

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 14,

NO. 11

Science And Religion Unite For Common Good

THE present desperate, world situation has produced two unusual and very significant meetings. One was held in Chicago the last of February. The other will be held in Winter Park, Florida, beginning March 11th.

In Chicago, Protestant, Catholic and Jewish leaders met with atomic scientists from the University of Chicago. In the Winter Park meeting there will be brought together again leaders of the Protestant, Catholic and Jewish faiths. Meeting with them will be two atomic scientists, a Justice of the Supreme Court, two military leaders and five United States Senators.

Of the meeting in Chicago Rabbi Ralph Simon said, "This is the first time in history that science and religion have joined forces for a common end. . . Here we have the first evidence that brings to the common man of the street the reality that both science and religion must unite or the world will destroy itself."

The meeting in Winter Park will be "an effort to agree on and recommend a world government which will assure control of the atomic bomb and other superweapons."

The significant thing about both of these meetings is the fact that, "at long last," science, government and military might have come to recognize that religion is essential in any plan that looks toward building a better world and that just now religion is essential in any plan for saving the world from self destruction.

"Man's extremity is God's opportunity." So it appears today. Science knows now that the powers it has loosed in the world can be entrusted only to men of good character. Democratic government, that gives expression to the will of the people, has come to realize the necessity for good character in its citizenship if the "will of the people" does not lead to destruction. The militarist now knows that military might has largely an emergency value and that good character is an essential, basic necessity in a normal, constructive world program.

If the scientists are correct in their pronouncements, we have come to a day when the ideal of the Christian religion—good character—is no longer optional. Interests outside the church are now classifying good character as a "must" item in this atomic age.

No Time To Rock The Boat

ACCUSTOMED, as we are, to think of our world as a big place, it seems a little strange that there does not seem to be room on our world for two or three big world powers without their interests overlapping so badly that there is real danger of war.

Without question the international scales are delicately balanced at the present time. We believe Russia is to blame. Russia, just as loudly and persistently, places the blame elsewhere. We are told that "politics makes strange bed-fellows." It is true also that Hitlerism and the danger of defeat in war made allies of nations that for some years did not even have diplomatic relations.

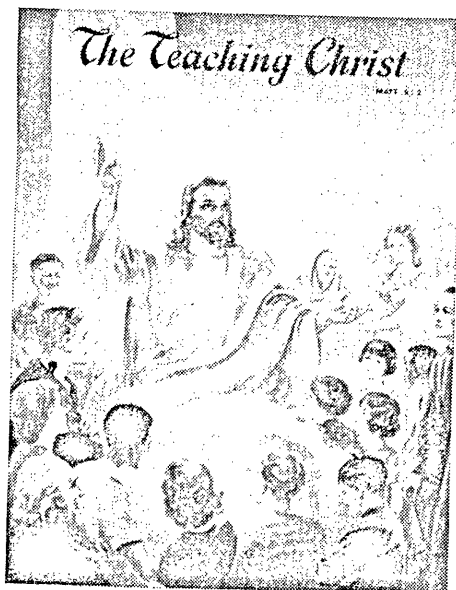
The pre-war differences again push to the front when the threat of defeat in battle has passed. There is no real reason for war but some foolish, diplomatic boat-rocking could increase the danger and might even upset the boat.

"The Teaching Christ"

IN recent years we have learned one of the most effective ways to teach a truth is with pictures. This method has been used very effectively in promoting the Crusade for Christ. A series of pictures, painted especially for this movement, has helped to visualize very impressively the various purposes and objectives of the Crusade.

"The Crusading Christ" by Howard Chandler Christy; "Christ and Nicodemus" by Leslie Michaelson; "Methodism Marches" and other pictures by Warner E. Sallman have aided materially in promoting this great movement.

Now we have "The Teaching Christ" also painted by Warner E. Sallman. On page twelve of this issue will be found a larger reproduction of this painting with



an interpretation of the picture, written by the artist.

"The Teaching Christ" gives emphasis to one of the most important, necessary features of the Crusade for Christ, if the movement is to have permanent value. In this movement we are not merely attempting to reach some worthy goals, important and helpful as that might be; we are purposing to fix in the hearts of people the great underlying principles and ideals of the Crusade for Christ. Only by so doing can we be assured that the results of the work of this quadrennial program will be of lasting worth.

The Crusade for Christ must rest on a more enduring foundation than an emotional appeal to meet the urgent needs of an emergency. Through the teachings of Christ, our people must be led to appreciate the responsibilities resting on the church in this hour of crisis. Our church must be led to understand that our obligations reach far beyond the present emergency. Study "The Teaching Christ." In some way we must get over to the world the message of His ministry. There is no other plan for human relationships that promises any hope for the future.

Buying Economic Peace With The Public's Money

IT would require an economist of a much higher order than this editor professes to be to offer a better solution to the long-drawn-out management-labor struggle than has been suggested by the government in its attempts to bring about a settlement. The suggested government policy seems to be unsatisfactory to management, to labor and the general public. However, in the absence of a more satisfactory plan, it is likely that the government plan will finally prevail.

While it seems to be difficult to find a better solution, it is not difficult to discover the basis for solution in the present plan offered. Under this plan the government proposes to buy economic peace with the public's money. Organized labor gets what it wants; management gets what it wants and the unorganized citizenship of America pays the bill. Everybody is happy except the more than one hundred million people whose only function in the controversy is to pay the larger part of the increases so generously suggested by government for management and labor.

"Some Men Should Not Drink"

LIQUOR interests have felt the pressure of the unanswerable indictment of their destructive business as found in the current moving picture, "The Lost Week-end."

In an attempt to offset the impression made on the public by the picture, one of our "civic minded" liquor concerns ran a large advertisement more than once last week in one of our local dailies, congratulating Ray Milland for his "magnificent performance" in this striking picture which shows on the screen, realistically and impressively the hurt liquor can do to men.

The advertisement sounds very much like one "whistling in the dark" to keep from being too much afraid. It looks like a clumsy effort to jump on the band wagon in a competitor's parade and, with a tin horn quite out of key, attempt to join in the music of the band. Such obvious efforts to shout "me too" are not likely to fool anyone.

We are told in the advertisement that this particular liquor company has formerly advised that, "Some Men Should Not Drink." There are few, if any, liquor companies that advertise more than this particular concern. It may have somewhere made such a statement but its blaring billboard posters and its persistent advertising in the daily press and national magazines would indicate that it thinks that "Every Man Should Drink." In the face of all of this high-powered advertising the company should not expect people to be too badly fooled or too much impressed by a parenthetical statement somewhere that "Some Men Should Not Drink." It is a little strange also that such benevolent minded people would continue so diligently to promote such a business when they know "Some men should not drink" and when they know also that the very men who "should not drink" are the people who will sell their very souls for drink, if they place it within their reach.

The inconsistent, tricky attempt in this advertisement to fumigate a smelly business is filled with unintentional confessions that liquor is a dangerous treacherous business. In the

(Continued on Page 4)

There Is No Tomorrow

By G. RAY JORDAN, Professor of Preaching, Candler School of Theology

Exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.—Hebrews 3:13.

THE preachers of a half-century ago insisted that those who heard them make immediate decisions for Christ. There was a note of urgency about such preaching, a note that is tragically lacking in the majority of our contemporary religious messages.

To be sure, much of our theological thinking is different from that of our grandfathers. That fact, moreover, has affected many of our attitudes. This seems to have been inevitable. There is, however, sickening pathos in the fact that we have lost the sense of insistent urgency in our religious thinking. Our fathers and mothers earnestly sang:

*Lest thy lamp should cease to burn
Stay not for the morrow's sun,
Hasten, sinner, to return!
Ere salvation's work is done.*

Once, when people sang that hymn, they felt that it was imperative that they do something about religion. What so many of us overlook is the fact that while much of our description of religion changes, reality remains. There was a time we sang:

*"Almost persuaded" now to believe;
"Almost persuaded" Christ to receive.*

The people who heard those words felt that they could not be careless about making a religious decision. Even those who reached no satisfactory conclusion were aware that they were facing an emergency. Now, most churches have apparently grown tired of using words like these, and most church members even seem to have an antipathy toward them. We don't want to be disturbed by an appeal like that!

While it is true that the change in our theological thinking has been part of the immediate reason for our loss of religious urgency, superficial thinking actually accounts for most of it. Changing one's theology in now way alters the facts of life. Whenever we abandon the sense of urgency, we suffer heavy loss. This holds true regardless of our major interest. If we are going to engage in anything at all, it must be done now! The irreparable damage which some of us have done both to our own minds and to our characters by overlooking this truth can scarcely be overestimated.

In no way does urgency contradict wise planning for the future. As a matter of simple truth, it is itself the wisest kind of planning. If we have any serious purpose for the future, we must do something about it in the present. If, indeed, we are ever able to meet the demands of the future, it will be necessary to do something about them right now.

Besides, there are decisions that must be made day by day. They cannot possibly be delayed. To postpone them is actually to decide them. If anyone doubts this, let him consider the present problems of world peace! If we lose that today, there may be no tomorrow—for peace.

*Once to every man and nation comes the
moment to decide
And the choice goes by forever 'twixt that
darkness and that light.*

That choice is ours today. We can have a decent world—or another, and worse, hell on earth.

The story of Esau pictures for us precisely what is occurring in too many of our own lives. He had his chance. He sold his future for a "mess of pottage." So, day by day, each of us is forced to determine whether he is going to trade the best he knows for something less than the best—perhaps much less. The indescribable urgency about this decision is too obvious for anyone to miss it.

In Today Julia C. R. Dorr asks:
*What dost thou bring to me, O fair Today,
That comest o'er the mountains with swift
feet?*

Well, they are swift feet that usher in each day and then usher it out, along with our decisions!

We may smile at our forefathers as we recall how they were driven by the imperatives of life. If we do, however, we are acting very foolishly, for the laugh is on us! And it is the hollow laugh of insanity. The same urgency characterizes every important decision that we must make. We think we can act nonchalantly, but we do so to



the detriment of our bodies, minds, and souls. So Robert Herrick exhorted:

*Gather ye rosebuds while ye may,
Old Time is still a-flying;
And this same flower that smiles today,
Tomorrow will be dying.*

The poet was not discussing religion as a phase of life. He was writing of life! There is only one time to gather rosebuds. It is while they are on the bush!

Yet people go on treating life as though there were no urgency about it. Someone says: "I am going to read sometime. I intend equipping my mind with the highest truths of the ages. Of course, there is no need for doing it today." And he goes on, missing the chance that is his. "I am going to cultivate greater efficiency in my work," another man declares. What confidence we can display when we talk about what we are going to do! But, then, we see no need of giving up some indulgence in the immediate present for the sake of some plan for the future. The day slips by. The habit of lethargy and indulgence is all the more deeply ingrained in the human mind. It becomes more difficult to do what we had planned. No wonder Longfellow exclaimed: "Do not delay; the golden moments fly."

Samuel Coleridge ought to have been a far better poet than he was. He began many poems, essays, and lectures. Some critics believe that he started more than any other writer who has ever lived. But he finished only a few of them. We remember *The Ancient Mariner*, but there are not many more of his works that most of us recall. He was always planning and beginning. But he did not seem to realize the urgency of completing his poems. We turn to a page and read:

*In Xandu did Kubla Kahn
A stately pleasure-dome decree:*

*Where Alph, the sacred river, ran
Through caverns measureless to man
Down to a sunless sea.*

As another has reminded us, this is indeed fascinating. It charms us. We want the rest of that poem! But Coleridge lacked the urgency of completing it. So, the day went by and his work was not done.

We plan to make many friends. But that takes time. We must be sociable. We must listen to other people talk. We must be interested in what other people do. We must give and take, like good sports. But we do not seem to have the opportunity of doing all this today. So we let our chance slip by. It is going, going—gone! Then it is too late! We forget that, as Thomas Carlyle wrote:

*Out of Eternity
The new Day is born;
Into Eternity
At night will return.*

Suppose we do have a second chance? What of it? It can never be the same as the first! The first chance has the freshness of a new appeal. If the second comes at all, it is with the consciousness that we have squandered the first. We remember that we have not cared enough to use the previous opportunity. We have incapacitated ourselves to answer the second appeal. One chance has the vivacity and expectancy of youth; the other the desperate grasp for time that is so quickly slipping out of our hands.

We smiled at the old story of Paul, who urged Felix not to delay making a decision. Like Felix we see no need for immediately doing anything about religion. That preaching was all right years ago. We are not that naive—thank you! We are quite sophisticated. We can take care of ourselves. Why should one be disturbed about today? Think of all the tomorrows!

Nevertheless, the answer is quite plain. Friends will not be more lovely tomorrow. Health will not be so easily cared for. Souls will not be as deeply concerned about God. Today is our day! This is our grand chance, whether we believe it or not!

No wonder the words, "Seek him while he may be found," still ring in the souls of those who have ears to hear! They are immediately relevant. Take this biblical exhortation out of the category of misunderstood theology. Salvation certainly means commitment to truth, to honor, to nobility, to every divine characteristic of which we can think. It means being saved from our weakness to God's strength and to divine Christlikeness. If His are the characteristics we want, today is the one chance that we actually have in which to cultivate them. Indeed, if we do not search for them today, actually making them our own, we deliberately turn to their opposites.

If we are going to live radiant lives for Christ, there is only one time to begin. It is today! *If Christ is worth having, loving, and living with, He is all this today.* When we suggest that it is not imperative to do something about Him this very day, we abruptly and bluntly disdain Him.

When He knocks at the doors of our hearts and we say there is no need to hurry, that there is plenty of time to deal with Him and His plans for us, we really declare He is not what He claims to be.

Our sense of urgency is clear and unmistakable proof of the value which we place upon anything that challenges us. If religion is of no more meaning or consequence than some minor detail of business or profession, with which we can deal at our own convenience, it is not worth having either for the present or for the future! The greatest religious genius this world has ever known did not believe that. As a symbol of the opportunities we miss, Christ used an unforgettable parable. It closes with words that literally awe and subdue us, "And the door was shut."

"Take heed, brethren, lest there be in any
(Continued on Page 4)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

I AM ALCOHOL

Listen while I tell my story, for I am alcohol.

I have been a problem for human beings for a long, long time. For it is written that Noah got into trouble with me as soon as he had returned from the most exciting ocean journey of history, and one of the oldest warnings that men passed on to others was, "Look not upon the wine when it is red."

Men have tried all sorts of schemes to outwit me: locking me in basements away from the children or the weak of will; drinking me only at weddings and funerals; closing the bars on election days and earlier at nights; putting me a fixed distance away from schools or military camps; diluting me with water; hemming me in by laws.

But all such things merely mean that lo, these many centuries, I have been hard to handle.

And today, in the freedom of this mechanical age, I am tougher and more dangerous than ever.

One method has not been tried yet: **one generation of young people not learning to like me.** With that I would be through.

This is my story.

I ride behind the steering wheel in the nerves and muscles of the drinking driver.

I give him a false sense of his security and power.

I lengthen the time it takes him to give an answer in action to the danger he sees ahead.

Through him I scatter wounds, crippling, and death along the highways of the world.

I undermine the prospects of youth, weaken the security of age, and destroy the happiness of little children.

I paralyze the moral restraints that men and women have built up as their inner protection against the evils of life.

I strike first at the highest powers of mind and body.

Thus, I progressively degrade man to the level of the beast.

I will yield my age-old sway over mankind only at the stern insistence of those strong enough to live without me and unselfish enough to deny me to those too weak to stand alone.

I am alcohol.

—Front Rank.

