

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world—" — Mark 16:15

VOL. LXI

LITTLE ROCK, ARKANSAS, MARCH 26, 1942

NO. 13

Jesus Enters Jerusalem

WHEN Jesus rode into Jerusalem at the head of a shouting multitude, on Palm Sunday, His action was a reversal of an attitude which He had held throughout His ministry. Until that day He had avoided open conflict with His enemies. He had often hushed both men and devils who would have acclaimed Him publicly as the Messiah. On this first Palm Sunday he assumes the role of the Messiah and at the head of a triumphal procession marches directly into the presence of His bitterest enemies.

It was the time of the feast of the passover at Jerusalem. At this time of year a high tide of Jewish patriotism made of Jerusalem a tinder box of sedition, threatened revolt and open opposition to anything that threatened the Jewish church. The thing Jesus did was as sure to cause an explosion as a match in the mouth of a gas tank or the proverbial fire-brand in a powder keg. Jesus here knowingly entered into an open conflict with his enemies that, humanly speaking, could have but one end. If death, at the hands of His enemies, was not part of His plan the triumphal entry is inexplicable.

In the triumphal entry a new kind of King is establishing a new kind of a Kingdom; not racial or national but universal; not material but Spiritual; not temporal but eternal.

When the procession came in sight of Jerusalem, the multitude was shouting Hosanna! Lord! King! While they were shouting the face of Jesus was wet with His own tears. He could see the utter destruction of the city which was to try to destroy Him. If you had been there, would you have joined the multitude in acclaiming Him King, Messiah? Better than that, we can accept Him now as our personal Lord and Saviour. If you had been there, would you have spread your garments in the way? Better than that, we can lay ourselves on the altar for service. Would you have joined the march to Jerusalem? Better than that, you may turn your face toward the New Jerusalem.

He Really Does Mean It

AFTER the daughter's irate father had kicked her young lover down the front steps for the fourth time in so many days, the somewhat bewildered suitor said to the dad: "I know what's the matter with you. You just don't want me here." After the many statements already made by Governor Atkins, with reference to gambling in Arkansas, and action to back up the statements, the re-statement last week, in no uncertain terms, of his purpose to stop gambling in Arkansas should finally convince the gamblers that the Governor does not want them here.

It requires courage and real depth of conviction to do what Governor Homer Atkins is doing to the gambling interests, and as Governor to speak as he has spoken regarding the liquor traffic. The churches of Arkansas, of all denominations, should back him one hundred percent in the position he has taken. With him as the leader of the forces of moral righteousness in our state, we have the greatest opportunity of years to push these brazen forces of iniquity back into the pit from whence they came. We say "hats off to the Governor" and, in all such activities, pledge him our unqualified support.

Gethsemane Again

WE ARE BUT a few days removed from a Passion Week, in which we again study the tragic experience of Jesus in the Garden of Gethsemane. The world of that day was not unlike our own.

That world had felt the victorious tread of the armies of aggression. The Roman legions had conquered the world. Besides the millions of conquered subjects over which it ruled, there were more slaves than free men



in Rome. In such a world of sin and suffering Jesus voluntarily went to the garden of Gethsemane and to the cross that men might be free.

As we approach Holy Week, the armies of aggression are again on the march. Multiplied millions have been conquered and are held in subjection without the power to rebel. If per chance there be prayer gardens in Heaven, Jesus must again be in the garden with the sweat of His brow crimson once more with His own blood as He carries on His heart a heavier weight of sorrow and disappointment than even Gethsemane could bring.

Bishop Charles C. Seceman On KTHS Passion Week

BISHOP Charles C. Seceman will speak daily during Holy Week, March 30th through April 4th, over radio station KTHS of Hot Springs. Tune in at 1090 on your dial. The ministers and members of the Methodist Church in Arkansas are urged to announce this feature and to listen to the broadcast. The time of these programs is 3:05 p. m. to 3:30 p. m. daily except Saturday, when the Bishop will speak from 6:30 p. m. to 7:00 p. m. Bishop Seceman will preach each evening during Holy Week at the First Methodist Church, Hot Springs. All Methodist Churches of the city co-operating.

