

Arkansas Methodist

Serving One Hundred and Sixty Thousand

Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into

world—" — Mark 16:15

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NO. 12

What Does Churchill Want?

WE are living in what one of our United States Senators has called "hair trigger" days. In such a situation it is not surprising that the recent speeches of Winston Churchill, former Prime Minister of Great Britain, have attracted world-wide attention.

His speech at Fulton, Missouri, seemed to be subject to different interpretations. Russia took the position that it was a direct appeal for a military alliance between Great Britain and the United States. Mr. Churchill, in his speech in New York Friday evening, declared that he had never, in either of his speeches here, suggested a military alliance between these English speaking nations. It would have been very unfortunate, at this particular time, if he had done so. Such a suggestion could not but have created an unfavorable reaction in Russia.

Mr. Churchill now states that his suggestion was only that Great Britain and the United States should stand together in the support of the United Nations Organization and the Atlantic Charter. If Russia objects to suggestions that nations should support the United Nations Organization, of which Russia is a part, it simply emphasizes the suspicions that Russia does not plan to act in good faith in carrying out the conditions of this world organization.

The recent attitude of Russia is not at all encouraging. If some nation protests the action of Russia that is contrary to previous agreements, Russia counters with a protest, just as vigorous, regarding something which may have little significance. If Mr. Churchill makes a statement which indirectly questions the good faith of Russia, its leaders counter by exaggerating all out of proportion the thing he has said and call him all kinds of names—war-monger, deceiver, liar.

Russia is either running a big bluff or it is a dangerous menace to the peace of the world. The sooner the United Nations Organization can discover which it is the better it will be.

Political Freedom Offered To Millions Of India

IT appears that the age-old struggle of the people of India for political freedom is about to be realized. Last week Prime Minister Attlee announced in the British House of Commons that India might have political freedom if that were her desire.

Mr. Attlee expressed the hope that India would elect to remain in the British Commonwealth in planning her future. According to the Prime Minister no pressure will be put on India to cause her to make such a choice.

It is not at all probable that full political independence will settle all of the major problems in that populous country. India will be fortunate to be able to avoid a series of civil wars similar to those that have troubled China for the many years past. India has a long road to travel before her nationalistic aims have been achieved.

Nevertheless, India is to be congratulated and England is to be commended on this announced purpose to set India free. After the many years of outside leadership, it will be an interesting study to watch these millions of people as they strive to become a great nation.

"National Week Of Visitation Evangelism"

THE week of March 24-31 has been designated by our national leaders of the Year of Evangelism as "National Week of Visitation Evangelism." A telegram from Bishop Charles C. Seleckman, President of the General Board of Evangelism, came to our office asking that the Arkansas Methodist emphasize the importance of this time set apart for a nation-wide effort to reach people with the message of Christ.

Reports are coming from all parts of the church which indicate that our people are taking seriously the planned program of the church, through the General Board of Evangelism, to have one million additions to the Methodist Church in 1946. There is no question about the need for such an evangelistic movement. There is no question but that there are a million unchurched people about the doors of our Methodist

The "Year of Evangelism" is not only a great opportunity for united action for a common good, it is a test of the powers and possibilities wrapped up in Methodism's millions when they are challenged to a crusade for souls.

Churches for whom we are responsible. They are people who must be reached through the Methodist Church, if at all, because they are considered by other churches to be a part of the constituency of the Methodist Church. Hence other churches make little effort to reach them. There is no question but that there are a million people about our churches who would be helped spiritually by becoming a part of our active membership. There is no question but that the Methodist Church could reach a million people for membership in our church this year, if we were to give ourselves unreservedly to such a movement.

The old adage "In union there is strength," applies forceably to the work of the Year of Evangelism. Our people throughout the nation have felt the impress and impulse of the special evangelistic emphasis that is being stressed throughout our church. It is quite possible that there will not be a Methodist Church in the nation but that can do a better job of evangelism this year because the Crusade for Christ set aside this year for that purpose.

The "National Week of Visitation Evangelism" is a plan for additional concentration of effort in this great cause. It would be wonderful if we could know that throughout America every Methodist Church would give itself to the work of visitation evangelism for these eight days set aside for that work.

The Eternal Values Of Religion

BECAUSE of the nature of his work the minister often comes in touch with homes that have been saddened by the loss of loved ones. So frequently does he have that experience that he must carefully keep alive the pastor's heart if his service, at such a time, is to be as sympathetic and sincere as the occasion requires.

A preacher cannot but have a deeper appreciation of the infinite value of the minister and the Christian religion when, in such an hour, he is one of the family that has suffered loss.

The editor was called to a neighboring state, last week, to be with a sister, in a time of sorrow, whose husband had passed away after forty-nine years of happy companionship. As a part of the family, in the home, at the church and beside the open tomb, one comes to see anew that there are times in life when only the Christian religion can minister to the deeper hurts of the human heart.

The tender ministry of friends, the beautiful flowers, the messages of love and sympathy all make our sorrows easier to bear. Nevertheless, anyone who has walked the valley of sorrow, because of the loss of a loved one, knows that all human power alone can do cannot meet the deeper needs of such an experience.

Only the comforting ministry of the Christian religion can heal the wounds which the sorrow of separation brings. The sympathetic pastor in the home, with his words of comfort and his prayer of faith; the music of the choir with its message of hope in song; the meaningful passages of scripture as they reveal anew God's love and providential care; the minister's message from the pulpit as he interprets God's word and assures us of the power of the resurrection, the immortality of the soul and the certainty that somewhere, sometime we are to have as our own again those of our loved ones who have fallen asleep in Christ, all this and more the Christian religion brings, like a healing balm, to the grief-stricken, brokenhearted, bereaved ones.

Anyone who lives without a sense of the need of the eternal values which the Christian religion alone supplies, is living in a make-believe world and sooner or later will realize his need of everything religion offers. There will come a time when nothing else matters except our relation to the church and Christ.

Labor And Management Get Together

AFTER months of charges and counter-charges, proposals and counterproposals labor and management, in most of the major strikes, have finally reached an agreement.

The proposals agreed upon are about what everyone had expected for quite a long period. It seemed to be indicated from the beginning that labor would not settle for the fifteen cents General Motors first offered. It seemed to be equally as clear that General Motors would not pay a higher wage than their competitors for the same class of work. Despite that fact the strike dragged along while the public must wait for products badly needed and while stag-

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My Visit To Warsaw

By BISHOP PAUL NEFF GARBER

(Continued from last week)

AMERICAN Methodists can be proud of their Polish Methodist brethren. They were severely tested during the six years of German occupation of Poland but today Polish Methodism is stronger than in 1939. No study commission need therefore be sent from America to ascertain if Methodism should withdraw from Poland.

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Our native Polish leaders were also mistreated. Jan Masiarz was put in the horrible Oswiecim camp. When finally released he was in such a depleted condition his wife did not recognize him. Witold Benedyktowicz was placed in a Karkow prison, his Nazi guards boasting that jail was an ideal place for a Methodist preacher. Josef Naumik and wife were locked in a freight car where they lived for ten days with other Polish people until their train reached Germany and they became slave laborers. Jan Aleksandruk and Grzegorz Goral were beaten by the gestapo and all their property confiscated.

Our Methodists suffered much during and after the Warsaw insurrection, August-October, 1944. A large number, including six preachers, were in our seven-story headquarters building during the entire insurrection. Superintendent Najder tells how that from the roof they could see the Nazis burning houses and shooting the Poles as they fled from their homes. He saw Polish women tied in front of advancing German tanks. Najder says that for six weeks about sixty-five people lived day and night in the basement of our building. Food became so scarce that for weeks there was only one meal a day, being soup made from anything the people could find.

After the unsuccessful insurrection our pastors were forced to leave Warsaw, some being sent as slave laborers to Germany. Brother Leonid Jesakow said to me: "Bishop, we lived worse than beggars." He also added that he does not know why he is still alive, that at times he almost prayed for death so bitter was life under Nazi rule in Poland.

Space does not permit the mention of all the Polish Methodist heroes. As I listened to the story of their sufferings from 1939 to 1945 I felt humble in the presence of such noble people who never lost faith in God during those terrible years of bondage. They reminded me of the saints of the eleventh chapter of Hebrews.

Our Methodist property has been damaged, much of it being destroyed. Our seven-story headquarters building on Mokotowska Street, is about fifty per cent wrecked. During the Warsaw insurrection it was on the front line of fighting, being used by Polish patriots. It escaped bombing only because it was too near the German troops who might have been hit by such bombing. After the surrender of the Polish patriots in October, 1944, the building was dynamited by the Germans. The foundation and walls withstood the shock but the floors, furniture, water and heating systems were either burned or wrecked.

All other Methodist property in Warsaw was completely destroyed. I visited the ruins of our churches on Grzybowska and Pulawska Streets. Our property in the following cities were either partially or completely destroyed: Konstancin, Klarysew, Poznan, Grudziadz, Breslau and Danzig.

Despite ruined buildings our members carry on in Poland in a manner reminiscent of pioneer American Methodism. I preached in the one room in our Mokotowska building available for a religious service. Our pews were wooden benches without backs. The room however was filled and hundreds stood in the corridors. After my sermon Superintendent Najder officiated

at three marriages. Warsaw is in ruins, Mogotowska Chapel is wrecked but here were six young people starting Christian homes and dreaming of a brighter future for their country.

Large crowds attend Methodist services in Poland. A great opportunity is offered us in the Mazury district of former East Prussia, now a part of Poland. Here the Germans have been forced to leave but there were many Polish Protestants living in East Prussia. German churches can no longer function there and the Methodists have been invited to give spiritual supervision to these people. Five thousand persons have already signed declaration cards desiring to unite with The Methodist Church.

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It did not require a physician to know that our Methodist workers are undernourished. No people can live through six years of Nazi domination as did our Polish brethren without showing the effects of a starvation diet. Any kind of American food would help these good people.

One glance showed the need of clothing by our pastors. Some told of having only one suit which is often patched and repatched. Any old clothes from American Methodists would be gratefully received by our preachers and laymen. They do not hold the strange view expressed to me by a prominent American secular relief official who said unless new clothes can be sent do not send any for old clothes are an insult to European people. That kind of pride does not exist among our Polish Methodists.

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securing furnishings for the parsonages. Her description of the parsonages deeply impressed me. The Germans robbed our parsonages of all valuable property. Our pastors are fortunate to have beds, chairs and tables. One preacher told of how his children could not sleep at night until he returned home for his old overcoat was the only covering available for the children.

Our pastors and workers can use anything sent by their American brethren. Boxes from individual American Methodists filled with canned meat, cocoa, soap, socks, stockings, clothes, vitamins, rice, and similar items would bring cheer and comfort to our faithful Polish leaders. One pastor asked if I could secure for them cheap watches since the Germans had taken all their watches and clocks. Imagine an American Methodist preacher without a watch!

In the meeting a young lady spoke of the ambitions of Polish youth but told of how the doors of opportunity seemed closed to them. For example, this young Methodist is a talented artist, but she has no paints, no brushes, and no canvas for her work. She said: "All of us need food, clothing and medicines" but then added "We also need other things like the opportunity to use our talents." Certainly such an appeal should be answered by our Methodist Youth group in America.

The other phases of the Crusade For Christ were considered. I told of the evangelistic emphasis of 1946 and asked if they would accept their proportionate quota. I was alarmed when one pastor replied in the negative but was immediately thrilled when he declared that such a quota was too small for Polish Methodism. He and his fellow pastors said their increase in membership this year should be at least fifty per cent.

In our damaged Mokotowska Building where laborers could be heard still removing rubble I ordained three young men as deacons. They were Witold Benedyktowicz, Brunon Raskiewicz and Lucjan Laperty. They wore poor suits, most likely their only suits. In a room lacking the beauty of a sanctuary I welcomed these young men into the brotherhood of Methodist preachers. We had no altar rail but as I ordained these young men as they knelt in that dark room there was a sacredness that affected all of us. In the midst of the ruins of Warsaw these young preachers entered into the common task of rebuilding our broken world. Let us hope that this is symbolic of a new era, a new church, and a new Poland.

Reports had come to me from America that no American missionaries would be allowed to return to Poland. In my conference with the Polish Minister of Foreign Affairs I told him of these reports. His reply was: "Bishop, simply give me the names of the persons you approve for return to Poland and I will immediately cable the respective Polish consuls to grant visas to them." Another government official told me he wished the Methodists would open orphanages in each state of Poland.

History shows that there are strategic moments in Christian evangelization. I consider that such an hour has come in Poland. We have clerical and lay workers and we have been given complete religious freedom. A warm evangelical message will be welcomed by the needy people of Poland. Our pastors and laymen however do need relief assistance from their American brethren. My hope is that this aid "will not be too little nor too late."

(To be continued)

We cannot hope to build a better world without improving the individual. Towards this end, each of us must work to his own highest development, accepting at the same time his share of responsibility in the general life of humanity—our particular duty being to help those to whom we feel we can be most useful.—Marie Curie.

Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.—George Washington.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE CHURCH IN ACTION

The church can be criticized for impractical idealism if it contents itself with pointing to the distant goal and fails to agree on what can and must be done now.

We have talked without ceasing of the world we hope may rise out of this war, but it is now we are creating that world by our attitudes and decisions. The church cannot concern itself with every public question that arises, but often it is the small, concrete problem, close at hand, that is most imperatively in need of the moral judgment of religion. The highest gage we know is in its keeping. The standard of righteousness, the criterion of love: let these become useful squares and compasses to judge the shape of the structure we are building, to test the direction in which we are moving, to bring order out of our confused thinking.

Let the church speak on all phases of life in the small and the large communities, though it bring personal hurt to some and disturb the influential few. But its voice will need to be loud and vigorous if it is to be heard above the clamor of selfish interests that bring pressure upon government.—Karen Monrad Jones, in *The Churchman*.

A PRAYER FOR TRUE PEACE

Infinite God, we pray for peace—enduring, creative, positive peace, and we would not pray stupidly, ambiguously, self-contradictorily. Forgive us, O God, for the sins of omission as well as commission, whereby we allow conditions to be created which inevitably grow into controversy and conflict.

Make us to realize that peace is not some state of well-being, arbitrarily superimposed upon us from above, but rather that it is simply the fulfilling of those conditions which we, Thy children here on earth, do ourselves create.

Remembering that this universe which Thou hast created is utterly law abiding, may we never fail to recognize the inexorable nature of Thy teaching that whatsoever a man sows, that shall he also reap; that what we prepare for, that we inevitably get; and that, therefore, when we prepare for war, no matter how noble our intention nor how successful our self-deception, the result is always war.

Grant us the courage, sufficient to tackle the titanic problem of overcoming evil with good. Lift us above the battle of the brute, teach us how to fight the eternal warfare of the spirit, using only those means which are consonant with the ends we profess to seek.

Give us the wisdom, O God, to discern the fact that only as we obey Thy will and follow the way of Thy Son, loving Thee with all our hearts, mind, and strength, and our neighbors as ourselves, will we ever bring into being the peace we so devoutly desire.

In the Master's name we pray our prayer. Amen.—Henry Hitt Crane, *The Union Signal*.

"When we change our ideas we change our friends."

FULLY CONTENT

*I know not, and I would not know,
Content, I leave it all with Thee;
'Tis ever best it should be so;
As Thou wilt have it let it be.*

*But this I know: that every day
And every step for me is planned;
I surely cannot lose the way
While He is holding fast my hand.*

*And surely, whatsoe'er betide,
I never shall be left alone:
Thou standest ever by my side;
To Thee my future all is known.*

*And wheresoe'er my lot may fall
The way before is marked by Thee;
The windings of my life are all
Unfoldings of Thy love to me.*

—Anonymous.

From "Poems With Power To Strengthen the Soul."

THE PURE IN HEART SEE GOD

People have always wanted to see God. Abraham wanted to see him. Moses wanted to see him. Philip wanted to see him. In every age people have stood in awe before a created universe and wondered what its Maker is like. Jesus knew that people wanted to see God and in one of the most beautiful of the Beatitudes he went on to say, "Blessed are the pure in heart; for they shall see God." We might well raise the questions "How and Where do the pure in heart see God?"

First, let us emphasize the fact that it is only the pure in heart who do now or ever will see God. No person can see the universe except through his own eyes. When one puts on colored glasses all things seem to take on the color of the glasses through which he looks. So it is with our outlook on life. The impure in heart see only the filth of life; the pure see God. The writer once heard a man say that there is not a pure woman in the world. He said that in spite of the fact that he had a mother and sisters. He was the most impure person in all that community. Every one knew that he was rotten to the core. He looked at the world through his own eyes. He saw only the filth that inhabited his own soul.

Now, it is wise and good to be able to see evil where it actually exists. All the great reforms, even including the prophets of the Old Testament and Christ of the New, have spoken out against evil. But, on the other hand, no one more readily saw the good than did Jesus. We all remember the gentleness and kindness with which he dealt with the immoral—the woman at Jacob's well still another poor creature taken in an act of sin and brought before upon her. His comment was, "It is well enough to stone her if you are good enough to do it. Let him who is without sin cast the first stone." Convicted of their own conscience they went away. Jesus asked the woman, "Where are your accusers?" Does no man condemn you?" She replied, "None, Lord." He answer-

ed, "Neither do I condemn you; go and sin no more." He did not condemn her sin. He told her not to repeat it. But still he saw good in her in spite of her sin. He seemed always to think of what people by the grace and help of God might be rather than what they were. Vacillating Simon came to him and he saw beneath his wishy-washy disposition rock-like qualities and he called him "Peter," petros, a rock. This quality was so foreign to the nature of Simon at the time Christ changed his name that it sounded like sarcasm, but Christ was sincere and Peter made good. Only the good can see the good; the pure in heart see God. No habitual critic will ever see God either here or hereafter. His own attitude proves his undoing.

The pure in heart see God in the beauties of nature—the budding trees, the growing grass, the blooming flowers, the glowing sun-set and the twinkling stars. With much appreciation for beauty one of old said, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." The Artist Turner painted a beautiful sunset. A lady remarked, "I never saw a sunset like that." The artist replied, "Don't you wish you could?" In this glorious season of the year it shouldn't be hard for the pure in heart to see God. They come to realize that God is doing all in his power to make our stay here one of joy and helpfulness.