RELIGIOUS EDUCATION FOR OUR DAY

Religious education for this day will become increasingly an integral part of the total religious operation. Religious education reaches its highest fulfillment when it has ceased to be an isolated function within the church and has become a method of religious work. When religion is functionally related to experience, every phase of the religious operation becomes educational. The church becomes a total and unified social group in which there are many interdependent and interacting functions, not a congeries of separate and independent functions. Religious education in our day is finding its life by losing it in the total unified functioning of religion in the life of the religious fellowship that is the church.—William Clayton Bower in The Union Signal.

DREAMS IN ACTION

*Come, my son, be up and doing—
Youth's the time of dreams, I know
But an effort follows visions
As you into manhood grow.*

*Find out, first, where you are heading,
Know just what you want to do,
Then start out and keep on moving—
Let no one out-distance you.*

*Keep your faith in self undaunted,
Keep your eye upon the goal
And you'll get there, son, I'm certain,
If you work with heart and soul.*

—Dolly Strong Rambo,
Siloam Springs, Ark.

THE OPEN DOOR

Christ had many things to say about places of entrance—doors, gates, etc. He spoke of the wide gate and the broad way; the strait, or difficult gate, and the narrow way. He called Himself the door of the sheepfold. He said that the door for the foolish virgins who failed to take oil in their lamps was shut. Then in speaking to the church in Philadelphia He said, "I know thy works: behold, I have set before thee an open door, and no man can shut it." May we think briefly about this open door?

There are many doors in every life. Some of them can be shut in an individual's life by outward circumstances and by the doings of other people, but others can only be shut by the individual himself. These are the most important doors that stand open before the individual's life.

For example, there is the door of clean thinking. Outward circumstances and the influence of others may make it hard for a person to think clean thoughts, but the final determining factor in the case rests with the person himself. The mind can be fully focalized upon but one thought at a time. It cannot be perfectly blank. There is some thought in it during every moment the person is awake, and even while asleep many times he has dreams. The only way, therefore, to keep the mind free from evil thoughts is, by the act of the will, to keep it centered upon good thoughts. Paul said, "Be not overcome with evil, but overcome evil with good." All are subject to temptation. Even Christ was "tempted in all points like we are, yet without sin." No person can keep evil thoughts—wrong desires, purposes and attitudes from suggesting themselves to his mind. But such suggestion is not sin. It is only when they are retained there by the will of the individual and their presence enjoyed that they become sin.

The Bible takes cognizance of the importance of right thinking: "As a man thinketh in his heart so is he." We live today like we think today and also like we thought yesterday. Again we read, "Out of the abundance of the heart the mouth speaks" and it is equally true that out of the abundance of the heart the hands act. In speaking

of the temptation to think evil thoughts some one has said, "You can't keep the birds from flying above your head but you can keep them from building their nests in your hair." The poet said:

*"Stone walls do not a prison make,
Nor iron bars a cage;
Hearts innocent and free;
Take this for a heritage.*

*If I have freedom in my mind
And in my soul am free;
Angels alone that dwell above
Can have such liberty."*

Another door which is open to every person that no hand but his own can close is that of service. It was said of Jesus, "He went about doing good." He rendered service to both friend and foe—the worthy and the unworthy. Of the greatest king of Israel it was said, "David, after he had served his own generation by the will of God, fell on sleep." He entered the door of service to others while it was open. Many wait until it is shut. Note the statement, "His own generation". A person will serve his own generation or no generation. The very fact that he puts this off shuts the door in his face. The writer has known many people who put off entering this door until old age or disease came and incapacitated them, then they were very sad. It is said that most people when they grow old have a tendency to look back to the past. May God help all of us to have something worth looking back upon. Such condition will add a halo to our lives as the sun goes down.

The last door we would mention here is that of goodwill toward all mankind. What a wonderful door this is! The peace and welfare of the world depends upon the number who enter it. Isn't it wonderful that no person can make you hate him? He may double cross you, mistreat you, persecute you and in every way give you a dirty deal. But he can't make you hate him. He can't reach the door of goodwill to shut it for it is on the inside of your life. The most foolish thing on earth one can do is to hate. Hate is a gun that is loaded in the wrong end. One aims it at his enemy and pulls the trigger, but like a boomerang

TEMPERANCE TRAINING

One essential fact about alcohol which needs to be broadcast is that it is not a food, as its friends claim, but a poison—a deadly, habit-forming drug.

If there is another word needed to convince men that this deadly drug must be given a wide berth, here is the testimony of the famous surgeon, Dr. Lorenz. He said:

"I am a surgeon. My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers which I must keep always on edge."

Every Sunday-school teacher should be well-informed on the subject of alcohol and do his utmost to impress the facts on the minds of his pupils, especially so if he is a teacher of young people.

One definition of teaching is, "Causing another to know, that he may be and do." Teaching must also be reinforced by example, for children are quick to sense anything which savors of hypocrisy. Intensive temperance teaching by precept and example is the crying need of the hour. One great cause for the increased use of alcohol today is due to lessened efforts along this line when the Eighteenth Amendment went into effect.

Alcohol is a poison, a barrier to efficiency and a moral menace, from before the time of Belshazzar's feast down to the misery recorded in this morning's newspaper. Let all conscientious teachers be "instant in season and out of season" in stressing these truths.—New Century Leader.

It is by presence of mind in untried emergencies that the native metal of a man is tested.—James Russell Lowell.

No man ever suffers a greater loss than when he loses faith in himself.—Virginia Advocate.

rang the poison bullet returns to enter his own soul. Did you ever stop to consider how silly it is, when some one wrongs you, to proceed to wrong yourself more than he ever could? One can injure himself far more than any one else can injure him. And the greatest wrong any man can do to his own soul is to permit himself to hate someone else. The greatest single evil of war is not the amount of property damaged or lives destroyed, but the hatred which it engenders between individuals and nations.

It will be noted that goodwill is love plus service. It is love in deed as well as word. Not merely those who say, "Lord, Lord, but those who do the will of the Father enter the kingdom." Talk is cheap. Words come readily to many lips. Deeds are the acid test as to whether or not one has entered the open door of goodwill. One has truly said, "What you do speaks so loudly that I can't hear what you say."

Thank God for the inner doors of one's life that no hand but his own can shut. May God help us to enter them while they are open. If we fail to do so, the time will come for you and me when they will forever be closed.—H. O. B.

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A WEEKLY
MESSAGE

By FORNEY HUTCHINSON

THE ONE-WAY STREET

William Phelps Eno invented the one-way street. It is usually a very narrow street, and to travel it both ways would be a menace to traffic.

When I was pastor of our Mount Vernon Place Church in Washington City, I had my first experience with the one-way street. A sign was up, but not understanding just what it meant, and not considering it of very much importance, I turned in on it one day, going in the wrong direction. It soon became quite embarrassing and even dangerous. People shouted at me and it looked as if I might have a head-on collision at any moment. At the first opportunity I turned off the one-way street and retraced my course.

At first it looked like I was making progress, but I soon found out that I was simply losing time and effort. Later on, I learned that at the end of the street there was a sign which read, "Dead End Street," so what I thought was progress turned out to be lost motion and a waste of time.

The same thing is true with much of what we call progress. It doesn't matter how fast you go, if you are moving in the right direction, but if you are going in the wrong direction, you are simply marking time. Better travel in an ox-cart in the right direction, than in a high-powered automobile, or even an airplane, if you are going in the wrong direction. The further and faster you go, the longer it will take you to get back, and when you do, you will have to start all over again. "Be sure you are right and then go ahead."

The church sometimes mistakes action for progress. She should be sure she is right before she goes ahead. To retrace one's steps is embarrassing and sometimes disastrous. If you are on the heavenly highway, the green lights are yours.

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

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

NEWS AND NOTES ABOUT FACTS AND FOLKS

MISS MARIE HOLMSTEDT of Helena, who suffered a broken hip sometime ago, is still in the Crippled Adult's Hospital in Memphis, Tenn.

REV. H. M. SANFORD, pastor of Fourth Street Church, Rector, writes: "A good revival was held at the Fourth Street Methodist Church at Rector, February 10 to 24. Rev. L. F. Huggins, pastor of the Rector Circuit was the evangelist."

GOVERNOR BEN LANEY was the Layman's Day speaker at the Methodist Church at Harrisburg, speaking on the subject, "Layman's Part in the Church of Today." Rev. W. A. Lindsey is pastor.

MRS. DON C. HOLMAN writes from Chandler, Arizona: "We came out here for Mr. Holman's health. He has been very ill since we have been here. He is now in the Mesa hospital and is some better."

MISS DOROTHY MCCONNELL, editor of the World Outlook and daughter of Bishop Francis J. McConnell, will be the guest speaker at a luncheon at First Methodist Church, Little Rock, on Monday, March 25, at 12:30. Reservations can be made until March 21 through Mrs. Guy Cobb, phone 4-6254.

MRS. JOE HARDIN of Grady writes: "The W. C. Tindall's moved away from here to Monticello two weeks ago. Though a Baptist, Mrs. Tindall taught the adults for years, around fifteen years, I think, the finest example to all of us as a good Christian woman. I have accepted the task of taking over her class. It would be most difficult for any one to try. Our Ladies Class voted unanimously to name our class the Irma B. Tindall Bible Class. From our pastor, Rev. Charles Wyatt, on down throughout the whole church all are most happy about this."

IF PEOPLE and nations are to learn to live together in peace, that learning must begin in the home, said the Federal Council of the Churches of Christ in America. "Families which practice good neighborliness and cultivate acquaintance across national and racial lines help to bind the world together in fellowship," says a recent Council statement. "Homes in which world problems are discussed sympathetically and in which prayer is offered for people in all lands become promoters of world understanding. . . . If we think of other people as families with their ties of love, their needs and their aspirations, we shall be less likely to be forced by events to think of them as foes seeking to destroy us."

CHANGE IN PASTORATE AT
STUTTGART

Bishop Paul E. Martin announces that "Rev. Bob L. Pool has been released from the pastorate of First Methodist Church, Stuttgart, and that Rev. W. L. Arnold, who has been a chaplain in the Army, has been appointed to that charge. Brother Pool is to organize a department of professional service for churches engaged in building programs. For four years he was a member of the Board of Missions and Church Extension and is admirably suited for this work."

DEATH OF MRS. GOLDER LAWRENCE

Mrs. Sarah Sellers Lawrence, wife of Dr. Golder Lawrence, our pastor at First Church, Helena, died Thursday morning, March 7, in the hospital at Helena. Mrs. Lawrence died of a heart ailment following cerebral hemorrhage some two weeks earlier.

Dr. Lawrence left Friday with the body for Washington, D. C., former home of Mrs. Lawrence, where services will be held either Monday or Tuesday.

Both Dr. and Mrs. Lawrence were in great favor in Helena and were well on the way of a great year in that city.—Grover C. Johnson.

"SOME MEN SHOULD NOT DRINK"

(Continued from Page 1)

advertisement it is announced that this company has published, in coast-to-coast advertisements, such "significant statements" as, "Drinking and Driving Do Not Mix." This is a confession that the business in which they are engaged so disqualifies a person for normal living as that he is unable, safely, to drive his own car. Despite that fact, for financial gain, they continue to sell their liquor knowing that people will drink and drive and become a public menace if not a killer.

Another of their "significant" advertising slogans, so they say, is "We Don't Want Bread Money." Why should it be necessary to carry such statements in paid advertising? It is simply a public confession that they know that their character-destroying business so often robs men of their manhood, their self restraint, their self-control that—although they despise themselves for doing it—over and over again men have spent their last cent for liquor while their children lacked the barest necessities of life. Liquor advises against such extremes, not because of a concern for the pitiable wrecks their business have produced, but because they would rather hide from public view the final, maniacal, insatiable thirst which possesses the wretches made so by liquor.

The advertisement boasted another "significant" slogan, "Pay Your Bills First." Why should it be necessary for liquor to advise men to pay their honest debts before turning to drink? It is simply another public confession that liquor knows that there are many of their victims, who having had one drink, are so crazed by liquor that they forget the men who have honored and trusted them with credit; they forget decency, honor, home, everything but their all-consuming passion for drink and they will waste the last dollar of their hard-earned money for liquor instead of using it to pay their honest debts.

The advertisement boasts another "significant" slogan they have used, "We Don't Want Bond Money." This is but a confession of the fact that liquor knows that many spend money for liquor that should be invested in bonds. It is also a confession of a fact with which many are familiar. Some lose their jobs through drink, waste their savings and sell their last bond and invest it all in drink.

Nevertheless, for once we echo the advice of liquor dealers, whether they meant it or not, "Don't miss 'The Lost Week-end'."

THERE IS NO TOMORROW

(Continued from page 2)

of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. Today if ye will hear his voice, harden not your hearts."

There is a disturbing story about an artist who went to the mountains of New England to paint a sunset. A perfect autumn day dawned. The sky was clear. Noon passed. Late afternoon came. The artist went out with a group of friends to look upon a perfect scene. The view was superb. The artist's great chance had come! The sky was an azure blue. The sun was sinking, but the artist had to adjust his easel. His friends urged him to make preparations as quickly as possible. They said that the sun was setting. But he had to stretch his canvas. Again, those who were with him reminded him that the sun was slowly sinking. But he had to adjust his stool. They told him that the sun was slipping down behind the hills. But he had to repair his brush. They told him he had better begin. But he had to mix his paint. As he turned to face the western sky, the sun has gone down!

"The night cometh when no man can work." Today Christ beckons to each of us. He pleads with each one: Give me thine heart! This very moment He offers you, and you, and you, life, love, salvation. Welcome Him and accept them without a moment's delay!

My Visit To Warsaw

By BISHOP PAUL NEFF GARBER

I HAVE had the privilege of seeing Warsaw, Poland, and of being the first Protestant churchman from America since 1939 to visit the city on a strictly religious mission. I shall never forget the many courtesies extended me by national, religious and educational leaders of Poland. I left Poland convinced that a democratic nation is being born out of the ruins and devastation left behind by the horrible Nazi policy in Poland from 1939 to 1945.

It is difficult because of lack of transportation facilities in Central Europe to reach Warsaw. Through the courtesy of Czechoslovak officials I was permitted to travel on an official Czech airplane en route from Prague to Moscow. My companions were four Czech aviators who spoke perfect English, having served during the war with the Royal Air Force.

The Warsaw Airport is in ruins. The Customs House was a dreary wooden shack. Our group entered Warsaw from the Airport in an antiquated dilapidated truck.

The Germans left behind only one available hotel in Warsaw, Hotel Polonia. Thirteen foreign embassies have their headquarters there. Rooms are at a premium. I considered myself fortunate to be able to sleep in the Club Room of the American Embassy in Hotel Polonia.

The once beautiful city of Warsaw is a mass of ruins. It is the most completely wrecked large city of Europe, the ruins of German cities being small in comparison with Warsaw. It was first damaged by bombing when the Germans entered in 1939. Then after the Warsaw insurrection of August-October, 1944, the Germans systematically destroyed by fire and dynamite the buildings of Warsaw. Only a few undamaged buildings are to be found in Warsaw, those like Hotel Polonia, occupied by the German officials to the close of the war. Words are inadequate to express the almost complete devastation of Warsaw. Under the ruins there are buried thousands of men, women and children.

It is dangerous to travel through parts of Warsaw for buildings are still falling. On one tour brick and other building material fell very close to our carriage. At another place Polish women urged us to hurry for the house across the street was expected to fall at any moment.

One immediately notices the absence of the tops of monuments. These were destroyed by the Germans in their attempt to eradicate any symbols of Polish history.

I inquired as to where the half million people lived in these ruins of Warsaw. I was told to observe smoke coming from cellars and from single rooms in wrecked houses. People live under most primitive conditions in Warsaw.

