

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into

the world—" — Mark 16:15

VOL. LXV

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NO. 13

Sermons Should Be Felt As Well As Heard

ONE of the most saintly men of his day in Arkansas was Rev. D. H. Colquette of sacred memory. He was the Jack Taylor of the North Arkansas Conference. More than once we have heard Brother Colquette say, "I would not walk across the street just to HEAR a man preach, but I would travel a long distance, if necessary, to FEEL a man preach."

This statement by Brother Colquette embodies a truth which Methodist preachers would do well to ponder. It is a statement which every ministerial student should memorize. A sermon which we simply hear may be interesting but its permanent value to the hearer is doubtful. The sermons we feel as well as hear make impressions on life that continue long after the subject matter of the sermon, which we heard, has been forgotten.

Superficial, self-generated emotionalism cheapens a minister and seldom deceives an audience. When a minister, however, stands in the pulpit with a message and delivers it with such an unmistakable earnestness of soul as that his hearers feel him preach, he need have no uneasiness about the value and effectiveness of such preaching. One of the most final and fatal criticisms that can be made of a minister and his message is the statement that was made about a certain minister—"He preaches as if it didn't matter much."

People often go to sleep while they are hearing a sermon. It is doubtful that anyone ever went to sleep while feeling a sermon. It is not the subject matter which makes the difference in the sermon. It is the manner and spirit in which it is delivered; it is the passion or lack of passion with which the truth is declared. People seldom, if ever, become more interested in a sermon than the preacher is who is delivering it.

The founders of Methodism preached with a passion. People might hear them without being converted, but few heard them without being tremendously moved because to hear them preach was also to feel them preach. Every Methodist preacher should pray for the power to be both heard and felt in his ministry.

A Suggested Liquor Slogan

IT is always helpful in the continuous advertising of a product to have a catchy slogan that can be repeated over and over.

After seeing the picture "The Lost Weekend" it occurred to us that a very expressive slogan in connection with liquor advertising would be "Not a Rat or a Bat In a Barrel."

Of course such a slogan would not necessarily be founded on the truth but it would be as near the truth as liquor advertisements generally are. Such an advertisement, for some, might even be true. Instead of rats and bats it might be bugs, snakes or hobgoblins. So varied are the mental and physical tortures of delirium tremens that no slogan of reasonable length could possibly include even the common hallucinations that torture alcoholic victims. It is not an oversight that has caused liquor interests to bypass such advertising slogans as suggested above. They would not dare advertise their wares for what they really are.

A Privilege Angels Must Covet—Evangelism

THE highest privilege enjoyed by a Christian is a conscious fellowship with God. It is a priceless privilege for one to feel that life is linked with a Power divine, and to feel that the God we know loves and cares. Such an experience gives meaning and direction to all other activities of life.

Second only to a personal relationship with God is the privilege the Christian has of helping others to a knowledge of and acceptance of Christ as Saviour. There is nothing else that we can do for a fellow man that can compare in importance and value to that. It is also true that there is nothing else that we can do for others that will bring back

He that winneth souls is wise.
Proverbs 11:30.

They that be wise shall shine
as the brightness of the firmament
and they that turn many
to righteousness as the stars for
ever and ever. Daniel 12:3.

into our own life the satisfaction and deep-seated joy that comes with the consciousness that we have helped another into the joys of the Christian religion.

There must be very few things about human existence that is attractive to angels who enjoy everything that God has prepared for his own over there. It is our feeling, however, that our opportunity for evangelism is one privilege we have which the angels must covet. Knowing better than we the importance of Christlike character here and knowing better than we the realities of the world over yonder, it is quite possible that heaven holds for them no higher joy than would come with the privilege of pointing the way for lost men to find Christ.

Our present Year of Evangelism should be, not only the busiest year Methodism has had for the years, it should be the happiest and the most fruitful. The complexities of modern civilization have so increased the various activities of the church that the work of evangelism has not had the emphasis its importance demands. We have eased our conscience by telling ourselves that everything we do in the church is some form of evangelism. We have discovered now that successful evangelism requires a more specific, more concentrated effort to reach the unreached than the general program of the church offers.

It is hoped that the experiences of this year will lead Methodism to make a permanent place in its program for a specific emphasis on evangelism.

Better Pray For UNO Meeting

IT would be difficult to overestimate the importance of the meeting of the United Nations Organization now in session. Many of the leaders of the world had begun to talk of war as if it were a foregone conclusion. Our relations with Russia had deteriorated to such a point that the wisest of our statesmen did not know what to expect next. It looked like almost anything might happen anytime.

It is very fortunate that we are having the meeting of UNO at this time. It will give an opportunity to study and discuss, face to face, the various problems that have been disturbing the world. More than once, when the atmosphere of the United Nations became murky during the war, a meeting of the "big three" would clear the air and would result in a closer union of plans and activities. The meeting of the UNO could do for the nations in peace what these "big three" meetings did for our cause in war. A direct, personal exchange of viewpoints and objectives, in such a meeting, does not leave room for the uncertainties and suspicions that sometimes lurk behind the exchange of diplomatic notes.

The Christian world should pray for the success of this meeting of the United Nations Organization. Statements by Marshal Stalin in the last few days seem to indicate a willingness on the part of Russia to seek a solution of the problems of the world within the provisions of the World Charter. If Russia is sincere in this attitude, there is real hope that the pressing world problems of the hour can be solved and that a course can be marked out that will lead to the establishment of permanent peace. We cannot really imagine what would happen if this meeting were to end in such disagreements as would destroy UNO.

Because we believe it is for the good of the entire world and because we believe it is in accord with the will of God, we should pray for the success of this vitally important meeting of the United Nations Organization.

You Cannot Successfully Argue Your Sincerity

SOME people, when their sincerity is questioned, attempt to argue the question with the one who doubts. There are some matters that may be established by argument, some facts that may be proved by logic. It is a waste of time to attempt to prove your sincerity, by argument, to one who doubts you.

One might as well attempt, by argument, to prove to one, who thinks that he is a liar, that he always tells the truth. If one thinks that you are a liar, he will likely think that the very argument you use to establish your truthfulness is also a lie. If one doubts your sincerity he will likely classify the argument you make to prove sincerity as insincere. Thus our efforts to establish the fact of our sincerity by argument would be going around in circles.

Sincerity can be proved only by the life we live. When people have opportunity, often enough, to compare what we say with what we do, only then do they have a basis for a real decision as to our sincerity. Sincerity must be established by life rather than by logic. It can be demonstrated, but it is difficult to defend.

Jesus Calls Us

By BISHOP CHARLES W. BRASHARES

Jesus called them.—Mark 1:20. . . And Jesus said unto them: Come ye after me and I will make you. . . Mark 1:17.

YOU and I believe Jesus called men 1900 years ago, because we know He calls us today. Right now His voice is calling to us out of the printed page. We have realized suddenly at religious services that it was He who called us there. We had thought we came because the church bell summoned us, or because some member of the family said, "Let's go." But now that we think about it, we see Christ was calling us, as surely as He called His first disciples to begin a Christian era and a better world.

Maybe you are like James, the silent apostle who seldom said anything. Once he and his brother John did ask Jesus for places of preference on his right hand and his left. That wasn't so good, but nevertheless, Jesus called James the Silent, just as he calls you, if you are like him.

Or you may be like John, that other son of thunder, who wanted to call down fire from heaven upon his enemy. (He had not heard of atomic bombs.) He wasn't perfect either, but Jesus called John.

Maybe you resemble Simon the zealot, who had fought for his country and wanted Jesus to drive out the Romans by violence. He was always ready to say, "We have a sword here." Yet Jesus calls all who are like that.

You may be a Simon Peter. He was a swearing, young fisherman on the Lake of Galilee, always first for a fight or a frolic, always first to say the wrong thing or to do the right one. Even though you are like that, Jesus calls you, too.

Or perhaps you resemble Andrew, Simon's brother, who seemed a kind of nonentity. There are people of this sort who are introduced as somebody's husband or somebody's sister, or somebody's friend. The noteworthy qualities of these Andrews are largely unknown, for most people keep so busy watching the antics of those in the spotlight that they scarcely see Andrew at all. But Jesus calls quiet, obscure folks today, just as he called Andrew.

Or, maybe you are Matthew, whom Jesus met counting the money at the place where customs were collected. Jesus said to him, "Follow me." Matthew had been very busy, for there were real taxes in those days and Matthew gathered them in, but when he saw Jesus, the tax collector felt he could enter a bigger business than figuring over a sack of grain and a barrel of beans. He gave a feast and called his friends to celebrate with him because he had found Jesus, and Jesus had called him. You may be planning a celebration before long because Jesus has called you.

Or, maybe you are Thomas, the doubter. It is so easy to doubt, yet so terribly unsatisfying. Of course, Thomas was an honest doubter. When Jesus gathered the Twelve to that last supper and tenderly prepared to leave them, he washed their feet and broke the bread to them and said, "Let not your heart be troubled; ye believe in God, believe also in me. Whither I go ye know and the way ye know." Thomas could not sit still any longer. He cried, "We do not know where you are going; how can we know the way?" Thomas could not see the firelight or sense the touch of the master's hand because his mind was occupied by an unsolved intellectual problem. You may be like that Thomas. Jesus calls you as Jesus called Thomas.

Or, you may be Mary, the starry-eyed idealist. Or Martha, the practical doer of deeds. Perhaps you are a little girl like the children Jesus gathered about him when he said, "Suffer them to come unto me." Or a boy ready to give whatever loaves and fishes you have so that Jesus may multiply them and feed the nation or save a race, as he did with a boy named Abraham Lincoln.

You may be a heart-broken mother like the widow of Nain, weeping over the death of her only son. Or even some prodigal son, long-

ing for a place in the father's house. Jesus called all these and he calls us. They heard the call as we do.

All these people saw in Jesus a beauty which their hearts desired as ours do. As they watched him moving among the people, their hearts yearned for a quality they saw in him, a quality we recognize as "holiness" or "eternal life." Such quality does not fade, but gives lasting value. We still see him as he looks down from a killing cross and says of the soldiers who have driven nails through his hands and feet, "Father, forgive them." The unselfishness of such a life calls you and me. Like some ugly duckling that sees the graceful swans fly overhead, we long to rise. For a long time we have asked people, "Do you confess your sins?" We should probably make it more definite, asking: "Do you want to be better?" Do you dream of joining a little group, or a



large one, to be with Christ and learn his ways, to lay foundations for a better world? Are you sickened by the sight of our present world with its spiritual imbeciles and its atomic bombs, a cage of monkeys playing with a loaded gun? Do you yearn for something better than a world where a human race which can produce more than enough food, clothing and shelter for every child of God stands hungry in the midst of its ruined cities, and families can scarcely rent a house even in the richest cities of the world? Do you object to a ham-strung education which dares to teach little about God and the divine purposes which create the saints, but busies itself trying to give all the possible answers to all the possible questions without much consideration of what is right? Do you agonize over churches in flight from humanity, with Jim Crow altars, and watered-down messages that try to comfort those who would forget the refugees hunting a home, the sharecropper striving for freedom, the alien in race hungering for fellowship and a chance? Are you wise enough to know that the trouble is not just in business, or education, or the Church?

It is in us. We are part of the body of this death. Nazis may have thought they could lay all the blame on a Hitler, but in this democracy you and I are responsible. While others have wanted special privileges and no responsibilities, let us confess that we have done so, too. Others have grown undisciplined and selfish and flabby. So have we! Others have grown cruel until they wanted to drop atomic bombs on thousands of people including women and children who have done the world no harm. We wanted to drop them, too. See what we have come to, when our Lord could have filled our lives with the beauty of holiness, with poise, sanity, strength, and courage. But even yet he can help us, and he is calling us now.

Of course it makes very little difference how he calls us unless we answer. The early apostles answered when Jesus called. Thomas, Matthew, James, and John left what they had planned to do and followed a new way. And Jesus, walking with them, constantly urged them

to do something about the evils of the world. If men are hungry, feed them. If they are sick, visit them. If men act like madmen, go into all the world and preach the gospel of saintliness to them and cast out their ills and heal them. Almost anything can be improved, if you are determined to change it.

Let each of us now commit his life wholeheartedly to Christ to be used in His service. Then may we rejoice not on what we have done, but on what our Lord will do for us as we try to do something for Him. He has said, "Come ye after me and I will make you. . . ." And will. He always does more for His followers than they do for Him. Some people do not understand that fact. They believe the Church has much work to do and is trying to get them to do it. They have not realized that no task is as highly remunerative as service for Christ. While we pray for His children, God overwhelms us with the glory of His presence. While we attack our petulance and pride, He gives us personalities of beauty. As we pray devoutly in our homes, He welds our family into cordial unity. When we are studying the Scriptures to teach a Sunday school class, He leads us out among the eternal verities. As we give to the missionary enterprises of the church, He is schooling us in terms of world-wide brotherhood.

We think we are serving God, but He is doing something tremendous to us. For He can take a few fishermen and a financier and others and make of them the unforgettable Peter, Andrew, Matthew, James and John. "Come and I will make you," He says. He has illustrated what kind of person He can make in the lives of the apostles.

Some of you felt a few moments ago, that you were like James the silent. Have you thought what the years with Jesus did for James? These years made him no less silent, but his silence was a quality men trusted. The Christians met in secret places those days. If Rome could catch one Christian, maybe they could torture him until he told where all the Christians met. So great, silent James was made head of the Church. He could be trusted to remain silent where speech would harm his brethren. Soon the government killed James, but his loyalty to Christ and to his fellow Christians still speaks with silent eloquence.

Or did you think you were like inconsequential Andrew? Andrew never did crave the limelight, but he rendered a notable service by bringing people to Jesus. He brought the Greeks to Jesus when Philip didn't know what to do with them. He brought to the side of the Lord his own brother, Simon. He brought the boy with the loaves and fishes. Everybody felt at home with Andrew. Christ made of him one never to be forgotten.

Or had you thought yourself like Matthew? The Christian movement in every age needs some financiers to teach people to support the big business of the Master. Matthew appreciated spiritual values and when at last Jesus had been crucified, it was Matthew who wrote the material from which the book of Matthew came. And into the midst of it all Matthew thrust the statement, "No man can serve God and gold." Matthew knew. He had tried it and he had learned a better way. Under Christ's direction you may become another Matthew.

God may stir in you the enthusiasm which finally came to doubting Thomas with new assurances, "My Lord and My God." Or as is the case of Simon Peter, crystallize your shifting sand into a Rock. Or God may fashion you into a John the Beloved. Charles R. Brown suggests that John became the kind of man you trust with the keeping of your dear mother. When he became an aged saint at Ephesus, they used to carry him over to the meetings. When they asked him to say something he would rise slowly and say, "Little children, love one another." When they asked John why he always said the same, he answered, "Be-

(Continued on Page 4)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE SANCTITY OF THE HOME

Urging upon the women of Europe, now armed with the ballot for the first time, their duty "to restore as far as possible the honor of the woman's and the mother's place in the home," Pope Pius XII recently pictured the present conditions: "We see a woman who, to augment her husband's earnings, betakes herself also to a factory, leaving her house abandoned during her absence. The house, untidy and small perhaps before, becomes even more miserable for lack of care. Members of the family work separately in four quarters of the city and with different working hours. Scarcely ever do they find themselves together for dinner or rest after work—still less for prayer in common. What is left of family life? And what attractions can it offer children?"—Women in the Church.

TRAINED FOR WHOLESOME LIVING

There are human qualities, moral and spiritual values, basic concepts of life for which there are not time distinctions. They are as old as civilization; as new as the last bombing of Japan. In our postwar program of education they must function. In our philosophy of adjustment there lurks the idea that we are training for a perfect social order. As a matter of fact we should be training the individual to resist certain phases of the social order with the hope that conditions may be improved.