The pure in heart see a bit of God; a spark of the divine in all mankind. John Wesley believed and taught that all people have enough divinity within them to enable them to respond to God, therefore, he taught the universality of the possibility of salvation for all mankind. Even the most criminally minded have some good within them, but it is only the pure in heart who can see it. If good can even be seen in the worst, surely it isn't hard for pure minded people to see

WORK TOWARD BETTERMENT

Work with individuals must be supplemented by work to change environment. Dwellers in slums need to be converted, but vile tenements must be torn down and replaced with houses which provide a favorable atmosphere for a truly Christian home. Love of neighbor means the creation of a co-operative economic society with its processes of mutual aid. Ruthless competition for special privilege divides man from his neighbor and separates the soul from God. Love of neighbor means the creation of international agencies of justice and friendship. Nationalism with its competitive imperialism and wars must be transformed into a world society. Narrow loyalty must be widened into patriotic devotion to all members of God's family everywhere.—Front Rank.

God in the lives of those who love, obey and serve him.

The pure hearted see God in history. All history is "His-Story"; the story of the progress of the human race toward some far off divine event. The poet Tennyson said, "Yet I doubt not through the ages one increasing purpose runs." How true! Men may retard the plans of God; for a short time they may defeat his purposes altogether, but finally the victory will be his. Finally, "All things (the bad as well as the good) will work together for good to those who love God." He does not directly rule in the universe—he allows space for the free moral agency of man—but he overrules, and that is far more important. He can even make the wrath of men praise him.

The pure in heart see God in the Bible. "Man cannot live by bread alone," said Jesus, "but by every word that proceedeth out of the mouth of God." The Bible is that word. How foolish to attempt to live for the material things of life alone while the soul is starved for the Bread of God—his Word! The Bible is the record of man's search after God, and through Christ, God's search after man. The only religion in the world that represents God as seeking after man is Christianity. The record of the search is found in the Book.

Last and most important the pure in heart see God in Christ. He said he is one with the Father. He insisted that those who saw him saw the Father. We are told that in him dwelt all the fullness of the Godhead bodily. There is some revelation of God in all religions. Were this not true they would die, but the complete revelation comes only in Christ, who is God in the flesh. "The Word was God; and the Word was made flesh and dwelt among us."—H. O. B.

He who does not preach with what he is will never persuade with what he says.—Ex.

Trifles make perfection, but perfection itself is no trifle—Michelangelo.

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In the meeting a young lady spoke of the ambitions of Polish youth but told of how the doors of opportunity seemed closed to them. For example, this young Methodist is a talented artist, but she has no paints, no brushes, and no canvas for her work. She said: "All of us need food, clothing and medicines" but then added "We also need other things like the opportunity to use our talents." Certainly such an appeal should be answered by our Methodist Youth group in America.

The other phases of the Crusade For Christ were considered. I told of the evangelistic emphasis of 1946 and asked if they would accept their proportionate quota. I was alarmed when one pastor replied in the negative but was immediately thrilled when he declared that such a quota was too small for Polish Methodism. He and his fellow pastors said their increase in membership this year should be at least fifty per cent.

In our damaged Mokotowska Building where laborers could be heard still removing rubble I ordained three young men as deacons. They were Witold Benedyktowicz, Brunon Raskiewicz and Lucjan Laperty. They wore poor suits, most likely their only suits. In a room lacking the beauty of a sanctuary I welcomed these young men into the brotherhood of Methodist preachers. We had no altar rail but as I ordained these young men as they knelt in that dark room there was a sacredness that affected all of us. In the midst of the ruins of Warsaw these young preachers entered into the common task of rebuilding our broken world. Let us hope that this is symbolic of a new era, a new church, and a new Poland.

Reports had come to me from America that no American missionaries would be allowed to return to Poland. In my conference with the Polish Minister of Foreign Affairs I told him of these reports. His reply was: "Bishop, simply give me the names of the persons you approve for return to Poland and I will immediately cable the respective Polish consuls to grant visas to them." Another government official told me he wished the Methodists would open orphanages in each state of Poland.

History shows that there are strategic moments in Christian evangelization. I consider that such an hour has come in Poland. We have clerical and lay workers and we have been given complete religious freedom. A warm evangelical message will be welcomed by the needy people of Poland. Our pastors and laymen however do need relief assistance from their American brethren. My hope is that this aid "will not be too little nor too late."

(To be continued)

We cannot hope to build a better world without improving the individual. Towards this end, each of us must work to his own highest development, accepting at the same time his share of responsibility in the general life of humanity—our particular duty being to help those to whom we feel we can be most useful.—Marie Curie.

Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.—George Washington.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE CHURCH IN ACTION

The church can be criticized for impractical idealism if it contents itself with pointing to the distant goal and fails to agree on what can and must be done now.

We have talked without ceasing of the world we hope may rise out of this war, but it is now we are creating that world by our attitudes and decisions. The church cannot concern itself with every public question that arises, but often it is the small, concrete problem, close at hand, that is most imperatively in need of the moral judgment of religion. The highest gage we know is in its keeping. The standard of righteousness, the criterion of love: let these become useful squares and compasses to judge the shape of the structure we are building, to test the direction in which we are moving, to bring order out of our confused thinking.

Let the church speak on all phases of life in the small and the large communities, though it bring personal hurt to some and disturb the influential few. But its voice will need to be loud and vigorous if it is to be heard above the clamor of selfish interests that bring pressure upon government.—Karen Monrad Jones, in *The Churchman*.

A PRAYER FOR TRUE PEACE

Infinite God, we pray for peace—enduring, creative, positive peace, and we would not pray stupidly, ambiguously, self-contradictorily. Forgive us, O God, for the sins of omission as well as commission, whereby we allow conditions to be created which inevitably grow into controversy and conflict.

Make us to realize that peace is not some state of well-being, arbitrarily superimposed upon us from above, but rather that it is simply the fulfilling of those conditions which we, Thy children here on earth, do ourselves create.

Remembering that this universe which Thou hast created is utterly law abiding, may we never fail to recognize the inexorable nature of Thy teaching that whatsoever a man sows, that shall he also reap; that what we prepare for, that we inevitably get; and that, therefore, when we prepare for war, no matter how noble our intention nor how successful our self-deception, the result is always war.

Grant us the courage, sufficient to tackle the titanic problem of overcoming evil with good. Lift us above the battle of the brute, teach us how to fight the eternal warfare of the spirit, using only those means which are consonant with the ends we profess to seek.

Give us the wisdom, O God, to discern the fact that only as we obey Thy will and follow the way of Thy Son, loving Thee with all our hearts, mind, and strength, and our neighbors as ourselves, will we ever bring into being the peace we so devoutly desire.

In the Master's name we pray our prayer. Amen.—Henry Hitt Crane, *The Union Signal*.

"When we change our ideas we change our friends."

FULLY CONTENT

*I know not, and I would not know,
Content, I leave it all with Thee;
'Tis ever best it should be so;
As Thou wilt have it let it be.*

*But this I know: that every day
And every step for me is planned;
I surely cannot lose the way
While He is holding fast my hand.*

*And surely, whatso'er betide,
I never shall be left alone:
Thou standest ever by my side;
To Thee my future all is known.*

*And wheresoe'er my lot may fall
The way before is marked by Thee;
The windings of my life are all
Unfoldings of Thy love to me.*

—Anonymous.

From "Poems With Power To Strengthen the Soul."

THE PURE IN HEART SEE GOD

People have always wanted to see God. Abraham wanted to see him. Moses wanted to see him. Philip wanted to see him. In every age people have stood in awe before a created universe and wondered what its Maker is like. Jesus knew that people wanted to see God and in one of the most beautiful of the Beatitudes he went on to say, "Blessed are the pure in heart; for they shall see God." We might well raise the questions "How and Where do the pure in heart see God?"

First, let us emphasize the fact that it is only the pure in heart who do now or ever will see God. No person can see the universe except through his own eyes. When one puts on colored glasses all things seem to take on the color of the glasses through which he looks. So it is with our outlook on life. The impure in heart see only the filth of life; the pure see God. The writer once heard a man say that there is not a pure woman in the world. He said that in spite of the fact that he had a mother and sisters. He was the most impure person in all that community. Every one knew that he was rotten to the core. He looked at the world through his own eyes. He saw only the filth that inhabited his own soul.

Now, it is wise and good to be able to see evil where it actually exists. All the great reforms, even including the prophets of the Old Testament and Christ of the New, have spoken out against evil. But, on the other hand, no one more readily saw the good than did Jesus. We all remember the gentleness and kindness with which he dealt with the immoral—the woman at Jacob's well still another poor creature taken in an act of sin and brought before upon her. His comment was, "It is well enough to stone her if you are good enough to do it. Let him who is without sin cast the first stone." Convicted of their own conscience they went away. Jesus asked the woman, "Where are your accusers?" Does no man condemn you?" She replied, "None, Lord." He answer-

ed, "Neither do I condemn you; go and sin no more." He did not condemn her sin. He told her not to repeat it. But still he saw good in her in spite of her sin. He seemed always to think of what people by the grace and help of God might be rather than what they were. Vacillating Simon came to him and he saw beneath his wishy-washy disposition rock-like qualities and he called him "Peter," petros, a rock. This quality was so foreign to the nature of Simon at the time Christ changed his name that it sounded like sarcasm, but Christ was sincere and Peter made good. Only the good can see the good; the pure in heart see God. No habitual critic will ever see God either here or hereafter. His own attitude proves his undoing.

The pure in heart see God in the beauties of nature—the budding trees, the growing grass, the blooming flowers, the glowing sun-set and the twinkling stars. With much appreciation for beauty one of old said, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech and night unto night sheweth knowledge." The Artist Turner painted a beautiful sunset. A lady remarked, "I never saw a sunset like that." The artist replied, "Don't you wish you could?" In this glorious season of the year it shouldn't be hard for the pure in heart to see God. They come to realize that God is doing all in his power to make our stay here one of joy and helpfulness.

The pure in heart see a bit of God; a spark of the divine in all mankind. John Wesley believed and taught that all people have enough divinity within them to enable them to respond to God, therefore, he taught the universality of the possibility of salvation for all mankind. Even the most criminally minded have some good within them, but it is only the pure in heart who can see it. If good can even be seen in the worst, surely it isn't hard for pure minded people to see

WORK TOWARD BETTERMENT

Work with individuals must be supplemented by work to change environment. Dwellers in slums need to be converted, but vile tenements must be torn down and replaced with houses which provide a favorable atmosphere for a truly Christian home. Love of neighbor means the creation of a co-operative economic society with its processes of mutual aid. Ruthless competition for special privilege divides man from his neighbor and separates the soul from God. Love of neighbor means the creation of international agencies of justice and friendship. Nationalism with its competitive imperialism and wars must be transformed into a world society. Narrow loyalty must be widened into patriotic devotion to all members of God's family everywhere.—Front Rank.

God in the lives of those who love, obey and serve him.

The pure hearted see God in history. All history is 'His-Story'; the story of the progress of the human race toward some far off divine event. The poet Tennyson said, "Yet I doubt not through the ages one increasing purpose runs." How true! Men may retard the plans of God; for a short time they may defeat his purposes altogether, but finally the victory will be his. Finally, "All things (the bad as well as the good) will work together for good to those who love God." He does not directly rule in the universe—he allows space for the free moral agency of man—but he overrules, and that is far more important. He can even make the wrath of men praise him.

The pure in heart see God in the Bible. "Man cannot live by bread alone," said Jesus, "but by every word that proceedeth out of the mouth of God." The Bible is that word. How foolish to attempt to live for the material things of life alone while the soul is starved for the Bread of God—his Word! The Bible is the record of man's search after God, and through Christ, God's search after man. The only religion in the world that represents God as seeking after man is Christianity. The record of the search is found in the Book.

Last and most important the pure in heart see God in Christ. He said he is one with the Father. He insisted that those who saw him saw the Father. We are told that in him dwelt all the fullness of the Godhead bodily. There is some revelation of God in all religions. Were this not true they would die, but the complete revelation comes only in Christ, who is God in the flesh. "The Word was God; and the Word was made flesh and dwelt among us."—H. O. B.

He who does not preach with what he is will never persuade with what he says.—Ex.

Trifles make perfection, but perfection itself is no trifle—Michelangelo.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

ADVOCATES AND WITNESSES

Some years ago I heard an interesting story about an old negro. He had been haled into court for some misdemeanor and was asked by the judge if he had a lawyer to defend him. He said, "No, Jedge, I ain't got no lawyer, I ain't got no money to hire me no lawyer."

The judge looked about the court room, called two young lawyers forward, told them to take the old man out, find out about his case, and defend him. Presently they returned to the court room, with the old negro walking proudly between the two young lawyers. The judge said, "Uncle, are you ready now to go into the trial?" He said, "Yassuh." "Are you satisfied with your lawyers," asked the judge. Again the old man proudly answered in the affirmative. "Have you anything to say before we go into the trial?" The old negro said, "Jedge, I was jes' wonderin' how it would do if I was to swap one of these lawyers for a good witness." The old man had something there.

In these days when we are talking about visitation evangelism, I often think of that old negro. The Christian religion has never been short of advocates; the great need is qualified and forthright witnesses. It is not up to us as preachers to argue the gospel, but to proclaim it. As preachers and people we must preach it with our lives, as well as with our lips. We hear a lot about a "drawing pulpit," but the "drawing pulpit" will not altogether fill the need. We need a radiating pew as well. Our people with their testimonies and their lives must carry the message the pastor preaches in the pulpit to the people in the homes and on the streets. Even if hearing the gospel were sufficient, often our congregations are made up entirely of church members. If the unsaved ever get the message, it will have to be through the testimonies of their friends who do attend the services of the church.

Herein lies the great opportunity for visitation evangelism. It affords us as Christians a chance to testify, and our unchurched friends a change to hear the message. It supplies a double need. Yes, the old man was right. We need witnesses as well as advocates.

NEWS AND NOTES ABOUT FACTS AND FOLKS

CRUSADE for Christ Relief and Reconstruction Fund cash receipts total \$25,535,530 to date, as reported by Dr. Thomas B. Lugg, treasurer.

DR. MATT ELLIS, president of Hendrix College, was the guest speaker at the banquet of the Baraca Class of the First Methodist Church, Batesville, on Friday evening, March 1.

REV. ALFRED KNOX, pastor at Tuckerman, is doing the preaching in a two weeks' meeting at Flat River, Mo. Rev. Robert N. Arbaugh, formerly of Paragould, is the pastor.

REV. IRA A. BRUMLEY, executive secretary of the Board of Education of the North Arkansas Conference, attended the recent meeting of the General Board of Education at Buck Hills Falls, Pa.

REV. R. E. CONNELL, district superintendent of the Paragould District, is doing the preaching in a series of services at the Rector Methodist Church. Rev. Martin A. Bierbaum is pastor.

REV. J. L. SHELBY, pastor at Lincoln, writes: "Our work is moving along fine in Lincoln. I have never served a charge that I like better. Our district superintendent, Rev. E. H. Hook, is doing some of the best work of any minister in the Fayetteville District. He is giving wonderful leadership."

ANNOUNCEMENT is made of pre-Easter services which are to be held at the First Methodist Church, Hot Springs. Dr. James W. Workman of the General Board of Lay Activities will do the preaching, beginning on Sunday evening, April 14, and will preach twice daily from Monday through Friday. Dr. W. B. Slack is pastor.

REV. HAROLD EGGENSPERGER, pastor at Bentonville, called Tuesday and reported a good Training School which was held at Springdale, March 4-8. There were 110 enrolled with 76 credits, Bentonville receiving 17 credits. He also reported that Rogers and Bentonville cooperated in the Mission Study Course, "Christ in Our Country," alternating between the two churches. Stereopticon slides were used in the study. Rev. J. T. Randle is pastor at Rogers.

PROTESTANT church members are being asked to give up the equivalent of one meal a day during Lent, or some customary expenditure, or to take a sacrificial gift from their savings account "to help meet the suffering of their fellowmen whom the war has ravaged." This "sacrifice" during Lent is urged by the Church Committee on Overseas Relief and Reconstruction, and is made by Dr. Leslie B. Moss, Dr. Robbins W. Barstow, and Dr. Fred Atkins Moore, heading relief agencies. The gifts through the churches will be used to purchase and ship wheat, canned goods, dried milk, blankets, shoes, sleeping bags, babies' layettes, medicines and hospital supplies for Asia and for Europe.

BISHOP G. BROMLEY OXNAM, president of the Federal Council of Churches, said recently: "The new world needs new men. The command of Christ, 'Ye must be born again,' takes on new and compelling significance. . . . We must become new men in Christ Jesus. Brotherhood must come alive first in such great relief endeavors as United Nations Relief and Rehabilitation Administration, but also in the relief of our former enemies. 'If thine enemy hunger, feed him.' Brotherhood must live in that the family of God may be protected from the unbrotherly whose greed threatens the peace. But it cannot live in the common life unless it lives in the hearts of individuals."

BISHOP RAYMOND J. WADE, of Detroit, whose area includes Methodist work in Scandinavia until such time as the Central Conference there elects its own bishop, flew from New York to London, en route to the continent,

on February 28. He expects to spend a week each in Denmark, in Finland, in Norway, and in Sweden; and then to preside over the Central Conference in Gothenburg, April 2 to 7. This Conference is expected to elect a bishop to preside over a Scandinavian area. On Sunday, February 24, just before Bishop Wade left Detroit for his journey to Europe, the churches of the Detroit Area oversubscribed the \$15,000 they were asked to contribute as an "over and above" gift for the rebuilding of the war-destroyed Methodist Church and parsonage at Hammerfest, Norway.

REV. GEORGE Q. FENN, of Gentry, writes: "Hoping that a change of occupation, to release from the responsibilities of full-time work, will be beneficial to my health and the health of Mrs. Fenn, we are closing out our work here, March 24, to go to our place, which we hope to make a home, over in the heart of Newton County. The Gentry people have been very kind and cordial and have responded to our efforts in a good way. We have had nice growth in members, there have been material improvements, finances are in good shape and the people have expressed their appreciation in a fine gift of cash, and the most eloquent tribute ever paid us and our work. Our post-office will be Marble Falls, Arkansas."

