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Matter Of Faith

The current of world affairs is blowing dangerously hot. Leading diplomats of the world have reached an impasse in their maneuvering. Loud and reckless voices are crying "War," as the age-old, traditional solution to all diplomatic blind alleys.

Secretary of State Marshall, commenting upon the confusing picture resulting from Russian moves in Czechoslovakia, Rumania and Finland, declares the situation is "very, very serious." Yet, he warns against anger or impulsive action by the United States.

Demands for immediate enactment of universal military training are now heightened. Selective service boards have been called to a special effort, "purely voluntary" of course, to acquaint themselves with the speediest means of mass mobilization.

Every military man in the councils of the nation—from the president down—is moving exactly as though a declaration of war were imminent, though a private secret.

There have been . . . and will be continued comments of exasperation at Russian complicity in the latest governmental flipflop of Czechoslovakia and particularly in the tragic suicide-or-what that snuffed the life of Jan Masaryk.

What has happened, or is happening in Russia is hard to judge. Evidence of internal struggle in this land of some 190 million people is pronounced, if press reports can be believed. And its ruthless, one-line course of conduct has alienated a large percentage of the international goodwill that its wartime bravery had generated.

There is more to the picture, of course, than merely the tracks of the Russian Bear. Claw marks of the Americana Eagle, too, are indelibly showing on the European continent.

If Greece, American money and military advisers are shamelessly being poured into a troubled situation. We have sent in vast quantities of farm machinery which never reached the untillied fields to help rebuild the basic economy and provide food for the population. We have also, without blushing, poured money and arms to back a royal regime whose history during the recent struggle against Nazism and Fascism was anything but a program for the people.

So it seems, by merely the two outstanding examples, that Russian AND the United States are equally guilty of trying to impose government upon a foreign population. If one is wrong isn't it safe to assume that all virtue is not necessarily on the other's side? It would seem that both nations have embarked on a similar policy which is at odds to all the ideals of self-determination and self-government.

No one should have supposed, after the most wide-spread war the world has known, that people would make a meek, pacific transition. The sacrifices, the suffering and the hatreds engendered in that struggle were bound to remain fresh in the memories of nations that found their basic needs of food and shelter so hard to get even after the foe and the invader had been driven off.

Russia's apologists might well say that her aggressive infiltration of countries upon her continent-long border has grown out of an historical need which the recent war too seriously emphasized. The point is admissible for, since its revolution and change to a totalitarian state, a great share of its national energies were expended in fighting attacks from without as well as within.

Yet, even with that recognizable fact, must this great socialist sixth of the world so irrevocably feed the concept of two worlds—Russian and non-Russian? How can there ever be peace and prosperity; how can science be free to solve the unlimited mysteries of the earth; how can art and literature ever reach the high peaks of perfection while the ever-lengthening shadow of atomic or bacteriological warfare shadows its hysterical menace?

All good things seem at discount. Everywhere there are threats and counter-threats that sound anything but pacific. The mood of the world seemed to be arrogant pretenses to power.

There is so much in diplomatic methods about which the average people of the world know little. Plans are made that set up a diplomatic offensive, the goal of which is not in the public knowledge.

All the average citizen can do is to think and vote as intelligently as he can, hoping to establish and maintain in the nation's capitol such government as will honestly and conscientiously represent the interests of the people at large.

We must believe in our own nation, our own ideals and our own sense of judgment. It is, in fact, a matter of faith.

—W. K.

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Will Give Final
Service On Easter

The program for Holy Week in Bethel Congregational church opens with a special Palm Sunday morning worship service, at which time several infants are to be baptized, and the church school members are to be guests. The sermon topic will be: "The Order of Concern." Palm Sunday evening at 8 the annual confirmation communion will be observed, with young people uniting with the church.

During Holy Week, Bethel church will share in the union services at the different churches. The Easter morning worship will be the final service conducted by the Rev. Francis T. Sturtevant as pastor of Bethel church. Adults will be received into membership, and special music will be presented by the choir. The sermon topic will be "The Discipline of Faith."

Congregational
Members Ballot
Church Merger

Bethel church of Beaverton has begun balloting on the proposed merger of the Congregational Christian Churches and the Evangelical and Reformed church. Ballots have been mailed out and are to be returned at the morning service on the last three Sundays of March.

If 75 per cent of the church members, churches, associations and conferences, and the 32 synods of the Evangelical and Reformed church approve, the general synod council of the Congregational Christian churches and the general synod of the Evangelical and Reformed church will unite this fall to form the United Church of Christ. The merger will not change the name or organization of the local church, except as desired by any local congregation.

Rev. Sturtevant has discussed the merger several times lately in various Congregational churches and with Rev. Harry Taylor of Jennings Lodge, discussed it last Wednesday at a Congregational meeting of the First Congregational church of Salem.

Bad Eggs Wanted

Come on if you are a bad egg. Come on if you ever robbed the till, cursed by God's holy name or loved a secret sin. Come as you are in all your sins. But you must know you are bad to ever get in.

LOOK—LOOK—LOOK. See the Heavenly Visitor call out to that dead man—LAZARUS, COME FORTH. And Lazarus, now dead four days, came out of the grave alive. And who is this Heavenly Visitor who calls the dead back to life? He is Christ, the Son of God who came to seek and to save that which is lost. He suffered for the vile, the wicked, the bad eggs, as we might say. He took their sins—and yours—and went thru the pains of Hell to clear them. He came from death and the grave to be our new life also, but you must name yourself lost to God and then receive Him.

"I am sure of eternal life, not thru any merit of my own, but thru faith in Him who bore my sins in His own body on the tree." Allen C. Emery, Treas., Emery-Conant Co., Wool Merchants, Boston, Mass.

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From where I sit . . . by Joe Marsh

How to Keep 'Em
Down On the Farm

The other day Pete Swanson's nephew, Bud, allowed as how he was fed up with farm and country life . . . and was going to the city where there was a lot more opportunity and excitement.

Some folks might have tried to stop him. But not Pete. He even advanced Bud carfare for the trip . . . figured that when he'd had a good look around, he'd come back where he belonged.

And what happened? After seven days of big-town bustle and excitement, Bud was back behind the

CHURCH CLUB DINNER

A large number of people from Bethel church were present at the Congregational club dinner at Highland church in Portland last Tuesday. The addresses were by Mrs. James E. Chinn and Mrs. J. T. Gordon on their trip through the deep South, inspecting our Congregational Christian educational work among the negroes. Of particular interest was the fact that it was the final meeting to be presided over by Mr. Willis L. Cady of Bethel church as president of the organization.

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