I was shown the remains of the Ghetto where in a small section of Warsaw the Nazis herded five hundred thousand Jews. In April, 1943, the Jews no longer were able to bear such horrible treatment resisted their oppressors. The Germans entered the Ghetto, killed or deported all the Jews and completely destroyed every building in the Ghetto. One sees now only block after block of rubble without a single building standing. It is estimated that 3,000,000 Polish Jews were killed during the war by the Germans and today there remain only 80,000 Jews in Poland.

I believe the most horrible sights in Warsaw are the cemeteries. Many of the mausoleums and large graves have been entered by thieves and you can see how caskets have been opened by these vandals in search of gold teeth and other valuables. These graves were also used by the Polish patriots for hiding places from the Nazis and for the storing of ammunition. Yes, the oppressed people of Warsaw were forced to live under very primitive conditions.

No other nation in Europe suffered so severely as did Poland from the Nazi aggression. In 1939 there were 32,000,000 people in Poland; now there are only 22,000,000. Between six and seven million Poles were murdered by the Nazis. Warsaw with a population of 1,200,000 in 1939 now has only 500,000 inhabitants.

Polish educational institutions were closed by the Nazis. In 1939 there were 20,000 students in

the University of Warsaw. This great university was closed and one half of the faculty members were killed in the program of exterminating Polish intellectual leaders. When the university reopened in 1945 only two of the former forty-eight buildings could be used.

A delegation from the Polish Teachers' Union told me of the Nazi persecution of public school teachers. In the district of Torun 1,800 of 8,000 teachers were murdered. There are now 50,000 orphans and widows of former public school teachers.

The vice-minister of Social Welfare informed me that there are now 1,100,000 orphans or half orphans in a population of 22,000,000.



BISHOP PAUL NEFF GARBER

Existing Polish orphanages can care only for 60,000 children. He estimated that thirty per cent of the orphans have already contracted tuberculosis.

The Polish people lack adequate clothing, food and medical supplies. There are certain areas along the former battle fronts where the country is so devastated that people are living in dirt dugouts. In some places the farmers are unable to till the soil because German mines have not yet been removed.

There is, however, something else in Warsaw besides ruins. I refer to the courageous spirit of the Polish people. You see this spirit in your contacts with the political, religious and educational leaders. A new democratic Poland is emerging out of the ruins left behind by the Nazis.

I found this new spirit when I was the guest of the rector, deans and student representatives of the University of Warsaw. Already there are six thousand students in these wrecked university buildings and the applications for admission far exceed the available accommodations. The rector said he did not know where all these students lived in Warsaw nor how they existed on their small amount of food. Some have only one meal each day. To the student delegation I stated that they had the future task of leadership in the building of a free democratic Poland. The president of the student body replied that he appreciated my reference to democracy and liberty because these were very sacred words to Polish students who from sad experience knew the horrible significance of tyranny and totalitarianism.

I had most pleasant contacts with officials of the Polish government. Upon their invitation I had conferences with the Premier, Vice-Premier, Minister of Foreign Affairs, Minister of Social Welfare, Minister of Administration, and Minister of Culture. I was a dinner guest of the Minister of Justice. The premier placed one of his cars at my disposal which was a real courtesy in a city with inadequate transportation facilities. When the Vice-Premier learned that I desired to return to Prague he permitted me to travel on the special Polish plane carrying the delegation of Polish officials for the negotiation of

existing difficulties between Poland and Czechoslovakia.

I know that reactionary forces at home and abroad are attacking the present Polish government but it is my personal opinion that Poland now has the most democratic government in its history. Many of the officials have been prisoners in German concentration camps. In conferences with them they used true democratic terminology causing me to remark to several that if it were not for their language I would think I was talking with a typical American. These men are not the tools of any of the great powers. They are Polish patriots endeavoring to build a democratic nation.

From a religious standpoint this government has already shown true democracy by granting religious toleration to all religious groups and by the breaking of the Concordat with the Vatican. We Methodists are now for the first time given official recognition by a Polish government as a church in Poland. No longer is it necessary to hold our property in the name of the Southern Trading Corporation. The Polish statesmen have granted religious freedom in Poland because they consider separation of church and state as a basic factor in democracy. Such liberality however has brought attacks from the Vatican and some American Roman Catholics because that church desires not religious tolerance but primacy in Polish religious matters.

This liberal spirit of the Polish government is affecting national life. Not many years ago Methodism was persecuted in Poland and now I was asked to hold a press conference. For more than one hour I talked with and answered questions of reporters from every Warsaw newspaper, including the Roman Catholic and Communist press. Many articles appeared in the Warsaw papers concerning my visit as the first Methodist and Protestant representative from across the seas to reach Poland since 1939. This would never have occurred under the old regime of religious intolerance.

My final act before leaving Warsaw was to give, upon the invitation of the Ministry of Foreign Affairs, a radio address upon my impressions of Poland. In this talk I said I had found something besides ruins in Warsaw, namely a courageous democratic spirit on the part of political, religious and educational leaders. I reminded my listeners that America also had passed through critical moments and in one of these crises Polish patriots like Pulaski and Kosciuszko had aided us to secure national independence. I made the plea that Poland and America should now stand together in the common task of rebuilding the world along the Christian democratic way of life. I expressed the hope that just as Pulaski and Kosciuszko had aided our colonial forefathers so we modern Americans should now repay the debt by sending clothes, food and medicine to Poland and by giving moral support to the democratic leadership in Poland.

(To be continued)

A NEW NAME

A new name—the Church School Extension Service—has been given to the wartime emergency program formerly known as the Church School Extension Corps. This volunteer program of our Church, which did such excellent work in war-crowded industrial communities, will now train workers to give leadership to smaller churches in both the city and country.

A call is going out throughout America for workers, who are at least twenty-four years of age and have had two years of college experience, to be trained by the Division of Local Church of the General Board of Education at Scarritt College and at Fisk University, Nashville, Tenn. They will then return to work for nine months on subsistence or salary. Anyone interested in giving a year of her life to this type of service should write immediately to her conference executive secretary.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

HOW BILLY WENT TO THE ANT

Billy stood beside the woodpile. His round, rosy face, where a smile usually could be seen, was sober. Worse than sober—it was almost cross.

"I don't see why Sallie wants so many sticks for that old kitchen stove!" he grumbled; "pretty nearly always she tells me the wood-box is empty, and will I please bring a few sticks!"

A little way from where Billy was standing was a sandy place. In the sand was a whole village of ant-hills. Billy would see the little black ants running around. "Wonder what's going on over there! Must be a ball game or some kind of a holiday to make them so lively!" Billy forgot he was cross, and almost smiled at this thought. He went nearer the ant-hill village and knelt on the ground, so he could watch the tiny creatures' movements.

"Why, they're working!" he said to himself in surprise, after watching the busy activity in Antville. "Bringing up sand from the middle of the hill! Maybe one speck of sand is as heavy for them as a big rock would be for me! Mamma told me once they had little halls and runways down inside. How do they do it? Now, if I should make a sand-pile and try to keep such a tiny hole through the center of it, I couldn't! The sand would run all together and fill it up."

Just then he caught sight of an ant outside the cluster of ant-hills, carrying a load which seemed too much for his small size. Billy couldn't exactly make out what it was—he would have needed a magnifying glass for that—but at any rate it was something the little black creature prized very, very much.

He grasped it with his mouth and hurried toward an ant-hill courageously, but it was too heavy for him to carry far without stopping. He laid it down, then ran all around it. "Looking for a better way to get hold of it!" decided Billy.

Taking it by the other end, the ant staggered on once more. This time he reached the steep side of an ant-hill before dropping his burden again. Then, starting backward up the slope, dragging his prize by one end, he edged slowly upward, bit by bit, while Billy watched admiringly.

"He's a worker!" said Billy to himself. "I'd like to help him, but of course, I'd scare him away, and maybe spoil the whole ant-hill. He wouldn't thank me for that! Wonder what he wants it for, anyway! Maybe it's something for the baby ants, down inside there, to eat!"

But the brave little worker was to have help, even though Billy could not give it. Two other ants came scrambling out of the hole and hurried down to where their friend was struggling; they took hold of the burden and helped him to drag it along. "How did he call to them, or how did they know about it?" Billy wondered. The three ants soon

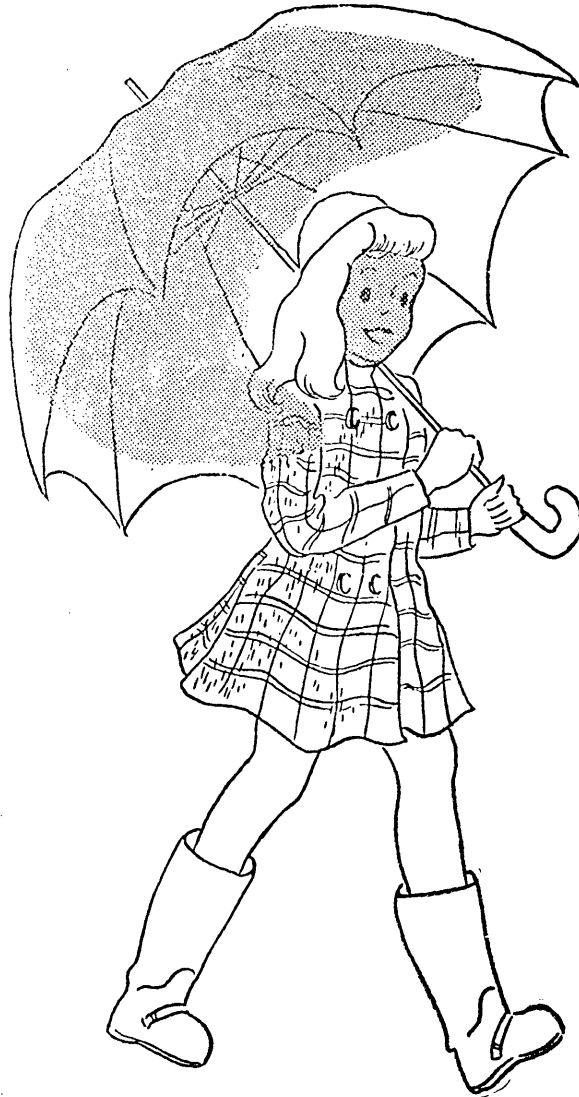
reached the opening of the top and disappeared from Billy's sight, carrying their burden with them. He jumped to his feet. Suddenly he thought of a verse from the Bible that he had learned in Sunday School, "Go to the ant, thou slug-gard; consider her ways, and be wise."

"I'm not going to sit and dread that wood business any longer!" he declared manfully. "I can fill up that box in no time if I go right at it, and I will too! I'd be ashamed to let that little speck of an ant do better with his work than I."

—Selected.

Three men were repairing the telephone wires. Betty drove along the road in her car, and when she saw the men climbing the poles she said:

"Look at those people—you'd think I had never driven a car before."



RAIN

Raindrops twinkle in the grass
Like pebbles diamond bright;
Limpid pools like crystal glass
Reflect the dancing light.

Rain-washed flower faces gleam,
And jeweled is every tree;
While from the eaves a silver stream
Trickles constantly.

—Violet E. Holbrook,
Morrliton, Arkansas.

JUST FOR FUN

A school inspector began by putting a few questions to the small girls of a school.

"Now," he said, "if all the good people in the world were white and the bad people in the world were black, what color would you be?"

Some of the children answered "white" and some were for "black", but little Mary, who had remained silent until the others had replied, said: "Please, sir, I'd be streaky."

Auntie (coming for a call): "Where is your mother, Lucille, dear?"

Lucille: "Mama left for a five-minute visit with Mrs. Wells next door about two hours ago."

Two Indians had been much interested in the building of a light-house on the rock coast near their western reservation. When it was

IN THE WORLD OF BOYS AND GIRLS

Cullendale, Arkansas,
February 28, 1946

Dear Boys and Girls:

I'm a little boy eight years old. I have one little sister and she is three years old. Her name is Linda Fay Williams. Our pastor is Rev. L. E. Wilson. My teacher's name is Mrs. Watson and I love her very much.

All our family goes to church every Sunday. We live a block from the church.—Your friend, Donald Wayne Williams.

THE LAND OF STORY BOOKS

At evening when the lamp is lit,
Around the fire my parents sit;
They sit at home and talk and sing,
And do not play at anything.

Now, with my little gun, I crawl
All in the dark along the wall,
And follow round the forest track
Away behind the sofa back.

There, in the night, where none can
spy,
All in my hunter's camp I lie,
And play at books that I have read
Till it is time to go to bed.

These are the hills, there are the
woods,
These are my starry solitudes;
And there the river by whose brink
The roaring lions come to drink.

I see the others far away
As if in firelit camp they lay,
And I, like to an Indian scout,
Around their party prowled about.

So, when my nurse comes in for me,
Home I return across the sea,
And go to bed with backward looks
At my dear land of Story-books.

—By Robert Louis Stevenson

completed they stood watching it every night. A thick fog came in one evening, and the siren blew continuously.

"Ugh," said one Indian to the other, "the light she shine the bell she ding-dong the horn she whoo-whooh but the fog she come just the same."

Clerk: "But why do you want a crib with such high sides?"

New Father: "I thought it would be easier to hear the baby when he falls out."

Three professors were sitting in a railway station, waiting for a train. They became so deeply engrossed in conversation that they failed to notice when the train arrived. In fact, not until it was pulling out did they see it. At that, all three sprinted with great diligence, and two of them caught the train.

The third was standing dejectedly on the platform when a waggish bystander said: "Why look so sad? Two out of three made it. That's a pretty good average!"

"Yes, I know," sighed the professor, "but they came down to see me off."

AMERICA'S THIRST VS. EUROPE'S HUNGER

By Dr. J. Raymond Schmidt
General Superintendent, National
Civic League

WASHINGTON, D. C.—President Truman has appealed to the country to do with less food for awhile in order to feed starving Europe. On February 6 he announced a nine-point program for the conservation of our food resources in an effort to meet what he called a world food crisis "which may prove the worst in modern times."

Point two in the President's conservation program states that "the use of wheat in the direct production of alcohol and beer will be discontinued; the use of other grains for the production of beverage alcohol will be limited, beginning March 1, to five days' consumption a month; and the use of other grains for the production of beer will be limited to an aggregate quantity equal to that used for this purpose in 1940 which was 30 per cent less than the quantity used in 1945. This will save for food about 20,000,000 bushels of grain by June 30, 1946."

Americans generally will not mind eating less bread, and that of a darker color, and stinting themselves on poultry, eggs and dairy products, if their self-denial will save lives in Europe. But one cannot help wondering why President Truman waited until February, 1946, to promulgate his order. He must have realized soon after moving into the White House that the situation abroad would be very critical for several years following cessation of hostilities. Putting this order in effect as early as June, 1945, would easily have resulted in a double saving, or approximately 40,000,000 bushels of grain by the end of June, 1946. Maybe the additional saving would have made unnecessary the curtailment of our daily food consumption while sending liberal shipments abroad to reduce the number of deaths from starvation.

The nation's predicament was stressed in Congress on February 8 when Representative Edward H. Rees, of Kansas, spoke in part as follows:

"Many months ago, other Members of this House, together with myself, called attention to the need of diverting grains for food that was consumed for liquor. It being our contention that it was more important that we have food than liquor."

"During the past five years, millions of bushels of wheat, corn, and other grains have been used for making liquor. These grains should have been used for food. It would have greatly relieved the situation in which we find ourselves today."

"I am informed there is about a 3½ years' supply of hard liquor on hand. No one, surely, can seriously complain if we cease making hard liquor for 2 or 3 years, or, at least, until this emergency is over."

As pointed out by Congressman Rees, the time to have curtailed food wastage was during the war. Instead of that, the liquor traffic was permitted to go on using grain and sugar products grown on approximately 5,339,500 acres of farm land. During 1944 the manufacture of distilled and fermented beverages virtually required 4,150,000,000 pounds of grains and 238,660,000 pounds of sugar, syrup and molasses.