PLAN LARGE NEW WOMEN'S CHRISTIAN UNIVERSITY IN JAPAN

By Religious News Service

NAGOYA, Japan. — Blueprints and school plans are being studied here by President Yoichi Ichimura, of the destroyed Kinjo Higher Girls School, for the early opening of a large new women's university for central Japan. It will be called the Kinjo Women's University, growing out of the former Southern Presbyterian higher girls' school of the same name.

President Ichimura hopes to get classes going by April 1. The campus is not yet acquired, but negotiations are now underway to get one. Ever since the end of the war, President Ichimura has looked out on the ruins of his once-beautiful campus in Nagoya and then shifted his gaze to an ex-military establishment ten miles north-east of this city. There are already buildings on the site, which was an arsenal and gunpowder depository for the Japanese army. It has been occupied by the Allied high command, and Ichimura is now petitioning the SCAP to grant it to Kinjo to train the new generation of Japanese women in religion and democracy.

The site embraces 1,000 acres and will accommodate 2,000 students. President Ichimura is now trying to raise 2,000,000 yen (\$135,000) to carry out the project.

The curriculum will include a three-year course on the junior college level and a two-year university course on top of that. Teaching will be done in the following subjects: Japanese, English, economics, sociology, agriculture, animal husbandry, chemistry, physics, kindergarten management, health and domestic science.

The governor of Nagoya prefecture, parents of girls, and American Christian friends are co-operating for the establishment of the new university, President Ichimura said. It will be the only university for women in this region and one of the largest in Japan.

LABOR AND MANAGEMENT GET TOGETHER

(Continued from Page 1)

gearing losses were piling up for both management and labor.

These prolonged differences appear to be very unreasonable, especially so when one considers the fact that the average man seems to be able to guess very close to what the final conditions of the settlement will be soon after the strike begins. Perhaps they are necessary but is our judgment that one of the most expensive luxuries indulged in by the American people a major strike unnecessarily prolonged.

Bishops Make The Headlines

(A Report of the Annual Meeting of the Council of Bishops of the Methodist Church
Held in Atlantic City, N. J., Feb. 20-25, 1946)

By RALPH STOODY

BISHOP CHARLES C. SELECMAN of Dallas, Texas, president of the Council of Bishops, led his colleagues through five days of intensive planning for Methodist advance along many fronts at the annual meeting of the Council at Hotel Dennis, Atlantic City, N. J., February 20-25. The session followed the meeting of the Committee of Two Hundred of the Crusade for Christ which the bishops had attended.

A forward movement against

travel orders issued by the Council, will be taken by Bishop Schuyler E. Garth who goes to the Philippines and China for a visitation of our missions, and Bishop W. Angie Smith who will visit India, Burma and Malaya. Bishop Robert N. Brooks, whose coming African visitation was authorized by the Board of Missions, will be leaving soon.

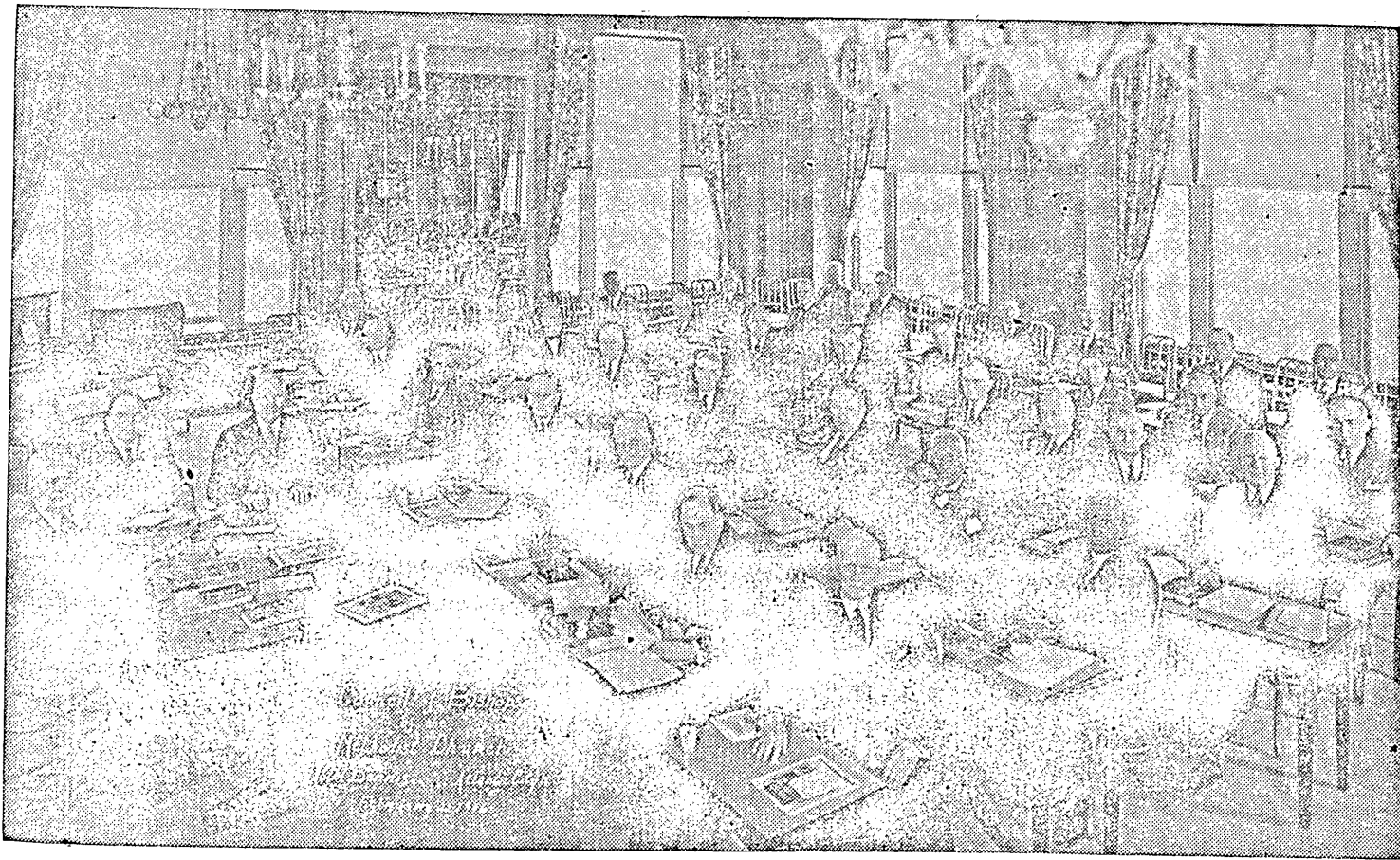
A further overseas touch was given to the meeting by the presence of Bishop James C. Baker who, not long ago, was one of a deputa-

as the committee on Roman Catholic Relations.

Concern for human welfare led the bishops to adopt a resolution calling for such measures of economic control as are calculated to prevent the disaster of inflation.

Life service recruitment was encouraged by a recommendation to the Council of Secretaries to employ a personnel secretary, with financial support to be provided by the Boards. His ministry would be under the direction of the Council

Bureau of Research to provide authentic facts on which to base future planning were made by the bishops. Their executive committee will have the Bureau located and staffed by the spring of 1948. A commission will meet during General Conference, to save travel expense, to determine policies and the direction of research. The executive committee of the Council of Bishops, a bishop from each Jurisdiction and a secretary from each of the major boards will compose the commission.



liquor, the determination of a policy with reference to Roman Catholic relations, plans for returning veterans, concern for human welfare in the face of threatened inflation and interest in evangelism, Christian vocation and stewardship were among the subjects that made newspaper headlines.

The travel mileage of some of the bishops attending the Council, added to that of journeys soon to be taken, would stagger a statistician. Of chief interest, because of his three years of imprisonment by the Japanese, was the presence of Bishop Ralph A. Ward of Shanghai. Bishop Willis J. King of Liberia had been in his episcopal residence in Monrovia not many hours before he arrived. Bishop Shot Mondol of India, enroute to the United States, was delayed and did not make the meeting. Bishop Newell Booth had come from the Belgian Congo but a few weeks before. He is soon to return.

Among the outgoing was Bishop Arthur J. Moore. He could not attend the Council, being enroute to Korea. Leaving Atlantic City before the meeting was over, was Bishop Raymond J. Wade who, a few days later, flew to the Scandinavian countries. While they will not leave until next fall, two more episcopal journeys, growing out of

tion to Japan, and Bishop G. Bromley Oxnam who recently visited the church leaders of Germany. All these bishops who had up to date news from overseas shared their experiences generously with their colleagues.

A Call to the Church was issued by the bishops, summoning all to supplication on Sunday, June 2, for the curtailment of the beverage alcohol traffic. A new movement, with a new name and new methods, to teach temperance, is called for, said the bishops and they named a committee to lead out and to invite other denominations to cooperate in finding the imperatively needed approach to the problem.

Such questions as the curtailment of freedom of religion for Protestants in Catholic-controlled countries and the present question of United States representation in some form or another at the Vatican, led the bishops to create a committee which will garner facts and determine a policy. New literature to help Protestants understand the genius of their faith is to be created. One proposal adopted was endorsement of annual inter-church observance of Reformation Day with programs calculated to create knowledge of and pride in Protestant principles. Bishops Watkins, Corson, Brooks, Holt and Oxnam will serve

of Secretaries and a committee of the bishops. Vocational guidance clinics in colleges and universities, as proposed by the Evanston Conference last January, were approved.

A thousand Methodist veterans will be brought together in some central place next January in a convention sponsored by the Council of Bishops, and to be planned and conducted by the committee on Veterans' Affairs. The bishops also approved appointment, where it is desired, of returning chaplains as advisors and directors for veterans' problems in conference or areas.

That these leaders gave much consideration to the Crusade themes of evangelism, stewardship, and church school attendance and enrollment can be assumed. They called upon every church to engage vigorously in the National Week of Simultaneous Evangelism, March 24-31.

The annual memorial service commemorated the late Bishop J. Lloyd Decell of Mississippi and two bishops' widows: Mrs. Matthew Simpson Hughes and Mrs. Homer Stuntz. Bishop Lowe, who conducted the service, was assisted in the eulogies by Bishops Frank Smith, Purcell, H. Lester Smith, and by others who read the liturgy and offered prayers of faith and sympathy.

Steps to bring into existence a

Bishop Titus Lowe of Indianapolis was elected president of the Council for 1946-47. His vice president will be Bishop Paul B. Kern. Bishop Oxnam continues as secretary. These officers, with Bishop James H. Straughn and Bishop William C. Martin, compose the executive committee.

Approval was voted by the bishops of a National Rural Life Conference, to be held July 29-31, 1947; of a careful consideration of the new Revised Standard Version of the Bible; of the coming National Methodist Youth Public Speaking Contest; of the great work of Methodist overseas Relief; of Bishop Magee's successful leadership of the Crusade for Christ.

CAVERT RETURNS FROM GENEVA

NEW YORK—(RNS)—Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, has returned here from a six-month stay in Geneva, Switzerland, where he worked with the general staff of the World Council of Churches. He took a nactive part in organization of the first post-war meeting of the Provisional Committee of the World Council,



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

NOW WE UNDERSTAND

By Ruth Carwell Kespohl
"My mother says she doesn't see any sense in our learning about African children," announced Peggy Orton importantly as the primary and junior classes of Mt. Olivet Church assembled in one corner of the room for "Additional Session" on the fourth Sunday. "Mother says there are plenty of children in our own country who need help."

"Why, I think it's fun," said Lewis. "Mrs. Oliver, do you know Mother finds pictures about Africa in *World Outlook* and we put them on our bulletin board in the kitchen."

"I keep mine in my children's scrapbook," added Joan. "I have a picture of three little African girls and their mother and daddy. He's reading to them from the Bible and are they ever listening! They're really sweet."

"Well," remarked Richard, "my mother says two offerings on one Sunday are just too much. They didn't have but one when she used to go to Sunday school."

Mrs. Oliver looked disturbed as she quietly took the roll and got ready to begin the seventh lesson of "Children of the Congo." The children had seemed to enjoy getting to have their own world service program before their regular Sunday-school classes instead of having to sit through an adult world service program.

She hadn't dreamed that any of the mothers felt even slightly hostile to these special meetings. She was prepared for lack of interest but not opposition. Something must be done. These children were the world citizens of tomorrow.

Suddenly an idea came. Why not let her group present a brief program on Africa for the adults and other pupils? Perhaps on third Sunday when Mr. Collins, the minister, preached. More of the parents attended on that Sunday. The children might conduct the opening service for the church school.

"Boys and girls," Mrs. Oliver asked, "how would you like to tell the whole church school what we've learned about African children? Do you think we could plan a good program?"

Responses of "Swell! Sure we could! Let's start!" showed that the idea was enthusiastically received.

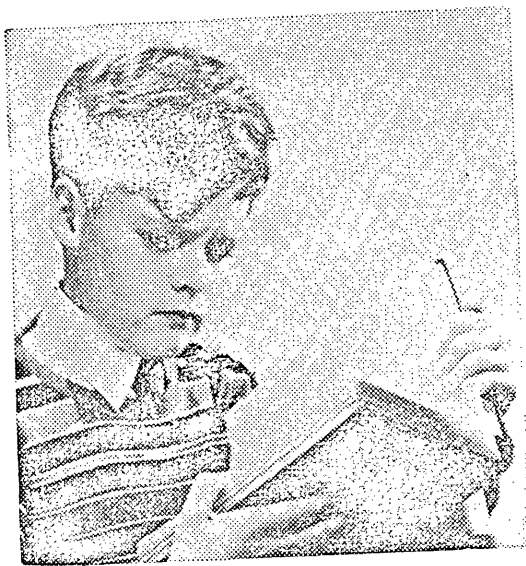
"Could we sing 'A Love Message'?" asked Peggy.

"And tell about Christmas in the Congo?" added Richard.

"And how they love babies and have Thanksgiving and read?" bubbled Joan.

"What would you like to do first?" questioned Mrs. Oliver. Soon the program was planned. Of course the Scripture was the children's favorite, Mark 10:13-16, about Jesus loving little children. Songs, information cards, and stories were added.

The children practiced faithfully every Sunday after church school. Mrs. Oliver sent postcards, used the telephone and made personal visits.



PLAY THE GAME

*Play the game, boy, play the game,
It may not mean wealth or fame
But will bring you rich returns,
Play the game.*

*If you sometimes fail, my lad,
Be a sport—it's not so bad.
Next time you will surely win,
Play the game.*

—Dolly Strong Rambo,
Siloam Springs, Arkansas.

She did so want all the parents to attend. She knew how important the home influence was.

When she arrived about ten minutes early on Sunday morning the church was filling up. By ten o'clock every child and every parent was there. The opening program began with Scripture and sentence prayers by the children. Then Mr. Collins explained briefly the work done in additional sessions. Each child had a special part in presenting the stories, the pictures, the information cards, the descriptions of African homes, needs and family life. To the audience African children emerged as real children, loving and enjoying those things which all children love and enjoy.

After church the parents crowded around Mrs. Oliver to thank her for the work she was doing. Even Mrs. Orton, Peggy's mother, said, "To think those African children like to read just like my Peggy! Do you have any good books on Africa? I'd like to know more about those people."

But Mrs. Oliver remembered longest that Richard's mother pressed a folded bill into her hand and said quietly, "For the African children. Now we understand."—In *The Christian Advocate*.

Jones (to Smith hopping along the street): "I thought you were ill! What's the idea of jumping along the street like that?"

Smith: "I am sick, but my doctor told me to take my medicine three days running and skip one!"

JUST FOR FUN

The visiting Negro minister peered down at the congregation and said, "De subject of ma sermon dis ebnin' am liars. How many had done read de sixty-ninth chapter ob Matthew?"

Every hand in the audience was raised.

"Dat's right," nodded his reverence. "Yo' is just de folks I wants to preach to. Dere is no sixty-ninth chapter ob Matthew."—Tomorrow.

* * *

A man had been waiting patiently in the postoffice, but could not attract the attention of either of the girls behind the counter.

"The evening cloak," explained one of the girls to her companion, "was a redingote design in gorgeous lama brocade with fox fur and wide pagoda sleeves."

At this point the long-suffering customer broke in with:

"I wonder if you would provide me with a neat purple stamp with a dinky perforated hem. The tout ensemble deliberately treated on the reverse side with mucilage. Something at about three cents."

* * *

The former vicar and his wife decided to attend the church social of his old parish.

The new vicar greeted his predecessor heartily. "I'm very pleased to see ou again," he said. "And is this your most charming wife?"

"This," the other replied reprovingly, "is my only wife."—Contact.

IN THE WORLD OF BOYS AND GIRLS

McNeil, Arkansas
March 11, 1946

Dear Boys and Girls:

I will soon be ten years old and in the Fourth Grade.

I have two sisters and one brother. We are in the same class at Sunday School. I am glad I am in the same class they are. I love Mrs. Merritt very much. I am glad she is my teacher. Love—Wilma Ray Higdon.

LITTLE FUSSY CLOCK

"Tick-tock, tick-tock," slowly spoke the tall grandfather clock in the corner.

"Tick-tock, tick-tock, tick-tock," fussed the little clock on the shelf, as fast as it could talk. "You're so slow, Grandfather Clock. Why don't you speed up a little? You'll never get anywhere at that rate."

"Oh, I'm not so slow," answered the old clock. "I get ahead just as fast as you do."

"Tick-tock, tick-tock, tick-tock," ran on the little fussy clock. "What do you think about it, Wristwatch?"

"Tk-tk-tk-tk," replied Wristwatch. He spoke so softly that you could hardly understand what he was saying unless you put your ear close. "I'm going faster than either of you are. I shall reach noon first, of course."

"But why do you talk—I mean tick-talk so fast?" asked Grandfather Clock.