Is Providence Intervening?

"MAN proposes, but God disposes," so declared the leader of the Russians of a former day. If we may judge by the words even of Herr Hitler, himself, the self-appointed, divinely ordained—so he says—liberator of the human race, it would appear that Providence has double-crossed him and that the supernatural powers, with which he professed to be on such intimate terms, have through nature defeated his unholy purposes of conquest in Russia.

In his last speech, in which Hitler is explaining to his people the reasons for his military debacle, he says that the Russian winter came a month earlier than it has for years; that it was the hardest winter for the past one hundred and forty years—he goes back far enough to include the winter that destroyed Napoleon's army—the severe part of the winter is lasting longer than usual. It is quite possible that the winter he describes has marked the difference between the success and failure of his ill-timed campaign against the Russians. At times Providence acts like that.

Did you ever mark the places where Providence seems to have stepped into the picture in the first world war? As a member of the Triple Alliance, Italy had been an ally of Germany for years before that war broke. If Italy had marched with Germany, when the war came, France would have been crushed before help could have arrived. More than that, if Italy had simply kept silent, France would likely have been over-run. Her silence would have made it necessary for France to have kept an army on the Italian front to face a possible attack. Instead, in the early days of the war, Italy declared her neutrality. That made it possible for the French to bring their armies from the Italian front and throw them into the battle against Germany. Even then German armies drove almost to the gates of Paris. Suppose Belgium had not held German forces until France could mobilize. What if England, like Germany, had considered her treaty with Belgium a "scrap of paper." Suppose Verdun had fallen. Suppose that the United States, in the critical hour of the war, had not thrown its forces into the war. Germany almost won the last war. In the present war, if Germany had followed her successes at Dunkirk, it is likely that the war would be over. If the forces Germany threw against Russia had been turned on England, it is doubtful that England could have stood. Perhaps Hitler is right and Providence has intervened.

Press Evangelism

THERE is strength in mass movement whether the movement be good or bad. The fact that so many minds and hearts are turned to the work of evangelism through Easter-time adds strength to that movement throughout the church. There is no other time in the year when so many of the ministers and laymen of our church in Arkansas are at work in evangelistic efforts as in the weeks before Easter. Because of the world situation, there is possibly no Easter for years that has brought a better opportunity to reach the masses than we have this year. Most people who have the power to think at all, are thinking now as not before about the values of religion. Press the work of evangelism now.

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CHURCH CALENDAR

April 5, Easter Sunday.

April 19, Church School Day, Little Rock Conf.

District Conferences:

North Arkansas Conference—

May 5, Conway District at Atkins.

May 7, Jonesboro District at Yarbrow.

May 12, Batesville District, at Cotter.

Little Rock Conference—

May 13, Arkadelphia District, Manchester.

May 20, Prescott District, at Blevins.

May 22, Little Rock District at Mabelvale.

BOOK REVIEW

There Are Sermons In Stories,

By William L. Stidger, Abingdon-Cokesbury Press, 1942, 243 pages, \$2.00.

Most readers of religious literature are acquainted with the work of Dr. Stidger. He has the habit of finding out what people are interested in and then using this interest as a point of contact to get across to them great religious truths. This book contains ninety-seven short stories each of which sets forth some great truth along moral and religious lines. They have grown out of human living and are, therefore, very interesting. They have been selected by the author from his reading, his world-wide travels and material sent to him by friends. Many of them have already won much popularity through being given over the radio and published in magazines. They will be of considerable value to speakers as illustrative matter. If any one has any doubt that there are sermons in short stories, the reading of this book will change his mind. They are really streamlined to fit this modern age. The author writes as a reporter, with but little comment. He usually permits each story to bring its own message and trusts the reader to make his own religious-moral application.—H. O. Bolin.