Young America must be inspired with the idea that he is an individual and that he must inject his personality into the relationships of the life about him. It is highly important that youth be trained in the art of wholesome living; above all that he be trained to contribute something of himself in the exercise of effective citizenship; that he acquire an appreciation of those marginal values of life that add joy to living.—Charles S. Stewart in The Union Signal.

YOU TELL THE WORLD APPEAL TO YOUTH

Among the scourges that humanity has invented for her own destruction some are brutal—war, invasion. There are others which insinuate themselves craftily under the appearance of pleasure, and which, once installed, exert ravages so much more dangerous that their cause is more difficult to extirpate. Alcoholism is one of these.

The defense of the country will be incomplete unless we put our youth on guard against all abuse of strong drink. A people which allows alcoholism to penetrate into its midst, attacks its own substance and undermines its own vital force.

Young Swiss! sobriety is for you a national duty no less than a matter of personal dignity. It is you who will put your stamp on our country of tomorrow, it is you who will have to maintain her independence. Strive therefore to preserve all your energies for her service. It is an

THE HEART OF GOD

*There is no love like the love of Jesus,
Never to fade or fall
Till into the fold of the peace of God
He has gathered us all.*

*There is heart like the heart of Jesus,
Filled with a tender lore;
Not a throb or throe our hearts can know
But he suffered before.*

*There is no voice like the voice of Jesus;
Ah! now how sweet its chime,
Like the musical ring of some rushing spring
In the summer-time.*

*Oh might we listen that voice of Jesus!
O might we never roam
Till our souls should rest, in peace, on his breast,
In the heavenly home!*

—W. E. Littlewood

From "Poems With Power To Strengthen the Soul"

THE VICTORIOUS CHRIST

The Bible tells us that man has three chief enemies; the world, the flesh and the devil. Jesus has conquered all these evils. In speaking of His victory over the world He went on to say, "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The beloved Apostle John admonishes, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Note the fact that we are not told to refrain from the use of the things of the world. So long as we are in physical bodies certain needs will have to be met. Our danger is not in meeting these needs, but rather giving them the first place in our lives. "Man cannot live by bread alone"; the material things of life alone, but many try to do it, and in so doing they become less than men. They attempt to live on a plane with the lower animals. We are only asked to seek God and His kingdom first, and the promise is given that these material needs will be supplied. Supplied, to be sure, by our own efforts which will be blessed by the Lord. "It is God who giveth us power to get wealth." It is not money but the love of it which damns the soul. A wealthy person might love God and humanity far better than he does his money, and might use it to help build a better world. His money proves a blessing rather than a curse to him. On the other hand, a pauper might love money though he does not have it, and the love for that which he does not have proves his undoing.

Jesus conquered the flesh by living in it, and living wholly for God in spite of its weakness. His death on the cross purchases our redemption from past sins and His example of holy living in the flesh becomes the pattern by which we, as Christi-

affair of honor and self discipline. —General Guisan, Commander in Chief of the Armies of Switzerland.

ans, determine our lives. The poet Browning, who was also a philosopher and theologian, had much to say in defense of the flesh. But after all is said and done we have to admit that many people are led astray through indulging the appetites of the flesh. Paul tells us that the body is a temple for the Holy Spirit. But he further said, "I watch my body and bring it under subjection to the will of God." Again he insists that we present our bodies living sacrifices to be used of God. The flesh, like the world, is a splendid servant but it is a poor master. We are laborers together with God. Through the flesh we furnish the instrumentality and by the Spirit God furnishes the power and thus the two elements working together build His kingdom.

The last enemy mentioned here is Satan. I know that many people have gotten away from the idea of a personal devil. They lay all of our trouble to a propensity for evil that is in every person. The poet sang, "Prone to wander, Lord, I feel it; prone to leave the God I love." That propensity is in everyone. Paul tells us it is a thorn in the flesh; a messenger of Satan permitted to keep us from becoming exalted above measure. The writer is aware that great Christians like Luther and Wesley admitted that they had more trouble with self than they did with Satan. But after due allowance is made from all angles the fact of a personal devil remains. Out in the wilderness Christ had a terrific struggle with Satan. Christ fully believed in his existence. Paul insisted that we wrestle not against flesh and blood but against principalities, against powers, against rulers of darkness of this present age, against spiritual wickedness in high places. If the writer should ever become convinced that there isn't a personal devil, then he would have to believe that many people are themselves transformed into devils, otherwise he could not explain the existence of people like Hitler, who sin so deeply against the human

DRIFTING

Not long ago I sat on the bank of a stream and toasted myself in the sun. There was a good breeze blowing downstream, and the lovely silken parachutes of the milkweed were flying along with it, drifting where the wind ordered. Some lit on the water and sailed along as water and wind together ordered. And I thought, there's a picture of far too many men, drifting as social and political and economic winds and currents dictate, never setting themselves against them. And I thought of the challenge in Pilgrim's Progress: "If you will go with us, you must go against wind and tide." The difference between a man and a milkweed seed is that the milkweed seed was meant to drift, while the man was made to fight his way against all the winds and currents of a corrupt world. "Thou shalt not follow after a multitude to do evil."—D. D. Burrell in The Union Signal.

family. It is a well known fact that much good has come to the human family through belief in a personal devil and guarding against the temptations he brings. If it is untrue, then much good has come from an untruth and the moral laws of the universe are endangered.

Christ conquered Satan. His victory is ours. In speaking of the temptations of Satan, John wrote, "You are of God, little children, and have overcome them; because he who is in you is greater than he who is in the world." Christ is in the Christian and Satan is in the world, and also the worldly. He is called the prince of this world. Jesus said His power would cast Satan out and that if He (Christ) were lifted on a cross He would draw all people unto Him. He did not say they would all come, but they would be drawn.

In winning the victory Christ uses spiritual rather than material weapons. They who take the sword of the Spirit which is the Word of God will live by it. Christ set adrift living ideas and laid down great principles which are now in the process of conquering these enemies. The battle is not over and Christ has not laid down His arms. He has only left the world in visible form. In spiritual power He is still here. He is the Contemporary of every generation. Note His method of battle; His ideas go out to permeate the lives of His followers and His principles to determine their deeds. Through this method He has already won victories over many of the problems of this world. The degradation of womanhood has been eliminated; child labor laws have been passed; slavery abolished; the hungry fed and disease healed. Other problems yet remain, such as the liquor traffic; racial antipathy, corrupt politics and war. Christ will finally win the victory over these. It has been said that the most powerful force on earth is an idea in action; Christ spoke of it as leaven in the lump. The final victory is with Him and His followers. With Christ we are on the winning side.

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

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A MOTHER AND DAUGHTER

In the summer of 1904 I went to Fordyce to fill a vacancy in that delightful pastorate. Dr. C. J. Greene had resigned to become a professor in Hendrix College. He spent the summer making special preparation for his new field of work.

I had my room at the parsonage and took my meals across the railroad track with Miss Mary Chandler and her aged mother. The mother was practically an invalid and Miss Mary maintained the home by keeping a few boarders. She was a wonderful daughter and ministered to her mother with the tenderest care. She had a lisp in her speech and was somewhat hard of hearing, but her spirit was beautiful. She was a great reader, but confined herself largely to devotional books. She loved to go to church, and especially enjoyed revival meetings. As a student of the Bible, she was unusually well informed and sought in every possible way to teach the word of God to the spiritually neglected of her community.

One evening, when I came to supper, I found Miss Mary and her mother sitting on the front steps. Miss Mary was planning a little visit to her brother, who lived out at Tulip, a short distance from Fordyce. As I came up, I heard Sister Chandler say, "Of course, Mary, you can go if you want to, but remember, *you are all I've got.*" Miss Mary remembered and called off her trip. Her mother always came first.

Just before her mother died, she placed in Miss Mary's hands a purse containing five twenty-dollar gold pieces. Miss Mary consecrated the money to the Lord's cause and asked me to place it where it would do the most good. I sent it to Bishop Lambuth, then our Missionary Secretary, to be used in the School of Missions located in Nashville, Tenn. It was later absorbed by Scarritt College. Miss Mary attended the school one year, herself, did missionary work in various Arkansas communities, and for a long time taught a Bible class in her old home town of Fordyce.

For several years, now, she has made her home with her brothers and other relatives who needed her help, always doing what she could for the church in the towns where she has lived. And now, at an advanced age, she is

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. H. B. VAUGHT has returned to his home in Conway after an operation at the Baptist Hospital in Little Rock. He is very hopeful of a complete recovery.

REV. MARK VAUGHT, who has been serving as a chaplain in the Navy, has received his discharge and he and Mrs. Vaught and little daughter will make their home in Conway for the present.

BISHOP AND MRS. NEWELL S. BOOTH, and their daughter, Esma-Marie, arrived in Leopoldville, Belgian Congo, on March 16, enroute to Elizabethville. They left New York two days earlier by airplane, stopping in Lisbon, Portugal, enroute.

WORD has just reached our office of the death of Dr. Albert C. Fisher, formerly a general evangelist who did quite a bit of work in Arkansas. He passed away in February at his home in Dallas. Dr. Fisher also served for some years as a pastor in Texas and Oklahoma.

R. PERCY GOYNE was elected president of the newly organized Methodist Brotherhood of the First Methodist Church of Conway at its meeting on February 22. Lillard L. Bolls was elected vice-president and Lodie V. Biggs was named secretary-treasurer. Dr. Matt L. Ellis, president of Hendrix College, spoke to the group on "Stewardship."

WORD comes of the death of P. C. Mayo of Holly Grove on Sunday, March 10. Mr. Mayo had lived a long and useful life in the community. A large gathering of relatives and friends met in the Methodist Church on Monday, March 11, for the funeral service which was conducted by the pastor, Rev. J. M. Harrison, assisted by Rev. Irl Bridenthall of Clarendon.

REV. HAL H. PINNELL, pastor at DeWitt, writes: "We are having a good year at DeWitt. We have just completed our revival with Rev. H. O. Bolin doing the preaching and Rev. Fred Schwendimann as song director and youth worker. Both of these men did a splendid job and results were very good. The church has been revived and a good number of people were received into the church with more to come in the near future."

REV. FORNEY HARVEY of Keo called Monday at the Methodist office and reports that he is having a good year on his work. The Second Quarterly Conference was held on Sunday, March 24, by Dr. E. C. Rule, district superintendent. Good reports were made by all departments. Four additions to the church were reported. Rev. Roy E. Fawcett, executive secretary of the Board of Education of the Little Rock Conference, was present and spoke regarding his work.

THE Federal Council of the Churches of Christ has asked the House Military Affairs Committee and the Senate Committee on Atomic Energy to reopen hearing on the control of the production of atomic power so that the recommendations of the Council may be considered. The Council holds that control should be in the hands of civilian and not military agencies; that promotion and restriction of use should be based on the enhancement of human welfare; that the use of power should be equitably distributed; and that policies should "safeguard intellectual freedom, both among responsible scientists of all nations, and, as far as technical difficulties permit, among the people whose welfare is at stake."

THE voluntary rationing of wheat and grain products, canned fish and meat and milk, fats and oils, in order that they may be set

making her home with a niece in the city of St. Louis.

I have never known a better Christian than Miss Mary Chandler. She has often been in our home and is always a benediction. A rich reward awaits her.

aside for the use of countries now starving because of post-war shortages; and the urging upon Congress of greater food supplies sent overseas by the government, are suggested to American church people by four agencies serving in this field of human relief: the World Council Service, the Church Committee for Overseas Relief and Reconstruction, the Church Committee for Relief in Asia, and the Federal Council of the Churches of Christ. They say: "Hordes of uncared-for little children drift across Europe today. Homeless wanderers, broken families robbed of every earthly possession, still struggle blindly for some ray of hope... A gift at once may save several lives."

ONE of the most hopeful signs in American Education is that Christian laymen are seeing the necessity of their working among children in Sunday Schools, says Dr. Paul Calvin Payne, of the Presbyterian Board of Christian Education, Philadelphia. "When Jesus was asked who is the greatest in the kingdom of heaven, he called a little child and set him in the midst: it is the supreme irony of history that this great insight was never caught by his followers," says Dr. Payne. "When in our time it was finally caught, it was by a group of evil men who used it in an effort to stamp out everything Jesus stood for, and they came within a hair of succeeding. If there is one lesson that should be burned into our souls by the tragic events of our time, it is this: If you want to change a whole civilization overnight—start with the children. If you want to plant a conviction indelibly into a society, plant it in the hearts of the children."

IN APPRECIATION

We wish to extend our sincere appreciation to our many friends for their expressions of sympathy to us in the death of our son and brother.—R. A. Robertson and Family.

NOTE OF THANKS

After six weeks in the Methodist Hospital at Memphis, I am at home again in Leachville and am regaining my strength daily. I hope to be back to my old self again in the near future.

I am taking this method of expressing thanks to our friends from over the state who have so kindly remembered us during the days of my illness. Mrs. Bearden joins me in saying to all, thank you.—R. E. L. Bearden.

JESUS CALLS US

(Continued from Page 2)

cause that's all there is to say. . . love one another. If people love one another, they won't cheat one another or harm one another. They'll help one another." John was like that. God may make you like that while you think you are working for Him.

But you are the one who will have to decide. "Follow me," He says. "I will make you." . . James . . . Matthew . . . Andrew . . . John . . . Stephen . . . Livingstone! Call the roll of all the saints and prophets and see what God hath done when men were willing to put into His hands the raw material of their lives. And He is again ready to work the ancient miracle. . . not suddenly, it may be. . . but just as surely through the days. . . "Come ye after me and I will make you" . . . what God has dreamed for you to be. And through your beautiful life God will create a new and better world.

Jesus calls us o'er the tumult
Of our life's wild restless sea;
Day by day his sweet voice soundeth
Saying, "Christian, follow me!"

I like the thought of the good woman who Let us impart all the blessings we possess. or ask for ourselves, to the whole family of mankind.—George Washington.

Meeting Of Board Of Education

WITH approximately 75 members present, the Board of Education of The Methodist Church met in regular session at Buck Hill Falls, Pennsylvania, February 27-March 1. From first to last the meeting was one of quiet appraisal of the Board's present program and of calm planning for its improvement.

In the opening worship service, Bishop Robert N. Brooks spoke on "Education by Contagion" and stated that, dependent upon its content, its method, and its motivation, education imparts to its students either virtue or virus.

Significant action taken by the Board gave general approval to:

A great youth conference designed to bring together the largest body of young people ever assembled in one place under a Christian Banner. The conference is being planned for Christmas, 1947.

Providing curriculum emphasis on alcoholic education is to coincide with the Church-wide drive for temperance recently proclaimed by the council of Bishops.

Sweeping plans for improving Negro colleges. The Board set up a Forward Committee for Negro Educational Institutions, the Committee being composed of Bishop Frank Smith, Bishop Robert N. Brooks, Dr. Guy E. Snavely, Dr. Daniel L. Marsh, Dr. David Jones, and Dr. M. S. Davage.

Leaves of absence for three staff members for temporary duty assignments in foreign fields. Miss Mary Skinner, of the Division of the Local Church, is to aid during the summer of 1946 in organizing and strengthening the Childrens' Program, under the Methodist Church in Brazil. At the request of the Board of Missions, and of Student Leaders in India, Mr. Harold Ehrensperger was granted leave of absence for several months to aid in promoting certain student projects on the campuses of India and a small block of Dr. Hiel D. Bollinger's time was allocated to the World Student Christian Federation for the purpose of serving as one of 15 American representatives on that organization's general committee. This committee is to meet in

Geneva, Switzerland, August 9-20.