"Because we must get to noon by 12 o'clock," fussed the other. "We have only three hours in which to get there. It will take you five hours, at the rate you're going."

"Don't worry about me. I shall get there as soon as you do," promised Grandfather Clock.

"Not at the rate you're going, you won't."

"We'll see," replied the old clock. "Remember, it is the keeping steadily at it that really gets you somewhere."

"Yes, I must hurry," said Fussy. "When I reach noon, I'll tell the folks you're coming."

By and by Whoooo went the noon whistle. Grandfather Clock spoke, "Ding-dong, ding-dong," twelve times. When he had finished speaking, "Tick-tock, tick-tock, tick-tock," he heard. It sounded as if the little clock were all out of breath. Grandfather Clock smiled at the little clock.

"You see," he said, "I just keep steadily on, and I reached noon at exactly 12:00 o'clock. But you, my dear, are one minute slow. You see, friend it is work that counts, not words."

"Yes, I believe you are right," replied little Fussy.

"Tick-tock, tick-tock," answered good old Grandfather Clock.—Ethel M. Rice, in *Story World*.

"We know a fellow who married a girl whose uncle had left her a fortune, but that wasn't the reason he married her. He would have married her no matter who had left it to her."



Red Cross - A Force For Peace



By BASIL O'CONNOR

(This address was delivered by Mr. O'Connor, chairman, The American National Red Cross, over the CBS Network on December 1, 1945.)

I AM GLAD to have this opportunity to talk to the people of America. I come to speak to you this evening straight from an inspection trip through the war-devastated countries of Europe. To appreciate in any way the destruction, the poverty, the suffering in these lands you would have to walk through those streets, see the long stretches of bombed-out demolished brick and stone, talk to the destitute people yourselves. Movies, photographs, words can never give you a complete picture of the full horror of that devastation.

Now, for us here at home, for those among us who have been fortunate enough to have lost no loved ones during the last four years of war, to have had to endure only the loneliness and the waiting—to us, war is an easy thing to forget. Moreover, we want to forget. We are tired—tired of the loneliness and the heartache and the waiting. And we are throwing ourselves into the peace in a fine frenzy of gaiety and spending and in many cases completely unthinking irresponsibility.

We can forget—easily and quickly—because for us there is no more anxiety, no more heartache, no more discomfort, no more standing in lines, no more rationing.

And—so—we do forget. We forget—in the face of the tremendous undeniable fact that we are blindly walking into a new age, largely ignoring the fact this is the brave new world our soldiers dreamed of when they were fighting; this is the world we were going to build anew.

And—in addition—it is a frightening world, a world now capable of wreaking the most complete devastation through atomic power the ages have ever known. We cannot afford to disregard these facts.

We Americans, especially, face a tremendous responsibility, a responsibility we cannot overlook. We are today the most powerful nation in the world. We can be the strongest force for good in the new world we planned to build. We have the resources, the strength, the power. The rest of the world is looking to us.

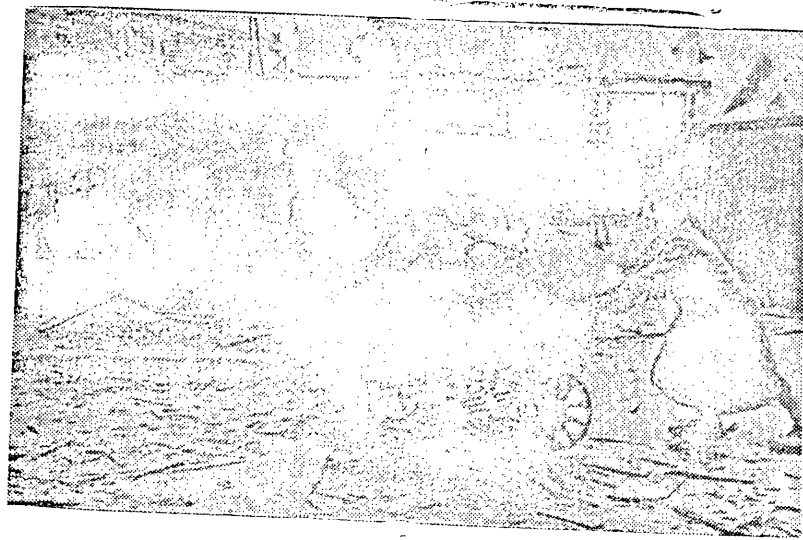
Will we measure up to what the world expects of America? Will we show the same leadership—will we have the spirit, the will, the perseverance exhibited so well in waging war, in fighting the battle for peace? That is the question among the peoples of the world today. Without our strong leadership, today's chaos can only continue. We must somehow instill in ourselves the feeling—not that we can relax now that V-E and V-J Days have come and gone—but that now our responsibilities have multiplied—that we have an obligation to the world and to ourselves to lead—if the killings and misery of this awful war are to have any meaning or purpose.

I talk to you tonight as the representative of one of the greatest forces for good will, for peace, for understanding between men and nations which has ever been conceived in the history of the world. The Red Cross was founded on the principles for which we are all

struggling—and must struggle if we wish to survive—today. Through the Red Cross societies of all nations the peoples of those nations can reach out in help and friendship to the peoples in distress in other lands. The Red Cross gives to the people of the world a plan on which they can work without argument, without debate or discord—and in that one thing alone the Red Cross possesses a great potential power for happiness and understanding among the peoples and the nations of the world.

Those who support the Red Cross in no matter what country they may be have one thing in common—passionately in common: the desire

countries for relief of their civilian populations, the American National Red Cross does not undertake the job of distribution itself but entrusts the task to its sister society in the country receiving aid, subject only to general supervision and assistance on the part of American personnel. For example—because of the existence of a close relationship between the French and American Red Cross societies we can and do use the French Red Cross as the channel of distribution for all supplies contributed by the American National Red Cross to civilians of that country. The French society knows the needs of their people and has the knowledge as to how these supplies



to alleviate suffering, to create more happiness for mankind. These men and women are the spiritual descendants, the present representatives, of all the men and women throughout the world who, since time began, right down through the centuries, have helped—not hurt the human race.

The activities of the individual Red Cross societies during the long, tragic years of war illustrate the point I am making. Each society worked not only to fill the needs of its own country but also to provide aid for others. Australia prepared aid for Holland, Czechoslovakia, and Poland. India was working for Italy and Yugoslavia, America for France and Belgium and many others.

How valuable the Red Cross can be to the world in the building of a lasting peace, a community of nations, is clearly visible in the fact the Red Cross can transcend the barriers of nationality not only in wartime but in peace because to it there are no barriers of creed, race, religion, or nationality. For the Red Cross there is only the principle of service in the case of need, of help in times of distress, of relief in time of suffering.

One of the reasons I made my recent trip to Europe was to attend the meeting of the board of governors of the League of Red Cross Societies. This league is a federation of all national Red Cross societies, organized for the purpose of helping the Red Cross everywhere to operate more effectively.

This league is a success because representatives of the various national societies have the common aim of helping mankind. And because of this central purpose, mutual trust is assured. In the distribution of supplies furnished other

can be most effectively and fairly distributed. For these supplies to be distributed otherwise would make the spirit and purpose of the Red Cross and the League of Red Cross Societies meaningless.

The expression of the highest human instinct within each nation is its Red Cross society. And that same high instinct is expressed among the family of nations in the League of Red Cross Societies. It represents a medium that has been discovered by the people themselves—a way of understanding and compassion unhampered by the boundaries of governmental or political interests.

At the meeting of the League which I attended in Paris some days ago, I believe it was the confirmed conviction of all the representatives present that the revival of the League represents a definite move toward a better understanding among the peoples of all nations, an understanding which, in itself, should remove the causes of conflict among men. This was attested by the fact that at this session, despite eight years of inactivity, the attendance was the greatest in the League's history with fifty-two nations represented.

With a league such as this, with the Red Cross societies functioning strongly in every country of the world, we have the opportunity of building an understanding, a spirit of cooperation among nations, which will in large measure remove the terrors of the atom bomb—in that, if we make the most of this opportunity, if we vigorously support the principles of the Red Cross throughout the world, we shall to a very great extent help build a world in which war cannot exist.

The fact that this League elected as its chairman the Chairman of

the American National Red Cross underlines the fact that it is to America, prosperous, powerful, and strong, in health and in spirit, that a world devastated by war is looking for leadership today.

On my recent trip through France, Germany, and Austria, I saw at firsthand what the American National Red Cross and its workers over there were doing to help establish the principles of which I speak. I talked to our workers. It was a privilege to talk to them—a privilege and an inspiration. Each one, in his or her own small orbit, was determined to serve as long as he or she was needed. Those people, faced with the suffering of the civilian populations, the loneliness and anxiety of our own men far from home, have not forgotten in the hardships of war and its aftermath the magnitude of the job that has yet to be done.

Our civilian war relief program, handled by ninety-two Americans in Europe, has many accomplishments to its credit. Through the generous contributions of you people here at home, through the efforts of every one of you in Red Cross chapters throughout the United States, large quantities of clothing, soap, milk, and medical supplies have been distributed to completely destitute civilians. Every day this coming winter some distressed community will receive help and evidence of your desire, the desire of the American people, to help them regain their personal and national strength.

Surely this is one of the most important functions of our overseas service. It is helping to build the understanding, the spirit of cooperation and helpfulness and good will among nations, to which I have referred so often this evening.

Active relief programs are now operating in France, Belgium, Luxembourg, Holland, and Austria. One reason why these programs are being carried out so successfully is due to the fact that the League of Red Cross Societies of which I have spoken, exists. Here is tangible proof that the principles of good will and understanding between peoples can be put into practice—and work.

I have said that we cannot and must not forget our obligations and responsibilities as Americans, as citizens of the world, to the future peace and harmony of the world. I have told you what we can accomplish in that direction through our Red Cross societies. But neither can we forget the problems of our own men and women—particularly those of the men still in uniform, for whom home is still a faraway dream.

Last week I visited American National Red Cross installations for our men in France, Germany, and Austria; our services are still very much needed by the occupation forces. At present our personnel in occupied territories is nearly double that of wartime. There is a very definite need to man our installations with an increasingly fuller strength. We must provide more extensive recreational facilities than were formerly required. The men have more leisure now. The occupation soldier is no longer living under the stimulation and exactions of combat. He has settled down to

(Continued on Page 16)

Pioneer Merchant Still Active As 100th Birthday Approaches

HENRY C. LYTTON, Chicago pioneer merchant, will celebrate his one hundredth birthday on July 13, 1946.

To say a man has lived one hundred years is simple. To realize it is something else. When Henry C. Lytton was born, July 13, 1846, the war against Mexico was barely two months old. Lee was a colonel and Grant a captain of mule skinning. Gold would not be discovered in California for another two years and the long trek of the numberless thousands across country had yet to come. The nation was hardly more than the infant Henry Lytton was, one hundred years ago.

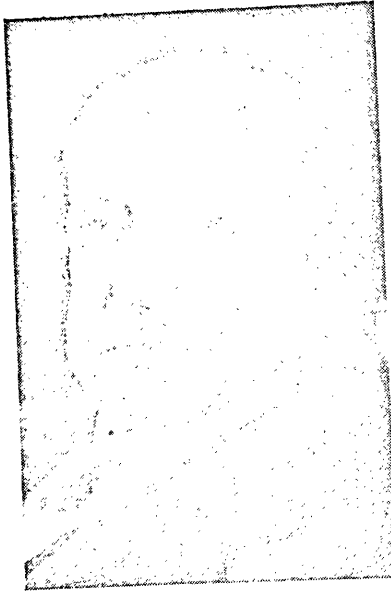
One hundred years is a long time. 1861: The War Between the States found Henry C. Lytton 15, marching down Broadway carrying his older brother's rifle, fuming at not being old enough to go with the departing troops. He went to work instead—to earn fifty cents a week as a clerk in a law office! The following year he was earning \$15 a week as a clerk in a wholesale dry-goods house, then \$18 as bookkeeper in a clothing house. The West beckoned 19-year-old Henry, and he went to St. Louis—that bustling, overcrowded transfer point for travelers and freight between the East and West, the North and the South.

The late 1860's saw Henry back in New York discussing the future with his brother. Their conversations sent them off to Michigan with \$3,000 in their jeans and determination in their eyes. There they established a business of their own.

1877, the Centennial year, was a banner year for the nation. It was also a year of business panic and it found Henry Lytton bankrupt. He and his brother, driven to the wall, were able to pay their creditors only a third of what they owed. But Henry never forgot the remaining two-thirds. Years later he searched out and paid his creditors in full.

In the years, the affluent years, that followed, Henry Lytton remembered the creeping feeling of despondency that engulfs those who

have nothing. He had known hunger and never forgot its gnaw. Many Chicagoans still alive today remember the tons upon tons of coal Henry C. Lytton annually gave the poor. Lytton generosity also provided free ice during the hot summers. Many recall the horrid Chicago winter of 1899—the winter Lytton's new store was going up. They remember, too, how he stopped



HENRY C. LYTTON

its store-like construction and made of it a shelter for the homeless. And how he fed and clothed them, many with new overcoats, until the arrival of spring. Henry Lytton has never forgotten the day he turned the key in his door in Grand Rapids, Michigan, a bankrupt through no fault of his own. He has remembered well.

Yes, a hundred years is a long time and Henry C. Lytton has lived every one of his years. Lived in big ways and in kind, little

ways. Ancient news clippings tell how he joined the postal clerks in their fight—all forgotten now—to keep out of uniform. That would have been 1899.

Henry Lytton was bankrupt in all but in his brain and a lesson well learned. Never again did he enter business with another. When his son, now dead, became of age his father made him a partner, but it was always Henry C. Lytton's company, lock, stock and barrel, and none ever forgot it.

In 1882, construction was ready to begin on the Panama Canal. That first project, too, was a failure. By 1882 Henry Lytton had earned and saved \$12,000 and was again on his own. He took over a run-down store in Indianapolis which, by astute management, he turned into a going business. But his eyes were on Chicago.

In 1887—the year of the Triple Alliance, that bound Germany, Austria and Italy together—Lytton set up shop in Chicago. Fifty-nine years ago, and he's been there ever since. His influence has been felt throughout the nation. Scholarships, donated in perpetuity, half forgotten, are still financing the education of worthy students. For the wealthy Lytton could no more forget that he himself had had to leave the College of the City of New York for lack of funds than he could forget his empty purse of 1877.

Wars, floods, panics, prosperous times and change have flowed by Henry C. Lytton. One hundred years. Men, great men, have come and gone. He remains. One of the original 14 founders of Chicago's State Street, he is also the last of them. . . and, nearing his hundredth birthday, he is still active in business as president of The Hub, one of Chicago's largest clothing stores, which he founded in 1887.

Floor-sweeper, clerk, bankrupt, millionaire and patron of the arts. Philanthropist, scholar, sage and wit. That is Henry C. Lytton after one hundred years. One hundred years. A long, long time.

CRUSADE FUNDS AID 33 LATIN CHURCHES

A recent report of the Board of Missions and Church Extension had this to say about Methodist and other Protestant (evangelical) churches in Latin America:

"Church buildings with a touch of beauty and dignity and the appearance of permanence are strong bids for the respect of beauty-loving Latin American people. An attractive and well located building, with facilities for religious education and community service, is a requirement for rapid and healthy growth.

"The evangelical church in Latin America is young, and the congregations are usually small. New ones are being formed each year. A new congregation has no accumulated assets that can be applied on the construction of a building. It has to find the entire amount, for both land and buildings, from the start. In many unchurched areas, there are small groups of faithful Christians who, even when they have given to the limit of their ability, are still unable to put up the kind of building needed as a center from which the church can grow in strength and influence. In such instances, to give the additional money required for a suitable church plant is to provide an eloquent and perpetual witness for evangelical Christianity."

Thirty-three churches in South America are being assisted to repair, rebuild, or otherwise improve present equipment from the funds provided by the Crusade for Christ.

In Brazil, thirteen churches are receiving church extension aid to the total of \$60,000. This, as in other situations, is but 80 per cent of the amount that is to be available when all Crusade funds are in hand.

In Argentina, seven churches are being aided to a total of \$27,000.

In Chile, \$14,400 has been allocated for assistance to eleven churches,

THE FIRST LADY

Mrs. Truman, wife of the President of the United States, and her daughter Margaret, are reported to have requested orange juice when they were the honor guests of the exclusive Metropolitan Club at the recent opening of the Metropolitan Opera in New York, which is always one of the most brilliant social events of the year. It was necessary to send out for the orange juice, since alcoholic refreshments only had been provided, in lavish abundance.

Emily Post says: "Always—at no matter what sort of party—there must be tomato or fruit juice for those who do not like alcohol. Nothing is in worse taste than forcing any guest either to take alcohol or else to sit conspicuously empty-handed."—The Voice.

In Peru, there is \$4,000 available for the improvement of two church edifices.

A recent change in the educational laws in Cuba, adding two years to the course of study, has made necessary the erection of new buildings on added property to house the growing student body at Candler College, Havana, Cuba. Crusade funds are providing \$10,500 toward this expansion program.

The Boca Mission, in Buenos Aires, Argentina, is Methodism's largest social center in Spanish-speaking South America. Religious, social, cultural and physical needs are met by its widely varied program in a district where there are 120,000 people to the square mile. It is unable to finish its plant without help. The first two buildings are new and paid for. Their value is approximately \$150,000. Nearly all of this was raised locally.

Crusade for Christ funds are providing \$5,000 to assist in the development of this great social service center in needy Buenos Aires.

Steadfastness is indispensable if one would not live in vain.—Selected.

FELLOWSHIP OF SUFFERING AND SERVICE

It will be recalled that just prior to the launchings of the financial phase of the Crusade for Christ, much was said through the Church press about that most important agency. The Fellowship of Suffering and Service. This movement is directed toward the support of (1) Camp Activities, (2) the Methodist Commission on Chaplains, and (3) the Committee on Overseas Relief. The offerings received on Communion Sundays helped to provide the means of support for this three-fold program.

