and literature on organizing and conducting building projects are available. This literature may be secured at the Board of Education, 810 Broadway, Nashville, Tenn., or the Church Extension offices at either 1115 Fourth St., Louisville, Ky., or 1701 Arch St., Philadelphia, Pa.

The Joint Committee was concerned that churches now being planned and constructed embody only the best principles of ecclesiastical architecture. Local committees are urged to forward for review preliminary plans to the consulting architects of the Church Extension offices at Louisville or Philadelphia. No charge is made for this service.

Since one objective of the year of Evangelism is the organization of 500 new congregations, their housing will require special study. One observable trend is to plan the sanctuaries in units, some of which may be constructed now and others added later without sacrificing unity of appearance. New congregations are urged to secure well-located sites ample to insure space for future expansion. District committees on church location and building can avert mistakes.

In connection with financing, the committee urged congregations to raise the maximum amount before and during construction, and to borrow only what is absolutely necessary. Another era of hampering indebtedness must be avoided.

Members of the Committee are: representing the Board of Education; Bishop Alexander P. Shaw of Baltimore, Md., Dr. John Q. Schisler, Nashville, Tenn., Dr. Alfred P. Coman, Elmira, N. Y., and Senator Wilmar Fell Davis of Federalburg, Md.; representing the Board of Missions and Church Extension; Mrs. Fred C. Reynolds, Baltimore, Md., Dr. A. W. Wasson, New York, N. Y., Dr. W. V. Middleton, Philadelphia, Pa., and Dr. B. P. Murphy, Louisville, Ky. Dr. Alfred P. Coman was elected chairman and Dr. B. P. Murphy secretary. Attending also were Dr. Walter Towner of Nashville, representing Dr. Schisler and A. Hensel Fink, architect, Philadelphia Church Extension office.

clearly to take the speck out of your brother's eye.

To help readers "see clearly" Christ's gospel for today and all time is the purpose of the Revised Standard Version.

Lord, make me an instrument of thy peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.—St. Francis of Assisi.

SOLDIERS OF THE CROSS

March, march, march,
Ye soldiers of the cross;
March, march, march,
We must not suffer loss.

Step, step, step,
And hold God's banner high;
Step, step, step,
Unfurl it to the sky.

Strike, strike, strike,
The enemy is here—
The Lord will be your strength,
You need not have a fear.

Tramp, tramp, tramp,
To put all evil down,
Tramp, tramp, tramp,
The promise is a crown.

March, march, march,
It is the Lord's command;
March, march, march,
And claim the promised land.

March, march, march,
Your courage now increase;
March, march, march,
Into the land of peace.

—Mrs. Lula Schnyder,
Pine Bluff, Ark.

METHODISTS ENDORSE UNITED APPROACH TO JAPANESE MISSIONARY PROBLEM

ATLANTIC CITY, N. J.—(RNS)—The Committee on Policy and Program, Division of Foreign Missions, of the Methodist Church meeting here approved a united approach to the Japanese Missionary problem by 30 different denominations.

Bishop G. Bromley Oxnam, of New York City, who presided, said the program represents a "complete reversal" of the pre-war situation in Japan. He said that the 30 denominations which will work together represent four-fifths of all missionary work being carried on in Japan.

While many details are yet to be worked out, Bishop Oxnam said, the main program will eliminate overlapping of effort by the various denominations.

A similar coordinated program will be conducted in Burma, he reported.

Bishop Oxnam said the committee had decided to send about 300 new missionaries and educators into the foreign field, especially to work in North Africa among the Moslems and in Central America.

QUARTERLY CONFERENCES

TEXARKANA, SECOND ROUNDS

Charge	Church	Hour	Date
Buckner Ct., Mt. Vernon		11:00	March 10.
Stamps, Stamps		7:00	March 10.
DeQueen, DeQueen		11:00	March 17.
Lockesburg, Rock Hill		2:30	March 17.
College Hill, College Hill		7:00	March 17.
Preachers Meeting	Fairview-Texarkana,		March 20.
Horatio, Horatio		11:00	March 24.
Fairview, Fairview		7:00	March 24.
Texarkana Ct., Few Mem.		11:00	March 31.
Doddridge Ct., Pleasant Hill		2:30	March 31.
First Church Texarkana, First Church		5:00	March 31.
Wilton Ct., Ogden		11:00	April 7.
Richmond Ct., Wades Ch.		2:30	April 14.
Ashdown, Ashdown		7:00	April 14.
Winthrop Ct., Alleene		11:00	April 21.
Hatfield Ct., Wickes		11:00	April 28.
Cherry Hill Ct., Dallas		2:30	April 28.
Mena, Mena		7:00	April 28.
Shady Grove, Shady Grove		11:00	May 5.
Taylor Ct., Welcome		11:00	May 12.
Fouke Ct., Fouke		7:30	May 12.
District Conf. at Rondo on Texarkana Ct.		9:30	May 1.