A lowering of interest rates on student loans. Under the new provisions, students borrowing from the Methodist Student Loan Fund will pay one per cent on the loan, while in college and after leaving college will pay three per cent on the unpaid balance until the loan is repaid.

A continuation of the National Methodist Student Scholarship program on the same basis as during

eight thousand over the enrollment of 12 months ago. He pled for the centrality of Jesus in the whole educational program of the Church.

Dr. C. A. Bowen announced that the total circulation of Methodist Church School literature has reached a total of five million four hundred thousand which is an increase of some four hundred thousand within the past year. He described recent efforts, and also some new features, in the literature designed to make

T. Craig, member of the committee which recently produced the revised standard version of the New Testament, told with many human interest touches, how the nine scholars carried on in the task assigned to them. In an informal forum period following his address, Dr. Craig answered questions from the floor and thus shed light on some of the more or less obscure angles which had puzzled various members of the group.

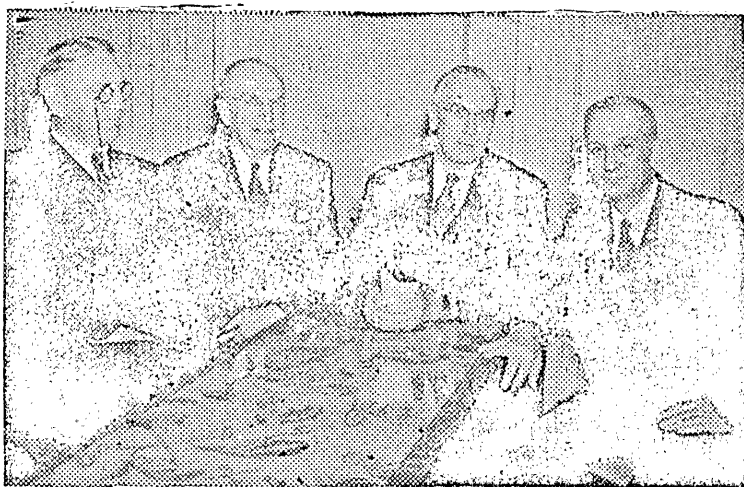
On the second evening, Bishop G. Bromley Oxnam, describing conditions in Germany, as he had observed them on his recent visit declared, "The world is in a social revolution but it will take on the characteristics of the countries in which it operates." Bishop Oxnam also told in the course of his address how the committee on which he was a member, after studying religious conditions in Europe, recommended that civilian liaison officers be employed for the purpose of bringing to the American commanding officers in occupied Germany the thinking of German Church leaders in those areas. The committee's recommendation, he stated, was adopted by the military forces of occupation.

"German hunger is as much a matter of concern for Christians as any other hunger," said Bishop Oxnam, "although thus far there is no starvation in the American or British zones of Germany."

"Protestantism in Germany has not been identified with the industrial groups now coming to power in the new situations," continued the Bishop, "consequently, protestantism faces a difficult situation. Nihilism is a threat. Hope is passing. Hate is developing. There is no sense of guilt, and the generation from 22 to 30 years of age seems all but hopeless."

Dr. J. Emerson Ford, who recently became a member of the staff of the Editorial Division of the Board, resigned as a member of the Executive Committee and Rev. Leon Atkins was designated as his successor.

The next annual meeting of the Board will be held in Nashville, February 25-27, 1947.



Bishop Charles Wesley Flint of Washington, D. C. (3rd from left), president of the General Board of Education of The Methodist Church, shared the gavel with the three vice presidents during the sessions of the Board's sixth annual meeting here February 27-March 1.

First vice president, Bishop James C. Baker of Los Angeles (2nd from left), is chairman of the Division of Educational Institutions; second vice president, Bishop Wilbur E. Hammaker of Denver (left), heads the Editorial Division; third vice president, Bishop Paul B. Kern of Nashville, Tenn., (right), is chairman of the Division of the Local Church.

the past 12 months. Approximately 285 of these scholarships were awarded in 1945 and there will be a demand for a much larger number during the months ahead.

In reports presented by the Executive Secretaries who respectively head the Division of the Local Church, the Editorial Division and the Division of Educational Institutions, Dr. J. Q. Schisler reported a Church School enrollment of four and one-half million pupils which represents an increase of ninety-

Methodist lesson materials more fully meet the needs of Methodist Church Schools of every size and type. Bible action pictures introduced a few months ago have proved to be exceedingly popular and very effective.

Dr. H. W. McPherson reported approximately one and three-fourths million college students in Methodist institutions and called for a new education with high motivation for meeting the needs of a new day.

On the first evening, Dr. Clarence

A GI Looks At Rural India

By PFC. WILLIAM N. KENNEDY, Hdq. S. D. S. Dispensary
A. P. O. 629, c-o P. M., New York

I WISH that more Christians could share some of the experiences that I have had in the past two weeks. It would certainly give them a greater sense of the glory, power, and love of God and His Son, Jesus Christ.

I am visiting some Methodist missionaries in India while on leave from the army. They have been kind enough to let me accompany them on trips through their district; so I have seen some of the most wonderful things that a Christian could see. I have seen people, poverty-stricken, and held down by the caste system, yet serene and happy in the knowledge that Jesus died on the cross to give them eternal life. A thoughtful person can walk through an Indian village and separate the Christians from the non-Christians. It is not that Christians

have any kind of tangible marking, but it is that the love of God shines in their eyes.

One Saturday afternoon I started out with two missionaries for a small village. We had eighteen miles to travel, and the roads were so bad that we had to walk about half of that distance. Arriving at the village of Dun Soin about 7 p. m., we were heartily welcomed by the local preacher—an elderly man and a true Christian. It is unfortunate that there aren't more Christians like him all over the world. The good man and his wife gave us our dinner and a bed for the night. Sunday morning, after a cup of tea, we went to another village about one and a half miles away. As we approached this village (Mohunpore), the whole Christian population came out to meet us. The leaders of the

group came carrying a basin, a jug of water, and a towel. We stopped to greet them, and they washed and dried our hands. This is a sign of friendship and of great respect among these village folk. After this, they took us to the schoolhouse that they had built for the Christian children from their villages and nearby villages. Here the missionaries led us in a hymn and prayer, after which we went out in the court-yard to have the Sunday morning worship service. As we left the schoolhouse, one of the missionaries noticed some markings on the wall which were put there to ward off the evil eye. He talked with the people about them, and in a few minutes several men sheepishly came up to scrape the markings off because they realized that such things were not Christian.

The two missionaries, the local

preacher, and I sat on two beds that had been set up there for that purpose, and about fifty Christians arranged themselves on the ground in front of us. I don't believe that any Methodist minister in the world has ever delivered a sermon to a more attentive congregation than this: It was wonderful to see the expression on the faces of these Indian Christians while they were learning of the love of Jesus. It did my heart good to hear them read from the Bible, pray, and sing hymns in their native tongue. I could not understand a word of it, but it filled my heart with joy to hear these Christians praising God in Hindu.

I wish that you could have been there to see them bring in their offerings. One by one they got up and

(Continued on Page 16)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor.



IN STORYLAND

ANN LINN'S COUSIN MARTHA

"Nobody at school has such trials as I have," fretted Ann Linn. "Teacher does not like me, and my desk sits rights where the sun streams on it; and I don't like my seatmate, and lots of other things."

"Ann, dear, you do fret and complain and grumble so much lately!"

"Everything goes wrong. That's why," snapped Ann.

Ann's father put down his paper and looked steadily at her in a way that somehow made her fidget uncomfortably.

"I wish you wouldn't look at me so hard, Daddy," Ann burst out after a minute.

"My dear," said her father pleasantly. "I am just thinking how very like your Cousin Martha you are growing. You ought to know her, Ann. There is really a remarkable resemblance."

"Now, George!" chided Mrs. Linn gently.

"But, my dear, it's true," insisted Mr. Linn, while Ann looked from one to the other, puzzled. "I think we had better take her out of school for a week or two, since she dislikes it so much, and send her to visit Cousin Martha. She evidently intends to grow up to be just the kind of woman Martha is, and I think it would be a very good thing for her to have a chance to study her cousin. Ann, would you like to visit Cousin Martha?"

"I don't know. I'd like to be out of school two weeks. Where does Cousin Martha live? Has she a big house?"

"She lives one hundred miles from here, in Weston, a very pretty town; and she has a big house and two automobiles," replied her father. "My friend Mobley is going there next week and will come back in ten days. We'll put you under his care on the train."

So it was settled, although Mrs. Linn did not seem to like the plan very well. Ann was delighted. She always enjoyed riding on the train, and she felt that life in a big house, with two automobiles, would be very pleasant.

Ann found the house more handsome than it had been described to her. Cousin Martha seemed to be quite wealthy. She received the little girl kindly and told her she was glad to have her as a visitor and meant to give a party for her. Ann felt glad she had come. She settled down to be amused and entertained.

Before long, however, Ann began to wonder, if, after all, she was to have as good a time as she had expected. "I never saw anyone so fussy as Cousin Martha," she thought.

Miss Martha found something to complain of every minute. The servants were careless, the delivery man from the store never got her orders right, the telephone girl never gave her the number she asked for, and a dozen other things did not suit. She told Ann frankly that she did not think her hat becoming



MAKING A GARDEN

*We are making a garden, Daddy and I,
We work in it every day.
The rows are made with the greatest care.
We find it not work but play.*

*God sends the sun and the gentle rain
To nourish the tiny seeds
And brings them into life again.
He knows of all their needs.—A. E. W.*

IN THE WORLD OF BOYS AND GIRLS

DIAMONDS

*A million little diamonds
Sparkled on the trees;
And all the little maidens cried,
"A jewel if you please!"
But while they held their hands out-
stretched
To catch the diamonds gay,
A million little sunbeams came
And stole them all away.*

—In Ex.

ROOKS LOVE PLAY

By John H. Spicer

The rooks love to play. These birds of the Old World, cousins of our common crows, are among the most intelligent of the feathered folk and more social in their habits than most. They have often been seen together in large flocks in the fields, apparently just to have a good time and enjoy their favorite sport together.

This is an exciting aerial game, something like the power dives performed by test pilots or by dive bombers. Part of the flock remains on the ground as an audience, cawing and walking about in an excited manner while the ones whose turn it is to perform will circle higher and higher into the air. When they get about 400 to 500 feet up, each bird in turn folds its wings and drops like a stone. Then when only forty or fifty feet above the ground, the performer suddenly spreads its wings and puts on the brakes. For a few moments it skids and swerves about in the wildest manner and then lights on the ground. There it walks about for a while, watches the other birds take their turn and caws as if comparing notes with its friends before repeating the stunt.

On one occasion a naturalist who had been watching the birds at this game reported that the rooks mounted until they were almost out of sight, a height of several thousand feet, before folding their wings and starting their dive. In a downward plunge from this height the birds would reach a terrific speed before putting on the brakes and one can easily imagine that they got plenty of excitement from their game.

These playful parties are usually held in February, but the rooks are sometimes seen enjoying their exciting game in the early autumn as well.—Our Dumb Animals.

she opened her gift, a Bible, and found neatly inscribed the following phrase: "To Grandma, with the compliments of the Author."—Magazine Digest.

She. "Sometimes my father takes things apart to see why they don't go."

He. "So what?"

She. "So you'd better go."

Him (in the army): "And this is my gun."

Her. "Tell me one thing, dear, is it true that the harder you pull the trigger the farther the bullet will go?"

JUST FOR FUN

Wifie: "Have you ever wondered what you would do if you had Rockefeller's income?"

Hubby: "No, but I wonder what he would have done if he had mine."

An airman had to take to his parachute because of engine trouble. On his way through space, he met an old lady floating up.

"Hey!" he shouted, "have you noticed a Spitfire going down?"

"No," replied the old lady. "Have you seen a gas stove going up?"

Teacher: "Do you know why the little chickens come out of the eggs, Tommy?"

Tommy: "They know they'd get cooked if they stayed inside."

"Paw!"

"Now, what?"

"Why didn't Noah swat both flies when he had such a good chance?"

Harold: "I've got a new idea. There is a fortune in it."

Gerald: "What now?"

Harold: "It's an alarm clock that emits the delicious odors of frying bacon and fragrant coffee."

Little Timothy had bought Grandma a Bible for Christmas and wanted to write a suitable inscription on the fly-leaf. He racked his brain until suddenly he remembered that his father had a book with an inscription of which he was very proud. So Tim decided to copy it.

You can imagine Grandma's surprise on Christmas morning when

and that her shoes were too thick.

Before one week was over Ann was so tired of Cousin Martha's constant complaining that she heartily wished she had never come, in spite of the party and the auto rides. She wanted her mother, who was so sweet and gentle and so entirely unlike Cousin Martha.

One night when Ann was in her little bed, almost sobbing from homesickness, she suddenly remembered something which had slipped her mind. Her father had said she was growing up to be exactly like Cousin Martha. She sat bolt upright in bed, horrified. "Am I like her?" she said out loud.

"Am I as horrid and fussy as Cousin Martha? Oh, surely not!"

But the more she thought it over, the more she feared that she might very possibly become just that "horrid and fussy" in time, if she did not take herself in hand right away. "I won't be like her! I won't!" she resolved. "I shall be like my mother."

It was a very happy little girl who jumped off the train into her parents' arms a few days later. And almost the first thing she said was: "Daddy, I'm not going to grow up like Cousin Martha!"

"I'm very glad to hear it," said her father. "I hoped you wouldn't."

"I believe," declared Ann, "that is why you sent me!"

"Well, maybe it is," laughed Mr. Linn. "It was a good plan, don't you think?"

"Well, I believe it worked," said Ann.—Selected.

Of the whole class writing an essay on "Our Dog," little Tommy finished first. His essay was to the point. "Our dog. We haven't any."



My Visit To Warsaw



By BISHOP PAUL NEFF GARBER

(Continued from last week)

STRANGE as it may sound I found more basic ecumenical spirit among the Polish Protestants than in any European country visited during the past year. In Poland you do not have the ecumenical spirit marred by a superiority complex of any Protestant group based upon state affiliation, size or past history. The fellowship of suffering from 1939 to 1945 has drawn the Polish Protestants into a true brotherhood which may lead to a united Protestantism in Poland.

On my first day in Warsaw, I met with the leaders of the Protestant Council. At this meeting were represented the Lutherans, the Evangelical Christians, the Reformed, the Baptists, the Methodists and the British and Foreign Bible Society. I told them of the plans of the World Council of Churches and of their respective sister denominations in America as to relief and reconstruction assistance. One pastor related the extreme suffering of Polish Protestantism during the war and added: "We are able to smile only because we still have faith in God and in our American brethren."

During my second day in Warsaw the Protestant leaders showed me "evangelical Warsaw" or rather the ruins of our Protestant property. There is not one Protestant Church left in Warsaw that can now be used.

I saw the remains of Trinity Lutheran Church which had been the finest Protestant Church in Poland, having a seating capacity of five thousand. Now only the walls remain and only a few rooms can be used in what was the parochial school, church office and pastor's home. The Reformed Church is the least damaged of all the churches but no religious services can be held in the winter because of the lack of roof and windows. Ludwig Zauner, pastor of this church in 1939, died in Dachau concentration camp.

It was sad to look upon the ruins of the Lutheran charitable institutions. The Lutheran Hospital that once had nearly three hundred beds and seventy-six deaconesses is now in ruins. The Evangelical Orphanage which in 1939 cared for one hundred and fifty children is completely ruined. Only the walls remain of the Lutheran Home for Aged. Bishop Jan Szeruda said that these most prized Lutheran possession had been built over a period of one hundred and fifty years. Now nothing remains but ruins of this once most useful work.

All other Protestant churches suffered in like manner. Alexander Enholz, secretary of the British and Foreign Bible Society, showed me a key which he said was the only thing left of the Bible Society Depot.