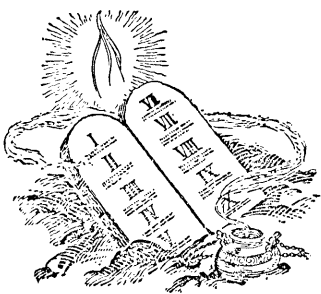
For obvious reasons the promotion of this agency gave way to the wartime necessity of raising 25 million dollars for the Crusade.

With the financial phase of the Crusade now almost completed, the Church is reminded that the Fellowship of Suffering and Service is still functioning and the three-fold program it supports is still in the greatest need. What more appropriate time could there be for this reminder than at the Lenten season! Beginning next Communion Sunday, and continuing monthly thereafter, the Bishops of the Methodist Church prayerfully petition pastors and people to give deserved and renewed emphasis to this Good Samaritan service in order that everything possible may be done to help meet the appalling needs of a broken world.—Herbert Welch, W. W. Peele, Committee for The Council of Bishops of The Methodist Church.

I like the thought of the good woman who said she never went to a service late, for it was part of her religion not to disturb the worship of other people; I wish many more agreed with her. Oh, how much loss of spirituality, how much loss of blessing has come by that straggling in one by one, instead of all being assembled, waiting for the Saviour with such due respect to His holy name that they would not think of being behind time.—Spurgeon.

The Prison Camps Of Sin

By JULIAN C. McPHEETERS, Glide Memorial Church,
San Francisco, Calif.



SIN breaks the fellowship between man and God. Sin makes man its servant. All the evil that we see in the world springs out of this thing called sin, which in its essence is rejection of God and His Son, Jesus Christ. When that step is taken, anything can happen to nations, to civilizations, and to persons.

We have the example on a colossal scale of nations rejecting God. Had America been walking with God, had Jesus Christ been exalted and uplifted in our nation as He should have been, we would not have had those ten years of folly preceding Pearl Harbor. We would have been in a state of sanity instead of living in a lunatic asylum. France sowed the wind and reaped a whirlwind in her downfall in the recent war. Germany sowed the follies of Nazism and reaped, for a time, temporary success; now she has reaped a terrible harvest, unspeakable and unthinkable. Thus we might enumerate the sowing and reaping of many other nations. Anything may happen when nations turn away from God.

Anything may happen in your home when you build that home upon any other than the foundation of Jesus Christ. The saddest stories that a pastor is called upon to hear are the stories of broken homes. And in almost every instance the breaks have their origin in failure to build upon Jesus Christ, the solid rock. It is a fearful risk for any home to be run without Christ. If your home is not a Christian home, I would not be a faithful minister if I did not warn you that there is danger ahead, when sin will bring your home into bondage, to disappointment, to slavery, and even to disintegration.

You stick your neck into a noose when you engage in any habit or practice that is contrary to the will of God. Sooner or later the devil will draw the noose. He may not do it immediately. To deceive you, he may give a little time. He may let you think for a time that you are getting by. But, sooner or later, the noose will be drawn, and you will find yourself in the grip of bondage.

It is dangerous to neglect any of God's commands or exhortations. The neglect of any of them also brings one to a state of bondage. You may neglect worship and attending the house of God. You may neglect the place of prayer until you reach the point where you desire other things more than you desire God's house. You may become just an occasional attendant at church

until you are in bondage to other things besides his worship. You may neglect prayer until you get to the place where you do not care to pray. You may neglect the Bible until you prefer other books to God's word. The violation of any one of the Ten Commandments will bring you to a state of bondage and slavery.

Some months ago in Denver I saw an enslaved woman. She was a victim of drink. She had arrived so intoxicated that the matron of the Traveler's Aid had to summon a taxi. The traveler was going to visit her daughter and her two grandchildren. She was so enslaved by drink that she pleaded with the taxi driver to stop and let her get another drink before she reached her daughter's house. That woman was going in an intoxicated condition, as a mother and grandmother, to visit her daughter and grandchildren.

Oh, what slavery and what bondage drink will bring! It is the height of folly to tamper with it in any form. Alcohol holds multiplied thousands in abject bondage, in a slavery that is more pitiful and pathetic than the slavery of those who eked out a miserable existence in the prison camps of World War II.

The violation of the seventh commandment, which is fornication, brings slavery and bondage. It brings the bondage of shame and disrespect for self. It brings the bondage of disease, shortening the span of life, and sending thousands of victims to premature graves.

The worship of any other thing or person besides the true God, sends men into bondage and slavery. The first commandment reads, "Thou shalt have no other Gods before me." Many people have fallen into the mistaken belief that this commandment refers only to graven images. Indeed it does refer to graven images, but it means more. It means anything that comes before God in your life. You have no right to allow any person to stand between you and God.

This includes even the dear ones. I have talked to married couples who have said they were satisfied with each other. They wanted to be let alone. They had no time for God. Of course, couples should put God first for the sake of each other and for the sake of their home.

They will not always live together. They cannot always have each other. Separation must come. Storms will break in every home. Sickness will come. In the evil day they will be without support and help. They will find at last that they are in a state of bondage.

No thing or interest should come before God, whether that thing or interest is recreation, pleasure, business, money, achievement, or success. You will become a slave to anything that you allow to stand between you and God. Business is the slave master of thousands. Pleasure,

in one form or another, is the slave master of multitudes. In the lives of others some form of recreation holds the slave-driver's whip and scourges the victim on in a Christless bondage.

Deliverance was long delayed in the prison camps of the recent war. Dear ones kept anxious vigil for long years. Prayers went up by day and night for deliverance. Oh, what joy when the deliverance came!

Deliverance is now at hand from the prison camps of sin. There is no need for further delay. There is a deliverer, mightier than the sins which have captured and bound the souls of men. This great Deliverer came to grips with Satan on the Mount of Temptation and came forth triumphant. This Deliverer came to grips with sin in his sacrificial death for the sins of the whole human race. He took them to himself. He bore them out of that grave as a conqueror over death and hell. There is no bondage that He cannot break, no sin that He cannot cancel. The prophet Isaiah saw the day of this Deliverer and said: "Though your sins be as scarlet, they shall be as white as snow. Though they be red like crimson they shall be as wool."

At a recent prayer service in my church a man in Navy uniform requested the privilege of giving his testimony. "A miracle has happened today," he said. "It has happened in my life. I was in a great state of unrest. For two nights I have hardly slept. I was impressed today to see the pastor of this church. He prayed with me and pointed me to Christ, the great Deliverer. I have peace and rest. I have found the way of victory. A miracle has happened."

The Deliverer is the great miracle worker who can transform lives, who can make new creatures out of the sinful, who can give victory to the defeated, who can give comfort to the sorrowing, who can give peace to the disconsolate, who can give eternal life to those that are dead in trespasses and in sin. It is this Deliverer who offers victory to every soul.

This victory is offered now. Christ stands at the door and knocks. Will you open the door and let Him come into your life? The promise in God's word is: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

You ask, "How can I make this promise real in my life?" Surrender your life now to Christ. Make no delay. He is now ready. He anxiously awaits your decision. The moment you surrender all and yield your life to Him He will break the power of sin and set your captive soul free. The joy of deliverance will come to your life and you will be able to witness like one of old: "One thing I know, that, whereas I was blind, now I see"; "Whereas I was lost, now I am found"; "Whereas my feet were in the miry clay, now they are upon the rock."

INTERNATIONAL ASSOCIATION OF DAILY VACATION BIBLE SCHOOLS

COLUMBUS, Ohio. — Many children and youth today see only the patterns of force and destruction of the war years because they have never known any other atmosphere, Miss Ruth Elizabeth Murphy, Chicago, director of vacation religious education and service in emergency areas for the International Council of Religious Education, declared at the 38th annual meeting of the International Association of Daily Vacation Bible Schools held Monday noon. Some are still "on the move," and therefore uprooted, she stated, while others feel "let down by the end of the war."

"Fortunately most of our boys and girls in Christian homes have been protected from the worst effects of the war period; but only half of the children and youth of the United States are reached by any religious group."

In reporting on the progress of reaching boys and girls through vacation church schools, Miss Murphy pointed out that last summer more than

3,000,000 pupils were enrolled in Bible schools. In 1946 a system of release-lend was carried out whereby directors of religious education were released from their own work and loaned by churches to defense areas in different states to carry on vacation church schools, recreation programs and assist local leaders in their special work with moving populations in defense areas.

Re-elected as president of the International Association of Daily Vacation Bible Schools was Congressman Ralph W. Gwinn, Washington, D. C.; vice president, Mr. Milton D. Ketchum, Brooklyn, N. Y.; Mr. James L. Kraft, Chicago, recording secretary, Rev. Philip C. Landers, and chairman of women's committee, Mrs. Reginald M. Atwater, N. Y.

New members of the board of directors elected are Mrs. F. F. Ballard, Birmingham, Miss Bernice Buehler, Philadelphia, Miss Florence P. Carmichael, St. Louis, Rev. Kearney Kirby, Lansing, Mich., Mrs. J. F. McNaughton, Kansas City, Miss Miriam Peterson, Greenville, Ohio, Miss Ethel Ristine, Nashville, and Miss Mary Skinner, Nashville.

\$230,000 FOR METHODIST RELIEF

During recent days, the Methodist Committee for Overseas Relief has added \$230,000 to the total of its distribution of funds for "the relief of human suffering, without regard to race, color, or creed," Bishop Welch reports.

Of this \$230,000, the sum of \$50,000 goes to purchase surplus army clothing in France, and will be distributed by Bishop Paul N. Garber; \$40,000 has gone to China; \$10,000 to Switzerland, for Bishop Garber's Area; \$15,000 to Singapore for Methodist relief in Malaya; \$10,000 to Manila for the Filipino Methodists; \$5,000 to India; \$27,000 to the Committee for Relief in Asia; \$20,000 for the relief work in Europe of the World Council of Churches; \$15,000 each to be administered by the American Friends Service Committee, and by the International Missionary Council for "orphaned missions"; \$10,000 for the War Prisoners' Work of the Y. M. C. A.; \$8,000 for the war work of the American Bible Society; \$3,000 for the relief of women and children through the Y. W. C. A.; and \$2,000 for student relief through the World Student Federation.

ON A WIDE CIRCUIT

W. W. Reid

TOO HIGH A PRICE?

"If you want to plant a conviction indelibly into a society, plant it in hearts of children," is a truth that has been used for evil as well as for good.

Today we are reaping what was planted in children's hearts yesterday. And we are not looking too optimistically toward the fruit of what we planted in young hearts during the war years. We are now, wisely, stressing the need of rebuilding and revitalizing the Sunday school, our major Protestant channel for influencing youth.

But the fact remains that even at its best the Sunday school never reached more than half the youth of the nation. We have tried vacation Bible schools and released-time weekday classes; and, despite the labors of statisticians ("36 of the states" have this or that), only a small fraction of the children are instructed, instruction is limited, and its effects are dehydrated in the dry non-Christian atmosphere of the rest of the week.

We are paying too high a price for what we consider "religious freedom" or "the separation of church and state." The price is spiritual bankruptcy, if not spiritual suicide. FBI Chief Hoover tells us the price in juvenile delinquency. Chaplains are almost unanimous in saying that Protestant boys "do not know what they believe—if they believe anything." And the reading of almost any newspaper today is a re-visit to the sordidness and viciousness of "Vanity Fair."

Yet Education Commissioner Studebaker says, "The religious freedom guaranteed us by the constitution was not intended to promote religious indifference. Rather it was meant to guarantee our rights as individuals to achieve a personal awareness of unseen reality as revealed in diverse ways and as represented by various doctrinal beliefs."

There is a growing belief among leaders of all faiths that some basic religious teachings—acceptable to all—must be found and taught in the public schools if moral chaos is to be avoided. Since Catholicism and Protestantism stem from Judaism, that should not be impossible. Perhaps Dr. Studebaker, in another connection, gives the hint of such teaching: "Three unifying elements in our common citizenship are the belief in a loving Heavenly Father, in the intrinsic worth of human beings, and in the imperative or moral duty."

Among the proponents of such education is Dr. George A. Buttrick, of New York, who says that "by silence in our day schools we are gradually building up the idea that God doesn't exist and that Jesus Christ doesn't matter."

Dr. Buttrick is also one of those who propose a common "Protestant catechism," so that Protestants may know what they believe and why they believe it!

A great many people exhaust themselves getting ready to do their work. They are always preparing. They spend their lives getting ready to do something which they never do.—O. S. Marden.

CRUSADE EVANGELISTIC EMPHASIS IS ANSWER TO PRESIDENT'S PLEA

COLUMBUS, Ohio.—In response to President Truman's challenge delivered here March 6, before a special meeting of the Federal Council of Churches of Christ in America, that the churches lead out "in a moral and spiritual awakening of the individual," Bishop J. Ralph Magee of Chicago, director of the Crusade for Christ, promptly informed the White House that the 41,000 Methodist churches will observe a national week of Evangelism for the accomplishment of this purpose, beginning March 24.

"We are deeply grateful to you, Mr. President," Bishop Magee wired Mr. Truman, "for your discerning observation made here yesterday that 'there is no problem on this earth tough enough to withstand the flame of a genuine renewal of religious faith.' The Council of Bishops and the entire ministry and membership of The Methodist Church share this conviction with you and through the current evangelistic emphasis of our Crusade for Christ, we shall do our part in 'awakening,' as you say, 'a sick world to its moral responsibilities.'"

In addition to Bishop Magee's quotations of the President in the message which he sent to Washington, Mr. Truman's address contained other direct and indirect pleas for evangelism. "In our relations abroad and in our economy at home, forces of selfishness and greed and intolerance are again at work" the President said. "They created situations which call for hard decisions, for forthrightness, for courage and determination. But above everything else they call for one thing, without which we are lost. They call for a moral and spiritual awakening in the life of the individual and in the councils of the world. The last five years have produced many awesome discoveries in material things. But it has been truthfully said that the greatest discoveries of the future will be in the realm of the spirit."

"If the world is long to survive," the President continued, "the gigantic power which man has acquired through atomic energy, must be matched by spiritual strength of greater magnitude." Laying the responsibility for spiritual advance upon teachers of religious faith, Mr. Truman said: "This is a supreme opportunity for the church to continue to fulfill its mission on earth. The Protestant church, the Catholic church and the Jewish synagogue, bound together in the American unity of brotherhood, must provide the shock forces to accomplish this moral and spiritual awakening. No other agency can do it. Unless it is done, we are headed for the disaster we would deserve. O, for an Isaiah or a Saint Paul to reawaken a sick world to its moral responsibilities!"

President Truman's address was given before the 450 members officially designated by the 25 denominations which compose the Federal Council of Churches. Representing 140,000 churches and more than 27 million church members, they had been called into extraordinary session here to find the answers to postwar problems pressing hard on the churches. One of their five sessions dealt wholly with the subject of Evangelism.