Let us appraise the value of grains wasted in the production of whiskey and beer in 1943 would have been sufficient to feed 4,233,000 civilians

A Call To The Churches

(Issued by the Council of Bishops at the Annual Meeting at Atlantic City, N. J., February 20-25, 1946)

THE Council of Bishops of The Methodist Church in session at Atlantic City, on February 22, 1946, after serious consideration of the State of the Church and the Nation, has been led to set apart June 2, 1946, the Sunday before Pentecost, as a Day of Prayer to Almighty God for the curtailment of the alcohol beverage traffic in America. We call upon the ministers and officials of our forty thousand churches—and upon any others who will join with us—to give prayerful consideration upon this June Sunday to this present day menace. We seek Divine guidance for ourselves and for the moral and political leaders of America in saving this nation from moral and spiritual degeneration. If our nation is to furnish responsible leadership to the world in this new age of power, we must be a sober nation. The liquor interests in Washington and elsewhere in this country have not been content with supplying the demand, but they have set themselves without conscience to increase the consumption of intoxicating beverages. The liquor bill of the American people has now reached the gigantic figure of \$7,000,000,000 annually, and continues to grow, with the increase at the same time of juvenile delinquency, prostitution, gambling and other evils that go along with the commercial beverage alcohol traffic.

We urge that on June 2nd our pastors and laymen prayerfully face this menace, and that we refresh the minds of all our people concerning the traditional attitude of Methodism toward the buying and selling of intoxicating liquors, and especially concerning the pronouncements of our General Conference. Above all, we are concerned for the Christian Conscience of the Church and the preservation of the high character of the American home. We call our people to this Day of Prayer as the initial step in an intensive program of education and commitment to be carried on in the months ahead.

\$100,000 CRUSADE FUNDS GIVEN TO CHINA

For seven years the coastal cities of China and much of the interior north, south and east have been overrun by the Japanese military. The countryside has been "bled dry" to support Japan's war machine.

Millions of people—including Christian leaders and families—fled westward. Whole institutions moved their staffs, and in the case of schools their students, a thousand miles or more into West China. A few hos-

pitals remained in service but were commandeered by the Japanese. Congregations were decimated, but the Christians who were unable to take the long journey held services as best they could—in homes, in the open, in cleared spaces in bombed or wrecked churches.

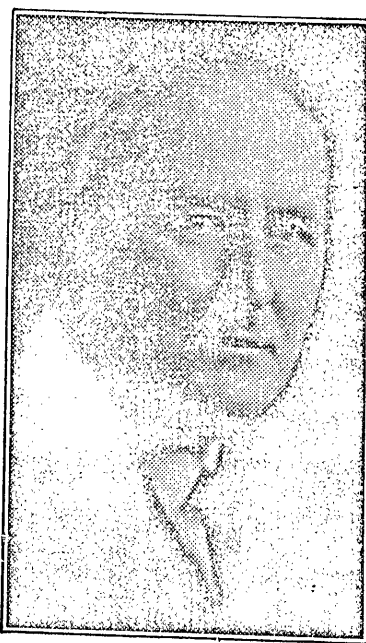
The extent of property loss to the Methodist Church and to other Christian bodies is as yet unknown, but preliminary surveys indicate that it is heavy. The military occupied many of the best buildings; sometimes they were used for barracks, sometimes as storerooms. Churches, schools, and even hospitals were bombed, or burned, or badly damaged as the tides of war surged and resurged across provinces and cities. It will be years before the losses can be replaced.

Meanwhile, from moneys made available by the Crusade for Christ funds, the Board of Missions and Church Extension has allocated \$100,000 as a beginning of restoring congregations and some edifices so that the Methodist Church can continue to serve China's people.

Fifty thousand dollars is being spent to assist Methodist leaders now stranded in West China, to travel back to their work in north, east, and south, there to reestablish themselves in the schools, hospitals, and churches, in their old environments and communities. The sum will provide only for travel costs.

The second \$50,000 will be used in liberated China for emergency repairs on property damaged or occupied during the years of war. It will not rebuild destroyed churches or schools or hospitals—only repair those most greatly needed and least damaged.

It so happens that the order which limits the amount of wheat that a miller may keep on hand does not apply to brewers and distillers. They are again the recipients of special favors from the government at Washington. Apparently the liquor traffic can always get what it wants. Even though Europe faces starvation, the profits of the vested liquor interests must not be jeopardized.



BISHOP TITUS LOWE

Newly Elected President of
the Council of Bishops

RELIGION AT WORK

By Maeanna Chesterton-Mangle
Beneath the Cross of Jesus

In 1863 when the draft riots were raging in New York City, a score of frightened Negroes sought shelter in the Little Church Around the Corner. The pastor, Dr. George Hendric Houghton, fed and sheltered them for two days. They occupied every available corner: the choir room, the robing room, the Sunday School room—they were everywhere. Finally the news was noised about and crowds gathered outside the church. The third day the rioting came to a violent peak and the police warned Doctor Houghton that there was little they could do to protect him or his church. There was serious danger of the mob invading the sanctuary or burning it to the ground. They suggested that he put the Negroes out and thereby protect his church. Outside, the sound of pistol shots rang out. A crisis was imminent. Without a word Doctor Houghton turned from the police, took a Cross from the altar and pushed open the front door. There he stood in the entrance with the Cross held aloft in his right hand. He waited. Gradually the crowd slunk into the darkness until not a rioter was left. The Negroes were safe "beneath the cross of Jesus."

The End of the Prayer

The army field hospital was the scene of much tragedy that day. On pallet after pallet the white sheets had been drawn over the faces of boys who had given their last full measure of devotion. The Chaplain on duty at the time was a Jewish Rabbi. During his rounds he paused at the side of a young Protestant boy from Iowa who had received a fatal chest wound. He comforted the lad with a few words of solace and then, together, they repeated the Twenty-Third Psalm and as the soldier's voice grew weaker, the Chaplain offered a few words of prayer. Then, because the boy was a Christian, the Rabbi concluded the prayer with the words "through Jesus Christ our Lord." So, with words familiar to his own faith, the boy slipped away to the Great Beyond. A Jewish Chaplain had risen to the occasion.

Bread Upon the Waters

In a town of the middle West, the rector of the Catholic Church is fondly referred to as Father Paul. He is a man with a heart of great sympathy and love for his fellow men. Recently a twelve year old Jewish boy in his community lay desperately ill. Father Paul knew the lad, as he did all the boys in the neighborhood. He heard of his plight and the need for a blood transfusion of an unusual type. He wasted no time but had his own blood tested and when it was found to be the type that was needed by his little friend, he offered it at once.

It was not long before the news got into the papers and was read in San Francisco by a Jewish refugee to his young son. "That, my son, is what it means to be an American. We have come from a place where such a thing would be impossible. From this we can learn that we are all God's children." Because in his native land he had known nothing but abuse from the hands of non-Jews, the child was deeply impressed. So, of his own volition, he emptied his little piggy bank and sent the money to Father Paul to "use for some poor little boy in your church."

It Is Time To Share

By BISHOP HERBERT WELCH

SHOULD we send relief to Germany and Japan? The answer is clear, Yes. Because we are Christians, we cannot draw the line between allies and enemies, when it comes to the relief of human suffering, including the woes of little children—who can not be either enemies or allies! But at present the American Government does not permit private agencies to send funds or supplies to either of these former enemy countries, and UNRRA is shut out by its very Charter. The Army of Occupation is undertaking to see that huge food stores are used which will at least prevent any wholesale starvation. This is far from enough, but until we can persuade the Government to modify its present regulations (try to influence the authorities through your Senators and Representatives), we must concentrate our efforts in other directions, while holding gifts for Germany and Japan until the way opens.

In Korea, the prime need is clothing; in China, clothing, food and medicines; in the Philippines, supplies of all kinds. In France, Belgium, Holland, Norway, the worst of the food crisis is past, but clothing and bedding are urgently called for. In North Africa, the food shortage is acute. In Italy, recovery is slow and general relief is more than welcome. In Czechoslovakia, Poland, Yugoslavia, apart from what UNRRA is able to do, the relief process is barely begun, and every type of aid is in order.

These are but hints or samples of what is true over half the world. Literally millions of men, women, and children—our folks—are hungry, homeless, ragged, and despairing as the result of the mighty conflict which has been fought out over their lands. And, as some Christian leaders in Europe have put it, "It is an insult to God and man for the Church of Jesus Christ only to say to suffering millions, 'Go

in peace, the Lord will provide,' and then do nothing more."

We need a program.

(1) UNRRA and Red Cross are doing and will do the large-scale rehabilitation of industry, agriculture, and transportation, together with much direct feeding and the distribution of



BISHOP HERBERT WELCH

whatsoever country or whatsoever group, should clothing collected through the National Clothing Drive. All our people should give hearty support to this community enterprise, January 7-31.

(2) All cash gifts for Overseas Relief, for

be sent to MCOR, 150 Fifth Avenue, New York 11, N. Y.

(3) Contributions of clothing or non-perishable food (no glass jars!) and other miscellaneous relief supplies should be sent by parcel-post or prepaid express to *United Church Service Center, at New Windsor, Md.*, or at *Modesto, Calif.*, if more convenient. Here are warehouses which are being used by a number of the Protestant Churches, including the Methodist Church, in a cooperative relief undertaking. Such parcels should be marked with the name of the sending church and with the country of destination, if the donors have a preference. Distribution will be made through Church agencies abroad to Protestant pastors and people; if it is especially desired that the gift go to our Methodist people, packages may be marked "For Methodist Relief." Used clothing should be mended, clean, and ready to wear.

(4) If a donor wishes to send relief to one person overseas, names of suitable recipients in some countries can be furnished on application to MCOR. Or cash for such a parcel may be sent to MCOR with a specific address, and the parcel will be made up and sent from New York.

(5) As to the relief materials most needed, some may be specified: shoes, gloves, mittens, sweaters, underwear, overcoats, suits and dresses, cloth remnants, discarded neckties, old felt hats to be cut up for shoe-soles, blankets, needles, thread, soap, vitamins and simple medicines. For foods: powdered milk, dehydrated soups and eggs, tea, coffee, chocolate bars, cocomalt, canned meats, cheese, butter, bacon, dried fruits, dry cereals, canned vegetables.

"The opportunity of the age is ours if we hasten to these people with our arms laden with the necessities of life, which we can give them in the name of the Saviour."

Methodist Committee for Overseas Relief,
150 Fifth Avenue, New York 11, N. Y.

Present Trends In Evangelism

By DR. JESSE N. BADER

This word "Evangelism" is a glorious word. It is one of the most beautiful in all the vocabulary of the church. It has in it many heart throbs—drum beats—and the music of eternity. Yet there are those who would avoid the word, or if they could, would substitute something else for it. Perhaps the difficulty is not in the word itself but in them. Some do not like the word because they do not passionately believe in the things the word stands for. However, up to now no word has been found to take its place.

Evangelism is not an "extra" task of the Christian or of the Christian Church. It is integral to the very nature of the Gospel. The Evangel we preach and teach is the Good News about God's nature, purpose, love and power.

It is upon this Evangel that the whole Christian movement rests. Evangelism is, then, the primary task of the Christian and of the Church. There is no Christianity possible without Evangelism. Much of the loss of power to evangelize on the part of Christians and churches today is due to a loss of this conception of the uniqueness of the Gospel which is related to the nature, purpose, and power of the one true living God for individuals and for mankind. There can be no evangelism without the Eternal Evangel, which like its author is the same yesterday, today and forever.

What, then, are the present trends in the presentation of the Evangel with a view to its acceptance? One of these major trends is to be seen in the rising tide of interest in evangelism throughout all of our Protestant communions. This rising tide is unmistakable. It is everywhere apparent.

One sure sign of this rising tide of interest is to be found in the fact that every Protestant

communion now has a Commission or Department of Evangelism.

Another definite indication of the present trend in evangelism is to be seen in the increase in church membership.

There is a decided trend in the Evangelism of Childhood. A new interest, even a concern is to be found for the reaching, teaching and winning of childhood for Christ and the Church. This is most timely in the light of the increase of the number of children during the war years. It is our observation that more pastors are conducting an increasing number of classes for children in church membership than heretofore. Also, the nursery rolls are receiving increased attention and many of these new babies are coming under the care and oversight of the churches. Daily Vacation Bible Schools are increasing; week day religious instruction is spreading and there is encouragement in this upward trend concerning the reaching, teaching and winning of childhood.

There is another interesting trend in evangelism and that is to be found in the area of youth. The greatest opportunity for evangelism today is in the Senior High School age group. The present trends indicate a greater interest in the deep things of our Christian faith. While the atmosphere is more favorable now for the reaching and winning of American youth than for many years, yet who knows when a sudden change may come that will make it extremely difficult to capture youth for the Cause of Christ.

One of the most heartening trends in evangelism at the present time is in Lay Evangelism. All the Protestant communions have a concerted and a simultaneous program going. There is a really great response on the part of the pas-

tors and the laity. The plan for the most part, calls for the selection, training and using of laymen in Visitation Evangelism. The pastors are trained by their respective denominations on how to train their laymen. After each pastor has been trained he goes into his church and passes on the training which he has received, to his own laymen.

One of the greatest needs in the Protestant churches has been for some cause or movement that would liberate the lay forces of Protestantism. One of the answers is to be found in this emphasis on Visitation Evangelism. Careful studies show that those laymen that are trained for it, win 48 persons to Christ and the Church out of every 100 interviewed.

There is just as much mass evangelism now known by a new name. We call them Christian Missions. They began in 1936. Instead of one getting truth through one voice, the community gets it through many voices. Instead of requiring the people of the community to come to hear the message at a central place only, the speakers are sent to the people in their natural groupings, such as Luncheon Clubs, governmental groups, Women's Clubs, Parent-Teachers Associations, schools, labor unions, etc., etc.

There is an increasing sense of urgency that is coming into many hearts concerning our present terrible plight. There is no time for delay or dalliance. The Church must redeem civilization or perish with the civilization it has failed to redeem.

More people would inherit eternal life if they were not so occupied with other inheritances in which they are more interested.—Exchange.

Opportunities must be seized as they come.—Selected.

The Little Rock Training School

By ROY E. FAWCETT

THE Annual Training School, sponsored by the churches of Little Rock, North Little Rock, and nearby communities, was held at First Church, Little Rock, Eighth and Center, March 4-8. There were 422 enrolled, with 323 credits issued. This was one of the largest schools we have had in recent years, and was said to be one of the largest in this area.

The following churches were represented: Asbury, Capitol View, First Churches, Little Rock and North Little Rock, Forest Park, Henderson, Highland, Hunter, Oak Forest, Pulaski Heights, Scott Street, St. Marks, Twenty-Eighth Street, Winfield, Gardner Memorial, Washington Avenue, Levy, Mablevale, Primrose and Douglassville. There were also representatives from other denominational groups in and about the City.

The officers were Rev. A. G. Walton, Dean, Rev. A. N. Storey, Secretary, and James H. Johnson, Treasurer. On the Board of Managers were Dr. E. Clifton Rule, Chairman, Mrs. Edith Zinn, J. Frank Warden, Rev. Allen Stewart, H. R. Coffman, George Burden, Roland Shelton, Rev. C. H. Farmer, Miss Lillian Day, Rev. T. C. Chambliss and Russell Henderson.

From the following list of courses and instructors, it will be seen that this was a well-balanced program, under the direction of capable leaders. We were unusually fortunate in the securing of the faculty for the school, all of whom did excellent work. The courses and instructors were as follows:

Plans of the Church for Nursery Children—Miss Emma Jane Kramer.