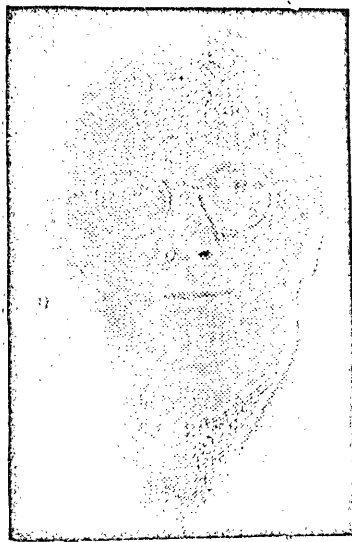
I was asked to preach at a union Protestant service in Warsaw but the problem was to find a hall with sufficient chairs or benches. It was finally decided to meet in a repaired room of a former Lutheran school. There was no pews, only benches without backs. There was no heat in the room and we wore our overcoats during the service. There being no electric lights I preached by candle light reminiscent of pioneer American Methodism. The Lutheran hymnals having been destroyed the Methodists loaned their small newly printed paper back hymnals. Despite such primitive conditions a large number from all Protestant groups came on that cold Sunday afternoon. Many stood during the entire service.

A true ecumenical spirit dominated that meeting. Pastor Zygmunt Michelus, recently returned from a German concentration camp, said that the Polish Protestants were indeed poor in worldly goods. He declared however that now they felt spiritually enriched, for after six years of isolation personal contacts had been made with American Protestants. In welcoming me he said that I could never know how much my visit and the expected visits of other American churchmen meant to Polish Protestants. He added however with a smile that since I had been the first Protestant from across the seas

to reach Poland I would always be the first love of the Polish Protestants.

In my sermon I endeavored to bring comfort to these faithful people who now must start anew the building of their churches. People who have suffered like Polish Protestants do not need forums, seminars and lectures on a new world order; they need the sympathy and help of their Protestant brethren of all lands.

After my sermon Bishop Szeruda responded in a most brotherly manner for united Protestantism of Poland. He said a recent Polish poet had written that Poland is now a land of graves and crosses. He pointed out however



BISHOP PAUL NEFF GARBER

that long ago there was another grave but from it came the resurrection of one Saviour and a new era dawned for mankind. Despite the present desperate situation the bishop prophesied that there would be a new and better day for Polish Protestantism.

The story of Polish Lutheranism during the German occupation is typical of the Nazi treatment of Polish Protestants. In September, 1939, there were one hundred native Polish Lutheran pastors. Seventy were immediately removed from office when the Germans entered Warsaw; forty-six of these were imprisoned and their property confiscated. Bishop Bursche and twenty-two Polish Lutheran preachers died in German concentration camps. In 1939 there were 18,000 Lutherans in Poland; today they are only 3,000.

The Polish Protestants are cooperating in theological education through the Evangelical Department of the University of Warsaw, of which Bishop Szeruda is dean. I visited the New Testament class which was meeting in a small room of a half ruined building. There were five students, four Methodists and one Lutheran. They were using primary school desks, the only desks available. From a material standpoint this union seminary lacks almost everything we consider necessary in America for theological education.

Christian union is not a theory in Polish Protestantism. I never heard a single ecumenical speech while in Poland and yet I found more sincere Christian unity in Poland than in any place I have yet visited. Protestants help each other in Poland. Superintendent Majder showed me his financial reports which disclosed that the Methodists had loaned funds during the war to the Baptists and the British and Foreign Bible Society and had given assistance to widows of murdered Reformed pastors.

Christian unity is so apparent among the Polish Protestants that we could discuss our mutual problems without reserve or argument. One Lutheran leader frankly admitted that his church faced special difficulties in Poland because of its historic German origin. He said the Methodists however were looked upon by the Polish people as symbolic of the American spirit. Because of the unprecedented opportu-

nity of Protestantism in Poland this leader said he would favor a merger of the Lutherans and Methodists in Poland.

Roman Catholicism in Poland is using very clever propaganda against Protestantism. Bigoted leaders are declaring that Protestantism is responsible for the sufferings of Poland since Protestantism began in Germany. Native Polish Protestants are being reported to the authorities as being Germans since it is contended that a patriotic Pole could only be a Roman Catholic. It is disgusting to realize that such religious intolerance exists in 1946. Our people are forced to reply to such falsehoods. They point out that Hitler had a Roman Catholic background and that it was in Bavaria, the strongest Roman Catholic center in Germany, that the Nazi movement began.

I have little faith in theoretical church union plans that are prepared by professional committees or experts. I have however the utmost faith in ecumenical movements that arise among different Protestant groups based upon sincere love and respect for each other. That is what has happened in Poland. Suffering under Nazism broke down denominational barriers and today the memory of those sacred moments of Christian fellowship while in bondage keeps alive a real ecumenical spirit.

The most thrilling story I heard on my trip was the account of an interdenominational communion service held in a cellar during the Warsaw insurrection. There were no communion vessels available for the elements, so broken plates, glasses and bottles were used. In a dimly lighted cellar with the noise of battle outside men and women of all Protestant faiths knelt for the sacrament of the Lord's Supper. One pastor said: "It was the most sacred moment of my life." This service occurred so near the German lines that the singing of the hymns was heard by the Nazis. Thinking that these hymns were Polish patriotic songs they immediately fired upon the building.

It is easy to understand why I was so impressed by the ecumenical spirit in Polish Protestantism. It came into existence through suffering which procedure true Christian love. American Protestants can learn much from our Polish Protestant brethren.

(The end.)

METHODISTS TO HAVE NATIONAL WEEK OF EVANGELISM

CHICAGO.—The week of March 24 has been designated by the Board of Evangelism, which is directing this phase of the Crusade for Christ, as the time when Methodism's 41,000 churches will observe a national week of Evangelism. The goal set for this special effort is 500,000 new members, and if the Year of Evangelism's goal of 1,000,000, as set by the General Conference, is to be attained, the consecrated effort of all will be needed.

Many churches have already completed their visitation evangelism campaigns and to them the week of March 24 will mean a second observance. However, it has been proven by experience that as many or more decisions can be won for Christ through a repeated effort. It is the hope of the Board of Evangelism that all churches which have not yet held their campaigns will plan such a program for the week of March 24.

The Crusade for Christ headquarters office has been receiving reports on visitation Evangelism campaigns from many parts of the country, and thus far all have been most encouraging. The Boston Area, for example, recently reported 9,067 commitments: the Evangelism effort in metropolitan Chicago alone has reached a total of 4,783. Success of the Evangelism phase of the Crusade, however, is not to be measured solely in the number of new members that are and will be received into the churches. Rather, it is revealed in the spiritual uplift and joy that comes to those who have experienced a resurgence of faith or found Christ for the first time.

Hendrix College News

Conway, Ark., March 28 — Dr. Philip Hyatt of Nashville, Tenn., one of 23 American scholars now at work on a new edition of the Bible, discussed the group's task at the regular chapel hour at Hendrix last week. Dr. Hyatt, formerly of Monticello, Ark., is a member of the Vanderbilt University School of Religion.

The new Bible, authorized by a committee representing 40 religious denominations, will be one of the most important books of this generation, Dr. Hyatt said, and will have virtues not possessed by any of the other standard translations including the King James of 1611, the American standard of 1901, Goodspeed's and Moffatt's. The New Testament was published by the group last month. The Old Testament, being prepared by Dr. Hyatt and 13 others, will be completed by about 1950, he said.

Many changing factors make a new edition of the Bible advisable periodically, Dr. Hyatt pointed out. One of these is change in the English language itself, illustrated by the "thee's" and "thou's" of the King James version, which have been eliminated in the current translation except where references are to God. Many changes in word meaning in the last 300 years have rendered passages of the King James version either weak, ambiguous or even subject to misinterpretation, he said.

Scholars are also constantly uncovering new information about the origins of the Bible, he pointed out. Many new manuscripts have been found since 1611 and even in our own century. Information is also accumulating about the meanings of words of the ancient Greek, Hebrew and the other languages in which the manuscripts are usually written.

Scholars now know that the New Testament was originally written in natural everyday language. The present translators are aiming at the same kind, Dr. Hyatt said, trying to produce a book written "clearly, simply, up to date, but neither colloquial nor high-faluting."

After his lecture, Dr. Hyatt held a series of conferences with Hendrix ministerial and other students preparing for the ministry and other religious work.

Four members of the faculty were guest speakers at a "Career Day" at the El Dorado high school last week.

They were Coach Ivan H. Grove, who spoke on physical education; Miss Marguerite Pearce, instructor in speech, who discussed the speech and dramatics fields; and Mr. and Mrs. H. Louis Freund, art department, who spoke on the various phases of professional art.

Ashley R. Coffman, assistant professor of music and band director, and J. Glenn Metcalf, associate professor of music and choral director, were judges in the Tri-State Music Contest at Fort Smith last week.

Mr. Coffman was one of the judges in the band, instrumental solo and marching contests. Mr. Metcalf was judge of the choral groups and the piano contests.

Dr. John P. Anderson, professor of psychology will leave the college in June to become dean of students and associate professor of psychology at the University of Arkansas. Dr. Matt L. Ellis, Hendrix president, has announced.

As such, in addition to his teach-

ing, Dr. Anderson will concern himself with many matters concerning student welfare, including personnel work, student housing and employment.

Dr. Anderson, son of Dr. Stonewall Anderson, former president of Hendrix, received his bachelor's degree here in 1925, his master's degree at Columbia University in the same year, and his Ph.D. from Columbia in 1940.

He came to Hendrix to teach in 1938, after over a decade of experience as an instructor and school official.

He returned to Hendrix this fall after a leave of absence, during which he served as a specialist in psychology with the Navy, holding the rank of lieutenant.

The second annual undergraduate school for ministers who have not met the collegiate requirements for admission to the Methodist Conference ended last week after a 10-day session at Hendrix.

Over 40 ministers attended the daily classes held during this period. Instructors included Rev. Roy E. Fawcett, executive secretary of the Little Rock Conference Board of Education, who was dean; Rev. Ira A. Brumley, executive secretary of the North Arkansas Board of Christian Education; Rev. E. C. Rule of Little Rock; Rev. James S. Upton, professor of religion at Hendrix; and Rev. Horace M. Lewis of Conway.

Rev. James S. Upton and five Hendrix students returned to the campus from Fort Smith last week after attending a week-end youth institute for the Fort Smith District. Those making the trip were, in addition to Mr. Upton, Betty Jane Claude, Booneville, Ann Graham, Fort Smith, Jerrine Hart, Little Rock, Mary Matthews, Heber Springs, and Martha Love, Jonesboro.

Mary Mitchell, daughter of Mr.

CHURCH GROUPS RAISED \$500,000 FOR RELIEF IN 36 HOURS

SYRACUSE, N. Y. (RNS)—How several church groups raised \$500,000 in 36 hours was told here by Dr. Robbins W. Barstow, director of the Commission for World Council Service, relief arm of the World Council of Churches.

Recently he received a cablegram from World Council headquarters at Geneva, Switzerland, that valuable army stores were available if \$500,000 in cash could be secured—stores needed acutely for relief. Immediately we got in touch with the headquarters of the National Lutheran Council, which gave \$100,000.

A telephone call to headquarters of the Missouri Lutheran Synod brought promise of another \$100,000. The Presbyterian Church in the USA gave \$50,000; the Methodist Church \$50,000; the Protestant Episcopal Church \$53,000; and the Congregational-Christian Churches \$25,000. Soon the whole amount was pledged—in 36 hours.

and Mrs. Mason Mitchell of Conway, a graduate of Hendrix, has been elected president of the student body at Scarritt College.

Miss Mitchell was very active in religious activities while at Hendrix.

The Hendrix Chapel Choir, a division of the Choristers, presented a concert at the First Methodist Church of England the night of March 24.

The choir sang under the direction of J. Glenn Metcalf, associate professor of music.

That morning, Irma Ann Ward of Stuttgart, presented a program of organ music at the church and played for the regular worship service.—Lane Scott.

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

RADIO DEBATE ON RELIGION BRINGS RECORD MAIL RESPONSE

NEW YORK—(RNS)—The recent radio debate, "Are We Losing Our Religion?" evoked one of the largest mail responses in the history of "America's Town Meeting," George V. Denny, Jr., moderator of the national program announced here.

Requests for reprints of the broadcast came from 11,000 persons, Denny said. In addition, 1,319 comments on the program were received.

Not since the debate on lend-lease in 1941 has such a reaction been noted by the program's sponsors. At that time 8,494 persons wrote in.

Speakers on the forum were Charles Clayton Morrison, editor of the Christian Century; Mrs. Harper Sibley, president of the United Council of Church Women; Bishop G. Bromley Oxnam, president of the Federal Council of Churches, and Lt. Col. T. V. Smith, former education director for the U.S. Army in Europe.

IN POLAND


It was recently reported to the International Labor Organization Conference that a million people are homeless, half of them in Warsaw. Some 300,000 peasants are facing a bitter winter living in holes dug in the ground. Some are without shoes, many are without warm clothing; and food, of course, is scarce. One child in nine of Poland's children under fourteen years old has lost both parents. Another 300,000 are children separated from their parents, who were placed in concentration camps or sent to Germany as forced labor.

Some Christian workers are like an old-fashioned clock; they will not work unless they are placed precisely to their liking. But the more useful workers are like watches; they will work equally well in any position.—Earl Riney.

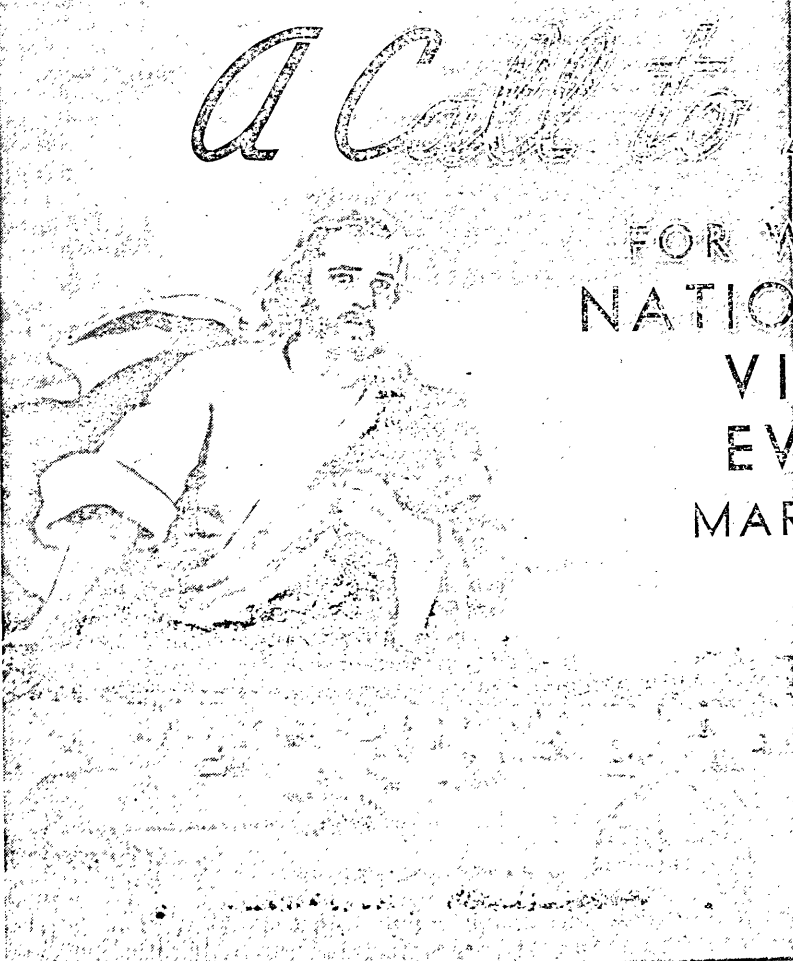
A Call to Prayer

FOR WORKERS DURING NATIONAL WEEK OF VISITATION EVANGELISM MARCH 24-30, 1946

"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."
—Luke 10:2



CRUSADE for CHRIST



ON A WIDE CIRCUIT

by W. W. Reid

THE FREE CHURCH

The place of the Christian church—the village church and the world-wide church—in our day and in the chaos of society, was emphasized by Bishop G. Bromley Oxnam at the recent meeting of the Federal Council of the Churches of Christ in America. He said in part:

"There are some who assume there is decadence in the little village church, with its simple service, where policies are determined democratically by a free clergy and a free laity, where God's Word can be read by intelligent men. I assure you democracy lives there.