Bishop G. Bromley Oxnam, presi-

Hendrix Ministerial Offering

| Arkadelphia District | | Lake Village | |
|---------------------------|-----------|----------------------------|-----------|
| Church | Paid 1946 | | |
| Arkadelphia | \$ 100.00 | McGehee | 41.00 |
| Arkadelphia Circuit | 6.35 | Monticello | 100.00 |
| Benton | 100.00 | Montrose-Snyder | 45.00 |
| Benton Circuit | | New Edinburg Circuit | 15.00 |
| Carthage-Tulip | | Portland-Parkdale | 60.00 |
| Couchwood Circuit | 20.00 | Tillar | 112.53 |
| Dalark Circuit | | Warren | 125.00 |
| Friendship Circuit | 20.00 | Watson-Kelso | 15.00 |
| Holly Springs Churches: | | Wilmar Circuit | 13.00 |
| Hot Springs Churches: | 250.00 | Wilmar | 45.00 |
| First Church | 25.00 | Wilmar-Sumpter | 10.00 |
| Grand Avenue | 15.00 | Total | 993.59 |
| Oaklawn | 20.00 | | |
| Pullman Heights | 5.00 | | |
| Tigert-Jones Mills | | | |
| Hot Springs Circuit | 20.00 | | |
| Leola Circuit | 100.00 | | |
| Malvern | 15.00 | | |
| Keith Memorial | | | |
| Pearcy Circuit | 18.00 | | |
| Princeton Circuit | 22.00 | | |
| Sparkman-Sardis | 16.93 | | |
| Traskwood Circuit | | | |
| Total | \$ 753.28 | | |
| Camden District | | Pine Bluff District | |
| Bearden | \$ 40.00 | Almyra | 15.00 |
| Camden | 750.00 | Altheimer-Wabbaseka | 52.50 |
| Chidester Circuit | 42.00 | Bayou Meto Circuit | 120.00 |
| Eldorado, First Church | 1050.00 | DeWitt | 35.00 |
| Vantrease | 73.65 | Gillett | |
| Centennial | 37.00 | Good Faith | 32.00 |
| Emerson Circuit | 25.00 | Grady-Gould | 20.00 |
| Fairview (Camden) | 75.00 | Humphrey-Sunshine | |
| Fordyce | 150.00 | Little Prairie Circuit | |
| Hampton Circuit | 41.60 | Pine Bluff Churches: | |
| Harmony Grove | 15.00 | Carr Memorial | 60.00 |
| Huttig | 50.00 | First Church | 235.50 |
| Junction City Circuit | 44.00 | Hawley Memorial | |
| Kingsland | 20.00 | Lakeside | |
| Louann Circuit | 29.00 | Pine Bluff Circuit | 40.00 |
| Magnolia, First Church | 180.00 | Rison | |
| Jackson Street | 30.00 | Roe Circuit | |
| Marysville Circuit | 30.00 | Rowell Circuit | |
| Norphet | 94.00 | Redfield-Bethel | 50.00 |
| Parker's Chapel-Fredonia | 150.00 | Sheridan-New Hope | |
| Smackover | 77.00 | Sheridan Circuit | 30.00 |
| Stephens | 35.00 | Sherrill-Tucker | 10.00 |
| Strong Circuit | 23.00 | St. Charles Circuit | |
| Thornton Circuit | 75.00 | Star City | 100.00 |
| Waldo | | Stuttgart, First Church | |
| Total | 3166.25 | Grand Avenue | |
| Little Rock District | | Swan Lake | |
| Austin Circuit | 30.00 | White Hall | |
| Bauxite-Sardis | 45.00 | Plainview Community Church | 800.00 |
| Bryant Circuit | 8.00 | Total | |
| Carlisle | 75.00 | | |
| Carlisle Circuit | | | |
| Des Arc-New Bethel | | | |
| DeValls Bluff-Chenault | 50.00 | | |
| Douglassville-Geyer Spgs. | 106.00 | | |
| England | 50.00 | | |
| Hazen | | | |
| Hickory Plains Circuit | 30.00 | | |
| Keo-Humnote-Tomberlin | | | |
| Little Rock Churches: | | | |
| Asbury | 50.00 | | |
| Capitol View | 800.00 | | |
| First Church | | | |
| Forest Park | | | |
| Henderson | 75.00 | | |
| Highland | | | |
| Hunter | | | |
| Oak Forest | 250.00 | | |
| Pulaski Heights | 25.00 | | |
| Scott Street | | | |
| St. Marks | | | |
| 28th Street | 500.00 | | |
| Winfield | 65.00 | | |
| Lonoke | 30.00 | | |
| Mabelvale | 40.00 | | |
| Primrose | | | |
| Total | 2229.00 | | |
| Monticello District | | Prescott District | |
| Arkansas City | 10.00 | Antoine Circuit | 18.00 |
| Crossett | 3.00 | Amity Circuit | 10.00 |
| Dermott | 75.00 | Bingen Circuit | 17.50 |
| Drew Circuit | 10.00 | Blevins Circuit | |
| Dumas | 75.00 | Center Point Circuit | |
| Eudora | 25.00 | Dierks-Umpire | 45.15 |
| Fountain Hill Circuit | | Emmet | |
| Hamburg | 75.00 | Forester | 94.00 |
| Hermitage Circuit | 14.00 | Gurdon | 30.00 |
| | | Glenwood Circuit | 159.50 |
| | | Hope | |
| | | Langley-New Hope | |
| | | Mineral Springs Circuit | 5.00 |
| | | Mt. Ida Circuit | 12.50 |
| | | Murfreesboro-Delight | 35.00 |
| | | Nashville | 100.00 |
| | | Okolona Circuit | 85.00 |
| | | Prescott | 29.00 |
| | | Prescott Circuit | |
| | | Springhill Circuit | |
| | | Washington Circuit | 3.00 |
| | | Total | 643.65 |
| | | Texarkana District | |
| | | Ashtown | |
| | | Buckner Circuit | 12.50 |
| | | Cherry Hill Circuit | |
| | | DeQueen | 75.00 |
| | | Doddridge Circuit | 15.00 |
| | | Foreman | |
| | | Foreman Circuit | |
| | | Foulke Circuit | |
| | | Hatfield Circuit | |
| | | Horatio Circuit | 26.50 |
| | | Lewisville-Bradley | 40.00 |
| | | Lockesburg Circuit | 35.00 |
| | | Mena | 75.00 |
| | | Richmond Circuit | 9.12 |
| | | Sardis-Shiloh | 5.00 |
| | | Stamps | 40.00 |
| | | Taylor Circuit | 44.76 |
| | | Texarkana Churches: | |
| | | College Hill | 25.00 |
| | | Fairview | |
| | | First Church | 500.00 |
| | | Texarkana Circuit | 30.00 |
| | | Winthrop Circuit | 7.33 |
| | | Total | 940.12 |
| | | GRAND TOTAL | \$9525.89 |
| | | J. S. M. Cannon, Treas. | |

CROSSETT HAS VISITATION EVANGELISM

For three evenings, March 11, 12, 13, The First Methodist Church of Crossett conducted a Visitation Evangelism program. Two nights four teams worked. One night five teams worked. Sixty-five prospects were interviewed with 11 first de-

cent of the Council, in introducing President Truman to the local audience and to listeners on the four networks carrying the address, also stressed the need for renewed spiritual life. In briefly analyzing the program of the churches Bishop Oxnam told the president that "primary emphasis is given to evangelism in an hour when a new world desperately needs new men."

cisions and 26 membership transfers. The pastor and laymen were assisted by Rev. O. C. Birdwell, El Dorado; Rev. M. W. Miller, McGehee; Rev. Bob McCammon, Wilmot.

The last night of the Visitation a local FISHERMAN'S CLUB was organized with Mr. E. C. Upton as leader. The next day this group secured two first decisions and one membership transfer. It is expected that Crossett will go beyond the goal set in the Year of Evangelism. The Fisherman's Club will conduct regular weekly meetings and work nights, and one Sunday in each month will be designated as Membership Sunday when all members secured will be received and recognized. Circles of the WSCS furnished the suppers on the three nights.—Reporter.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MISS DOROTHY McCONNELL GUEST SPEAKER AT THE CONFERENCES



A call is being made to all Wesleyan Service Guilds in the North Arkansas Conference to a meeting in Conway March 24.

The meeting will open at the First Methodist Church at 9:45 with the local unit president. Later in the morning all delegates will attend church services then go to Hendrix College for lunch at the Campus Cafeteria.

After lunch the delegates will meet in the College Chapel for their business meeting.

Mrs. George Dismukes of Chickasha, Oklahoma, Guild Secretary of the South Central Jurisdiction, will be the guest speaker at the meeting and Miss Myrtle Charles of Hendrix College will discuss work of the Christian Social Relations and Local Church Activities Committee.

Mrs. Effie Rogers of Newport, Conferences Guild Secretary, will preside at the meeting and the Conway Guild will have charge of the music and song service as well as the devotion.

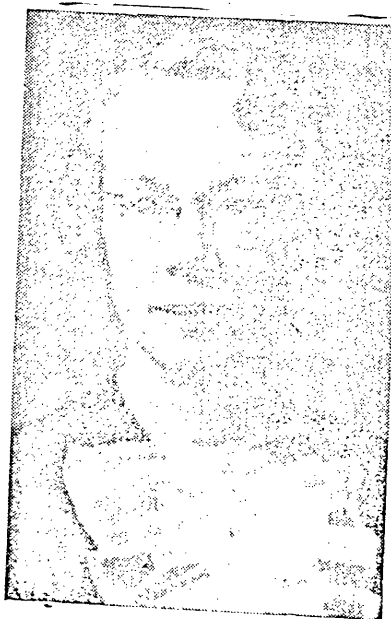
A meeting of the eighth district secretaries is scheduled for Saturday evening at the home of Miss Myrtle Charles to discuss district work. The district secretaries are: Fort Smith District, Miss Mildred Stringfield of Greenwood; Fayetteville District, Miss Ollie Barnes of Prairie Grove; Helena District, Mrs. James T. Burkett of Marianna; Conway District, Mrs. Eugene Coward of North Little Rock; Batesville District, Miss Thelma Pickens of Batesville; Paragould District, Miss Wilma Adrian of Walnut Ridge; Searcy District, Miss Betty Lewis of McCrory, and Jonesboro District, Mrs. Maye Holden of Jonesboro.

BISHOP PAUL E. MARTIN SPEAKER AT CONFERENCES



BISHOP PAUL E. MARTIN

Bishop Martin, of the Arkansas-Louisiana Area, will be speaker at the two Conference meetings of the W. S. C. S. He will have charge of the Communion Service and be the main speaker for the evening service Tuesday evening, March 26, at the North Arkansas Conference at Harrison. He will also be speaker at the Little Conference at Lakeside, Pine Bluff, Wednesday evening at 7:45 using the subject "The Field is the World!"



MRS. R. E. CONNELL

Mrs. R. E. Connell, of Paragould, president of the North Arkansas Conference, who will preside at the sessions of the conference at Harrison, March 26-28.

Mrs. Connell has served on a number of boards in her local Annual Conference and on the Jurisdictional Board of Missions and Church Extension. She has served her W. S. C. S. Conference during the past months when times were uncertain, and the work in the field of missions at home and abroad was most difficult.

Saints are not sinless people they are people whom the Lord is preparing for sinlessness.—Western Recorder.

NOTICE TO LOCAL SOCIETIES

Accredited delegates to the Annual Meeting of the North Arkansas Conference W. S. C. S. are the president of each society or her alternate, and all district officers. Since there are still entertainment problems for the hostess church, only accredited delegates can be cared for.

The Wesleyan Service Guild will hold its Annual Conference in Conway, Sunday, March 24th. Guild delegates will attend this meeting rather than the one in Harrison.—Mrs. R. E. Connell, Conference President.

MISS PEARLE McCAIN HONORED

The Pearle McCain Wesleyan Service Guild of the First Methodist Church, North Little Rock honored Miss Pearle McCain, a teacher in the Bible Teachers Training School in Nanking, China, with a shower of money and gifts for the school.

Miss McCain returned from China to the United States in 1942 because of the war. She will return to Nanking early in April to resume her duties.

New members of the church were also honored at this party given at the North Little Rock Boys' Club, Friday night, March 1st.

A reading was given by Miss Barbara Bond. Group singing was led by Mr. Don Martin. Games and contests were led by Mr. Dan Schab-cr.

Mrs. Perry McNeill and Mrs. R. B. Brawner were in charge of the refreshments. A good time was had by the eighty-five who attended.—Reporter.

the sessions of the conference at Lakeside Church, Pine Bluff, March 26-28.

Mrs. McKinney has served the past five years since the organization of the W. S. C. S.

In the face of the trying times through which she has had to serve the Conference has made steady progress. The progress in finance has been remarkable.

CONWAY W. S. C. S DISTRICT MEETING

Conway District W. S. C. S. meeting was held in Atkins, February 28, with 54 members present. Mrs. Raymond Dorman, district president, presided. Mrs. Earle Cravens Russellville, led the morning devotional, using "Service" as her theme.

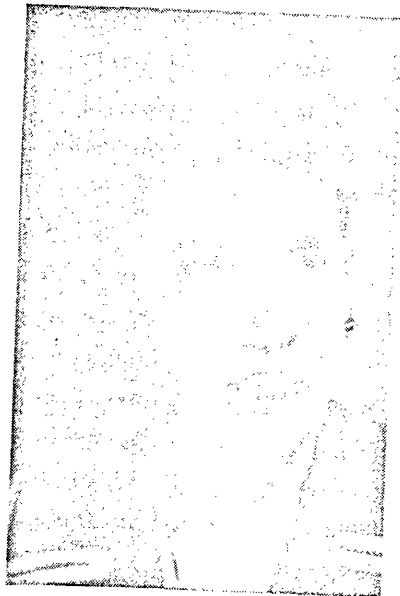
Mrs. R. S. Hughey, Atkins, gave the welcoming address. Mrs. Johnnie McClure, of Danville gave the response.

Each district officer gave an interesting report of her work, and stressed the importance of reporting on time, and filling in the report blanks properly.

District officers elected for the coming year are as follows: Pres., Mrs. Raymond Dorman, Danville; Vice Pres., Mrs. T. C. Chambliss, Levy; Rec. Sec'y., Mrs. Doyle Baker, Pottsville; Treas., Mrs. J. M. Barker, Jr., Atkins; Wesleyan Guild Pres., Miss Lydia Pierce, Morrilton; Sec'y Missionary Education, Mrs. R. S. Hughey, Atkins; Sec'y Christian Social Relations, Mrs. O. E. Goddard, Conway; Spiritual Life, Mrs. Mason E. Mitchell, Conway; Sec'y Supplies, Mrs. A. C. Murry, 611 W. 16th, North Little Rock; Literature and Publication, Mrs. E. T. Wayland, 1129 Donaghey Bldg., Little Rock; Sec'y Organization and Promotion, Mrs. A. A. Knox, Conway; Youth Work, Mrs. Earle Cravens, Russellville; Children's Work, Mrs. Stanley Haney, Atkins; Status of Women, Mrs. James Firestone, 1404 W. 16th, North Little Rock; Student Work, Mrs. M. R. Chambers, Conway; Missionary Personnel, Mrs. Johnnie McClure, Danville.

A delicious lunch was served at noon at the church. After lunch a very interesting and helpful Prayer Retreat was led by Mrs. W. J. Bowden of Atkins. Her theme was Peace. The meeting was closed with sentence prayers.—Reporter.

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



MISS DOROTHY McCONNELL

Miss Dorothy McConnell of New York, co-editor of the World Outlook, missionary monthly of the Methodist Church, will be guest speaker on Tuesday evening at the Little Rock meeting at Pine Bluff, and will give the main address Wednesday evening at the North Arkansas meeting at Harrison.

Miss McConnell, the daughter of Bishop Francis McConnell, is known as a writer and speaker. She is a member of the National Board of the YWCA and the executive committee of the World Alliance for Friendship Through the Churches.

Miss McConnell served ably as a consultant at the San Francisco Conference of the United Nations, representing the Church Peace Union.

During her presence at the conference she will serve as a resource person, speaking especially to the reports of Literature and Publications, and Christian Social Relations.



MRS. A. R. McKINNEY

Mrs. A. R. McKinney, of Texarkana, president of the Little Rock conference, who will preside at all

CURRENT NEWS IN THE RELIGIOUS WORLD

RELIGIOUS LEADERS URGE OUTLAWING OF MILITARY CONSCRIPTION

PHILADELPHIA. —(RNS)— An appeal to President Truman urging that the United States join with other members of the United Nations Organization in outlawing military conscription has been sent to Washington by 150 leaders of religion, education, labor, and agriculture.

The statement, released here through the National Council Against Conscription, declared that conscription is no protection for national security and "is based on obsolete notions of warfare and has little relevance to the atomic age."

Under conscription, the appeal stated, there would be established "an undemocratic system aimed at unquestioning obedience to military authority" which would "constitute a totalitarian threat to religion, education, labor, and business."

Asserting that the only hope of security is "total peace," the statement said Americans must not "throw away our nation's chances for world moral leadership."

Comparing conscription to the "disastrous pattern of European militarism" the petition charged its adoption would lead to the regimentation of youth, exposing them "to the dangers of barracks life at a most crucial and impressionable period in their lives."

"We call upon all people of goodwill to oppose every move toward the new isolationism which says that we shall arm to the teeth against all others," the statement said.

Among those who signed the petition were: Methodist Bishops James C. Baker of Los Angeles, Charles W. Brashares of Des Moines, Iowa, and Fred P. Corson of Philadelphia; Denis Cardinal Dougherty, Roman Catholic Archbishop of Philadelphia; Rabbi Robert Gordis, president of the Rabbinical Assembly of America, New York; and Rabbi Ferdinand M. Isserman, chairman of the Commission for Justice and Peace of the Central Conference of American Rabbis, St. Louis.

Other signers included: the Rev. Harry Emerson Fosdick, pastor of Riverside Church, New York; the Rev. John LaFarge, S. J., editor-in-chief of America; Dr. Charles Clayton Morrison, editor of The Christian Century; Bishop Edward L. Parsons of the Protestant Episcopal Church, San Francisco; Dr. Luman Shafer, secretary of foreign missions for the Reformed Church in America; and Dr. Ralph W. Sockman, pastor of Christ Church, New York.

FEDERAL COUNCIL URGES U. S. RELIEF MISSION TO ASIA

COLUMBUS, Ohio.—(RNS)—President Truman was asked by the Federal Council of Churches at its special meeting here to send a relief mission to Asia similar to the one headed by Herbert Hoover in Europe after World War I. The Council suggested that special attention be given to famine conditions in India.

NOW TOJO'S CHAPLAIN

TOKYO.—Chaplain DeWitt C. Clemens (now Capt.), USA, a minister of Central New York Methodist Conference, is serving the prison where Tojo and other war criminals are held.

He wrote his father, Dr. Wilbur T. Clemens of Albany, general secretary of the New York State Council of Churches, that Tokyo Rose assisted him in wrapping Christmas gifts for members of the prison staff.

Chaplain Clemens was one of the first to land in Japan. He drove Dr. Kagawa, famous Japanese Christian, on a two day jeep trip, during which Kagawa said to him: "Japan has been beaten completely, both by external force and by internal rottenness. Her only hope for tomorrow lies in acceptance and recognition of the will of Almighty God."



FEDERAL COUNCIL ASKS SINGLE PROTESTANT RELIEF AGENCY

COLUMBUS, Ohio. —(RNS)— A single Protestant relief agency, to carry on the functions of the Church Committee for Relief in Asia, the Commission for World Council Service, and the Church Committee for Overseas Relief and Reconstruction, was recommended by the Federal Council of Churches at its special meeting here. The council proposed that the new agency be set up by May 1.

Suggested by the Committee of Eleven appointed by the Federal Council, the Foreign Missions Conference of North America, the American Committee for the World Council of Churches, and China Famine Relief, Inc., the integrated administration of the new agency would have divisions for Europe, Asia, material aid, promotion, and finance.

The new group would be composed of five representatives each from the Federal Council, the American Committee for the World Council of Churches, and the Foreign Missions Conference, and one delegate from each denominational relief and reconstruction committee participating.

3660 ARMY CHAPLAINS RELEASED FROM ACTIVE DUTY

WASHINGTON, D. C.—(RNS)—The number of chaplains released from active Army duty since last September 1 totaled 3,660 on February 28, 1946, according to a report issued here by Maj. Gen. Luther D. Miller, Chief of Army Chaplains.

The report stated that the number of chaplains now on duty with the Army totals 4,481.

There were 77 chaplains killed in action, including 12 lost in the sinking of Japanese prison ships and one killed during the bombing of Germany, according to the report, while 76 chaplains died from non-battle action, including five who died in Japanese prison camps.

1,383 chaplains have received 1,326 decorations since Pearl Harbor, the report stated.

FEDERAL COUNCIL BACKS PLAN FOR CHRISTIAN UNIVERSITY IN JAPAN

COLUMBUS, Ohio. — (RNS) — The Federal Council of Churches, at its special meeting here, approved in principle a proposal to raise funds for the establishment of a Christian university in Japan and referred the plan to the Foreign Missions Conference of North America and other related agencies for their consideration.

A resolution adopted by the Council said the program "would express our sense of Christian fellowship and our confidence in Japanese Christian scholarship to do its part in directing scientific achievement to the welfare of mankind, and in laying the foundations in knowledge and character essential for a lasting peace."