WE OWE TO OUR COMMUNITIES

I HAVE no fear for the church and the ministry so long as we can pour out into the communities where we work a stream of redeemed manhood and womanhood. Standing as churches in our various places, we owe to our communities at least three things: First, the inspiration of a high moral standard; second, the example of an ideal of brotherhood; third, a continual demonstration of the divine in religion. Let us unite to pay this debt to our community.—Forney Hutchinson.

Methodist Broadcast Hour

Rev. E. C. Rule, pastor of First Church, Pine Bluff, will be the speaker on the Methodist Hour next Sunday afternoon, 4:00 to 4:30 over KTHS, Hot Springs. The Committee in charge of arrangements announces these broadcasts will continue indefinitely.

ABOUT PEOPLE

REV. NEILL HART, district superintendent of the Pine Bluff District, will assist Rev. R. E. Connell, pastor at Searcy, in a meeting beginning April 20. The meeting will run for two weeks.

DO TODAY'S duty; fight today's temptations; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

MISS EMILY J. REID, one of the contributing editors of the *Christian Advocate*, has returned to Conway to make her home. She will continue in her relationship with the *Advocate* and will also write for other church publications.

THE FORT SMITH District Woman's Society of Christian Service will meet Friday, March 27, at 10 o'clock, at First Church, Ft. Smith. An interesting program will be given and plans laid for the annual conference to be held in Batesville.

REV. G. C. JOHNSON, district superintendent of the Batesville District, announces that the Batesville District conference will meet at Cotter on May 12 at 10 a. m. and adjourn at noon May 13. Representatives of all conference interests are invited.

DR. C. M. REVES christened Carolyn Duff, the one-year-old daughter of Mr. and Mrs. R. F. Duff of Philadelphia, Sunday afternoon, March 22, at Winfield Church. Present at the altar with the parents were Mr. and Mrs. R. M. Duff, grandparents, and Mrs. J. J. Jackson, great-grandmother, all of Dardanelle, Ark.

BELIEVING that the "good neighbor" policy in building inter-American solidarity, the University center in Nashville is offering scholarships to six Brazilian students at Scarritt College, Vanderbilt University and George Peabody College. The students will study and collaborate in the preparation of a Portuguese word book for language study.

FIRST CHURCH, Jonesboro, has arranged a special radio broadcast for five days during Holy Week as follows: Station KBTM, Jonesboro, 1210 on the dial, at 1:15 to 1:30 Monday, March 30, through Friday, April 3. The theme will be "Holy Week Meditations." Each service will consist of an organ introduction, one or two hymns by a mixed quartette, and a brief sermon by the pastor. All communities within 100 miles of Jonesboro can get KBTM without difficulty.

THE FIRST New Testament in the Mam language, the native tongue of the Indians, of the mountains of Guatemala, have recently arrived, and the American Bible Society, the publisher, has received letters of appreciation for the translation from these people who but recently learned what their own language looked like on the printed page. The work of reducing this Indian dialect to written form was the work through many years of the Rev. and Mrs. H. Dudley Peck, missionaries in the mountain town of Ostuncalco, Guatemala, and they were also the translators of the New Testament into Mam.

TAKING religion "Out where people live" will be theme of a series of 130 one-day conventions during April and May, according to an announcement made by Harry C. Munro, director of the United Christian Education Advance and staff member of the International Council of Religious Education. This is the first "local area" step in the far-reaching Advance, launched in Chicago in February and intended to make religious instruction available to some 17 million school age children and some 43 million other Americans now "unchurched." Little Rock is one of the cities in which a convention will be held, April 24 being announced as the date.

REV. FRED M. HOLLOWAY, pastor of the First Presbyterian Church, Rutherford, New Jersey, delivered a series of special addresses during Religious Emphasis Week at Duke University, Durham, North Carolina, February 23-28. Mr. Holloway is the son of Mrs. A. E. Holloway of Morrilton and the late Rev. A. E. Holloway, long time member of the North Arkansas Conference.

REV. A. H. DULANEY, pastor at South Ft. Smith, writes: "Our work moves along very nicely. We paid our quota for Hendrix College on time. All other financial obligations are kept up to date. Seven members have been received since conference, two by profession of faith and baptism. We are expecting good Easter services and a general revival in the summer. Our parsonage has been painted and we are to paint all woodwork on the church within the next few days."