"There are 212,336 Protestant churches in this nation. There are many denominations, although the fact that 82 per cent of all church members belong to but thirteen churches, and that 97.4 per cent of all church members belong to but 55, indicates far greater unity than is realized when someone states there are 256 religious bodies in the United States. There are great values in variety, and the fact that men are free in the United States to worship according to their consciences is reason for diversity. If I had to give up liberty to gain unity, I would prefer to keep my liberty. But unity can be achieved and liberty preserved. . . .

"There are those who would mobilize the church in a holy war against communism. There are others who would mobilize similarly against capitalism. Ideologies are not destroyed by bayonet and bomb. The only answer to error is truth. . . .

"The church must teach the principles of conduct. It must be a voice of judgment. It must herald a new day. But the church must be a voice of judgment. It must herald a new day. But the church must not become the voice of reaction nor the voice of revolution. It must be the voice of Christ. It is regeneration, not reaction or revolution that is needed.

"We refuse to identify the Christian gospel with an economic order, whether it be capitalist, communist, or socialist. There may be more of Christianity in a synthesis in which the creative initiative that has flowed from individualism is conserved, and the benefits that lie in collective action are appropriated, than in either of them. We shall be called communists by unthinking capitalists, and capitalists by dogmatic communists. We are uninterested in these appellations. We seek to be Christians, and in the spirit of our Lord will endeavor to discover the means to translate His ideal into the realities of the common life. . . .

"The church is more like its Christ, and far more powerful, when it stands for its gospel rather than when it is attacking other faiths."

The pastor says: The limits of surgical foresight seems to have exceeded by some vaccination scars which have recently come into view. . . . Sages know less about tomorrow than fools about yesterday.—John Andrew Holmes.

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

In The Spirit Of The King James Version

By Frances Dunlap Heron

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

Forty-seven professors, linguists, theologians, clergymen and laymen in 1611 reported to King James I of England that they had finished preparing a version of the Bible "appointed to be read in churches." For more than 300 years it has fulfilled that purpose. Nothing has displaced the hold of its incomparably beautiful prose on the ears—and hence the hearts—of worshippers.

In 1930 a committee of America's most noted Bible scholars was asked by the International Council of Religious Education, representing 40 Protestant denominations, to produce a new version of the Scriptures, embodying new knowledge uncovered during the last three centuries. The stipulation was specific: "for use in public and private worship, and to be in the direction of the simple, classic English style of the King James Version."

This committee of modern scholars, headed by Dean Luther A. Weigle of Yale Divinity School, on Feb. 11, 1946, reported to the International Council that they had finished their Revised Standard Version of the New Testament. It is now making its way into the family circle, the Sunday school class, and the pulpit. Four years' work remains to be done on the Old Testament.

The revisers have not attempted to abolish the King James Version. They have intended rather to supplement it. They want worshippers not only to enjoy hearing the reading of God's Word, but to *understand* what the evangelist and other writers meant. To achieve such a purpose has meant the substitution of clear English words for seventeenth century expressions that have long since lost or changed their meaning. It has meant the correction of inaccuracies in the light of new knowledge gained from the discovery of old manuscripts and papyri.

A person reading the Bible privately can reflect on unfamiliar words and sentence structures until he gets the meaning. But members of a congregation listening to the minister read the Scriptures must catch the sense the first time or miss it altogether. Boys and girls get little out of hearing their father lead devotions in a mysterious sounding language. (If time must be taken out for explanation, the spirit of worship is lost.)

For these worshippers, at home and at church, the revision committee has sought to make the current of the central thought flow in a straight, sure channel.

Naturally a version in the direct, terse diction of the twentieth century cannot have just the same kind of beauty as the melodious, stately prose of the Elizabethan era. The Revised Standard Version offers the beauty of forcefulness, of vitality, of simplicity. Its creators hope that that beauty will attune to this generation's ear and heart—and mind.

The following comparisons of passages in the King James and Revised Standard Versions indicate how the modernization of verb forms, pronouns and sentence structure simplifies the meaning for the worshiper. First, Matthew 13:18-23.

King James: Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that receiveth the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that receiveth seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choketh the word, and he becometh unfruitful. But he that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

Revised Standard: Hear then the parable of the sower. When any one hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart; this is what was sown along the path. As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. As for what was sown among thorns, this is he who hears the word, but the cares of the world and the delight in riches choke the word, and it proves unfruitful. As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundredfold, in another sixty, and in another thirty.

Now, Hebrew 11:1-3.

King James: Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Revised Standard: Now faith is the assurance of things hoped for, the conviction of things not seen. For by it the men of old received divine approval. By faith we understand that the world was created by the word of God, so that what is seen was made out of things which do not appear.

The translators of the Revised Standard Version present it with the hope that that faith in the unseen will grow in the hearts and minds of all who hear and read its Word.

ENLARGED PROGRAM OF EVANGELISM URGED ON CHURCHES

COLUMBUS, Ohio — (RNS) — An enlarged program of evangelism was urged upon Protestant churches of the nation at the special meeting of the Federal Council of Churches here. The program, contained in a report entitled "A Call to the Churches for Vital Evangelism," was read by the Rev. Dr. E. G. Homrighausen, head of the department of religious education of the

DR. TRICKETT TO STUDY EUROPE'S PROBLEMS

Dr. A. Stanley Trickett, associate secretary of the Board of Missions and Church Extension of the Methodist Church, flew from New York to London, Eng., on March 21, en route to the continent for conferences on relief and on the future plans of Methodist mission work in Europe. He will leave London for Geneva, Switzerland, on March 25. In Geneva, he will attend the all-European conference of executive directors of "receiving and sending countries"—those affected by the relief and reconstruction efforts carried on under the World Council of Churches. About April 1, he will leave Geneva for Stockholm, Sweden, to attend the Northern Europe Central Conference in St. Matthew's Church, Gothenburg. He will speak at the Conference session on April 7. From Sweden, Dr. Trickett will return to London for conference with Dr. W. J. Noble and other leaders of the Methodist Missionary Society of Great Britain on joint Methodist problems in Europe. He will return to the United States about April 26.

Princeton Theological Seminary and chairman of the Federal Council's department of evangelism.

The report termed evangelism "the primary task of the church and the individual Christian," and called for evangelistic training for church officers, laymen and seminary students. It also urged evangelistic efforts among children, youth and "neglected groups," such as prisoners, migrants and hospital patients.

Another proposal was that the International Council of Religious Education and the Federal Council's Department of Evangelism give increasing attention to the church school teacher, seeking to make every teacher an evangelist.

Building of new churches in some areas, due to the shifting of population during the war years, and surveys in all new communities to secure data on their religious needs, were also advocated.

Other suggestions included:

Classes in the meaning of church membership as a means of gaining new members and retaining others; instruction on how to pray and read the Bible, teaching in stewardship, and training for specific Christian service in the church and community.

"The churches have not found ways to fully use the modern means of communication for the spread of the Christian Gospel," the report declared. "The unchurched of America cannot be reached in any adequate way unless the Church uses those media which mould men's convictions—motion pictures, radio, television, drama, the press, popular literature and organized advertising."

"The Protestant Church is not getting the publicity it deserves in the newspapers and magazines of the nation. The fault is mainly ours. Religion is news. The Public Relations program of the Protestant Church needs to be enlarged and strengthened."

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The Church... and the Countryside

By GLENN F. SANFORD

MEETING OF THE TOWN AND COUNTRY COMMISSION

The Town and Country Commission of the North Arkansas Conference met in the Library building of Hendrix College, March 12-13. Twenty-six of the thirty-two members were present. They were as follows: Bishop Paul E. Martin, I. A. Brumley, Earle Cravens, W. J. Spicer, W. F. Cooley, Mrs. R. E. Connell, Mrs. E. H. Hook, Dr. Matt L. Ellis, S. O. Patty, W. Henry Goodloe, H. M. Lewis, Cecil R. Culver, E. H. Hook, G. C. Johnson, J. Albert Gatlin, R. E. Connell, H. H. Griffin, Dr. T. S. Staples, Leslie Samples, Robert Killian, R. A. Dorman, David P. Conyers, Verlie Harris, Ray McLester, and J. H. Holt.

Among several others who attended the meeting the following were present at most all the sessions: M. R. Chambers, T. C. Huff, Kermit VanZant, Miss Estelle McIntosh, Mrs. J. E. Critz, John W. Glover, C. M. Reves, Joel Cooper, A. W. Martin, J. S. Upton, C. L. Martin, M. B. Short, and Glenn F. Sanford.

The following topics received major consideration:

- 1). Locating and Establishing of New Churches.
- 2). Ministerial Supply.
- 3). Financial Support for the Small and New Churches.
- 4). The Church School in the Small and New Churches.
- 5). The Group Ministry Type of Work.
- 6). The Plan of Sustentation in the Conference.
- 7). Special Mission and Extension Work.

Growing out of the discussion

some forward steps were agreed upon, three of which are listed here.

- 1). That each station church accept as its goal the organization of a new church or the re-organization of an abandoned church, by the end of 1948.

That this goal be achieved under the direction of the District Board of Missions and Church Extension.

That the District Superintendent of each district be responsible for the setting-up and organization of this board.

That each station church include in its budget a definite amount of money to promote this expansion in its immediate area.

That the Town and Country Commission provide means and ways for the promotion of this program throughout this conference.

That this program be submitted by the Commission to the coming annual conference session.

- 2). The Commission appointed a committee to determine the estimated deficit of the Sustentation Funds in the amount needed to pay the minimum salary on the basis set forth at the last session of the Annual Conference, and that this amount be apportioned to the districts on the same basis as the World Service Funds are apportioned, provided that the Commission on World Service and Finance approve the plan.

- 3). The entire discussion seemed to take for granted that the Group Ministry Type of Work should become the policy of this conference.

LIQUOR'S ADVERTISING

The Christian Century commented recently on advertisements of liquor makers and merchants which piously call for "moderation," saying "some men should not drink," while at the same time creating every possible social pressure to give weight to the idea that "gracious living" demands its drinks. In this connection we note an advertising report.

In a study which seems to be based upon reliable sources, it is declared that advertising expenses of 142 distilleries, wineries and breweries totaled approximately \$75,600,000. In addition to these 142 sources of spirits there are 1300 or more not included in this report, but, of course, the leading names are here involved. Seagrams and Schenley appear to head the list with more than \$6 million each going to newspapers, national magazines, and chain radio. All this for one year.

Page rates in LIFE, ranging from \$10,000 to \$16,480, were shown to have attracted 387 liquor, wine and beer advertisements in the 52 issues of 1945 for a total of nearly \$4½ million. Collier's made approximately \$2,750,000 from the source and Time just under \$1,335,000.

It appears that there are three protest movements now under way, in reaction to such advertising: (1) a campaign centering especially on newspapers, magazines and radio companies advertising alcoholic beverages: "We don't like this kind of advertising!" (2) a movement insisting that the Federal Trade Commission require advertisers of alcoholic beverages to conform to the law enacted by Congress, against "false advertising," which forbids the product advertised to make any claim it does not live up to; also if the product is dangerous or likely to result in injury to the user, this fact must be stated in the advertisement; (3) an effort to persuade Congress and the state legislatures to enact laws prohibiting the advertising of alcoholic beverages.

Certainly Christians cannot remain complacent in the face of this mighty effort of the liquor interest to fasten the drink habit more firmly upon the American people.—The Presbyterian Outlook.

The Word of God is our only standard of judgment in spiritual things; that Word can be explained only by the Holy Spirit in answer to humble, believing prayer.—George Muller.

INCREASE IN WORLD SERVICE CONTRIBUTIONS

Aided by the impetus given to missionary interest through the Crusade for Christ, World Service contributions totaled \$3,726,546 for the first nine months of the fiscal year, an increase of \$357,494, or 10.6 per cent, over the same period of last year, it has been announced by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance.

Total receipts for February amounted to \$456,716, a decrease of \$2,083 as compared with the same month of last year, Dr. Lugg reported.

"If the pastors and lay leaders of Methodism will inform their members of the vital constructive work of the 11 World Service boards and agencies, each of the three remaining months in this fiscal year closing May 31 will show an increase," Dr. Lugg commented. "The concern for world relief and reconstruction which expressed itself in the outpouring of Crusade funds needs now to be channeled into World Service. The next three months will test Methodism's awareness of its opportunity to strengthen the Christian community in the United States and in the world."

Twenty-five of the 33 Areas in Methodism have reported a gain in World Service giving for February. Annual Conferences noting an increase in contributions number 76.

Crusade for Christ relief and reconstruction fund receipts totaled \$25,426,650 as of February 28. Contributions to the Fellowship of Suffering and Service amounted to \$339,541 during the nine-month period.

GOOD NEWS FOR CHURCHES PLANNING BUILDING PROJECTS

We are pleased to announce that Mr. H. M. King, after a term of service as Commander in the United States Naval Reserve, has returned to Louisville and has been added to our staff. Mr. King holds a Bachelor of Science degree in Architecture from the University of Minnesota and a Master in Architecture from the Massachusetts Institute of Technology, and will devote all his time to the field of church architecture.

His services will include consultation in the field on special problems, supplying suggestive plans for church and educational buildings, review and constructive criticism of plans prepared by other architects and such other forms of architectural service as may be practicable.

Local church building committees are urged to submit preliminary sketches of proposed buildings for study and review. A statement of the facilities needed for a full service program of the church will permit a more comprehensive study of the plans. Such consultation in the early stages of church building enterprises will, it is believed, help prevent costly errors in planning.

Those interested in this type of service will please address Mr. H. M. King, 1115 Fourth Avenue, Louisville 3, Kentucky.—B. P. Murphy, Associate Secretary, Division of Church Extension.

To let friendship die away by negligence and silence is certainly not wise. It is voluntarily to throw away one of the greatest comforts of this weary pilgrimage.—Samuel Johnson.

GERMAN METHODISTS "RESOLVE TO ATONE"

Guilt, repentance, and a request for prayer are voiced in a statement recently issued by the district superintendents and other officers of the Methodist Church in Germany, recently assembled "from the American, British and French zones of occupancy" at Frankfurt, Germany. The resolution, as received by the Board of Missions and Church Extension, is signed by J. W. E. Sommer, chairman, "vice-president of the Methodist Church in Germany"; and by H. Stehl, secretary of the Central Conference.

The resolution, unanimously passed, reads:

"With a humble and contrite heart we praise God that through his undeserved grace he has not permitted the testimony of his church in Germany to be silenced during the past years in spite of all opposition and oppression; and that he has now once more given us an open door for the proclamation of salvation through the crucified and risen Lord Jesus Christ. We render thanks unto God for all loyalty to the faith in Christ and to the church, for all courage of confession, and all willingness to suffer for Christ that have been manifested also in the Methodist Church under the tyranny of national socialism.