To further the plan, a committee was named to invite representative Christian leaders to make recommendations on the project to the Federal Council. Members of the committee are the Rev. Dr. Douglas Horton, of the Congregational Christian Churches; Methodist Bishop James C. Baker, of Los Angeles; Dr. Walter Van Kirk, secretary of the Commission on a Just and Durable Peace; the Rev. Luman J. Shafer, secretary of the Board of Foreign Missions of the Reformed Church in America; Mrs. Harper Sibley, president of the United Council of Church Women; Miss Sue Webdell, executive secretary of the Foreign Missions Conference, and the Rt. Rev. Fred D. Godwin, Protestant Episcopal Bishop of Virginia.

METHODIST WORLD SERVICE FUND SHOWS GAIN

CHICAGO — (RNS) — Contributions to the World Service fund of The Methodist Church during the first nine months of the fiscal year totaled \$3,726,546, a gain of \$357,494 or 10.6 per cent over last year, Dr. Thomas B. Lugg, treasurer of the church's General Commission on World Service and Finance, reported here.

The World Service fund supports world-wide missionary and educational work of the church.

YWCA TO RAISE \$2,000,000 FOR SISTER ASSOCIATIONS ABROAD

ATLANTIC CITY, N. J.—(RNS) —The Young Women's Christian Association voted at its 17th national convention here to raise \$2,000,000 by contributions in a three year program to aid sister associations in the invaded countries abroad.

The reconstruction program, submitted by the Foreign Division of the National Board, lists the needs under five headings as follows:

1. Strong young American personnel for immediate emergency leadership in devastated countries.
2. Refresher courses—body and soul—for leaders that have weathered the storm.
3. Training of new indigenous leaders to help their own people.
4. Reconstruction of buildings out of the bombed ruins.
5. Development of special rehabilitation programs.

Initial gift for the campaign was contributed by Chinese delegates from Hawaii who gave \$2,000 raised by writing and selling a cook book of oriental receipts.

Also approved by the 3,000 delegates was a program to raise \$500,000 for expansion of the YWCA in America.

First gift to this fund was contributed by Dr. Helen Kim, president of the YWCA in Korea.

The convention urged the U. S. Government to insure an adequate supply and speedy distribution of food to the needy in foreign countries "even if it means the re-establishment of food rationing in this country."

The resolution called for wholehearted support of President Truman's recent call for sacrifice by Americans to feed starving people abroad.

One convention delegation proposed that:

"We as individuals plan to go without one meal a week during the Lenten season so as to raise an equal amount of money for furnishing food to the starving."

OVER 9 MILLION RADIO LISTENERS HEARD TRUMAN'S SPEECH BEFORE FEDERAL COUNCIL MEETING

NEW YORK —(RNS)— A radio audience of nine and a quarter-million heard President Truman's address before the special meeting of the Federal Council of Churches at Columbus, Ohio, according to a survey made for the Columbia Broadcasting System.

The report stated that 87.2 per cent of the listening public at the time were tuned to the President's speech while 18.6 of all potential listeners in the country were receiving the program.

Faith and love is the creed of Christians; faith without love is the creed of devils.—Augustine.

There is nothing so small but that we honor God by asking his guidance of it.—Ruskin.

CURRENT NEWS IN ARKANSAS METHODISM

YOUTH FELLOWSHIP AT BLACK ROCK

On November 21, 1945, the youth of the Methodist Church of Black Rock, reorganized their Youth Fellowship. At this meeting we had seventeen present. We then elected new officers. After giving much consideration to the matter we decided to keep our old president for another year. We elected the following people to these offices: President—Chester Tate, Vice. Pres.—Freda Verkler, Sec. and Treas.—Virginia Smith.

Our leader for the group was chosen to be Miss Louella Courtney by a large majority with the aid coming from our very attentive minister, Rev. B. W. Stallcup. At our first meeting we also set our goal for twenty-five members to be secured within the next three months. We decided to meet every Wednesday evening at seven o'clock.

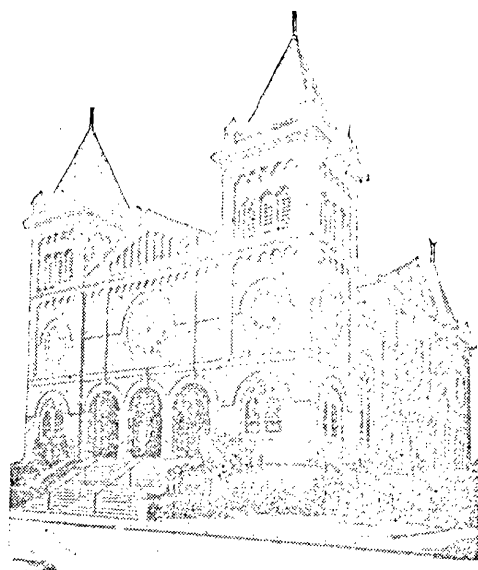
Each Wednesday brings on more enthusiasm from the entire group and also more members. We are indeed proud to announce that we have already attained that goal of membership some time ago and now have a total of twenty-nine young people on our Honor Roll. We have had several visitors during this time and were indeed fortunate in having them and hope they will visit us again when they are in this town. Their presence is always appreciated.

Our meetings have proved to be very beneficial to all of us who attend them and, we are still bearing in mind that old goal even though we have passed that set-goal line. This past week we had twenty-seven members present.

Once a month we try to have a special Social Hour. This week we enjoyed very much a Hot Tamale Supper, which had been prepared by our leader, Miss Louella, at the church. After refreshments were over we enjoyed playing several games at the High School Gymnasium.—Secretary.

YOUTH GROUP HOLDS MEETING

The North Little Rock Methodist Sub-District Youth Fellowship met Monday night, Feb. 25, at the Washington Avenue Methodist Church, N. Little Rock. Miss Mary McGuyre, presided over the council meeting before the regular meeting. Plans for the Institute which was to be held the last week in March were revised and the Institute will be held at the First Methodist Church, April 5, 6, and 7 with students from Hendrix College, Conway in charge. The group voted to go in with the Greater Little Rock Christian Youth Council for the sunrise prayer service Easter Sunday. Beginning at the next meeting which will be held Monday, April 1 at the First Methodist Church an attendance trophy will be awarded the church having the largest number present. The trophy will be awarded on a percentage basis. A recreational hour was enjoyed and the meeting closed with an impressive devotional led by Mrs. Leon Holstead. The largest group attended this meeting since the reorganization several months ago.



LAKESIDE CHURCH, PINE BLUFF

Where the Annual Meeting of the Little Rock Conference Woman's Society of Christian Service will be held, March 26-27.

METHODIST YOUTH FELLOWSHIP

The Dalark Circuit youth met Friday night, February 22, at the parsonage for their regular social meeting, which was a "hobo party". Games were led by Brother Byvant after which everyone went out "begging". The homes that were visited were very generous. They all came back to the parsonage and some more games were played.

There were about fifty young people present, including some visitors.

The Dalark M.Y.F. met March 4 at the Manchester Church for their worship meeting. The Manchester young people had charge of the program. The subject was "Finding God". Four very good talks were given. Rev. Ed Dunlap, pastor of Oaklawn Methodist Church, Hot Springs, was guest speaker for the evening.

There were about fifty-seven young people present.

A brief business meeting was held by the president, Roy Adams, after which refreshments were served.

The next meeting will be held at Dalark.—Mary Frances Fite.

RECTOR CIRCUIT

The work on this circuit is moving along in a great way. We have all claims paid to our conference for the year except one church which I feel sure will have theirs paid by the fourth Sunday in this month. We have had our second quarterly conference.

We have a prayer service at each church weekly. We have three fine young people fellowships and all four churches are having good Sunday Schools. One Sunday School has been organized since we came on the work with forty in attendance.

We have conducted a revival meeting in one of the churches, Liberty Hill with the pastor doing the preaching. We had fifteen professions of faith and thirteen additions.

Our people have been loyal and have a mind to work. Pray for us.—L. F. Huggins, Pastor.

COURSE IN EVANGELISM AT GLENWOOD

Rev. J. A. Newell of Sparkman came our way and taught a course in Evangelism on March 25, 26 and 27, using the book, "Go Ye Therefore" by Brower and the pamphlet, "A Program of Evangelism in the Church School." Brother Newell is an excellent instructor. He quoted from many books which he had read on the subject and drew from his own rich experience. He has the native ability of presenting facts sufficiently mingled with wit that he makes the course really live. It is instructive and interesting.

Fourteen enrolled in the course and nine of them took for conference credit. Those who took for credit were the following: Rev. and Mrs. Carithers, Mr. and Mrs. O. E. Butterworth, Mrs. Chas. A. Price, Mrs. Ruth Ligon, Mrs. W. O. Adkins, Mrs. Robert Powell and Mrs. W. P. Sage.

Mrs. Chas. A. Price sponsored the school and did a wonderful job of looking after it. Truly this is the kind of effort that causes one to really grow in the spiritual understanding of the Lord.—K. K. Carithers, Pastor.

VACATION CHURCH SCHOOL INSTITUTES IN THE LITTLE ROCK CONFERENCE

March 19, 10:30 AM, Texarkana, Fairview Church.

March 20, 10:00 AM, Prescott, First Church.

March 24, 2:00 PM, Hot Springs, Grand Ave.

March 25, 2:00 PM, Arkadelphia, First Methodist.

March 28, 1:00 PM, Pine Bluff, First Church.

March 29, 10:30, DeWitt.

March 31, 2:00, Carlisle.

April 2, 10:30, Dermott.

April 3, 10:30, Monticello.

April 4, 10:30, El Dorado.

April 5, 10:30, Magnolia.

April 7, 2:00, Bryant.

—Mrs. W. F. Bates.

Mission work is the active life of the church.—Dean Howson.

METHODIST YOUTH FELLOWSHIP SUB-DISTRICT ORGANIZED

Five Methodist Church charges organized a sub-district Youth Fellowship on March 11 at 7:30 P. M. at the Charleston Methodist Church. The sub-division is made from the following charges: Booneville, Branch, Charleston, Lavaca and Paris. Rev. John Bayliss, District Supervisor from Fort Smith, was present to advise the organizing of this sub-district. Six officers were elected to be leaders in this fine group of young people. The officers elected were as follows: Adult Counsellor, E. E. Strange from Lavaca; President June Jewell from Charleston; Vice President, Bill Moore from Booneville; Secretary, Katy Lou Lloyd from Paris; Treasurer, Thelma Jean Tays from Central on the Lavaca charge; and Publicity Chairman, Lola Jean Featherston from Charleston.

Worship was led by the Charleston M. Y. F. Miss June Jewell gave a very interesting talk about how each person can evangelize his friends, and Miss Jackie Floyd gave the scripture reading. Mrs. John Bayliss from Fort Smith led a very interesting recreation program.

Booneville and Charleston led in attendance over any other church with each having over 20 present. There were eighty-nine persons present which encourages us to believe that it will grow to become very useful to each fellowship and also to each person individually.—Lola Jean Featherston, Publicity Chairman.

MEETING OF METHODIST MEN'S CLUB

Eighty-one members and guests of the Methodist Men's Club were told that laymen have a definite place in the church program; that the command to "go forth and preach the Gospel to all the world" was directed not to your pastor, but "to you," at the monthly meeting in the education department of the church Wednesday evening, Feb. 27 of Russellville. The speaker was Hon. C. Earle Leininger, a Baptist layman of Fort Smith. He was introduced by Chairman Boyd Keathley as "a man who lives his Christianity," and his address convinced his audience that this introduction was justified. The speaker said he had served as president of his Rotary Club and been elevated to the highest honors offered by Masonry, but that neither of these takes the place of the church, and declared that "a Mason who is not a Christian is not a good Mason."

Chairman Keathley named J. W. Hull, John Rye and J. C. Willis as a committee to nominate candidates for president, vice-president and secretary of the club, to be voted on at the next meeting.

Paul Schultz, head of the music department at Arkansas Tech, furnished the musical program, playing three preludes from Gershwin. The supper was prepared and served by members of the club, under direction of R. M. Priddy.

There is no better health preservation than a clear conscience.—Ex.

DR. G. P. WARFIELD JOINS M. C. O. R.

The Rev. Gaither P. Warfield, D.D., former missionary of the Methodist Church to Poland, and more recently a lecturer on conditions in Poland—a lecture series given in many American cities—has



DR. GAITHER P. WARFIELD

been elected Administrative Secretary of the Methodist Committee for Overseas Relief. Announcement of the election has just been made by Bishop Herbert Welch, chairman.

Dr. Warfield, together with Mrs. Warfield and their young daughter, returned from Europe in July, 1942, on the diplomatic exchange ship "Drottingholm." After hostilities began in Europe, Dr. Warfield was imprisoned or interned by three different nations—first by the Poles for a brief period, then by the Russians, and following America's entrance into the war by the Germans. The Germans placed him in the internment camp in Laufen, Germany, and he was there until exchanged for German internees permitted to return to Europe from America.

Dr. Warfield first went to Poland in 1924 as a missionary of the former Methodist Church, South, at the request of Bishop Beauchamp. At that time he was assistant pastor of St. Paul's Methodist Church in New York City. He had earlier been a travelling secretary of the Student Volunteer Movement. In Poland, he soon became superintendent of the Poznan District, an outstanding evangelist, and founder and principal of the Bible Training School which prepared a number of young men for the evangelical ministry in Poland.

Dr. Warfield is a native of Rockville, Maryland. He was educated at Dickinson College, and at Drew Theological Seminary. While he was still in internment camp in June 1942, Dickinson awarded him a degree of Doctor of Divinity in absentia.

Recently Dr. and Mrs. Warfield published a vivid account of Poland's early war and pre-war experiences—including their own story—under the title, "Call Us to Witness."

A PRAYER

Help us, O God, to do only such things as will leave no regrets. Do Thou master our life; making us strong to control all natural desires, to abhor all that is base and low, and to keep our actions level with our best ideals. In Jesus' name we pray. Amen.

—Evangelical-Messenger.

HENDRIX COLLEGE NEWS

(Special to the Arkansas Methodist)

Conway, Ark., March 11—The second annual undergraduate school for ministers of the North Arkansas and Little Rock Conferences of the Methodist church opened a 10-day session at Hendrix on March 11.

Nine more were present for this school than for the one last year, according to Rev. Ira A. Brumley, executive secretary of the North Arkansas Board of Christian Education.

The Rev. Roy E. Fawcett, executive secretary of the Little Rock Conference Board of Christian Education, served as dean of the school. He and Mr. Brumley also served as instructors. Other members of the faculty included Rev. E. C. Rule of Little Rock, Rev. James S. Upton, professor of religion at Hendrix, and Rev. Horace M. Lewis, Conway.

Bishop Paul E. Martin of Little Rock was speaker at one of the meetings of the ministers.

The North Arkansas Conference Town and Country Commission met at Hendrix March 12 and 13.

John Glenn Metcalf, associate professor of music at Hendrix College, has been chosen to head the Arkansas chapter of the American Guild of Organists for the ensuing year, it was announced at Little Rock last week. He will assume his office at the close of the state convention, which will be held the second week in May.

Mr. Metcalf, a charter member of the state chapter, came to Hendrix in the fall of 1939 from the school of music at the University of Illinois.

He received his education at the University of Illinois where he won his bachelor of music degree and at the University of Michigan, where he received his master of music degree. He has also studied organ under Palmer Christian, internationally famous organist and teacher, and choral technique under such conductors as Olaf Christianson, Noble Cain, and Father Finn.

In addition to teaching organ and theory at Hendrix, Mr. Metcalf is conductor of the Hendrix Choristers and the chapel choir.

The work of American composers was featured in the annual concert of the Hendrix College band, held at the college auditorium the night of March 7.

Playing under the direction of their bandmaster, Ashley R. Coffman, the young musicians presented such band classics as the King Cotton March, by Sousa; Niobe, by De Rubertis; The Vanished Army, by Alford; and other well-known marches.

Corliss Arnold, Monticello, also received hearty applause for the band's rendition of a polka and march which he composed. An arrangement by Buford Dunavant of Keiser, of Pierre's "March of the Little Lead Soldiers" was well received.—Lane Scott.

Anywhere, provided it be forward.—David Livingstone.

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METHODIST BISHOPS WANT UNITED CHURCH TEMPERANCE ORGANIZA- TION

ATLANTIC CITY, N. J.—(RNS)—A united temperance organization church groups representing all denominations was urged by the Council of Methodist Bishops here after an appeal was made to President Truman and Congress to curb the national "beverage alcohol menace." The Council called upon leaders of other denominations to join in the preliminary steps toward formation of a temperance organization and asked the Federal Council of Churches to support the program.

"It is the prayerful hope of the Council of Bishops that assemblies, conventions, and conferences of many church organizations will take steps to cooperate in a new movement which united Christian forces will support," the Council said in a resolution.

"We pledge our loyalty to such a program. When the churches join in the establishment of a united temperance organization, we believe existing temperance agencies will accept the new approach to the old problem for the new day."

The resolution said the government "seems to have forgotten" a pledge made by President Roosevelt in 1933 that pre-Prohibition evils shall not be permitted to return.

It also urged that "some federal check should be placed upon seductive and untruthful liquor advertising in newspapers, magazines, billboards, and over the radio."

The council proposed that June 2, the second Sunday before Pentecost, be set aside as a "Day of Prayer for the curtailment of the traffic in beverage alcohol."

A two-year program by all Methodist groups was further suggested in which cooperative action would be taken to extend temperance education.

The Council authorized the appointment of one bishop from each of the six national jurisdictions to assist in the development of such a program.

A vigorous campaign of temperance pledge-signing among children and young people was urged.

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CHURCH WEDDING AT STRONG

Miss Vivian Cooper, daughter of Mr. and Mrs. J. E. Cooper of Strong, was married to William Davis, son of Mr. and Mrs. Henry Davis of Akron, Ohio, on Sunday, March 3, in the First Methodist Church of Strong. Rev. C. C. Vanzant, pastor, performed the marriage ceremony. A program of nuptial music was provided by Mrs. W. E. Durrett, pianist, and Mrs. Clyde Cooper, aunt of the bride, who sang, "I Love You Truly" and "O, Promise Me."