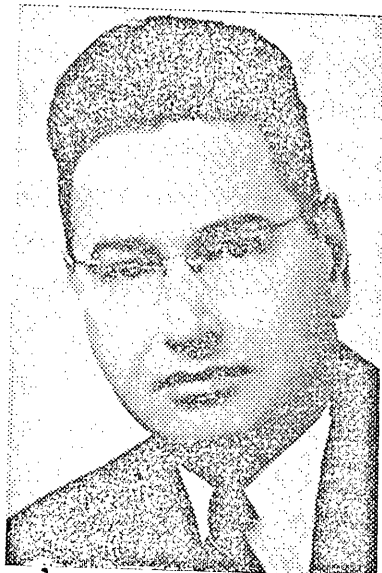
Teaching Children—Mrs. Ira A. Brumley.

The Use of the Bible with Children—Mrs. W. F. Bates.

Children and the Changing World—Mrs. W. B. Ferguson.

Personal Religious Living—Rev. James Upton.

Youth and Worship—Rev. Vernon Chalfant.



REV. AUBREY G. WALTON
Dean of the School

Teaching Youth—Mrs. John K. Benton.

The Home and Church Working Together—Rev. W. Neill Hart.

Ways of Teaching—Dean E. Q. Brothers.

Recreational Leadership—Rev. Raybon

Porter.

The Acts of the Apostles—Dr. J. T. Carlyon.

The Nursery course was in the form of an observation class meeting for morning sessions under the leadership of Miss Kramer, of the Children's Division of the General Board. The other classes followed the usual evening schedule, from Monday through Friday.

Instead of an address or special program at the intermission, there was a period of free time between class sessions for refreshments provided by the ladies of First Church each evening, save the first and the last. This innovation seemed to have been kindly received by those in attendance on the school.

Under the leadership of its pastor and the dean of the school, First Church extended its usual hospitality in making its plant and equipment available, a service that has meant much to our training program through the years, and for which we are all grateful.

The Saturday night "boosters' meeting" preceding the opening has become almost a tradition of the school. Following this long-established practice, these workers met for three Saturday evenings, under the leadership of the district superintendent, Dr. E. Clifton Rule. Much credit for the good enrollment and attendance is due these faithful workers.

The program was a success not only in point of numbers, but there was a fine spirit prevailing throughout the entire school. The excellent work of the faculty did much toward holding the interest and attendance of the students throughout the week. On the whole, we feel that this has been one of the best training sessions we have had in recent years.

HOME AND CHURCH PHOTOPOSTERS

To stimulate interest in better Christian family living, the Department of Parent Education and Family Religion of the General Board of Education has just issued a series of six beautiful photoposters on family life. They are available in three sizes as follows:

Poster size, 17 x 24 inches, 50c for a set of six. Sold only in sets. For use in church hallways, on bulletin boards, and in store windows or other public places.

Letter size, 8½ x 11 inches, \$1.00 per hundred. Choice of picture. For letter and announcements of meetings and sermons. May be used on the mimeograph.

Postcard size, 3¼ x 5½ inches, 60c per hundred. Choice of picture. For announcements and for distribution in church and church school when pastor is speaking on themes of the posters.

Posters are titled as follows: "Home and Church Unite for Fun at Home"; "The World Does Need Christian Homes"; "The Home and Church Unite for Growth of Children"; "The Home and Church Unite in Thankfulness for Daily Blessings"; "Home and Church Unite for Christian Ideals in Courtship, Marriage, and Home Making"; "Home and Church Unite for Christian Living in a Critical Time." Order from the Methodist Publishing House, 810 Broadway, Nashville, Tenn.

The way of the spirit, exactly as in the flesh, in a world like ours, spells labor, hard labor, whatever the end we seek.—Sir Wilfred Grenfell.

Happy is the man who can take criticism for what it is worth.—Wesleyan Advocate.

SUNDAY SCHOOL MISSIONARIES PROMOTE FRONTIER EVANGELISM

NEW YORK CITY—Beyond the reach of the organized church in many areas of North America, from the construction shacks on the Alaska Highway to hill cabins in Puerto Rico, Sunday School missionaries are carrying on a program


of frontier evangelism that takes the Bible and its message to thousands of lonely people. In a recent year, the Sunday School missionaries of the National Board of Missions of the Presbyterian Church in the USA distributed 28,604 Bibles and other religious books along the frontiers of North American civilization.

In addition to Bibles and New Testaments, the missionaries' evan-

gelistic tools of service include other religious literature, such as Sunday School papers and calendars with a Bible picture and a scripture passage on each page. The radio, too, is being used in some cases to carry the Gospel to families in rural areas, the Tennessee mountains, sheep-raising country in Idaho, and Rocky Mountain ghost towns.

CRUSADE FOR CHRIST

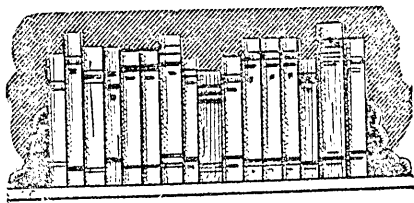
thrill of victory



- \$25,000,000 was paid in cash to the Crusade as of January 31, 1946. The loyalty of Methodists has been demonstrated again. Congratulations!
- \$27,775,628 was the total pledged by all. \$25,055,335 has been paid.
- Now let every church, district, conference, and area experience the great thrill of complete victory in meeting its subscriptions in full!

**ONE
MILESTONE
REACHED
○
COMPLETE
VICTORY
THE
GOAL**

Success Depends on Every Congregation



New Books Received

The Minister Teaches Religion by Frank A. Lindhorst. Abingdon-Cokesbury Press. Price \$1.00.

"The many preachers with a growing desire to improve their teaching ministry will in this practical guide find sound procedures known to produce results.

Explaining that the best teachers of all times have used the 'new' pupil-centered approach to education, Mr. Lindhorst shows how a minister can discover the needs of his people, young and old, and through definite aims based on those needs can lead them in the 'growing' processes of God!"

A Workable Plan of Evangelism by Dawson C. Bryan. Abingdon-Cokesbury Press. Price \$1.50.

"This plan of visitation evangelism has been tested in parishes of all types over a period of several years. Pastors have taught it to other pastors; denominational leaders have directed concerted campaigns in selected communities; certain of the methods have been described in pamphlets and periodicals. But now for the first time the entire plan is set down in a book so that every church may know and use it. . . . Here is a plan by which any church can double its active membership within a few years."

A Treasure of Hymns by Amos R. Wells. W. A. Wilde Company. Price \$2.00.

"A considerable amount of hymn lore is here presented in permanent form for the use of pastors, church workers, young people's societies, and all lovers of hymns. The usefulness of the book will spring from the wide range of hymn literature which has been examined from many sources, the most interesting and inspiring facts being collated for this volume. A knowledge of the authors of our hymns and of the stirring incidents connected with the use of them cannot fail to make the hymns more precious to every Christian.

The one hundred and twenty hymn writers here treated include the greatest of these poets and many of the lesser writers. In each case all their most important hymns are named, while one hymn, usually the most famous and beloved, is selected for printing in full."

The Story of American Aviation by Jim Ray. The John C. Winston Co. Price \$2.50.

"Here is the complete story of military and civil aviation in the United States, from the first flight of the Wright Brothers to the most modern of superbombers and airliners. With its 150 illustrations and diagrams, it is one of the most perfect books on aviation to be found.

The author, who has flown for more than thirty years, is an aviation writer, illustrator and authority on planes and flying. This combination produces a book that is tops in both form and fact. Mr. Ray has been able to portray the technical details so artistically that they are simple and easy to understand."

HENDRIX COLLEGE NEWS

CONWAY, Ark., March 14—Dr. Boyd McKeown of Nashville, Tenn., director of publicity and promotion for Methodist educational institutions, was guest speaker at the regular chapel hour at the Hendrix auditorium on March 7. He spoke on the role of the student in the public relations program of his college.

Later, he and Walter Parkes, his associate, met with several student and faculty groups, emphasizing at each meeting the necessity for adequate public relations activities on the part of each Hendrix man and woman in the forthcoming campaign to raise \$1,000,000 for this college.

Drawing a striking parallel between America and Pontius Pilate of the Old Testament, Dr. Don W. Holter, Methodist missionary and educator, speaking Feb. 27 at the chapel hour at Hendrix, called upon America to assume her responsibilities and opportunities in shaping a Christian world order.

Dr. Holter, who had been in Manila since 1934, first as a pastor and then as president of the Union Theological Seminary, was captured by the Japs following the fall of the Philippines and interned with his family until they were liberated three years later. He is now making a tour of Methodist colleges under auspices of the Methodist board of missions.

"The world mission of Christianity must now become a reality instead of the dream it has been for so long," he said. "America must be willing to make the sacrifices which a Christian world order will demand of her, the richest and most powerful political group. We must enlarge our field of vision to the point where the day's sale of nylons doesn't overshadow the day's proceedings of the UNO."

Many illustrative stories from the experiences of his imprisonment gave point and feeling to Dr. Holter's statements.

"Internees in our camp once broke

through to steal food scraps thrown to the hogs," he said.

Returning to America after the liberation of the Philippines, Dr. Holter was amazed at the plenty of this country and expressed his hope that it will be used wisely for the glory of Christ.

The 49-piece Hendrix band appeared in concert at the college auditorium the night of March 7. Playing under the direction of Bandmaster Ashley R. Coffman, they featured a program that included a selection from the pen of Corliss Arnold, senior music student from Monticello; and an arrangement of Pierne's "March of the Little Lead Soldier", written by Miss Buford Dunavant of Keiser.

Miss Carolyn Sadler of Stuttgart was presented at the piano in a modern rhapsody for piano and band.

A capacity crowd witnessed productions of "Night Must Fall", a psychological mystery drama presented by the Hendrix Players at their auditorium on the nights of March 1 and 2.

Playing under a considerable handicap since Director Garrett L. Starmer was stricken with appendicitis and underwent an emergency operation the day before the play, the dramatic group nevertheless acquitted themselves nobly, judging by audience-reaction.

Members of the cast included the Rev. John Allin, vicar of St. Peter's Episcopal Church of Conway; Dr. E. A. Spessard, professor of biology at Hendrix; Jo Henry, Sara Hunt, Joe Hayes, Martha Ann Meek, Pat Few, Beverly Cope, and Bryan King.—Lane Scott.

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.—Emerson.

The world turns aside to let any man pass who knows where he is going.—David Starr Jordan.

CHURCH SCHOOL DAY IN THE LITTLE ROCK CONFERENCE

"The Call to Christian Living" is the theme of the Church School Day service for this year. In the Little Rock Conference the date is Sunday, April 7th, or as near thereto as practical. The service is in keeping with the evangelistic emphasis that is now before the Church. Its purpose is to make clear the way in which Christian teachings lead persons to know Christ and to commit their lives to His guidance and keeping.

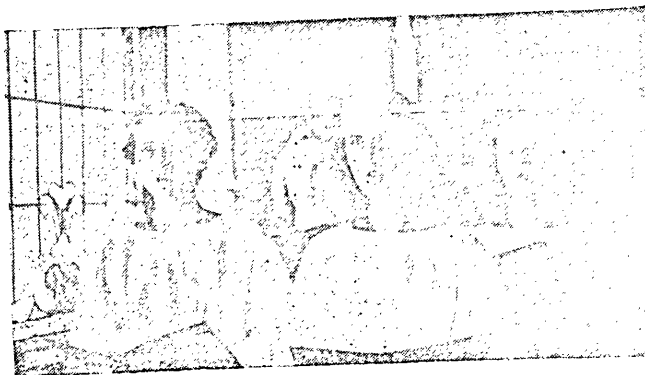
The service may be appropriately used either at the Church school hour, or at the regular worship service. No special equipment or costumes are needed, nor stage setting required.

However, if this type of service is not appropriate for a given situation, let us suggest that something else be worked out that will give emphasis to the program of Christian education. We urge every church to present the cause in the manner most appropriate to the local situation. If the prepared programs are desired, they may be had, without charge, from the office of the Conference Board, 326 Exchange Building, Little Rock.

When the offering has been taken, please make check payable to Mr. J. S. M. Cannon, 325 Exchange Building, Little Rock.—Roy E. Fawcett.

A church without music is like a bird without wings. Let the organ send its uplifting waves of sound through the arches. Let the full voiced choir enrich the air with stately anthems and sweet voluntary. Let the whole congregation worship heartily in Psalms and Hymns and Spiritual Songs. Let the joy of Christian faith utter itself in noble music; for an increase of joy in religion is the thing that the Church most needs today to draw men to her.—Dr. Henry Van Dyke.

"... THINE IS THE POWER "



A youth choir had just sung "The Lord's Prayer" over a radio station as the concluding number in its broadcast. The announcer approached the director.

"This station lost money because of you," he ventured. "A beer advertisement was scheduled immediately after the choir signed off. But somehow we just couldn't use it after 'The Lord's Prayer'."

Perhaps it is well to lose such money now and then.

Concerted and constant efforts must be exerted against forces that destroy by stronger forces that have power to overcome evil with good.

Temperance education, integral part of the World Service program, tackles the job scientifically. You help when you contribute to World Service.

The World Service Agencies of the Methodist Church

740 Rush Street, Chicago 11, Illinois

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

PROGRAM OF ANNUAL MEETING—LITTLE ROCK CONFERENCE MARCH 26, 27, 28 AT LAKESIDE CHURCH, PINE BLUFF

Mrs. A. R. McKinney, Conference president, presiding.

The Executive Board will meet at 10:00 Tuesday.

The Conference will open at 2:00 P.M. with a beautiful worship service.

Reports on Literature and Publication and Status of Women and Christian Social Relations, will be made at the afternoon session. Miss Dorothy McConnell, editor of the "World Outlook", who is guest speaker of the Conference, will speak to the recommendations of these reports.

An open forum will close the afternoon session.

At the 7:45 hour, Miss McConnell will deliver her formal address to the Conference.

The Wednesday morning session will open with the Memorial Service, a special feature of which will be in memory of Brother Jack Taylor.

Election of officers will follow the Memorial Service.

The Missionary education, Wesleyan Guild, and Personnel reports will be made Wednesday morning.

At 11:15 the president's message will be given by Mrs. McKinney, and the noon message by Mrs. Wilz Ledbetter. Lunch hour 12:15.

Afternoon session will open with the report of Treasurer and pledge service followed by the report of Spiritual Life secretary.

Reports of districts and conference by secretaries of Organization and Promotion, also supplies and Vice-President.

District Meetings.

Wednesday night Bishop Martin will speak on the topic "The Field is the World."

Holy Communion—Bishop Martin and the Pine Bluff Ministers—Thursday morning.

Report of Camden Rural Board and workers.

Roll Call of members and delegates.

Business.

Reports of Children, Youth and Children.

Recognition Service for societies achieving goals and reporting one hundred per cent during 1945. Conducted by Mrs. H. King Wade.

Commitment Service for 1946 officers.

Adjournment.

GREATER LOVE HATH NO MAN

Elizabeth Beck Davidson

O Son of God,
Could you have known
Against the background of the cross,
That past all love and sacrifice,
Through untold centuries of time,
Man still would hate and maim and kill
His brother made to be divine?

O Son of God,
You knew, and though
Your heart was broken with the weight
Of sorrow only God can know,
You looked beyond the cross, beyond
The steady stream of blood and tears
Of ceaseless wars, and hoped and prayed
The prayer your lips have prayed for years:

"Father, forgive; they know not what
They do."

O Son of God, you knew.

SILOAM SPRINGS

Installation of Officers and Pledge Service.

The installation of officers for 1946 and the Pledge Service of the W.S.C.S. took place at the Church January 11.