THE CHURCH BULLETIN of First Church Jonesboro, reports that as the result of a revival meeting held by Rev. Norris Greer, conference evangelist, Rev. W. A. Downum, pastor of Huntington Avenue Church, and Rev. F. M. Sweet, district missionary, a new church organized on Sunday, March 15, at Center Point (Harrisburg Corner) with forty-one members. Mr. J. P. Womack, who is a member of First Church, will speak at this new church at both the morning and evening hours every second Sunday until Annual Conference.

SOME IMPORTANT events on the Methodist calendar are Good Friday Fast and Fellowship, April 3; Board of Church Extension, former M. E. Church, South, Louisville, Ky., April 30; Curriculum Committee, May 7-8, Nashville; Board of Education, Nashville, May 19-22; Council of Bishops, Nashville, May 22-26; Assembly Woman's Society of Christian Service, Columbus, Ohio, May 19-22; Annual meeting Associated Church Press, Hotel Prince George, New York City, May 5-7; Commencement Scarritt College, Nashville, May 31-June 3.

MRS. BLANCHE C. JUNKIN who writes the Book Reviews on our Children's Page, has been granted a leave of absence from the Little Rock Public School so that she may finish her work on a master's degree at Peabody College, Nashville, Tenn. On Friday of last week she was the honoree at a luncheon given by the Peabody Parent Teacher Association at which time she received gifts from the P. T. A. and the Peabody school faculty. On account of her work she will be unable to write the reviews after this week but will resume them later. Her fine work for the paper is much appreciated.

THE ANNUAL Church and Community Conference, sponsored by the Vanderbilt School of Religion, will open on the Vanderbilt campus Monday, April 13, and will continue through Friday, April 17, it has been announced by Dean John Keith Benton of the School of Religion. The Conference is interdenominational, and any minister or layman who is interested in church community problems may enroll, Dean Benton said. One of the leaders of the conference will be Dr. A. J. Walton, superintendent of town and country work of the Methodist Church.

REV. O. W. AUMAN, treasurer of the General Commission on World Service and Finance, announces that February World Service receipts totaled \$337,638, an increase of \$81,241 over the same month of last year. That brought the total receipts for the first nine months of the fiscal year to \$2,375,277, a decrease of only \$65,861, or 2.7 per cent, from the amount contributed for the June-February period of last year. Dr. Auman cautioned that March and April giving must be larger than last year totaled, which he indicated was too large an amount to leave until the last month for this year.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

PUTTING GOD LOST IN OUR LIVES

By E. H. MARLIN

Pastor, Glenwood, Ark.

Seemingly, and yet sad to say, this is true in too many of us who claim the title of Christian. In reality I fear that many of us have the wrong conception of God and what he should mean to us. We are altogether too much inclined to take God into consideration only when some great calamity strikes. So long as the sun is shining on both sides of the street and we can go into the bank and clip first mortgage bonds and go along with our hellishness, we feel we are alright even though we pay a mere pittance to the church and in most cases hurl it to the one who asks for it as we would a bone to a dog.

Not so very long ago a member of my church said, "Preacher, if it's as bad tomorrow as it is now, and my cold is no better, you need not look for me at church for I'll not be there." True to his word he did not come. The next morning (Monday) I called to see how he was getting along, thinking I might find him quite sick. To my surprise, I found he had gone to his work. I went on down to his place of business feeling that he would have quite a story to tell me of how his remaining at home Sunday had enabled him to completely recuperate. He informed me, however, that he was no better and if anything even worse than he was the previous Saturday.

Now the question that bothers me is this, why is it that so many of us are inclined to make excuses when it comes to doing our duty toward God and the church and yet when it comes to looking after our own personal affairs we are always on the job? How can there be any more exposure in attending church for an hour on Sunday than there is in working for ten or twelve hours, when one is almost sick with a cold, on Saturday and Monday? Is it not a case of putting other things ahead of God in our lives? A lot of people today are in the habit of giving God the last place, if indeed any place at all in their lives.