A reception followed the ceremony.

Following a wedding trip Mr. and Mrs. Davis will be at home in Akron, Ohio.

Mrs. Davis attended Henderson State Teachers College and the University of Arkansas.

SURVEY MINIMIZES ANTI- SEMITIC EFFECTS OF CRUCIFIXION STORY

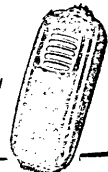
NEW YORK—(RNS)—Roman Catholic teaching on the responsibility of the Jews for the death of Christ does not tend to stimulate anti-Semitic feeling, according to a test conducted among 877 eighth grade children in the archdiocese of Cincinnati. Results of the test are tabulated in the current issue of the Journal of Religious Instruction, published here.

To the question, "Should the Jews of today be blamed for what the Jews in Christ's day did to Him," 43 children replied yes and 834 said no.

Nothing enters the mind without leaving its mark.—Selected.

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A Report From Within Japan

By Elizabeth Kilburn, Methodist Missionary in Tokyo

MANY of our fine young American men died on the battlefield here in the East in order to release the Eastern peoples, including the Japanese, from the devastating, fanatical militarism that had grown up in Japan and was disturbing the peace of the world, and choking the free development of millions. Another reason for the sacrifice of American soldiers was the prevention of further unnecessary slaughter of lives and the bringing of freedom of thought so that these Eastern nations might develop along democratic lines.

Having lived in Japan right through fourteen years of progressive development and ten to twelve years of deliberate blocking of that development on the part of a group of fanatics, what I have seen and heard during these last two months fill me with unbounded joy and hope.

Very often in history, because of many opposing influences, the aims of war are not accomplished and all seems lost. But certainly, since Japan surrendered, up until the present time, changes for the better, that would ordinarily take several generations to accomplish, have occurred. We have seen here sincere indications on all sides of "right about face" backed up by nationwide repentance.

The idea, backed up by that group of militarists that the Emperor was a god, is being broken down. The interesting thing is that this is being done in the only safe and sound way that is possible; that is, by the Emperor himself, he taking the initiative. He, himself, decided to break through old hard and fast customs, solidified and made almost impregnable by the ruling militarists, and speak directly to the people. It was he who took the first step and asked to call in person on General MacArthur. It was he who extended his hand to Brig. General Fellers and later to General MacArthur—an unheard of thing in Japan.

Immediately after the voice of the Emperor was heard on the radio requesting total surrender of the nation, one of the Japanese said to me, "Our Emperor had been pushed up in the skies, far, far away from us, and now since we have heard his voice he has become the true father of the nation."

Later others said, "The mists that have separated us from our Emperor have been swept away," and "He has broken through the iron-bound bands of militarism that have separated him from the people."

I have been hearing this from all sides, from non-Christians as well as Christians, from the rich and poor, from the city and country people alike. And the astonishing thing is that this revolution is taking place right before our eyes within only two months, without a further drop of blood being shed! Of course all credit must go to our boys who died that the East be freed from those bands of fanatic militarism, but because of the right handling of the situation on the part of our ranking officers after peace was declared, and of the troops of occupation stationed in this country, the many men have not died in vain, their work has not been undone but carried out peacefully as we believe they would have it done. We can sincerely believe that God the Creator of the Universe has had a hand

in this after-war set up; that he has been working through his instruments and carrying out his will in it all.

A university professor said to me, "It is wonderful how all of the public's resentment has been directed toward the war criminals, those leaders who have deceived our Emperor as well as themselves, and have forced or led us into this national suffering. No one seems to hold resentment against America though she is the nation who has defeated us."

One of our Christian pastors said practically the same thing adding, "I have been travelling lately and have overheard laborers and all types of people talking on the crowded trains, and the resentment against Tojo and the other 'war criminals' comes out continually. At the same time many are surprised at the orderly behavior of the American troops here."

It is this orderly, friendly attitude that is winning them over and helping them to see what democracy will do for them. Gangsters and lynching have been played up here until the people were sure our men would make "hell on earth" here when they came. But on the contrary, after the cruel oppression of the militarists, this new enlightened regime seems like heaven to them. This surely is the way to make them love America and desire to follow her and cooperate in the carrying out of America's plans and policies.

A member of the foreign department of the Japanese government called yesterday and said, "I had much of my education in America and saw the great benefits of living under a democratic government, but I honestly feared that because the Americans have never been trained in militarism, as we think of training, in a large army like this there would be no discipline, just chaos. The fine discipline of the men in these troops here has been a great surprise to all of us. Their discipline seems to be spiritual rather than dependent upon force—the weight of a heavy hand."

All of us Americans who are looking on from within the country, who have watched things closely over a period of many years, all of us who love the ideals that have built up and are behind America as she is today, and who love peace, feel that the policy used so far in dealing with these post war problems in Japan is a wise one. It takes very little wisdom to stir up discontent leading to revolution and to wholesale bloodshed. But to get across what is necessary in an orderly, quiet manner without loss of life among our men and at the same time instead of stirring up hatred and resentment, develop a respect, love and even gratitude among the masses of the people, takes real wisdom; it is certainly a miracle that only God Himself can perform as He works through human beings.

We believe that the prayers of millions are being answered now right before our eyes. And if our policies, including supervision of the Japanese government, are continued as long as necessary as they are now, we will realize true peace here in Japan, the Orient and America.

"Happiness adds and multiplies as we divide it with others."

NORTH ARKANSAS CONFERENCE EDUCATION NOTES

By Ira A. Brumley

Children's Workers' Meetings

Miss Olive Smith of the Department of Children's Work of the General Board of Education, is coming to the North Arkansas Conference for a series of meetings on Children's Work, April 8-12.

Meetings will be held at Jonesboro, April 8; Wynne, April 9; Harrison, April 10; Rogers, April 11; and Ft. Smith, April 12.

The meetings at Jonesboro, Wynne and Ft. Smith will begin at ten o'clock in the morning and close between three and four in the afternoon. The Harrison meeting will begin at 11 a.m. Rogers hour for opening not yet set.

The purpose of these meetings is to bring to the children's workers of the Conference the general trends and plans in children's work. Some time will be given to promoting vacation church school work.

Children's workers are urged to attend the meeting nearest their church. These are not on a district basis, as we cannot have a meeting in each district.

Pastors and church school superintendents are urged to bring these meetings to the attention of their workers with children.

We are happy to announce that Dr. Roy Smith, Editor of the Christian Advocate, is to be our Pastors' School Speaker for the first week. Dr. Rockwell Smith of Garrett will speak on Monday night, June 10 and the next morning.

Bishop Paul E. Martin and others will be our Speakers for the second week.

The list of courses to be offered in the school should be announced soon.

Mrs. Lewis in Training Schools

Mrs. E. D. Lewis is teaching five weeks in the North Arkansas Conference. She was in the Springdale School, March 4-8 and will be in the Jonesboro School, March 18-22. She is also conducting six three-day schools in the Paragould District, offering the course on HOW TO TEACH IN THE CHURCH SCHOOL, at the following places: Walnut Ridge, Pocahontas, Corning, Piggott, Marmaduke, and Griffin Memorial in Paragould.

Mrs. J. A. Gray in Schools

Mrs. J. A. Gray of Atlanta Georgia is teaching five weeks in the North Arkansas Conference, teaching at the following places: Ft. Smith, Clarksville, West Memphis, Blytheville, and Searcy. She is offering the course on Understanding Children.

The Deans of the Ft. Smith and Fayetteville Schools, Rev. Cecil R. Culver and Rev. E. H. Hook, report excellent schools at Ft. Smith, First Church and Springdale, both of these schools showing increases over last year.

The four North Little Rock Churches took part in the Little Rock School, with three of our instructors teaching in the school: Mrs. Ira A. Brumley, Rev. V. E. Chalfant, and Rev. James S. Upton.

The reports indicate good attendance for the Jonesboro School being held this week with three courses offered:

Adult Work, Mrs. E. D. Lewis.
The Methodist Youth Fellowship,

CROSSETT CHURCH TO PRESENT "KING OF KINGS"

The First Methodist Church of Crossett has secured the sound film, "King of Kings", for presentation on Good Friday evening, April 19th, as a part of its pre-Easter program this year, according to an announcement in the Church Bulletin last Sunday.

Arrangements will be made for showing the picture to all students in the Public School, white or colored, and a special showing will be given for the colored adult population. It is the sincere hope of the Church that every person in Crossett be given the opportunity to see this stupendous and reverent portrayal of the latter years of the Life of Christ.

R. R. McGregor, Charge Lay Leader and Personnel Official for Crossett Paper Mills, will operate the machines in projecting this two-hour showing.

No admission will be charged, nor free-will offering taken as the expense has been underwritten by members and friends of the Church as a contribution to the development of the religious life of the community and surrounding country.—Reporter.

Rev. C. Ray Hozendorf.

Teaching Children, Mrs. Ira A. Brumley.

Searcy Training School

There is to be a training school at Searcy for the churches of that area, March 24-28, with the following courses being offered:

Teachings of Jesus, Rev. Alfred Knox.

Understanding Children, Mrs. J. A. Gray.

Russellville Training School

There is to be a three-unit training school at Russellville, March 24-28, with the following courses to be offered:

Toward a World Christian Community, Rev. Earle Cravens.

Bible Backgrounds, Dr. John H. Hicks.

The Vacation Church School, Miss Dorothy Green.

Excellent reports are coming in from over the Conference which indicate that many of our church schools are making gains in both enrollment and attendance. Some schools have already reached their goals and are having to set new goals.

The coming of spring will give many of our schools larger opportunity for increasing enrollment and attendance.

Sunday March 31, is the day set in the North Arkansas Conference, for Church School Day. A copy of the suggested program has been sent to each pastor.

We will be glad to furnish without cost five to seven copies of the program for each church. Please let us know, if programs are wanted.

It is hoped that churches which can not have this program on March 31, will have it at the earliest possible date.

When you have observed the day please send your offering to Board of Education, Hendrix Station, Conway, Arkansas.

Knowledge is not the main thing in life, but the use of it.—Talmud.

The Sunday School Lesson

By DR. O. E. GODDARD

A PEOPLE'S RESPONSIBILITY FOR ITS GOVERNMENT

LESSON FOR MARCH 31, 1946



SCRIPTURE TEXT: 1 Samuel 8 to 10 Chapters.
1 Samuel 8:10-22.

GOLDEN TEXT: Live like free men, only do not make your freedom a pretext for misconduct; live like servants of God. 1 Peter 2:16 (Moffatt).

We now approach the end of the theocratic government under the Judges. The reasons for the change are brought out in the first eight chapters of 1 Samuel.

A Good Priest-Judge, a Failure As a Father

Elbi's sons disgraced him by their licentiousness in the sanctuary. When Samuel grew old and could not make all the necessary tours over his country, to settle suits and disputes, he sent his sons to represent him. These sons were venal. They were purchasable. They accepted bribes. The litigant with the biggest bribe got the favorable decision. These sons of Samuel scandalized the courts as badly as the sons of Eli scandalized the sanctuary. The masses raised a protest against the bribery. In this case the people were right.

The Demand for a King Was Premature

There was no kingly timber visible on the horizon. There was such moral degeneracy that neither priests nor kings were being produced in the nation. In the printed lesson for today you will find how Samuel told them of the cost of having a king. He told them what a king would do with their sons and daughters, and with their flocks and vineyards. But they would not hearken to Samuel. Still they clamored for a king. God and Samuel decided that since they would have nothing but a king, then a king they should have.

Note Deuteronomy 17:14-17, "When thou art come to the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the other nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose; one from thy brethren shalt thou set king over thee: Thou mayest not set a stranger over thee, which is not thy brother. But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, ye shall henceforth return no more that way. Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply himself in silver and gold." Here you will see that God conceded prophetically that when they got settled in the promised land that they would demand to have a king. He tells some things a king must do and some things he should not do. They must select the king from among the Hebrews. They must not select a stranger. This king must not multiply horses. He must not let his people return to Egypt to bring back horses. (It seems that horses were foremost among the king's wealth.) He must not multiply wives to him-

self that turn his heart away. He must not multiply to himself silver and gold. He must be guided by the book of the law. "And it shall be, when he sitteth upon his throne of his kingdom, that he shall write him a copy of this law in a book out of which is before the priests of the Levites: And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel." Deuteronomy 17:18-20.

A Righteous Ruler a Blessing, An Unrighteous Ruler a Curse

"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." Proverbs 29-2. All history, so far as I know, is a demonstration of this truth. What humanity has suffered from ungodly rulers would make an endless story of tragedy. It is therefore the duty of every citizen to do all in his power to put righteous men in authority. We owe this not only to our contemporaries but to our successors for generations to come. We want to transmit to our children and to our children's children the best possible world. There are reciprocal duties between the ruler and those ruled. Both the voters and the officers must be righteous to make for our children the kind of world to which they are entitled.

Do Not Be a Slave to Custom

These Israelites could not endure being out of the fashion. Not having a king made them peculiar. They could not stand the odium of being peculiar. Are you strong enough to turn down the social glass and thereby be peculiar? Is your group wild about bridge, neglecting home and children to be expert at bridge? Have you the courage to say "no," in the face of urgent calls from your friends to absent yourself from home duties? Are you making more money than formerly and is the group of the "upper ten" inviting you to their affairs? Do you know that the group takes liberties among themselves that are abhorrent to your moral conceptions, and can you be peculiar by refusing to join this ultra group? Young people, are you burdening your parents with your excessive desires to live as your associates dress and live? Had you as soon be out of the world as out of the fashion?

Society Is Merciless Master, Making Abject Slaves of Its Devotees

Are you strong enough to swim

PLAN STRUCTURE TO REPLACE BURNED CHURCH

Sunday morning Feb. 24, at Warren, at a Church Conference, the Rev. Dan R. Robinson presented to the membership of the First Methodist Church some plans for rebuilding. The service hour was devoted to this business. Bro. Robinson, substituting for V. V. Godwin, a member of the Building Committee, discussed briefly the kind of Church needed. Louis Wilson Ederington, Chairman of the Building committee, gave a "Discussion of Architect's Drawings."

The Methodist Church was destroyed by fire in November 1941. Due to war conditions it has not been possible to rebuild. However, the members of the Church are now studying plans for a new structure.

Consideration is being given to building a Church auditorium and connecting it with the Sunday School Annex which was not damaged in the fire. The congregation voted to leave the decision as to building the Church separately or in connection with the improvement of the Sunday School Annex with the Building Committee.

The Building Committee is composed of Louis Wilson Ederington, J. E. Stewart, James Cuthbertson, V. B. Harris, P. E. Garrison, Hugh Moseley, Carl Hollis, Fred Holt, Dr. M. T. Crow, V. V. Godwin, Mrs. Louis Ederington Sr. and Mrs. DuVal L. Purkins.

up stream against the popular customs which undo character? Can you take the gaff of being counted peculiar? It did not pay the Israelites to be a slave to the fashion. Would it pay you to follow in the path of the Israelites?

Blessed Is The Nation Whose God Is The Lord

Happy, fortunate is the nation which worships the true God. Unfortunate is the nation whose god is money. Mammon can never satisfy the deep longings of the soul. Unfortunate is the nation whose god is Bacchus, the god of revelry. Unfortunate is the nation whose god is Mars, the war god. We worship that which we most adore, that to which we look for happiness, and that to which we look for help and protection.

That which we should most adore, that on which we should depend for happiness and that to which we should look for help and protection is God, our God.

Retrospection and Prospective

For these months we have been wandering with a nascent nation. We have seen this nation in its infancy, in its youth, and in its adolescence. The journey sometimes has seemed doubtful and dismal. But in all the way we have not lost sight of the over-ruling God. Fidelity to Him has brought good fruitage.

Disobedience to Him has brought death and destruction. This lesson had been obvious all the way: "It pays to serve the one true and living God." A nation's security is not in armies and navies, but in a just God who presides over the affairs of nations.

For the next two quarters we will be associated with Jesus. We will study His relationships to man. Nothing could be more challenging, more fascinating, or more profitable. Six months constant study with Jesus ought to make us new creatures in Christ Jesus, the Lord. So may it be!

RED CROSS—A FORCE FOR PEACE

(Continued from Page 7)

long, monotonous months of hard work and almost insurmountable new problems. It is the responsibility of the American National Red Cross to make his remaining time overseas as pleasant and productive as possible. For that reason we are operating clubs, clubmobiles, donut dugouts, and hospital units, game rooms, libraries, and snack bars throughout Germany, Austria and France. We are reaching the sick soldier and the convalescent as well as the able-bodied man with recreation, comfort, entertainment, and help.

Our welfare services are increasing greatly. Every day thousands of soldiers with personal and family problems are interviewed and assisted by our field directors, who are stationed with the army units. If investigation or communication with home is necessary, the field director turns the soldier's problem over to our Home Service Department. The Home Service officers in Paris and Weisbaden are operating twenty-four hours daily, with incoming messages numbering two thousand a day.

That, briefly, is what we are accomplishing in Europe today. That is what I saw being done—people still on the job, people realizing fully how much there was still to do.

And that is why I bring you this message, the importance of which I feel so strongly, that is why I urge you today not to relax your efforts. You must not forget, you must not ease up. I have heard stories of Red Cross workers who have ceased their volunteer work, or who have become undependable in keeping their commitments because the war is over. We have all seen people eager to put the anxieties and responsibilities of the war as far behind them as possible—eager to enjoy themselves, to forget.

It is a thing we cannot do. Not if we are ever to have the kind of world in which we can live peacefully and happily with each other. We know this world could be physically destroyed tomorrow. It is up to us to see that we build the kind of world in which such an action would be unimaginable. We shall not do that unless we bend every effort to create peace and goodwill among men, to combat suffering and distrust and hardship, to build up understanding and tolerance and brotherhood, between men and between nations.

This is a job that will never have an ending. This is a task which is the responsibility of every individual in the world today. The principles have been laid down for us. We have the means—through our Red Cross societies throughout the world we can work toward the accomplishment of our purpose. Let us accept the challenge. Let us get going on the task—and keep going.

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