The following officers were installed by the Pastor, Rev. J. T. Byrd:

President, Mrs. L. R. Sperry; Vice-President, Mrs. A. L. Smith; Recording Secretary, Mrs. Frank McKinney; Corresponding Sec'y, Miss Floy Dodgen; Connectional Treasurer, Mrs. Ralph Henry; Local Treasurer, Mrs. Grover Harvey; Sec. Missionary Education, Mrs. C. E. Black; Sec. Christian Social Relations, Mrs. Richard Hodges; Sec. Literature—Publications, Mrs. Fred McKinney;

Sec. Supplies, Mrs. Tom Murry; Sec. Student-Young People's Work, Miss Mary Walker; Sec. Spiritual Life, Mrs. J. W. Robinson; Sec. Children's Work, Mrs. Titus Chinn; Sec. Wesleyan Guild, Mrs. C. T. Easterbrook.

Memberships were presented to Mrs. A. L. Smith and Mrs. R. E. Curtis.

Baby Life Memberships were given to Randall King Hodges and Joyce Louise Maples. Mrs. Curtis' departure for her new home in California being imminent, in token of the Society's appreciation of her faithful years of service among us, Miss Mary Walker as spokesman, cleverly presented to her, a life time Parker Pen as a parting gift.

The Pledge Service was conducted
(Continued on Page 16)

WALDRON METHODISTS STUDY "AFRICA"

The Woman's Society of Christian Service of the Waldron Methodist Church has recently completed an interesting study of "Africa," which is one of the approved W. S. C. S. studies for this year. Mrs. John W. Glover, local Secretary of Missionary Education and Service, taught the course. The text-book was "The Cross over Africa," by Bishop Newell S. Booth. Several other supplementary books and magazines were used to enrich the study.

The attempt was made to place before the group the "picture of Africa and its relationship with the rest of the world, climaxing with the idea that the greatest gift we can make to Africa is the knowledge of our Lord and Saviour, Jesus Christ, holding up the Christian Church as the bearer of the gift.

Various topics studied were "Look at Africa," "Africa in the Family of Nations," "Africa's Social Pattern," "Economic and Social Tensions in Africa," "The Educational Task in Africa," and "The Church in Africa."

The teaching plans featured a combination of methods consisting of discussions from the text, lecture, program, reports from supplementary reading, and directed conversation. Other motivating devices were posters, a bulletin board, an exhibit table, and a browsing table. Reminding cards, bearing "catchy" messages, were sent before each lesson. Appropriate worship services were used with the lessons.

Different activities of the group in addition to reading the text, were "A Jeep Trip Over Africa," using a political map for a acquaintance of the Geography of Africa; "A Conference of the Security Council of the Nations of the World" to help Africa find her rightful place in the family of nations; "Photographs of African Life," in which the picture of the status of the individual was given in a discussion from the text, along with the pictures of "African Babyhood," "African Childhood," "African Motherhood," and "African Life as I Saw It," by Mr. Tipton Cox, an ex-service man who was recently in Africa; an "Interview" of the class with Miss Margaret Wrong, Secretary of the Committee of Christian Literature in Africa, Dr. Carpenter, Secretary of the Congo Protestant Council, and Bishop Booth, Methodist Missionary to Africa, concerning the educational task in Africa; the story of Aggrey, a great African, in the conversation of a Scribe, a Listener, and a Narrator; an interesting biographical story of Albert Sweitzer, the great Physician and Missionary to Africa; and the stories of "The Rain Magician" and "Wemba Nyama," the oldest and largest Methodist Mission in Africa, to show that Christian teaching does make a difference.

The study closed with a summary of the course. All members of the class seemed to enjoy the study and we hope that there may be far-reaching results.—Reporter.

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

ANNUAL FINANCIAL REPORT LITTLE ROCK CONFERENCE, 1945

Receipts:

Total Adult Membership Offering	\$24,706.89
Scarritt	193.25
Lenten	679.03
Scholarships	120.00
Bible Women	593.50
Margaret Williamson Hospital	100.00
Wuhu Hospital, Central China	50.00
Miss McKinney	1492.06
Little Rock Methodist Council	1076.00
Camden Rural Work	900.00
Special Memberships	3050.00
Total Adult Credit	32,960.73
W. S. G. Pledge	2142.23
W. S. G. Projects	497.35
Total Conference Credit	35,600.31
Youth	1320.24
Children	63.80

W. S. C. S. Supplies	\$2704.22
W. S. G. Supplies	333.67
Girl's Int. Group	3.00
Children's Supplies	15.00

Total Supplies 3059.89

Week of Prayer	3430.67
W. S. C. S. Cult. Fund	87.52
W. S. G. Cult. Fund	97.50
Hon. Baby Pins	10.00
Camden Rural Worker	9.25
World Day of Prayer	6.00
Transient gift for Indian Mission	100.00
Alcohol Education	41.10
Subsidy for Division of School of Missions	45.00
Juris. Board of Missions to Mrs. McKinney	16.30
Total Receipts	\$43,887.58

Disbursements:

To Division:	
Undirected Pledge	17,797.39
Special Missionary Projects	7613.03
Special Memberships	3025.00
W. S. G. Pledge	2142.23
W. S. G. Project	477.35
Total Conference Credit	30,555.00
Youth Fund	1520.24

Children	63.80
Supplies	1769.69
Transient Gift	100.00
Week of Prayer	3430.67
Division Cultivation Fund	18.44
Treasurer's Bond	3.00
Total to Division	37,759.84

Other Expenditures:

Conference Officers	701.85
District Officers	266.78
School of Missions	256.48
Expenses of Jurisdiction Conf.	98.25
Insurance on Histories	1.08
Ministerial Aid	342.65
Flowers	31.04
Jurisdiction Cult. Fund	246.24
Two Chairs for Episcopal Residence	199.29
Printing of Conf. Journal	272.18
Refund Cultivation Fund	87.52
Refund One Baby Pin	1.00
Refund Camden Rural	9.25
Printing of Receipt Cards	10.05
Treasurer's Stipend	140.00
Supplies to Camden Rural Work	405.65
L. R. Negro Deaconess	431.60
Printing of Conf. Stationery	300.00
Columnar Pads	20.30
Printing of Newscope	3.67
Wesley Foundation Worker	94.86
Expense of Officers to District Tr. Day	300.00
Auditing of Books	155.14
Gift for Frances Priebe	75.00
Expense of Conference Workshop	6.32
Instructor for Negro Training School	150.00
Refund	10.80
Transferred to Taylor	33.00
Endowment Fund	2500.00
Bank Charge	8.76
Total Disbursements	44,918.93

Bal. in Bank 2,835.00

Mrs. J. P. Carpenter,
Conference Treasurer.

LAKESIDE TO ENTERTAIN ANNUAL MEETING

Lakeside church, Pine Bluff will entertain the Little Rock Conference Woman's Society in its Annual Meeting March 26-28.

The Reverend Otto Teague is pastor of the church, and the Reverend Fred Harrison is District Superintendent.

Mrs. Leslie Helvie is president of the Woman's Society; Mrs. Jimmie Rogers of Grady, is president of the district Woman's Society, and Mrs. Lev Goodrich is district secretary of Organization and promotion.

Mrs. Walter Ryland, of Pine Bluff, is Conference vice president.

CURRENT NEWS IN THE RELIGIOUS WORLD

METHODISTS ANNOUNCE \$1,000,000 SCHOLARSHIP FUND FOR FOREIGN STUDENTS

BUCK HILL FALLS, Pa.—(RNS)—A million-dollar scholarship fund for students abroad who wish to obtain their education at Methodist schools in this country was announced by the General Board of Education of the Methodist Church meeting here. The fund will be administered jointly by the Board of Education and the Board of Missions.

It is expected that 250 students will benefit by the plan, money for which will come from the \$25,000,000 collected by the church in its recent Crusade for Christ campaign. Forty scholarships have already been granted, Dr. John O. Gross, general secretary of the Department of Institutions of the board, announced.

In a report of the Commission on Ministerial Training, Dr. William K. Anderson, director, revealed that 500 servicemen have expressed a desire to enter the Methodist ministry. Dr. Anderson also said that the commission plans to set up a Washington (D.C.) Seminar Study for clergymen to allow them to investigate current political, economic, and social problems. The seminar will be held in conjunction with American University at Washington.

Dr. C. A. Bowen, executive secretary of the Editorial Division, told conference delegates that his department in 1945 produced 30 religious education periodicals with a total circulation of 5,300,000, the equivalent of 808 volumes of 300 pages each.

All study material, Dr. Bowen stated, has now been adapted to age and interest groups with uniform lessons omitted. A special development has been the creation of literature for small Sunday schools, particularly of the rural area type.

The General Board is the administrative body for Methodists in 125 educational establishments. It is composed of 33 bishops, 33 laymen, 33 ministers, and six youth leaders.

WORLD COUNCIL OF CHURCHES TO BE LAUNCH- ED IN 1948

GENEVA (By Wireless)—(RNS)—The World Council of Churches, in process of formation for several years, will be formally organized at an international church assembly which will meet toward the end of August, 1948, it was decided here by the Council's Provisional Committee.

Invitations to hold the 1948 meeting in the United States, Denmark, or Holland have been received from church leaders in these countries, according to Dr. W. A. Visser 't Hooft, general secretary of the World Council, but the fact that several world denominational meetings are scheduled to be held in Europe during 1948, including the Anglican Lambeth Conference, will make the selection of a continental site probable.

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

The Teaching Christ

Warner Sallman
Interpretation by L. R. Sallman



Matthew 5:2—"And he opened his mouth, and taught them."

John 6:63—"The words that I have spoken unto you are spirit and are life."

John 6:68—"To whom shall we go? Thou hast the words of eternal life."

Luke 9:44—"Let these words sink into your ears."

Mark 8:18—"And having ears, hear ye not?"

Revelation 2:7—"He that hath an ear, let him hear."

These quotations give us a picture of the importance of listening to the voice of God through Christ as given in the scriptures.

Matthew 7:29—"For he taught them as one having authority, and not as the scribes."

These words of Christ were to sink down into their ears and find lodgement in their hearts—remain there, change and control their lives.

The warning remains that it is possible to have ears which hear not, and thus miss the mercy and grace of God and his marvelous blessings.

Isaiah 40:5—"And the glory of the Lord shall be revealed."

We who have heard and received into our hearts the words of life (John 6:63) have the great privilege and responsibility of making known unto others these words of eternal life and joy.

UNIVERSITY OF CHICAGO TO OFFER CLERGYMEN TRAIN- ING COURSES IN RADIO

NEW YORK—(RNS)—Training courses in radio for ministers will be inaugurated at the University of Chicago during August, it was announced here by the Rev. Everett C. Parker, director of the Joint Radio Committee of the Congregational Christian, Methodist, and Presbyterian USA Churches. The courses will be conducted under the joint auspices of the Committee and the Federated Theological Faculty of the University.

Non-denominational in character, the courses are open to 70 ministers, religious educators, and other church

leaders engaged in religious radio work, either as broadcasters or radio chairmen for state and city federations of churches, or denominations. Dr. Ross Snyder, associate professor of religious education in the Federated Theological Faculty, will act as dean of the workshop and Mr. Parker will serve as director. Others on the staff will be experts on script writing, speech, and radio technique.

The Joint Radio Committee will also cooperate with the National Broadcasting Company in awarding ten scholarships for ministers and other church leaders to attend the NBC Summer Radio Institutes at Northwestern University, the University of California at Los Angeles, and Stanford University.

U. S. PROTESTANTS ASKED TO TRIPLE RELIEF GOAL

NEW YORK—(RNS)—America's Protestant churches will be asked to contribute \$14,500,000 over a four-year period to aid in the spiritual and material rebuilding of Europe's Christian communities, Dr. Robbins W. Barstow, director of the Commission for World Council Service, revealed here on his return from Geneva where he attended meetings with commission leaders.

Pointing out that his group previously had set a goal of \$4,000,000, Dr. Barstow said the revised schedule of expenditures will be presented for approval at the special meeting of the Federal Council of Churches at Columbus, Ohio, March 5-7.

Of the amount sought, Dr. Barstow said, \$2,000,000 will be allotted to direct relief measures such as food, clothing and other material aid, and \$12,500,000 for spiritual rehabilitation. Under this latter category funds and supplies will be distributed for educational training, libraries, literature, pastors' salaries, rebuilding of churches, evangelism and allied works.

The food situation in Europe will continue to be critical for another year, Dr. Barstow commented, because seed grain and seed potatoes have been eaten to avert current starvation, thus paving the way for a totally inadequate crop at the next harvest.

He said there has been no sweeping religious renaissance in Europe, but a "deepening of interest in matters of religion that is hopeful." In Germany, the reorganized Evangelical Church is moving forward to a place of influence, he stated.

RELIGIOUS MONUMENT RE- PLACES SWASTIKA SIGN- POST IN FRANCE

PARIS (By Wireless)—(RNS)—A monument sculptured by a young Dominican monk, Father Pierre Willems, has been erected on the spot where a German sign, decorated with a swastika, formerly marked the boundary between the occupied and unoccupied zones of France.

Topped by the cross of Lorraine, the monument stands near the village of Jardres, in the department of Vienne, and bears the inscription: "Here the Nazi cross separated the people of France. The cross of Christ invites them to unite." The monument was erected by the parish priest, Abbe Jean Toulat.

PROPOSED PALESTINE BE MADE INTERNATIONAL SHRINE FOR ALL FAITHS

NASHVILLE, Tenn.—(RNS)—A proposal that Palestine be made an international shrine for all faiths was put forward here by Rabbi William H. Fineshriber, of Philadelphia, in an address before a city-wide Jewish rally.

Dr. Fineshriber urged that Palestine be legally constituted the Holy Land of the world, under the jurisdiction of a special commission of the United Nations. He said that "stripped of political allegiance, such an interfaith shrine would open the way for peace in the Holy Land."

CURRENT NEWS IN ARKANSAS METHODISM

NEWS FROM THE PINE BLUFF DISTRICT

Pine Bluff Sub-District Banquet

The Pine Bluff Sub-District Union of The Methodist Youth Fellowship held its annual banquet in the recreational room of First Church, Monday evening February 17 at 7:30 o'clock. The dinner was served by the W.S.C.S. of First Church.

The invocation was given by Rev. Fred R. Harrison, district superintendent. Jimmy Williams, president of the Union, presided and gave the welcome address. Miss Martha Landers of Altheimer gave the response. Miss Jane Pittman of Lakeside Church sang a beautiful solo accompanied by Miss Carolyn Fitzhugh. Mrs. Euell Forrest gave two piano solos. The inspirational speaker was Rev. Fred W. Schwendimann, pastor of the Methodist Church of England, Arkansas, who brought a very fine message on the theme, "Christ's Assembly Line."

Approximately one hundred young people were in attendance, with representatives from the following six churches: Altheimer, Carr Memorial, First Church, Good Faith, Hawley and Lakeside. Mrs. Theda Belle Patton is the Union's counselor.

District-Wide Observance of Layman's Day

Under the direction of Mr. Fred Moore, District Lay Leader, Layman's Day was widely observed February 24. At the meeting of the pastors of the District February 13, a schedule of lay speakers was worked out by Mr. Moore. The following is the list of churches and the lay speakers:

Altheimer, O. C. Landers; Wabbaseka, A. R. Cooper; Hawley Memorial, Jerry L. Patterson; Grady, E. F. Price; Humphrey, L. D. Crenshaw; First Church, Stuttgart, C. L. McNutt; Grand Avenue, Stuttgart, J. Dan Clary; Almyra, J. M. Spicer; Roe and Elm, Norvell Kelley; Gillett, Fred Moore; Gould, B. S. Hundley; Star City, C. H. Moore; Sheridan, J. T. McAlister; Sunshine, John Martin; Lodges' Corner, Harry Bernard; Bayou Meto, Ward Harris; Carr Memorial, Billy Hicks; Rison, H. O. Splawn; First Church, Pine Bluff, service on Wednesday night, February 20 with Roy Custer as speaker; St. Charles, Roy Weedon; Pleasant Grove, John Boyd.