—A. J. Christie, Dist. Supt.

The Sunday School Lesson

By DR. O. E. GODDARD

RELIGION IN EVERYDAY LIFE

LESSON FOR MARCH 17, 1946



SCRIPTURE TEXT: Ruth (Ruth 1:8-17.)

GOLDEN TEXT: *Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.—Ruth 1:16.*

It is a real joy to turn from the gory scenes, the lapses into idolatry, and the manifestations of God's wrath, to religion in the everyday life. To pass from Exodus, Deuteronomy, and Judges, to Ruth, is to pass out of a storm center into a quiet place of peace. Our journey through these books has been one of bloodshed and carnage. But we had to take the journey to learn how the Israelites became a nation. Now, thank God, we can study about things more pleasant than warfare and destruction.

The Book of Ruth

This is a gem, romantic, idyllic, and fascinating. This book is a challenge to the artist for his canvass. It was the inspiration for the artist, Calderon, to paint the lovely picture, "Ruth and Naomi." It also offers inducements to dramatics to put it on the stage. It is highly dramatic. If the picture-going public had more appreciation of religious dramas the efforts that have been made on this line would have been more successful. Likewise it offers a great field to the historic novelist.

We shall study some of the leading characters in this book.

Elimelech—Wise or Unwise?

Elimelech was a prominent and prosperous man, who, when the famine came in his country, took his family to Moab which was a fertile land beyond the Dead Sea. He was a provident Jew, who, although he was able to buy food, feared the scarcity of food with transportation impossible, might bring his beloved family to starvation. This move did save his family from dire want of food. But on the other hand he exposed his family to the danger of polytheism. There was not a synagogue, or rabbi, or any sort of monetheistic organization in all this land of Moab. He exposed his children to the demoralizing influences of idolatry. Lot made a similar choice and the choice was most disastrous. If you were a parent, would you risk your family in a land of polytheistic worship, or take the chance of disaster of famine? We do not know what effect environment had upon the sons, Mahlon and Chilion. But they married heathen women which was a violation of the law of the Israelites. Either the providence of God, or the deep religious training of their parents, saved the boys from disaster.

Naomi, The Mother-In-Law

Naomi's devoted concern and love for her sons' wives disproves the unwarranted aspersions usually cast upon the mother-in-law. Naomi, widowed in a foreign land and reduced to abject poverty, was so devoted to God that she was able

to win Ruth and Orpha an acceptance of her faith. Upon the insistent plea from Naomi that they return to their people and remarry one of their country, Orpha decided to remain in Moab with her people. But Ruth would not be importuned. She clung to Naomi and would not be entreated to leave her.

Ruth, The Heroine

What a beautiful name! Who knows how many babies have been named Ruth. The first born in my own home proudly bears this lovely name. Ruth's immortal answer to Naomi is incomparable. Thousands of ministers have used it as a text. In some places it is used as the bride's answer in the wedding ceremony. Some years past the Rev. Thomas Wright and Miss Frances Elliott were fellow students in Moody Bible Institute. Later he was sent to South Africa to be a missionary. Shortly after his arrival in Africa he cabled his marriage proposal to Miss Frances. Her return cable read, "Ruth 1:16." They were merrily wed when she reached Africa and in proverbial fashion, "Lived happily ever afterward."

On the return to Naomi's native land, Ruth gleaned in Boaz's harvest field, as an indigent laborer. Common labor is not disreputable. Our Master was a carpenter. Ruth rose from a gleaner to the progenitor of the Lord Jesus. "God moves in a mysterious way, his wonders to perform." There was nothing improper or indelicate in Ruth's conduct in responding to the attentions of Boaz. In our country criticism perhaps would have been made. Many of our customs are classed as improper by other peoples. This deathless story will be read with delight as long as the Holy Bible is read. Babies will continue to be named Ruth to the end of time.