"But we are deeply distressed and bitterly grieved at the crimes that have been committed in the name of our nation, at the destruction of material and moral values, and the suffering that has been inflicted upon so many human beings. In the God-appointed solidarity with our nation that we love with the same God-given love as of old Jeremiah and Paul loved their nation, we unite to humble ourselves under the load of this guilt, and repent before the face of Almighty God for all failing in enduring prayer, in fearless testimony, and active love. We are firmly resolved to atone for this by submitting willingly and patiently to the suffering laid upon us by God, by preaching in every way particularly to our young people. The gospel of the love of Christ, who died for the remission of the sins of all men, is the only hope for the world, in order that God may grant our nation, a new vision of his grace. We are convinced that the church of Christ has just now in Germany a great opportunity.

"We believe that through the present world situation the Holy Spirit is calling the church of Christ in all nations to repentance, so as to keep and put into practice the unity of the Spirit, in the bond of peace, through the love of Christ that constrains us to overcome all violence and cruelty, all hatred and spirit of revenge, and to bring reconciliation. We beg our brothers and sisters from the other churches and nations to help us in this endeavor by their intercession before the throne of grace of the Almighty Ruler of the world."

The only difference in being in a mental rut and being in one's grave is the absence of a formal funeral. One is mentally dead and buried when one stops the process of learning and adjusting.—Walter E. Cole, in Standing Up to Life.

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

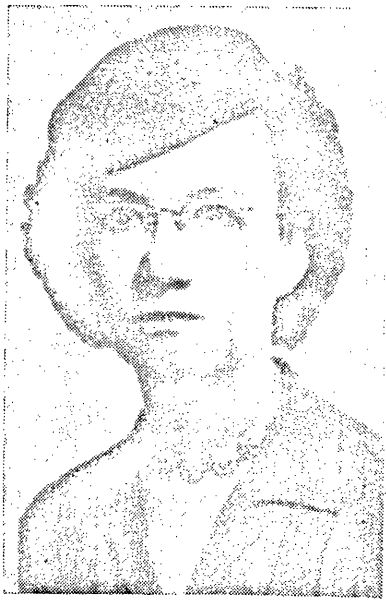
WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

CONFERENCE GUILD SECRETARY HONORED

Miss Althea Wade of Little Rock, Conference Secretary of the Wesleyan Service Guilds of the Little Rock Conference, was honored at a joint meeting of the local Guilds Wednesday evening, March 13, at the First Methodist Church, Texarkana. Miss Nell White directed the informal reception.

Dinner was served, with Mrs. R. S. Kilpatrick, Mrs. A. J. Davis, Mrs.



MISS ALTHEA WADE

Thelma Byers, Mrs. F. G. Martin, Mrs. Glenn Tanner, Mrs. Clifford Powell, Mrs. George Kerr, and Mrs. Gerald Hulvey as hostesses.

The tables were beautifully decorated with white Bridal Wreath, white Pearl Blossoms, and tall green tapers. Each place was marked with an attractive green program furthering the St. Patrick motif. The programs were the handiwork of Miss Stairley Black and Miss Aileen Campbell. Mrs. T. A. Benge assisted by Mrs. Robert Harris, Mrs. Oscar Williams, Miss Mary Oats, and Mrs. Edward Harris were responsible for the decorations.

Mrs. W. H. Oberthier, president of the Guild of First Church Ark., presided over the meeting introducing Mrs. A. R. McKinney, Sr., president of the Women's Society of Christian Service of the Little Rock Conference, who voiced the Invocation. Mrs. W. W. Webster played Irish lyrics during the dinner. Mr. Kenneth Martin, accompanied by Mrs. E. E. Williams sang a group of Irish folksongs; "I'll Take You Home Again, Kathleen," "When Irish Eyes Are Smiling," and "Mother Machree."

The group assembled in the parlors where Miss Edna Stokes, program leader, presided. Mrs. C. D. Reasons arranged a beautiful and impressive worship center on a table in front of a full length mirror.

Miss Lucile Malone gave a very inspirational devotional followed by a solo "I Gave My Life for Thee" sung by Mrs. Roy J. Singleton accompanied by Mrs. Pratt Bacon. Rev. A. J. Christie led the prayer.

Miss Althea Wade, an enthusiastic speaker, brought a wonderful message on Guild work and led an open discussion on various phases. Mrs. O. B. Pullen, district secretary from DeQueen, assisted in the discussion.

O MASTER OF THE WAKING WORLD

Frank Mason North

O Master of the waking world,
Who has the nations in thy heart—
The heart that bled and broke to send
God's love to earth's remotest part—
Show us anew in Calvary
The wondrous power that makes men free.

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of thy pierced hand;
Thy way is in the sea and air
Thy world is open everywhere.

We hear the throb of surging life,
The clank of chains, the curse of greed,
The moan of pain, the futile cries
Of superstition's cruel creed;
The people hunger for thee, Lord,
The isles are waiting for thy word.

Thy witness in the souls of men,
Thy Spirit's ceaseless, brooding power.
In lands where shadows hide the light,
Await a new creative hour:
O mighty God, set us aflame
To show the glory of Thy Name.

BLACK ROCK ORGANIZES A NEW SOCIETY

A meeting was held in the Church February 5, 1946 for the purpose of organizing the W.S.C.S. Mrs. M. M. Moore acted as temporary chairman and the following officers were elected for the year: Mrs. Lark Smith, President, Mrs. T. C. Kyger, Vice President and Mrs. Cora Tate, Secretary and Treasurer.

Department chairmen were not elected owing to the absence of literature. The W.S.C.S. will meet each Tuesday P.M. at the Church and after the study hour the ladies will do hand work to raise money to assist the redecorating of the Church.

Mrs. Chalmers Clark and Mrs. John Cary are on the membership committee. Fourteen members are now enrolled.—Reporter.

Miss Wade distributed beautiful white crosses with the outline of her talk printed on them.

Mrs. Oberthier assisted by Mrs. T. A. Benge, Mrs. J. L. Young, Mrs. E. C. Palmer, and Mrs. A. J. Davis conducted the ritual for the following new members: Mrs. Robert Harris, Mrs. Cecil Pirkey, Mrs. Jessie Millis, Mrs. Henry Russel, and Miss Grady Joe Cochran. The Ritual closed by the group singing "Blest Be the Tie that Binds." The meeting closed with the Benediction by Rev. Edward Harris.

Other outstanding guests present other than the above mentioned were: Mrs. Watson Jopling, President of W.S.C.S. of First Church (Ark.) Rev. and Mrs. A. J. Christie, Rev. and Mrs. George Kerr, Rev. and Mrs. Edward Harris, Mrs. Charles Thompson, President of College Hill Guild, Miss Aileen Campbell, president of First Church Texas, Mrs. W. H. Thomas, president of DeQueen Guild. There were sixty-six members representing the four Guilds present.

NEWPORT WESLEYAN GUILD

World Day of Prayer was observed Friday evening, March 8, at the First Methodist Church in Newport with the Wesleyan Service Guild in charge of the program. Other churches in the city participated in the program with Mrs. Jessie Bach, leader.

Mrs. W. H. Bengal gave a fifteen minute program of organ music while the audience sat in silent prayer and meditation.

Members of the Octavia Bacus Circle were in charge of the song service and ushers were members of the Evelyn Rush Circle.

Mrs. Effie Rogers, president of the Wesleyan Service Guild, made announcements concerning the World Day of Prayer and the theme of the program, "The Things that Make for our Peace."

Reverend Alexander Henry, pastor of the Presbyterian Church, led prayer at the close of a short silent prayer and meditation.

Ira Pickens made a very timely talk on "The Church's part in World Peace Plans."

A candle lighting service in which representatives from the different churches took part made a very impressive finale to the program which closed with the singing of "Blest Be the Tie That Binds" by the congregation.

A good offering was made which will be used by the United Council of Church Women.

Following the program a reception was held in the church parlor with Mrs. Lois Young, the Guild's Chairman of Christian Social Relations and Local Church Activities, in charge.—Reporter.

God oft hath a great share in a little house.—Proverb.

JONESBORO DISTRICT W. S. C. S. MEETING

The W. S. C. S. of the Jonesboro District met at Huntington Ave. Church, Feb. sixth with Mrs. Bob McKinnon, president, presiding.

The meeting opened with quiet music, with Mrs. Doyel Cothorn at the piano.

Mrs. Albert Gatlin conducted the devotional, using "Jesus Christ as the Good Shepherd," as her theme. After singing, "Jesus Call Us," Rev. Bates Sturdy led in prayer.

Mrs. J. W. Moore and Mrs. Aaron Eifling sang, "Saviour Thy Dying Love."

The president then called on Miss Mildred Ozment, district secretary, who talked on "A Giving Fellowship." She outlined the twelve points of a Standard W. S. C. S., using the chart, "Instrument of Peace."

Twenty-seven societies answered to the roll call, with a total of 127 members present. Mrs. E. G. Kaetzell, conference treasurer was then asked to speak concerning her office.

Mrs. A. P. Patton, conference secretary, of Organization and Promotion, talked on the conference meeting to be held at Harrison March 26-28. Mrs. Patton also spoke of the General Assembly to be held in Columbus, Ohio, April 29-May 2. Miss Ozment was elected to attend this meeting as a delegate from Jonesboro District.

Mrs. C. H. Ashabranner, Manila, assisted by Mrs. H. L. Mills, Harrisburg, conducted the pledge service. Mrs. A. P. Patton presided at the piano while Mrs. W. H. Bauch sang, "I Give My Life For Thee." The service was conducted with a very impressive candlelight service, as each local president was asked to light a candle in behalf of her society.

The morning session adjourned to enjoy a delicious luncheon, served in the church basement by hostess society.

The afternoon session opened with quiet music.

Mrs. E. G. Kaetzell, led the opening prayer. The president then called on Mrs. Dysinger, chairman of nominating committee, for a report of new officers to be elected. Those elected were: Mrs. Claud Heeb, Harrisburg, District Treasurer; Mrs. C. M. Beley, Tyronza, Recording Secretary; Mrs. Joe Strickland, Blytheville, Sec. Youth Work and Mrs. E. D. Raleson, Jonesboro, Sec. of Supplies.

Mrs. Kaetzell, Conf. Treasurer, instructed those present on how to send in local reports, stressing that reports be sent to her only once a quarter.

Miss Ozment spoke on "Life Membership," urging each society to have a life member each quarter.

At this time a very impressive consecration service, arranged and presented by Mrs. Martha Lawhorn, Manila, was given.

Mrs. W. A. Lindsey, Harrisburg, asked for a rising vote of thanks to those taking part in, and arranging the program, also to the host church for their hospitality and luncheon.

The offering was taken and Rev. Porter Weaver, of Weiner, dismissed with prayer.—Mrs. C. M. Beley.

CURRENT NEWS IN THE RELIGIOUS WORLD

ARKANSAS GOVERNOR'S RELIGIOUS FERVOR BARS DAYLIGHT TIME

LITTLE ROCK, Ark.—(RNS)—Proposals for daylight savings time in Arkansas have been nipped in the bud because of Governor Ben Laney's religious fervor.

The governor, whose duty it would be to proclaim observance of the special time, stated that daylight time always lessens attendance at Sunday school because the people sleep too late and lessens attendance at the night preaching services because people usually wait until after dark to go to the service.

Opposition by farmers, who protested that cows insist on being milked by standard sun time, also was listed by the governor in his objection to the proposals.

SOUTHEASTERN METHODIST WOMEN ADOPT MILLION DOLLAR MISSIONARY BUDGET

MEMPHIS, Tenn.—(RNS)—A million-dollar missionary budget for 1946 was adopted by the Woman's Society of Christian Service for the Southeastern Jurisdiction of the Methodist Church at its sixth annual conference here. More than 200 delegates, representing 250,000 members from nine states and Cuba, attended the meeting.

In four letters to President Truman, the group pledged its support of his food policy toward foreign countries, advocated continuance of the OPA, urged lifting of the ban on first class mail to Korea and Japan, and expressed its opposition to peacetime military conscription.

The society also adopted a resolution deploring the recent race riot at Columbia, Tenn.

In her address as retiring president of the body, Mrs. E. L. Hillman, Rocky Mt., N. C., voiced a plea for greater contributions and renewed interest in missionary activities.

"There are too many churches unorganized in women's work and too few giving to missions in proportion to their spending," she said. "The need for new missionaries at home and abroad comes to us with renewed challenge as countries formerly closed by the war are being reopened to us."

CHURCH MEMBERS DONATE TREES TO BUILDING PROGRAM

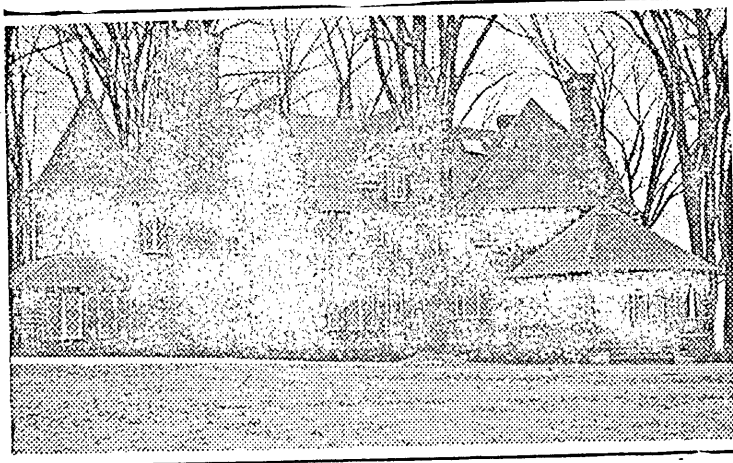
SPRUCE PINE, N. C.—(RNS)—The Spruce Pine Methodist church is not letting the lumber shortage interfere with its plans for construction of an education annex to the present church building.

Members of the congregation who have usable trees on their home lots or farms are having them cut down and are donating them to aid in the building program.

Already, between 12,000 and 15,000 feet of timber have been cut and converted into lumber at a sawmill owned by one of the church members, and ground is expected to be broken soon for the construction project.

The annex will include assembly and class rooms, a kitchen and social rooms.

SCENIC ESTATE TO BECOME METHODIST SUMMER CENTER



LAKE OWASCO, N. Y.—"Casowasco," a 73-acre estate with a mile of lake frontage and several buildings of which the above is the manor house, has recently been purchased by the Central New York Conference of the Methodist Church, Bishop W. Earl Ledden of Syracuse, has announced. It is 11 miles from Auburn, N. Y., in the Finger Lakes region.

A Board of 22 Managers, lay and ministerial, will administer the project as a site for youth summer camps, young adult assemblies, laymen's retreats, women's study groups, missionary courses and ministers' training conferences. Mrs. Gertrude E. Case, former owner, whose generosity made the sale possible, has been made a member of the Board.

EVANGELICAL BISHOPS DENOUNCE LIQUOR INDUSTRY

HARRISBURG, Pa.—(RNS)—Accusing the liquor industry of "Planned propaganda to interpret the word temperance as applying to all things, whether useful or harmful," the Board of Bishops of the Evangelical Church stated here that such an interpretation "is not the historic Christian meaning of the word temperance."

The board said there was a clear distinction between the temperate use of non-harmful articles and those known to be detrimental.

"With regard to things harmful, the rule of the Church is total abstinence," the bishops declared. "The unanimous and abiding conviction of the Evangelical Church is that alcoholic beverage is 'useless, unsafe and hurtful.' . . . There is only one attitude concerning such things that is reasonable and Christian, and that is total abstinence."

Pointing out that liquor advertising has gained a prominent position, the bishops asserted that "the use of alcoholic beverage is popularized through increased social sanctions. Every possible effort is made to hide its economic waste, and to deal lightly with its blight of character and destruction of virtue."

The board also charged the industry with making a determined effort "to obliterate all differences between this traffic and other business by introducing it into every possible business relationship."