In a number of the churches, special choirs composed of the men, provided the music. This was done in: Carr Memorial, First Church and Grand Avenue, Stuttgart, and Rison.

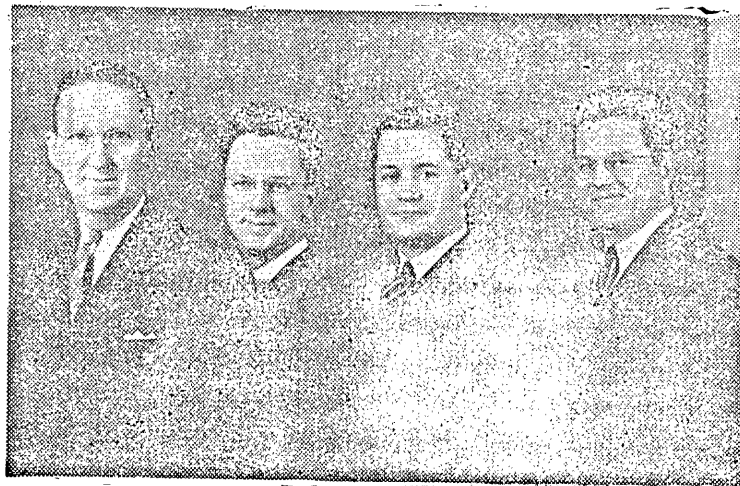
Pine Bluff Training Conference

The Annual Pine Bluff Training Conference was held February 24 through February 28. Rev. Otto W. Teague, pastor of Lakeside Church, was Dean. There were 95 persons enrolled and 65 received credit.

An unusually strong faculty led the following courses: "Teaching Children," by Mrs. W. F. Bates; "Church and Home Working Together," by Mrs. Ira Brumley; "Teaching Youth," by Rev. Bentley Sloane, pastor of First Methodist Church, Vivian, La.; "Christian Beliefs," by Rev. Aubrey G. Walton, pastor of First Methodist Church, Little Rock.

The faculty members led inspira-

METHODIST MINISTERS' QUARTET



Hear the Methodist Ministers' Quartet each Saturday from 1:30 to 2 p. m. over KARK in the Methodist Crusaders' religious broadcast sponsored by the Little Rock Conference Board of Evangelism.

Left to right: Rev. John McCormack, Scott Street Church, Little Rock; Rev. Curtis Williams, Pullman Heights Church, Hot Springs; Rev. Fred Schwendimann, England Methodist Church; Rev. Alfred Doss, Henderson Church, Little Rock.

Mrs. Guy Russell, minister of music at the Scott Street Methodist Church, directs the quartet and Miss Virginia Guffy and Miss Alice Rody are accompanists. Very fine reports have come in from over the state concerning the broadcast.

Visiting ministers from over the Conference bring a gospel message on each broadcast.

The following shows dates and speakers for the next three weeks: March 16, Chaplain J. L. Cannon; March 23, Rev. J. A. Newell; March 30, Rev. L. E. Wilson.

tional services between class periods.

Two Coaching Conferences for Children's Workers

Two coaching conferences for workers in the children's division in small churches were held in the District the past week, in charge of Mrs. W. F. Bates, Conference Director of Children's Work.

On Monday workers from the following churches met at First Church, Pine Bluff: Altheimer, Wabbaseka, Humphrey, Sulphur Springs, Sherrill and Tucker; the following pastors also attended: Revs. A. W. Hamilton, R. H. Cannon, George L. Cagle, and W. B. Lockhart.

On Friday, workers from the following churches met at First Church in DeWitt: DeWitt, Lodges' Corner, Gillett, St. Charles, Prairie Union; also the following pastors: Revs. Hal H. Pinnell, Hershel Richert, John W. Rushing, and W. E. West. A pot luck lunch was enjoyed at noon, and the W.S.C.S. of DeWitt served the drink and dessert.

PANGBURN CHARGE

We are moving along nicely in this our second year on the Pangburn Charge. We have a right loyal group of people to serve, and we are endeavoring to carry on the program of the church.

The Church Schools are moving along in a good way. There has been a decided increase in the attendance at Oak Grove.

At this writing the W.S.C.S. at Pangburn is engaged in a mission study. The interest and attendance is good. The text book, "The Cross Over Africa", is being taught by Mrs. J. H. Medlin.

The pastor was given a surprise on February 3rd by the people of

BANQUET GIVEN TO RETURNED SERVICE MEN

Nearly a hundred business men and veterans enjoyed a "Welcome Home" banquet given by the Methodist Church ladies at the Legion Hut in Hardy on Washington's Birthday. A candle lighting service was held in honor of those heroes who will not return. During the bounteous chicken dinner, Mrs. Floyd Eley played familiar songs. Leland Carter acted as toastmaster and Rev. T. S. Cowden offered the invocation and benediction. Sidney Kelley gave an address of welcome to which Ralph Lipscomb, Commander of the American Legion, responded. An instrumental trio consisting of Mrs. Asa McCord, Mrs. Ben D. Daulton and E. D. Viner gave old songs: Let the Rest of the World Go By; Whispering; and When I Grow Too Old to Dream. Mrs. Leland Carter gave a reading, Unknown, by Bruce Barton, and Mrs. F. J. Jackson, Home, by Edgar A. Guest. A chorus of girls in white with red or blue caps and aprons sang a medley of Songs of the Service. A duet, "La Golondrina," was given by Miss Fern Cook and Mrs. Tom Walker with obligato by Mrs. Daulton. Miss Fern Cook urged the men to identify themselves with some church, "the churches need you and you need the churches." America was sung in closing.

Oak Grove Church. After preaching services and the benediction was about to be pronounced, the Church School superintendent informed the pastor lunch would be served at the church in honor of his birthday. A bountiful meal was served. The pastor was presented a large birthday cake furnished by the members of the Church School.

PROGRAM OF EVANGELISM AT BOONEVILLE

The Methodist Church at Booneville is working at the program of evangelism in earnest. A series of cottage prayer services were held the last three weeks in January followed by one week of intensive evangelistic services in February. Rev. John M. McCormack of Scott Street Methodist church, Little Rock, and Rev. John W. Glover, pastor of the Methodist Church at Waldron, assisted the pastor in this meeting. The services were well attended, much personal work done, the church wonderfully revived, good gospel messages and gospel singing. These brethren make a good team, do work of high quality and are loved by the people.

Thirty persons have been received into the church so far this year and others are planning to be received into the church Easter Sunday. This church is working hard at its job of reaching its evangelistic quota.

Our program of evangelism is a continuing program. We are having four cottage prayer services each week until Easter. Seventy-two persons attended the cottage prayer meetings last week. A three days' Home Visitation Program of Evangelism will be made the first three evenings of Holy Week and preaching from Thursday through Easter Sunday. This is a program that calls for much extra work from the congregation but the pastor has found them very willing and the program is helping them about as much as anything could. We are very happy in this gracious work and believe that God's blessing has been given us.—I. L. Claud.

RICE-BELT SUB-DISTRICT MEETING AT HUMPHREY

The Rice-belt Sub-District meeting was held February 11, at the Humphrey Methodist church.

Humphrey presented to the Sub-District a very interesting program on Why Alcohol Should Be Avoided. The program was made more interesting by the clever worship center which represented a radio station. After several speeches on alcohol were delivered by the Humphrey group, there was a general discussion on the subject, in which all took part. The benediction was given by the Rev. H. O. Bolin of Grand Avenue Methodist church.

The business meeting was called to order by the President, Imogene Berryman. The minutes were read and approved. The roll was called by having the members of the different Methodist churches stand up. Grand Avenue had the largest number present.

After the business meeting was adjourned, we retired to the recreation hall where games were played and delightful refreshments were enjoyed by all.

We were very glad to have as our guest the superintendent of the Pine Bluff District, the Rev. Fred Harrison. The next meeting will be held March 11, at the Grand Avenue Methodist church of Stuttgart. nue Methodist church of Stuttgart.—Reporter.

Anywhere, provided it be forward.—David Livingstone.

"Let not your
heart be troubled—"

IN MEMORIAM

"—In my Father's house
are many mansions"

CLARK—Mrs. Ora Eason Clark was a native of Lonoke County. At the age of 13, while attending services, she responded to the invitation of the minister and went to the altar where she was gloriously converted. Some adults who believed she was too young, advised her not to join the Church at that time, but at the age of 16 she united with the Methodist Church and was a faithful and loyal and efficient member to the day of her death.

Mrs. Clark began to teach school when she was 18 years of age. She felt that she had a divine call to help the boys and girls committed to her care to develop strong Christian characters. With that as her aim and ideal in life, she taught in rural schools for a time; and in 1913 came to North Little Rock where she taught in the North Little Rock schools until she retired a few months ago. During that time she was literally giving her life in an effort to help those whom she was employed to teach.

Throughout her life she was beautifully unselfish, thinking always of the welfare of others rather than of herself. She loved the statement of Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing".

It was Mrs. Clark's ambition to live such an unselfish life that when she was called to leave this world she might say as Paul did, "I have fought a good fight, I have finished my course, I have kept the faith".

Those who know her best, know in what a wonderful way she succeeded in living that kind of life.

On April 20, 1924 she was married to Louis H. Clark, who was then employed in the Little Rock Y. M. C. A. They lived happily together until the death of Brother Clark on October 5, 1945. She survived her husband by only a few weeks.

She is survived by two sisters, Mrs. H. H. McGuyre and Miss Berah Eason; four brothers, Sam Eason, G. D. Eason and C. T. Eason, all of North Little Rock; three nephews, Wayne Eason of Cleveland, Mississippi, James T. McGuyre, Foreman, Arkansas, and Reverend Alf Eason, Prairie Grove, Arkansas; and one niece, Miss Mary McGuyre of North Little Rock.—Allen D. Stewart.

WARREN—Mrs. Myrtle Annie Brock Warren was born April 3, 1888, and departed this life on February 18, 1946. She is survived by her husband, two sons, M/Sgt. George D. Warren of the U. S. Army and Joseph M. Warren of North Little Rock, also many relatives.

At the age of fifteen she united with the Methodist Church. At the time of her departure she was a member of the Oaklawn Methodist Church, Hot Springs, and an active worker of the Women's Wesley Bible Class of the First Methodist Church, Hot Springs.

When I first saw her she was standing by a window and no creation of God has ever looked more beautiful to me than she did then and has since. Now since she has departed this life when I look

heavenward methinks I see her standing by a window in God's home, beckoning for me, her two sons and her friends to come. It seems to me that God let her down into this world to bless, mine, her sons' and the lives of all who knew her.

For 39 years she was my faithful wife, devoted companion and one of the truest friends I think the world has ever known. She loved all whom she knew, had pity for those who did wrong and hated no one. It seemed that her love was as perfect as the heavenly sunshine and free to all. To her work was a pleasure, making sacrifices for others her greatest joy and being kind to the sick and needy seemed to be her cherished desire.

Just before she departed from this life she smiled and said: "This is heaven. I have never been so happy." As I looked on I thought, "She has never looked more beautiful."

During all of her life she opened her heart to God and let Him in and I am sure that when her soul left this earth God opened His beautiful home to her and let her in.

Now I humbly bow my head and thank our Father for sending such a good person into my life as my wife.—W. M. Warren.

MAGBEE—Mrs. Martha Lou Magbee, age 71, wife of J. B. Magbee, died in a local hospital at De Queen on January 17, 1946. Funeral services were held on January 19 at the Methodist Church with Rev. Doyle T. Rowe officiating. Interment was in Redmen cemetery. She was born February 24, 1874, in El Dorado. She was an active member of the local Methodist Church.

Mrs. Magbee is survived by her husband, six sons, Pierce Dean, Tulsa, Okla.; W. T., Heavener, Okla.; M. M., P. Ray, Dallas, Texas; Jesse F., Little Rock; Five daughters, Mrs. Vada Wright, Dallas, Texas; Mrs. Elmer Young, DeQueen, Mrs. Harry T. Newell, DeQueen, Mrs. Leonard B. Kendall, Little Rock, Mrs. J. A. McCann, Jr., Longview, Texas, twenty grandchildren and one great-grandchild.—Mrs. Belle Arnold.

BOHNEN—Clarence M. Bohnen, born in Versailles, Indiana, in 1870, came to Hot Springs in 1903. He was married to Miss Anna Jordan of Indiana at the home of Rev. J. L. Leonard who performed the marriage ceremony. To them was born one child, Jane, now Mrs. Alvin Patrick. Mr. Bohnen died July 3, 1945 and funeral services were held in the Pullman Heights Church by Rev. J. L. Leonard, Rev. S. K. Burnett, former pastors, and the present pastor, Rev. Curtis Williams.

Mr. Bohnen joined the Park Avenue Methodist Church under the ministry of Rev. J. L. Leonard. This church was later sold, a new location was selected on which the present building stands and the church was named Pullman Heights. Brother Bohnen was a fine Christian and a faithful church worker. From the beginning of his Christian experience he practiced tithing. Not only was he loyal to his church, but also active in community welfare. He gave time and material aid unstintedly. He was devoted to his family and labored hard to

make all the needful provisions, material and moral for his family. He was faithful in the performance of duty when and whatever the cause might be, just so it was a righteous cause. A fruitful life was his.

It was a great day for him when he with other trustees of Pullman Heights Church presented their church for dedication, free of debt after years of struggle and sacrifice to keep it going.

A good man and brother has gone from us. We cannot think of him as dead who walks with us no more along the path of life; he has but gone before.—J. L. Leonard, a former pastor.

SHELTON—Altha Johnston Shelton, born in Texas, October 31, 1896, departed this life January 6, 1946, at Ola, Arkansas. She was married to Fred Shelton, May 26, 1912. To the union were born nine children, Frederick (deceased), Elizabeth Shelton Albright, Thomas, Jack, Robert, Ray, Wilson, Kenneth and Hames. Surviving are her husband and eight children.

Sister Shelton became a Christian in early childhood. She lived a devout Christian to the end. She was devoted to her Lord, her family and church. She was a friend to all persons she knew, loved and served in her community well. She was that type of character who grew on you as you came to know her better. She shed a radiance wherever she went. She was admired and loved by all who knew her for moral excellency.

Funeral services were conducted in the Ola Methodist Church of which she was a member. The service amidst a lovely floral offering was a beautiful testimony to her charming life. Victory has come

to her. The victory is ours, thank God! He makes it ours by our Lord Jesus Christ. 1. Cor. 15:55.—J. L. Leonard, Pastor.

SHELTON—There's a vacancy in our circle today, a kind and loving friend has gone away. She has gone to a city where the streets with gold are laid, where the tree of life is blooming, where the roses never fade. God gave her a place of rest in that city above, where there is peace and happiness in the arms of His love.

We will miss this friend of ours so kind and true, but we hope to meet her in the land beyond the blue.

Mrs. Shelton was a good Christian woman and kind to all who knew her. She was a good worker and member of the Ola Women's Society of Christian Service and will be missed by all.—Mrs. Olan Haney, President, W. S. C. S.

BOY BUYS BIBLE HIS DADDY HELPED WRITE

OBERLIN, Ohio—(RNS)—When a Sunday school teacher in Oberlin Methodist church a few years ago asked a small boy to bring a Bible to the class she received the surprise of her life in the lad's reply.

He said: "No, I will not buy a Bible until my daddy writes one."

The former Sunday school pupil—now a junior in Oberlin High School—saw his words literally come true in the appearance of the new revised standard version of the New Testament, now on sale throughout the country.

For his daddy was one of the group of noted American Bible scholars who completed a revision of the New Testament after years of research.