Boaz, The Gentleman

Doubtless Boaz never knew Elimelech. Perhaps he was only a boy and too young to remember Elimelech. During Naomi's absence from her former home Boaz had become a wealthy farmer. His kindness to a foreign working girl was remarkable. His gentlemanly attitude toward Ruth prior to his infatuation with Ruth was most commendable. His demands of the young men working in the harvest field that they behave properly toward this young widow, was another proof of his being a true gentleman of superior rank. A real gentleman will protect the purity of girlhood and womanhood to the extent of his ability. Any man who in any manner helps to destroy the purity of womanhood is too despicable to be described in any language. Would that every man in

THE FELLOWSHIP OF STUDY

"It is fun to read together," says a church school worker. "I get help from my study of the book on The Story of the Bible," says another.

You can have this fun and get this help. You can enroll in the Fellowship of Study for church school workers; then you will—

1. Read books—at least four a year from the recommended list.
2. Study lesson materials—using the resources planned for both the teacher and the student.
3. Read your church school magazine—in order to find inspiration and guidance on how to teach, worship, and play together.
4. Experiment—try new ways of doing things.
5. Share—talk plans over with other workers! share your experiences.

What you should do:

Write for leaflet No. 57-B, the Fellowship of Study for Church School Workers; card No. 58-B, Fellowship of Study Enrollment Card; leaflet No. 59-B, the Fellowship of Study for Church School Workers—Record of Activities.

Then obtain one of the books listed in the Fellowship of Study book list. If you are a children's worker with young people, select one that is listed for you. If you work with adults, select a book that is checked for adult workers. Books for young people to read and for parents to read are also listed. Have fun. Invite others to read the book with you. Then experiment with some new ways discovered and share your experiences. Grow through the Fellowship of Study.

Write today for your set of materials. Order from the Division of the Local Church, 810 Broadway, Nashville, Tenn.

this country felt honor bound to protect the purity of woman.

A Blow to Race Bigotry

Racial bigotry is prevalent now and always has been. Jews in the olden times had contempt for the Gentiles, Greeks had contempt for the barbarians, Romans had contempt for their enemies (All peoples not Romans.), Chinese had contempt for the foreign devils. Some white people have contempt for the negro. Racial blood purity is a myth. If you go back far enough in the lives of tribes before recorded history, you doubtless will find there is no such thing as racial blood purity. The Germans and Japanese with their colossal race pride and delusion that each of these races was to dominate the world is a huge exhibition of national claims, unfounded. The Japanese amalgated with the Ainu, the aborigines of these Islands. The German tribes mixed with other tribes centuries ago. So where is the white man, even, who knows his blood is racially pure? "God has made of one blood all nations to dwell on the face of the earth." It was fortunate for the program of God that Boaz was big enough to ignore racial prejudices and marry the lovely young Gentile widow.

Selfishly to cling to our treasure is not only to love it; it is to change it into a curse.—Ex.

Great Spirit, help me not to judge another man until I have walked two weeks in his moccasins.—Sioux Indian Prayer.

COOPERATIVE PUBLISHING ASSOCIATION

COLUMBUS, Ohio — Establishment of a Cooperative Publishing Association composed of publishing houses of Protestant denominations which are members of the International Council of Religious Education, was voted today by members of the Publishers and Editors Advisory Sections and the several interested committees of the Council. The plan for the new organization was approved by the Council at its annual meeting in February, 1945.

Purpose of the new organization will be "to provide for the publication of texts for weekday church schools, vacation church schools, leadership education, adult electives, summer conference courses and such other publications as may be desired by the cooperating denominations."

Temporary officers elected at the organization meeting were: president—C. D. Pantle, St. Louis, Mo., general manager, Christian Board of Publication, Disciples of Christ; vice-president—Pat Beaird, Nashville, Tenn., manager, Abingdon-Cokesbury Press, and secretary-treasurer—Rev. Fred E. McQueen, St. Louis, Mo., editorial staff, Board of Christian Education and Publication, Evangelical and Reformed Church.

The new association will be responsible for all general cooperative publishing in the religious education field, "determining specific courses to be published, selecting writers, allocating to publishers, fixing publication schedules and determining promotional plans." Its promotional plans will include "provision for general cooperative advertising, covering all of the text books in any series."

The association takes the place of the present Committee of Nine publishers and the Leadership Training Publishing Association. Its next meeting will be held in Cincinnati in May.

One of the illusions of life is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day of the year.—Emerson.

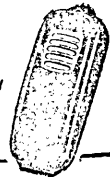
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