To combat this tendency "a quickening of Christian convictions" is necessary, the bishops said. "The facts concerning the evils of alcoholic beverage must be taught in the home, in the school, and in the church. . . . Unless the Church will face this task realistically and with courage, alcoholic beverage will destroy our homes, churches and nation."

YWCA WARNED AGAINST BECOMING ANOTHER PROTESTANT DENOMINATION

ATLANTIC CITY, N. J.—(RNS)—Young Women's Christian Associations cannot and should not be another Protestant denomination, but they cannot be non-Protestant or non-religious, the National Board said at the 17th national convention here.

The statement was issued by Mrs. Henry A. Ingraham, of Brooklyn, N. Y., chairman of the National Board, in launching a series of hearings at the convention at which 3000 delegates submitted proposals to be used in guiding the work of the Board.

It was stated that the YWCA's must continue as they have always done "to lead individuals to membership in the churches or other religious groups, there to find the necessary elements of religious experience."

BISHOP OXNAM, IN TRUMAN'S PRESENCE, ASKS RELIGIOUS LIBERTY

COLUMBUS, Ohio.—(RNS)—Religious freedom for all faiths was demanded here by Bishop G. Bromley Oxnam, president of the Federal Council of Churches, in his speech introducing President Truman at the special meeting of the Council.

Pointing out that the gathering represented "Eastern Orthodox, Anglo-Catholics and Protestants," Bishop Oxnam said, "we believe in religious liberty, and we are resolved to maintain and extend it until every man shall possess the privilege of worshipping God according to the dictates of his own conscience."

That freedom, Bishop Oxnam continued, is desired "for every Roman Catholic, for every Jew as well as ourselves."

One of the dramatic moments of

JOINT ACTION BY BOSTON RELIGIOUS LEADERS DEFEATS DOG RACING

BOSTON.—(RNS)—Joint action by Roman Catholic, Protestant and Jewish religious leaders here has forced dog racing promoters to abandon plans to erect a new track in the Hyde Park section of this city.

The racing interests dropped their scheme after the appearance in all the Boston papers of a letter opposing the move, signed by Archbishop Richard J. Cushing; Rev. Ashley Day Leacitt, president of the Boston Council of Churches; Bishop Henry Knox Sherrill of the Episcopal diocese and Bishop Lewis O. Hartman of the Methodist Church.

The public letter was preceded by a meeting in Hyde Park of Congregational, Methodist, Baptist, Presbyterian, Episcopalian and Roman Catholic clergymen as well as rabbis at which a general protest mass-meeting was scheduled for historic Faneuil Hall.

SAYS VETERANS ALREADY MAKING IMPACT ON LOCAL CHURCHES

ALBANY, N. Y.—(RNS)—Returning servicemen are already making their voices heard in local church affairs, and they will insist on a "vital, dynamic church, one in which petty denominational differences will be forgotten," according to Dr. Wilbur T. Clemens, general secretary of the New York State Council of Churches.

Dr. Clemens, father of an Army chaplain now serving in Japan, feels it will take at least a year for the opinions and influence of the ex-servicemen to be felt by interdenominational bodies on the state level. This process can be speeded, however, if veterans are named as delegates to conventions of denominational groups, Dr. Clemens believes.

First indication of the weight of veterans' opinions will be felt in State Council meetings next summer and fall, Dr. Clemens says.

SEES NO POSSIBILITY OF COMMON CATHOLIC-PROTESTANT FRONT

LONDON (By Wire)—(RNS)—There is no possibility of any common front of Catholics and Protestants in defense of Christian philosophy, Msgr. Ronald Knox, one of England's best known Roman Catholic prelates, declared at a meeting in Carlisle sponsored by the Newman Association. The meeting was attended by the Rt. Rev. Henry Herbert Williams, Anglican Bishop of Carlisle, and several Anglican and Free Church clergymen.

"Today, when the enemies of revealed religion abound, and are vocal, Msgr. Knox, a convert from the Anglican communion said, "it is suggested they can be met by a joint demonstration in defense of Christian philosophy."

"The immediate answer to that is no, and about this there must be no mistake. There is no common basis of apologetics shared by Catholic and non-Conformist Christians."

the meeting came when the churchmen rose as Bishop Oxnam dismissed the assembly with a prayer. Mr. Truman stood with bowed head as the prayer was spoken.

CURRENT NEWS IN ARKANSAS METHODISM

FIFTH SUNDAY MEETING

There will be a Fifth Sunday meeting at the Belleville Church on the Lockesburg Charge on Sunday, March 31. The speaker for the day will be J. S. M. Cannon, superintendent of our Methodist Children's Home.

This is to be an old-fashioned all-day meeting with preaching at 11:00 a. m., dinner on the ground and speaking and singing during the afternoon.

All former residents and preachers are invited to be present where possible.—C. R. Roy, Pastor.

YOUNG PEOPLE OF TUPELO METHODIST CHURCH ORGANIZE

The young people of the Tupelo Methodist Church met at the church Sunday night, March 3, and organized a Youth's Fellowship Club. The following slate of officers was elected:

Vernie Frazier, president.
Pug Gipson, vice-president.
Mrs. I. L. Barker, secretary-treasurer.
Jane Simmons, reporter.
Judy Frazier, recreation chairman.
Ben Simmons, program chairman.
Mrs. B. F. Simmons, assistant program chairman.

The organization will meet at the Methodist Church each Sunday night at 7 o'clock and every youth is cordially invited to attend.

BERRYVILLE HOME VISITATION CAMPAIGN

The week of February 18 to 21 was our period of Home Visitation Evangelism in Berryville. The four nights of Visitation proved very successful, resulting in thirty-eight commitments to Christ and the Church. Thirty of this number were on profession of faith and vows, and eight by transfer of certificate.

We were fortunate in having our district superintendent, E. H. Hook, to lead us in this program. Other pastors assisting were Jas. T. Randle of Rogers for three nights, and J. T. Byrd of Siloam Springs, Alf A. Eason of Prairie Grove, Olin R. Findley of Green Forest, and J. E. Thomas of Gravette for the first night. In addition, twelve of our own good laymen worked in the campaign.

Membership Sunday, March 3, was possibly the greatest day in the history of Berryville Methodism. At ten o'clock, probably an all time high of one hundred forty-one was reached in Church School attendance. At eleven o'clock, the pastor had the privilege of preaching to one of his largest congregations, closing the service with the reception of a class of twenty new members, probably the largest group to be received at once into this church.

This program has resulted in promoting the finest spirit in the church since coming here as pastor. A permanent "Fishermen's Club" has been organized to meet and visit one night each month.

A very fine spirit of cooperation and growth prevails throughout all departments of the church.—Jessie L. Johnson, Pastor.

CONWAY DISTRICT YOUTH RALLY

The Conway District Crusade for Christ Rally will meet April 1, at 7:30 p. m. in the First Methodist Church, Morrilton. The program will be led by a group of young people from Hendrix College. This meeting will comprise the three Sub-district Fellowships of Conway District. The pastors, youth workers and young people are urged to be on hand for this very important meeting.—V. E. Chalfant, District Director of M. Y. F.

PLAN EASTER SERVICE

Committees have been appointed by the United Christian Youth Council of Greater Little Rock to make plans for a sunrise worship service to be held Easter morning April 21, on the front steps of the state capitol.

The Rev. James E. Major, pastor of Hunter Methodist Church, and Paul E. Parks, boys' work secretary of the Y. M. C. A., are adult directors.

Paul Reagan has been appointed chairman of the Planning Committee composed of Jack Guenther, Mary Elizabeth Scott, and Lucy Searcy.

Barbara Brothers is chairman of the Program Committee composed of Woodrow Smith, Edith Wheeler, and Walton Litz Jr.

The Publicity Committee is composed of Billy Jean Farmer, Mary Ruth Taylor, Billy Bourgardt, and Charles Smith.

MEETING OF DELTA SUB-DISTRICT

The Delta Sub-district of the Methodist Youth Fellowship met at Dermott Thursday night, March 14, with 74 young people present from Dumas, Tillar, McGehee and Dermott.

A program on "How to Make Friends and Lose Them" was presented by the Dermott young people, with Miss Eloise Trantham as leader. Nung Lee spoke on "Tests of Friendship." Miss Delores Nussbaum discussed "Why Some Friendships Break Up," and Jimmy Burnett told of "A Good Way to Build Friendship."

Rev. T. T. McNeal, district superintendent, was introduced by Miss Jane Collins of Tillar, sub-district president, who presided over the business session. The secretary's report was given by Miss Beth Moore of Tillar, and the treasurer's report by Miss Mary Frances Farrabough of Dumas.

Rev. M. W. Miller of McGehee announced a District Youth Crusade meeting to be held at Monticello Sunday, March 31, when Bishop Martin will be the speaker. Bro. McNeal expressed the hope that there would be 2500 young people in attendance.

The attendance banner was won by Dermott.

A recreational program was held in the basement of the church, with Rev. R. F. Sorrells of Dumas acting as master of ceremonies for a quiz program. Bro. McNeal performed several tricks, one of which apparently involved removing his left arm.—A. F. Kinney, Sub-District Counselor.

GENTRY

The evangelistic phase of the Crusade for Christ is working wonders in wide-spread areas. Gentry is a town of about 750 inhabitants. The Methodist Church has fewer than half that many members, but since this campaign has been on the pastor has received requests for transfers from as widely separated states as New York and Louisiana, Washington and Florida, and several states between. Some of the names have had to be "resurrected from the dead," they had been inactive so long.—George Q. Fenn.

SCOTT STREET CHURCH BUILDS PARSONAGE

Scott Street Methodist Church of Little Rock is building a parsonage at Twenty-second and Cumberland streets, costing \$9,000, including price of the lot, it has been announced by Rev. John M. McCormack, pastor. The house is a six-room brick, with two floor furnaces, an attic fan, glassed sun porch, three bedrooms and built-in features.

The Building Committee is composed of C. A. Woosley, chairman; W. R. Smith, Mrs. John Dilbeck and the Rev. John M. McCormack. C. A. Booker is the contractor. The parsonage is to be completed by April 15.

MINISTERIAL ALLIANCE ELECTS OFFICERS

At a meeting of the Mississippi County Ministerial Alliance in Blytheville Tuesday, March 5, new officers were elected to serve.

The Rev. E. C. Brown, pastor of the First Baptist Church of Blytheville, was elected president; the Rev. W. V. Womack, pastor of the Methodist Church of Osceola, was elected vice president, and the Rev. F. W. Nash, pastor of the First Church of the Nazarene of Blytheville, was elected secretary-treasurer.

FORT SMITH SUB-DISTRICT M. Y. F.

Hershel McClurkin, president of the Mulberry Methodist Youth Fellowship, was elected to head the Fort Smith Sub-district MYF at the monthly meeting of the group March 19 at Midland Heights Methodist Church, Fort Smith.

Other officers elected at the meeting are: Miller Williams, Goddard Memorial, Fort Smith, vice-president; Elizabeth Day, First Methodist, Fort Smith, secretary; Nancy Bell, Midland Heights, Fort Smith, treasurer.

Mary Lou Collins, of Goddard Memorial, retiring president of the group, will preside over the annual banquet to be held April 16 at First Methodist, at which new officers will be installed.

The Fort Smith League is currently contesting with Fayetteville Sub-district Youth Fellowship. The group having the largest average attendance at regular meetings will be host to the other unit at a joint meeting of the two sometime during the summer.

About 100 young people were present at the meeting last week, Midland Heights leading with 25.—Marilyn Hiatt, Publicity Chairman.

GREENWOOD METHODIST YOUTH FELLOWSHIP

The Methodist Youth Fellowship went to Greenwood Thursday evening, March 14, to Sub-district meeting. After the business meeting Hackett was in charge of the recreation. The St. Patrick's Day theme was carried out in the recreation and refreshments which followed.

Fifty-nine members were present. The next meeting will be held at Hartford on Thursday, April 11.—Ruth Johnson, Publicity Chairman.

RUSSELLVILLE SUB-DISTRICT YOUTH FELLOWSHIP

The Russellville Sub-district Youth Fellowship met at Atkins, Monday evening, March 4. Atkins chose as their subject, Africa, having three parts: Land and its People, by Emma Jane McCollum; Growing up in Africa, by Jo Sweeden, and Future of Africa by Virgie Herckaly.

The total number present was 126, Russellville 53, Atkins 25, Pottsville 25, Dardanelle 13 and Lamar 10. This is the largest attendance on record for this year.

Vacation plans are being made for the Russellville Sub-district at Camp Caudle. The Intermediates will meet from June 24 to June 28 and the Seniors from June 28 to July 2.

Games were directed by Emma Jane McCollum, Jo Sweeden and Sammy Martin after which refreshments were served by the host church. Those present enjoyed the evening with Atkins.

We are looking forward to next month's meeting, April 1, at Morrilton with the entire Conway District. May 6 we will meet at Russellville.—Reporter.

BISHOP AND MRS. MARTIN VISITED STUTTGART

Bishop and Mrs. Paul E. Martin visited Stuttgart Sunday, March 17th. The Bishop preached at First Church at the morning hour and at Grand Avenue at the evening hour. He delivered great messages at both services.

Both of these gracious people made a lasting impression upon the Methodists of Stuttgart. Most of the lay people met them and talked with them. We were simply delighted over their friendliness. They are two who do not permit their high office to come between them and the people. We are looking forward to their coming again.—H. O. Bolin, Pastor.

REVIVAL AT GRAND AVENUE CHURCH

The annual mass revival of the Grand Avenue Methodist Church, Stuttgart began Sunday, March 24th. Rev. J. Kenneth Shamblyn, pastor of the West Memphis Church, is doing the preaching. Kenneth is one of Arkansas' most effective Methodist preachers. Services are being held twice daily: 10 a. m. and 7:45 p. m.—H. O. Bolin, Pastor.

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

A Chairman Of Missionary Education Wonders

I just received the material for our W. S. C. S. spring mission study yesterday. It is about Africa, and I am told, is very interesting. I am sure that when I have gone into it, I will think so too, and will realize that it is indeed a worthy study; but right now I am having a battle with myself because my heart is not in it.

I keep wondering "What is the good of all this mission study when we do so little for missions, when we do not practice missions right here at home." It is true we need to study about these things to make our church members aware of missions, but that awareness must be followed up by action, action which includes more than just a mere giving of a small sum of money for "the poor missionaries in Africa." Why is it that most of our church members are armchair Christians?

I believe it is because our education in the ways of Christian living have been neglected. Just how much of actual Bible study on our part is required of us in our churches. Isn't it true that a person can attend any or all of the regular services of the church without ever opening his own Bible? The things that stay in our minds the longest are the ones we learn through personal study. I will be the first to admit that churches cannot compel their members to study, but they can give more encouragement and opportunity for it. Truly, I have been amazed at the lack of actual knowledge of the Bible on the part of regularly attending church members. Our ministers and some of our statesmen tell us the Sermon on the Mount, the teaching of Jesus, are the only hope the world has. If we are Christian, we do not disagree; but mere accord will not turn the trick. Church members are going to have to live Christianity (non-church members are not going to do it for us); and how are we going to do it without knowing what it is all about?

I would like to see some organization in each church sponsor a quarterly or semi-annually Bible study. The first lesson could be on the divisions and general facts of the Bible and be presented by the pastor at the Sunday morning service preceding the first week of study. From there more specific studies could be taken up. It would be of the utmost importance to have someone conduct the studies who could make them interesting as well as informative. If necessary a Bible scholar from another town could be invited. Stewardship of our lives as well as our finances should be stressed; therein lies the practicing side of Christianity.