More than anything else on earth we need the Lord. We need him when we are in trouble, and troubles are sure to come to all of us. Let us not forget that the One who witnesses the puny excuses we make for failing to do our duty toward him and his cause is the One upon whom we must depend when the dark hour comes. Where would we be if he should fail us like we fail him?

We had better be very careful about our excuses. They may look perfectly good to us, but how do they look to him? He knows all about us, even the secret thoughts of our minds. One day he will judge us, and we will be judged not only according to what we have paid to the church and how we have helped the poor, but also as to our loyalty to his church.

"When the One great Scorer comes to write against our name;
He writes not that we won or lost,
but how we played the game."

THE SIN OF OMISSION

*It isn't the thing you do, Dear,
It's the thing you leave undone
That gives you a bit of heartache
At the setting of the sun.
The tender word forgotten;
The letter you did not write;
The flower you did not send, Dear,
Are your haunting ghosts at night.*

*The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, Dear,
The gentle, winning tone
Which you had no time nor thought for
With troubles enough of your own.*

*Those little acts of kindness
So easily out of mind,
Those chances to be angels
Which we poor mortals find,
They come in night and silence
Each sad, reproachful wraith,
When hope is faint and flagging
And a chill has fallen on faith.*

*For life is all too short, Dear,
And sorrow is all too great
To suffer our slow compassion
That tarries until too late;
And it isn't the thing you do, Dear,
It's the thing you leave undone
Which gives you a bit of heartache
At the setting of the sun.*

—MARGARET E. SANGSTER.

THE PASTOR'S MESSAGE

Compensation

It chanced That Day, when I was Sad—
And Weary, too—You know how 'tis—
The Clouds hung low, and Rain dripped
down—
Then in She came—
Her Dress was Patched and her Face
was drawn—
And well I Knew through What she's
been—
And then She smiled—and said to me—
I've come to say that I Thank you—
"For what you said when Baby Died—"
And then She Cried—But Smiled again
"You prayed that God Would give Me
Strength—
"To Carry On—He's Heard that Prayer—
"I couldn't Live except for Him—"
And when She'd Gone I Bowed my Head
Down on my Desk—And Then I said—
"It's Worth a Lot—
"For me to Know that I have Helped—
"A little bit—when Hearts were Bruised
"God Helping me, I'll Keep it Up"
I thank you. —Selected.
(By courtesy of Mrs. J. A. Anderson.)

NO HELP NEEDED

A successful merchant got his start, as a young fellow, through Russell Sage. The great man asked, "Do you drink?" "Only a little." "Then give it up, and come back in a year." The young man took the magnate's advice. Then after a year, he went back. "Why, yes; I remember you. So you have quit drinking? Do you gamble?" "Only now and then," came the reply. "Well, give it up, and come back in a year." Then the young fellow discovered that without those handicaps, he did not need any outside help. He was on his way to the heights.

Give us strength to lay aside every weight, and the sins that beset us. So shall we be freed for the best. Through Christ Jesus, Amen. —Christian Herald.

A CONFESSION FROM FRANCE

America should take a solemn warning from the decline of other nations. France's fall is passing into history, but reports occasionally reach this side of the ocean giving further insight into the cause. In opening his ninth series of Lutheran Hour broadcasts over a coast-to-coast network on October 19, Dr. Walter A. Maier of Concordia Seminary quoted a Paris editorial which said in part: "We are going to pay for sixty years of de-Christianization, falling birth rates, decline into paganism and materialism. We have worn out the patience of Providence; we have disgusted the good God Himself." Dr. Maier added that the most tragic waste in America is the far-reaching neglect of the Bible. . . . This confession from Paris has a ring of sincerity and contains much truth. It is a fresh challenge to Americans to humble themselves before God, in repentance for our manifold sins and in utter dependence upon His wisdom and power. It would be well for us as a nation if we could step down and say, like King Nebuchadnezzar: "Now I . . . praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (Dan. 4:37).—Toronto War Cry.