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- ★ THREE-SCORE AND TWO years ago, the late Mr. R. F. Drummond founded the Drummond Company, Funeral Directors . . . and included therein the
- ★ principles of Reverence . . . Beauty . . . Dignity . . .
- ★ and Service, to the departed. That has been and will always be synonymous with the name of DRUMMOND'S.

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LAYMEN AND THE CRUSADE
FOR CHRIST

By R. L. Keith

Two months of our conference year have passed and we are in the first month of the calendar or fiscal year with all of its opportunities, possibilities and responsibilities before us, and as an interested layman I am wondering what we will do with them. Our church is entering into what, I think, is the most important phase of the Crusade for Christ Campaign. The results of this campaign will be just what we make it. When I say we, I mean both the pastors and the laymen. It will require a consecrated effort on the part of both. I feel that both have equal responsibilities. Neither can say let the other person do it and get by with it successfully.

I have tried to listen and read earnestly during the holiday season to what was going on over our nation and the world, and it has brought to my mind and heart a feeling of deep concern for our future generation. I try not to be a pessimist and I don't believe I am, for I realize that we have had distressing times through all generations of the past. That is why I think we should put forth every effort today to curb the situation facing us now.

Quoting from an article by Frank D. Eidge, Jr., U.P. correspondent, in which he quotes J. Edgar Hoover as saying that crime takes on proportions to stagger the imagination and these crime waves proclaimed in the daily press are not imaginary. Mr. Hoover says that we are facing a very serious problem. He gives facts and figures to substantiate his statements and who knows better than Mr. Hoover what we are facing. In another article quoting Mr. Hoover's closing remarks he makes this statement: "If more young folks would go to bed at a reasonable hour, fewer of them would die in after midnight accidents or become involved in crimes of the night." Prevention is better than cure. I agree with Mr. Hoover in these latter statements, but I do not place all the blame on the young folks. Therefore I would like to add some statements of my own by saying if the men who run these night spots would of their own will and sense of responsibility, or by action of the law, close these places at a reasonable hour, there would not be so many places for our young to go and stay until such late hours.

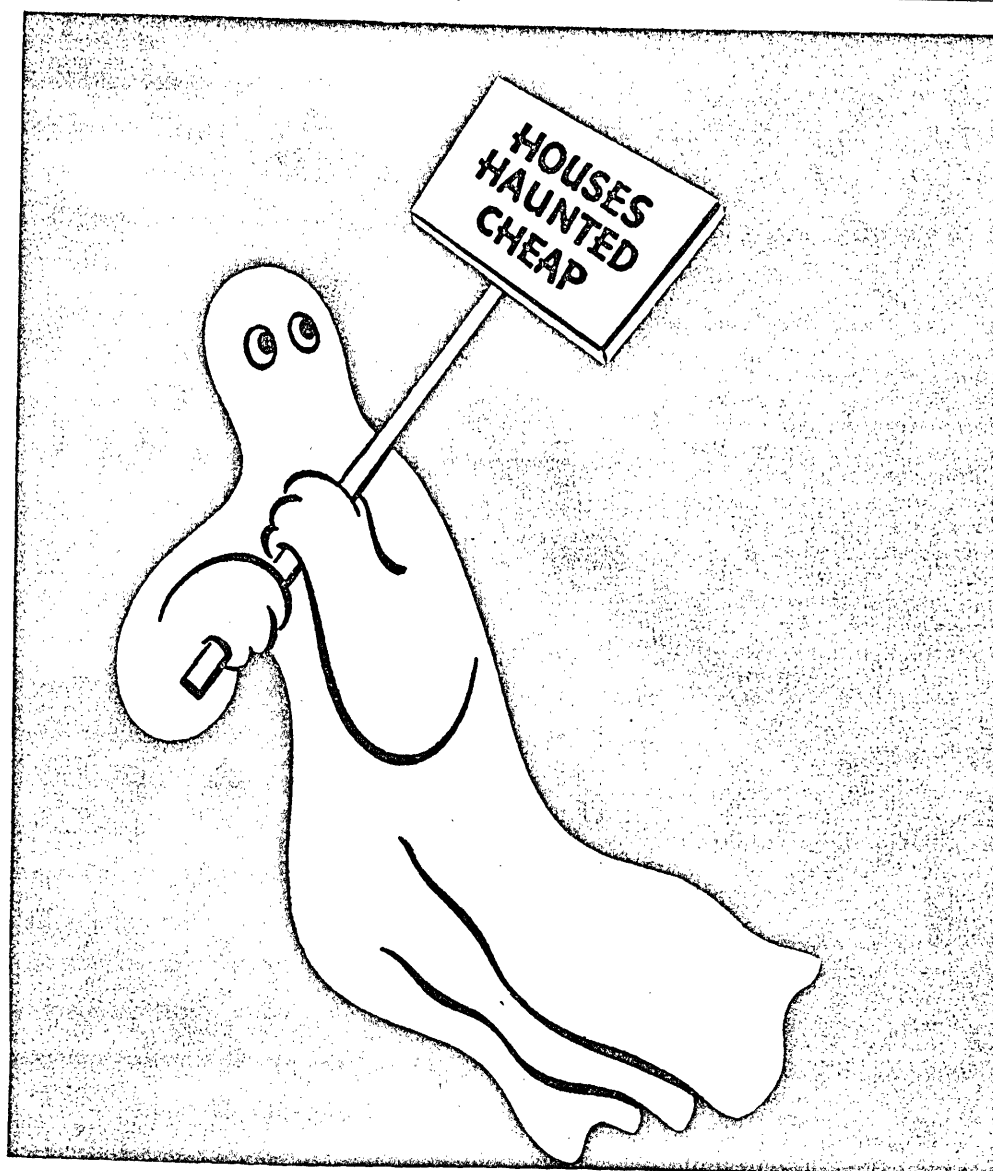
I say do not place too much blame on our young people while many of our laymen and laywomen are placing their O.K. on these things by their votes and patronage. It is amazing and disgusting to me to pass these so-called nice saloons and see what I just recently saw, a Baptist deacon and a Methodist steward drinking beer and playing a punchboard. With such leadership in our churches can we expect to see better conditions? I do not think so.

Now back to the subject of Evangelism, which I believe can and will do more to correct the evils above mentioned than any other method, I want to express my views together with some statements in regard to the work of our Board of Christian Education. I believe when the Board was first set up and started operating it was very good and all the intentions behind it were good. I attended a number of their schools until I came in contact with some teachings and teachers that to me had

no place in a training school for our church. Now I am of the opinion that if the money spent on training schools had been turned into a genuine evangelistic campaign we would have had evangel-

ism all of these years and the present campaign would not have been so necessary as it is today. I think

(Continued on Page 16)



GHOST WANTS WORK!

The local Society of Spooks and Spectres blames US for plenty of unemployment among its members!

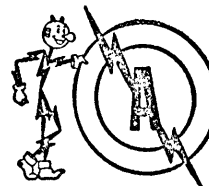
They say a ghost has got to have long dark halls in which to work, and flickering candles to blow out. How can any self-respecting spirit rattle chains or utter mournful moans in a brightly lighted room with the radio playing swing music?

Seriously, today's children have little chance to learn the fear of the dark. Who can be afraid with reassuring light instantly at hand? And just as electricity has all but banished haunted houses, so it has laid the ghosts of many tiresome household jobs that once were done by hand.

Yes, electricity is so common, so constant today, that most folks take it for granted. But the folks who work for Arkansas Power & Light Company can't do that. It's *their* hard work and good business management that keep your electric service friendly, dependable and cheap.

**ARKANSAS POWER
& LIGHT COMPANY**

HELPING BUILD ARKANSAS



The Sunday School Lesson

By DR. O. E. GODDARD

FORCES THAT UNIFY A NATION

LESSON FOR MARCH 24, 1946



SCRIPTURE TEXT: I Samuel, 1 to 7 Chapters (I Samuel 7:1-8; 13-15).

GOLDEN TEXT: Harken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you. Jeremiah 7:23.

We continue our study on the making of a nation. Over and over again, one thought is suggested in all this history. Fidelity to God brings success, peace, happiness. Disloyalty to God brings trouble, defeat, and humiliation. Surely these studies will remind us forcibly that God must not be ignored or rebelled against in our own country. When the righteous are in authority the people rejoice. Godly men at the head of the nation and at the head of the states is the desideratum devoutly to be desired.

Good Mothers Essential to the Nation

More important than many other questions is, what kind of mothers are we rearing? This is much more important than what kind of cattle we are raising, or what industries we are securing.

Hannah was a mother par excellence! She dedicated Samuel to God before he was born and then gave him to temple service in his boyhood. He was taught to listen to the voice of God and to be ready at all times to answer, "Here am I send me." Should not every mother dedicate her prospective child to God, whether he is to become priest or preacher, professor or plowman, printer or publisher—whatever is to be his work, sacred or so-called secular? Should not every girl, even in her teens, be made mindful of the fact that she is a potential mother and prepare herself to be the best mother possible? Do the college and high school girls bid fair to be Hannahs?

Samuel the Best Priest-Judge in Israel

Samuel proved to be the last and best Judge of all Israel. He found the people demoralized. Pagan worship was prevalent. The high standard of monotheism had been lowered. There were no visions, nor prophetic deliverances from God. "Where there is no vision the people perish." Samuel required twenty years to bring together the leaders in a prayer meeting. Had he tried to assemble these leaders together in a prayer meeting five, ten, or fifteen years before, his efforts would have been abortive. At the first hour it was possible, such a meeting was convened.

Eli's Failure, Ignominious

Eli was a failure both as a priest and a judge, and even more sadly a failure as a father. The shameless conduct of his sons neutralized all the good (which was not much) he did as a priest. When a preacher's children become so disreputable as to bring shame upon the parsonage, he should locate. "One that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take

care of the church of God?)" I Timothy 3:4-5.

Are Preacher's Children Worse Than Other Children?

They are not. One set of bad children in the parsonage sets some ignorant tongues wagging, and saying, "Have you noticed that preacher's children are the worst in the community?" The thousands of good families in parsonages should not be condemned on account of the few bad families who have brought disrepute upon the parsonage homes. Who's Who in America shows preachers, in proportion to their number, have more distinguished sons and daughters than have doctors, teachers, lawyers, artists, skilled laborers, farmers, or any other group of parents. See?

Two Old Testament Revivals

The first occurred under Jacob. "And God said unto Jacob, Arise, go up to Bethel and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the strange Gods that are among you, and be clean, and change your garments: And let us arise, and go up to Bethel; And I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went."

The second revival came under the leadership of Samuel. Let us notice the parallelisms in these two revivals. The people brought in their false gods, they confessed their sins, repented, and rededicated themselves to God. This is what we need in our Crusade revival. Let our people surrender their false gods—money, fame, social prestige, and self indulgences—confess their sins, repent, and dedicate themselves to God. Such steps will bring a revival of religion as they did under Jacob and Samuel. Let us do likewise!

One Recurring Thought in Old Testament History

Fidelity to God equals peace and prosperity. Disloyalty equals punishment and destruction. This fact was illustrated in the days of Jacob, in the days of Moses, in the days of Joshua, in the days of Samuel. Why should it not be thus? Will not God pour out his blessings today upon a righteous nation? Will not an unrighteous nation suffer for sins and disloyalty? Would that some prophet might assemble the leaders of all the nations in a prayer meeting such as Samuel assembled in his day. Would it take a modern Samuel twenty years to get our leaders to surrender their false gods, to confess their sins, and rededicate themselves unto God? This would be the best twenty years' work that

LITTLE ROCK DISTRICT MYF CRUSADE FOR CHRIST RALLY

The Little Rock District MYF will hold a Crusade for Christ Rally at First Church, Little Rock, Friday, March 22, at 8:00. Rev. Hoover Rupert, Director of Youth Work



from our Board of Education at Nashville, Tennessee, will be the inspirational speaker. Bishop Paul E. Martin will lead in prayer and William Elder, district MYF President, will lead the devotional preceding the address by Rev. Mr. Rupert.

Young people and workers with young people from over the state are urged to make plans to attend this meeting and hear Mr. Rupert.

CONNECTICUT GOVERNOR SETS DAY OF PRAYER

HARTFORD, Conn. (RNS)—Governor Raymond Baldwin has designated March 8, as a Day of Prayer and requests Connecticut residents to observe the day in places of worship and in their homes.

The governor's statement said: "This year of 1946 is one of momentous decisions, decisions that will effect not only our own lives, but also future generations.

"It is therefore fitting that we turn to Almighty God for guidance and help, that we may choose His path toward universal peace and goodwill.

"The first Friday in Lent is observed as the World Day of Prayer by Protestant Communions throughout the United States and in 51 other countries.

any prophet has done in modern times.

The Mightiest Unifying Power—Christianity

There has existed a kind of unity among the Allies on the one hand, and on the other hand, a kind of unity among the Axis powers. But neither of these unities could be universal. Such unity as it was grew out of rivalry, conflict, and war. The kind of unity desired must be universal. A unity that covers the earth as the waters cover the sea. God is the unifying power of the world. Let Asia, Africa, Europe, America, and the Islands of the sea, give first allegiance to God. With one God over all, and through all, in all nations, the cohesive power of love would make all the nations one united family. There remains no other way to establish one world. This will enthrone God King of Kings and Lord of Lords.

SILOAM SPRINGS

(Continued from Page 11)

by Mrs. A. L. Smith, using the theme, "The Stewardship of Peace" as outlined in the January program. At the close of the service the members gathered at the altar for the signing of the Pledge cards.

Mrs. Dale Robinson was in charge of the music. Mrs. Roger Mount sang a solo, "God of Grace and God of Glory", also a poem "My Peace I Leave with You" was read by Mrs. Richard Hodges as the members knelt at the altar.

Mrs. Clifford Black, facing an illuminated picture of the Head of Christ, gave with simplicity and feeling the suggested poem "If You Were Here Today?"

The altar service was closed by the members repeating in unison the Lord's Prayer.—Reporter.

BRITISH METHODIST MISSIONARY SOCIETY REPORTS INCOME RISE

LONDON (By Wireless)—(RNS)—The Methodist Missionary Society of Great Britain reported that its income during the past year was 582,500 pounds (\$2,300,000), an increase of \$108,000 over the previous year. Contributions included \$17,600 collected in the Channel Islands, mostly during the period the Islands were under German occupation.

LAYMEN AND THE CRUSADE FOR CHRIST

(Continued from Page 15)

and feel that our church must succeed in this evangelistic campaign. Our church needs it. We all need it, both the laymen and the preacher. The preacher should get off his soft pedal, put the evangelistic spirit and ring in his sermons and we as laymen should back him up when he delivers such sermons. Pastors and laymen alike need to have the Aldersgate experience, having our hearts strangely warmed.

During the last session of our Annual Conference everyone was delighted over the announcement that a prominent Texas layman had made a large gift to S.M.U. for the Theological Seminary which Dr. Day, in one of his fine sermons during the Conference referred to as our theological cemeteries and I am inclined to agree with him. If I remember correctly he did not get any amens following his statement. Neither do I expect them. Dr. Day does not believe, neither do I believe that theology will solve the problems of today or bring the evangelistic spirit back to Methodism.

Personally, I cannot see anything better than the oldtime preaching and personal work getting the job done. If organization would do it, it would have already been done. If money would do it, we have and still have plenty of it. If politics would do it, God in heaven knows we have an overstock of that. These have all failed, at least to a great extent. We as preachers and laymen know what should be done and we now have the opportunity of doing it, so in the language of Drew Pearson, let's work, fight and give to whip the devil and make Christianity live. I have resolved this year that I will pay my tenth of my income and one-seventh of my time, after which I will give all I can of both. I believe if every one would do that, many of our problems would be solved and Methodism would grow spiritually as well as numerically.—Hot Springs, Arkansas.