And now let us get back to the practicing of missions. Last fall our W. S. C. S. had a mission study with a wonderful opportunity for follow-up work. The book was "These Moving Times" by Hermann Morse, a dissertation on the church could play in the lives of displaced persons and returning veterans, in overcoming race prejudice, and in the building of peace. In our own church we had a very interesting presentation of the course conducted by a capable leader. But, in the first place, the Negro question (our biggest opportunity, since it is practically in the backyard of every

Southerner) was deliberately left out as being too controversial. The other problems, while interesting for study, seemed hard for us to do anything about personally, since, with the exception of the returning veteran, we had none of them right in town.

It seems to me that church and its organizations such as the W. S. C. S. and Men's Clubs could do more to help people who need help in the ways in which they need it by supporting campaigns for better housing; working with needy white people, when necessary, through mission churches that they are not ashamed to attend because of lack of good clothes; teaching them sanitation, sewing, cooking, meal planning on small incomes; trying to help them find respectability and the dignity that belong to the Christian; and last of all, working with the Negro churches to help them with these same problems as well as their religious education program.

I sincerely hope that it cannot be said of the Methodist Church that it sends missionaries to Africa and does not send any to the black people in its own back yard.—A Subscriber, Russellville, Arkansas.

DR. BOLLINGER TO GO TO SWITZERLAND

Dr. Hiel D. Bollinger, Head of the Department of Student Work of the Board of Education of The Methodist Church, has been selected as one of the fifteen delegates who will represent the United Student Christian Council of America at the meeting of the General Committee of the World Student Christian Federation August 9-20, 1946.

Dr. Bollinger, whose leadership in student Christian work is recognized throughout America, both by students themselves and by adult workers in the student religious program, is the only Methodist in the group of American delegates. Seven others come, one each, from seven other denominations and the official relationship of the remainder is to the Student Christian Associations and to the United Student Christian Council.

Anywhere, provided it be forward.—David Livingstone.

WORLDWIDE BIBLE FELLOWSHIP FORMED

The Board of Managers of the American Bible Society announced on March 9 that local committees to foster its work are to be formed in churches and communities throughout the world. The idea for such committees, to be known as the American Bible Society Committee, came as an outgrowth of the unprecedented interest in Bible reading that has swept this country, largely as a result of the second Bible Reading program, from Thanksgiving to Christmas last year, which was conducted by the Bible Society. Nineteen other countries participated in the reading program.

Dr. J. Chapman Bradley, a secretary of the American Bible Society, reported a plan for increasing Bible reading on a worldwide scale received from former Chaplain Henry O. Theiss, now in this country following months of service abroad where he has seen firsthand results of Bible reading among service men. Chaplain Theiss's plan, together with one originated by Dr. Bradley and implemented by the Society's district and field secretaries, has resulted in the program for the formation of the American Bible Society Committees.

This program is the logical answer to the many inquiries received from pastors who have asked for concrete suggestions to promote Bible reading. A special leaflet, just off the press, "The American Bible Society Committee" is now available to anyone interested in this project. The pastor may wish to work through a committee which he has appointed and which will be under his direction. However, the committee is not limited to the church and may begin with the work of an interested individual or can be developed as a community project.

Various plans are suggested, urging the daily reading of the Bible, new and effective means of distributing the Scriptures and plans for helping to spread information on the Society's program of furnishing Scriptures to all men in the language needed.

Many signs point to an increasing recognition of the need for the Bible at the center of life. Interested laymen who have come to know and believe in the Bible can do much to further its use. Local committees

PRAISES COURAGE OF BISHOP KAUNG

Praise for the leadership of Bishop Z. T. Kaung, Methodist bishop who remained in North China during the war years and led all Protestant forces, is sounded by the Rev. E. J. Aeschliman, now in Peking, and previously a secretary in the office of the Methodist Committee on Overseas Relief. Writing to Bishop Herbert Welch, Mr. Aeschliman said:

"It was providential that Bishop Kaung was appointed here during these critical years. He has been a remarkable leader—fearless and uncompromising in his principles. His courage and good judgment have made it possible for the churches to pass this crisis in a wonderful way. All groups have turned to him for leadership. One of the bankers said the other day that Bishop Kaung and three or four other Christian workers really led not only the churches but the people of Peking through the crisis. Bishop Kaung told me that his conviction was that the Church should not be led but should lead. He surely is a dynamic personality. Bishop Kaung is very anxious that the churches should not begin to rely on relief funds too much, but should continue to do all they can locally on self-support.

"In the Theological Seminary the faculty members are getting only what the preachers are getting. The students are living in the most primitive way. The rooms are cold, their food consists of two meals of millet which they prepare themselves.

"One of the very needy areas at present is our Lanshien section. Besides being stripped of everything by the Japanese and looted by the Eighth Route Army (Communist group), they have had a severe earthquake which destroyed many villages and caused great damage and suffering. The Communist groups—from all reports that come in—certainly have played havoc throughout the country. Many of them are just bandit bands."

will be developed by the eighteen district division and field offices of the American Bible Society, and by cooperating state and city Bible Societies in this country and the foreign agencies of the American Bible Society abroad.

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LITTLE ROCK, ARKANSAS

JEWISH PHILANTHROPY

It is a matter of common observation that Jews are notably alert and generous in providing for their own poor. In this respect they often set standards that challenge their Christian neighbors. It should be equally well known, but is sometimes overlooked, that their philanthropy is by no means limited to their own, but reaches out freely to all the needs of society.

As every Bible student knows, broad philanthropy has been from early times an integral part of Jewish tradition. The Mosaic law not only made elaborate provisions for the needs of the Jewish poor, but added the inclusive injunction, (Lev. 19:34): "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." The Talmud (Gittin 61a) proclaims that "the poor of the non-Jew are to be supported with the poor of Israel; the sick of the non-Jew are to be tended like the sick of Israel; and the mourners of the non-Jew to be comforted with the mourners of Israel." The social passion of the Jewish prophets is unmatched in religious literature. Emphasized by the teachings of Jesus, it is largely responsible for the social note in Christianity.

Down through the ages Jews have been zealous in maintaining this tradition, notably here in the United States, where they have a long and distinguished history of philanthropy to men of all faiths and creeds. In colonial days, Judah Touro supplied much of the money for the erection of the Bunker Hill monument. On another occasion, the mortgage of a Universalist Congregation whose church was sold at auction was bought by Touro, who returned it to the worshippers. His will disposed of half a million dollars for charitable purposes.

San Francisco had an opportunity of seeing the uncalculating philanthropy of the Jew in the character of Adolph J. Sutro, who provided that city with numerous public parks and institutions. The late Nathan Straus founded the Nathan Straus Milk Fund which has saved the lives of thousands of babies in the New York area. He also established milk stations in London and preventoriums for consumptive children in New Jersey.

The American Red Cross owes its inception to Adolphus S. Solomon, a Jew who collaborated with Clara Barton in founding the Red Cross organization. Mortimer Schiff, the son of Jacob Schiff, himself a philanthropist of note, was the largest financial supporter of the Boy Scouts of America.

Julius Rosenwald established the Rosenwald Fund in 1917 "for the well-being of mankind." The amount set aside for Negro betterment alone was \$22,000,000 and the total of his charities exceeded \$50,000,000. The Guggenheim Foundation, established in 1925 by John Simon Guggenheim, is playing a very important part in the creative and intellectual life of the United States through prizes and awards to outstanding students, teachers, and creative artists.

The names of Lucius Littauer, Joseph Pulitzer, and Max Epstein, all of whom donated generously to academic and social service institutions, must be included in any roster of American philanthropists.—R. B. Eleazer.

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

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

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

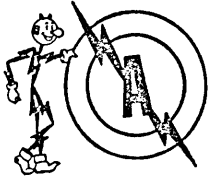
The world turns aside to let any man pass who knows where he is going.—David Starr Jordan.



★ Yes, ma'am . . . I'm so cold that I'm freezing . . . and everything inside of me is frozen, too! But don't get worried, because that's my job—keeping everything inside of me frozen to just the right degree that will keep it delicious—even months after it has been placed inside! Because I'm one of those brand new frozen food cabinets you've been hearing so much about!

★ Ladies—this unit is just one of the post-war marvels that electricity is bringing you. With it you can buy strawberries, for example, in May—pop them into the freezer cabinets, and have them fresh and luscious in December! Or you can freeze fresh vegetables in summer and eat them all winter—right out of your freezer cabinet.

★ Yes, the most modern things imaginable are on their way to market again—and most of them depend on electricity. We can't say just exactly when you can buy them, but we suggest you see your dealer right now and make sure he informs you when the electric appliances you want are available. Remember—with electricity so cheap, and so dependable, housekeeping with these new things is going to be extra fun . . . and extra economical!

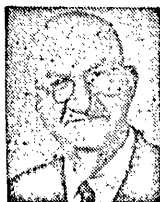


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The Sunday School Lesson

By DR. O. E. GODDARD



FRIENDS OF JESUS

LESSON FOR APRIL 7, 1946

SCRIPTURE TEXT: Mark 10:13, 14, 16; 15:43; Luke 6:13-16; 8:1-3; 5; John 1:35-51; 3:1, 2a; 4:6, 7.

GOLDEN TEXT: Ye are my friends, if ye do the things which I command you. John 15:15.

"A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother."—Proverbs 18:24.

Jesus was the friendliest man that ever lived. He was friendly to more different classes of people than any other person in history. It is interesting to note how friendly He was to classes that had not been befriended prior to His advent on earth.

I suggest that you read not only the printed text but the entire lesson text as indicated in the Church School literature. If you have read only the printed text, you have not gotten the comprehensive view of this lesson. Let us now notice several classes of people to whom Jesus was friendly.

Jesus Was a Friend to Little Children

In the midst of a busy program fond parents brought their children to Jesus that He might teach them. The disciples not yet knowing Jesus' concern for children, rebuked the parents for obtruding themselves so as to interrupt Jesus in His ministry of teaching and healing. This provoked Jesus. He stopped the whole procedure, and said "permit them to come for of such is the kingdom of heaven." He put His hands upon them and blessed them.

Jesus Gave the Child Priority

Ancient teachers gave scant attention to little children. Ancient civilization deplored the long helpless period of childhood. Jesus discovered the child. He evaluated the child as had not been done by any previous teacher. When asked who was the greatest in the kingdom, He did not point to the Scribes and Pharisees, but to a little child. Jesus gave the child precedence over all other classes. Children all over the world would have a right to cry, "Hosanna to Jesus, the friend of children." Millions of children today are enjoying blessings that are theirs because Jesus came to recognize and bless them.

Jesus Accepts the Ministrations of Believing Women

We must remember that Jesus lived in a pagan world. Women were chattels, concubines, and servants. Their position in life was vastly lower than it is in a Christian country. Jesus lifted their status immeasurably. Soon after He chose His disciples He began an evangelistic tour, and women who had been healed and saved, joined the party and helped in many ways—even gave financial support. "And it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with Him. And certain women, which had been healed of evil spirits and infirmi-

went seven devils, and Joanna the wife of Chuzza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance." (Luke 8:1-3).

Now in Christian lands, women are men's equals in all respects. In our Church they have laity rights and may be ordained and serve as pastors. Women in our country teach most of the schools—weekday and Sunday. They are leaders in the church program. They possess more than half of the combined wealth of the country. For their exalted position, women should thank God daily; and for this great liberation that is theirs only through Jesus, their grateful praise should be unceasing. Surely He was woman's greatest Friend.

Jesus a Friend to the Down and Out

"Then drew near to Him all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." (Luke 15:1-2.) A monumental sin of the ages is the contempt advantaged people have had for the disadvantaged groups. To find a friend was, to the destitute, the prodigals, to the prisoners, to the outcasts, something new under the sun. It is no wonder that the despised classes flocked to Jesus. It was the first notice, the first kind words, these wretched peoples had ever received.

All the Christian social service work in the world, all the millions that are spent for the destitute peoples today, all the kindly service given to the criminal class—practically all the altruistic service of the world, emanates from the teachings of Jesus. What a boon the friendship of Jesus brought to suffering humanity.

Jesus Friendly to the Upper Classes

Let no one conclude that Jesus appealed to the lower classes only. (I resent the use of "upper" and "lower classes." The term is undemocratic and unchristian.) Jesus reached the so-called upper class, also. Some of Caesar's household were among the first converts. Chuzza's wife was a woman of high social and financial standing. Chuzza is called Herod's steward but more properly rendered "Herod's administrator", a high and important person. Nicodemus had position, power, prestige, and wealth. He had all the considerations that position and wealth gave a man. Hence he cautiously went by night to avoid being called a follower of Jesus, until he got sufficient evidence that Jesus was the Christ.

Likewise Joseph of Arimathea was a rich, distinguished lawyer. He too like Nicodemus was a member of the Sanhedrin. But he did not vote to condemn Jesus. "And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same

A GI LOOKS AT RURAL INDIA

(Continued from Page 5)

went off to their huts. A few of them brought money, but most of them came with rice and other grains which they put in separate piles in front of the local preacher. I wish that I knew words with which I could tell you how full my heart was as I sat there on that bed in this small village watching Chris-

and deed of them;) he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God." (Luke 23:50-51). As a disciple of Jesus, he was horrified at the thought that Jesus' body would be piled among the criminals, so he provided the best tomb he could buy, went boldly, openly, to Pilate, and asked for the body. His request was granted by Pilate for Joseph was great among his countrymen. Scholars, philosophers, poets, artists, governors, presidents, and emperors, have been among the followers of Jesus from the beginning.

After a Night of Prayer, Jesus Chose the Inner Circle of Friends, or Pupils

Wise is the pastor who spends much time in prayer before the Fourth Quarterly Conference, when he must nominate the officers of his Church for the next year. Pastors have here the lesson from Jesus before He selected His disciples. What an honor and high privilege he conferred upon these men from the ordinary walks of life! How He immortalized them! Perhaps no one of them would have been heard of, ever, fifty miles from the place of their birth, or been remembered fifty years after His death. Being a friend of Jesus has kept their names to the fore for nearly two thousand years and their names will be kept thus until time is no more. It pays to be a friend of Jesus.

Jesus Is Your Friend, Are You a Friend to Jesus?

Do not answer this question thoughtlessly. Are you meeting the conditions of His friendship? Jesus says, "Ye are my friends if you do whatsoever I command you." Are you doing what He commands? Let us think of a few of His commands and test whether we can qualify as a friend of Jesus: "Love your enemies." "Love the Lord with thy whole heart, mind, and Strength." "Love thy neighbor as thyself." "Do unto others as you would have them do unto you." "Pray for those who despitefully use you."

What a friend we have in Jesus
All our sins and griefs to bear,
What a privilege to carry
Everything to God in prayer.

tians giving to the support of their church.

After this service, which had lasted about three hours, we started back to Dun Soin. Most of the congregation followed us all the way back. This is also a sign of friendliness and respect. To get to Dun Soin we had to ford a river. On the bank of this river, we stopped and commenced to take off our shoes and socks, but no—our friends would have none of that. They took off our shoes and socks, carried them across the river where they dried our feet and put the shoes and socks on for us. If any of you think that you are tough, that you could get through something like that without being deeply moved, you are mistaken!

Three of the women of the mission held a Women's Institute in Buxar, Bihar, recently. They didn't expect many to attend because the Indian women don't leave home very often. The position of women over here is a lot different than it is in America. A lot of women are never allowed to leave their own courtyard. Twice as many as were expected came. These fifty-three women, who had never been used to sitting still for more than ten minutes at a time, sat for hours listening to the Bible stories that most of us know so well.

It is things like this that bring home to me the immense amount of good that missionaries are doing over here. It is criminal that there aren't more of them. There are hundreds of villages in this district that want to become Christian. The only reason that they haven't is that there just aren't the workers to teach them. There is also a great lack of trained doctors, nurses, teachers, and agricultural workers in the mission field.

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

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