Cheerfulness may sometimes be difficult, but it always pay dividends.—Cumberland Presbyterian.

Definition of a bore—here today and here tomorrow.—Leaders' Magazine.

"JUST OUTSIDE THE DOOR"

I am thinking of that beautiful old hymn, "Just outside the door; just outside the door; so near and yet so far." Jesus said, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

How does Christ knock at the door of our hearts? He knocks with his goodness. His life, while here in the flesh, was absolutely filled with good deeds. Someone has said that the biography of Christ is written in one sentence and that sentence is found in the Bible, "He went about doing good." He said of himself, "I am the good shepherd: the good shepherd giveth his life for the sheep." Paul raises the question, "Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?"

Christ is our best friend. He is the friend who sticketh closer than a brother. He said to his disciples, I call you not servants: for the servant knoweth not what his Lord doeth, but I call you friends." The poet was right when he sang, "What a friend we have in Jesus," for he is our best friend. He knows all about us and yet loves us in spite of our faults. Even when our fathers and mothers forsake us the Lord will take us up. He comes in when every one else goes out.

If we should live here in the flesh a thousand years we can never repay Christ for the wonderful things he has done for us, but we can at least put forth more earnest effort to help him. To serve him means to serve others. It was he who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." As the Father sent Christ into the world so he is sending us to carry on his work. All about us the fields are white to the harvest, but those who will really work at the task are but few.

Christ is knocking at the doors of our hearts and the doors of our churches with his matchless love:

*"Love divine, all love excelling,
Joy of Heaven, to earth come
down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbonded love Thy art;
Visit us with Thy salvation;
Enter every trembling heart."*

Shall we longer keep him "Just outside the door?" Int the hearts of his followers, he is anxious to come in a more perfect way; to more completely possess them and guide them in the use of their time, their talents, their money, their all. Into the hearts of sinners, he would come with his saving grace. As we pass through this glorious Easter time, let us open wide the doors of our hearts to him. Then, "being risen with him, we will seek those things which are above, where Christ sitteth on the right hand of God." We will not merely celebrate the fact that he rose from the dead, but that he lives in us and works through us.—H. O. B.

We shall maintain our liberties only by religious education of youth.

The Renewal Of The Inner Man

The Evidence Of Immortality

By H. H. SMITH

In his Second Letter to the Corinthians (II Cor. 4:16) Paul uses significant words bearing upon the subject of life beyond the grave. He wrote as one who was facing death for the Gospel's sake: "Every day of my life I am being given over to death for Jesus' sake." But whether death come from persecutors or old age, he faces the future with a glad confidence: "Hence I never lose heart; though my outward man decays, my inner man is renewed day after day." (Moffatt's translation). It is this renewal of the inner man that causes Paul to take heart. What an inspiration it is to watch a true Christian grow old! He grows old gracefully because the grace of God sustains him, enabling him to shun the common faults of old age: peevishness, despondency, and worry. He bears the infirmities of age patiently, knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The life of John Wesley exemplifies this truth of "physical decay and spiritual renewal." Fitchett says: "Nothing is finer in Wesley than the cheerfulness of his spirit, while the tired body and brain were thus yielding to the touch of time. The passage of years whitened his head and dimmed his sight; it made his feet stumble, his hand tremble, and his memory hesitate. But all that was noble in Wesley—his calm faith, his serene courage, his flame-like zeal, his masterful will—were exactly as in the days of his prime."

John Wesley was the first "fighting Methodist," and he carried the fighting spirit with him to the grave. All his life he fought

against poverty and injustice, so wide-spread among the poor, against war, slavery, vice, intemperance, and every other sin. Time and again he protested against the government's allowing millions of bushels of grain to be used in making alcoholic liquors, while the poor of London starved for bread. Only one week before his death he wrote his last letter. It was to William Wilberforce, the noted English social worker, who at that time was engaged in a campaign against slavery. Wesley was a feeble old man, almost 88 years of age, with one foot in the grave, but in facing the battle for righteousness there was no diminution of spiritual energy. His letter was a fiery exhortation to Wilberforce, urging him, "though men and devils oppose, to go on, in the name of God, and fight that execrable villany, slavery." Though the "outward man was perishing, the inner man was being renewed day by day."

One of the most remarkable letters Wesley ever wrote, considering the circumstances, was written to an elect lady of the Church, Miss Nancy Bolton, who, though once an active Christian worker, had complained of lukewarmness of spirit. The letter was written only a few months before his death, when he was "in age and feebleness extreme," but the flaming zeal of the evangelist burned within his soul. He urged her to resume her Christian duties and God would restore her former joy. A part of the letter reads: "Woman, remember the faith! In the name of God, set out again, and do the first works! I exhort you, for my sake (who tenderly love you), for God's sake, for the sake of your own soul, begin

again without delay. Today after you receive this go and meet a class or band. Sick or well, go! If you cannot speak a word, go; and God will go with you. You sink under the sin of omission! My friend, my sister, go! Go, whether you can or not. Break through! Take up your cross. I say again, do the first works, and God will restore your first love!" Marvelous letter! It reads as if it were written by an over-enthusiastic young preacher instead of an old man tottering to his grave.

Wesley's death-bed was triumphant. Though he was weak and emaciated in body, the inner man was strong in faith and hope and love. Among the words he uttered during his last hours were these: "There is no way into the holiest but by the blood of Jesus." "I'll

praise my Maker while I've breath." "The Lord is with us, the God of Jacob is our refuge." "The best of all is, God is with us." Ashland, Va.



Easter and Color
Color in flowers, spring apparel and children playing in the warm sunshine. Capture spring color with your own camera and the
New Colored Film
For All Cameras... Movie or Still Type
Beautiful Easter Cards
5c to \$1 Each

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100% All Wool
SUITS! SPORT COATS! SLACKS!
Union Made **DUNDEE** Free Alterations
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- Get your Easter Outfit NOW!
- Use Our Layaway Plan!
- \$1.00 Holds Any Garment Wanted!
- FREE PRESSING SERVICE Life of Garment

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The always perfect gift for every woman—Sterling from Stiffs, in the incomparable designs by Towle, Gorham, Kirk, International and other master silversmiths. Select needed pieces or a complete set and pay for it in small monthly payments—No interest or carrying charges.

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Little Rock, Ark.

GEORGE STEWART
President North Arkansas Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSERGER, Editor

FRANCIS CHRISTIE
President Little Rock Conference
Co-Editor

THE EASTER EGG

By Elizabeth Knight
Monticello District

If you will search deep enough you will find that a number of our Christian celebrations have within them certain pagan or heathen elements. This is a result of the infusion of Christianity into many lands and into many hearts and minds from which pagan practices had not been entirely removed. Christmas furnishes an example. To us Santa Claus represents a spirit of love and giving; originally Santa Claus was a German god who was supposed to be especially fond of children and to give them gifts. Out of God's love the Son was given. The pagans were familiar with love and with giving through their God, Santa Claus. Therefore, it was only a small natural step to link in their thinking their God of love, and the Christian God—the Father of Jesus. That is why we have a Santa Claus. We are borrowing from a heathen religion.

Perhaps no other day is freer from heathen ideas and customs than is Easter. One reason for this is because never before, nor since, had a Savior of the world risen from the dead. There was nothing in the past, either heathen or Christian, with which this great event could be connected.

Christmas is perhaps the most widely celebrated day of the year, but Easter is the day that makes it so. If Christ had not risen from the dead and become the Savior of the world, the day of his birth would have been forgotten in a generation or two. So Easter is really a more important day than Christmas. It is a sign of new life. All around us we see new leaves, new plants, and new flowers which represent the new life that Jesus began after his crucifixion. There is no better time of the year at which sinners can begin to live the Christian life and Christians can begin to live closer to Jesus than on this day. This is why so many churches hold revivals during the Easter season.

There is very little that is heathen about Easter. Some may think there is nothing Christian about the Easter egg; but to me, thanks to a former school teacher, the Egg is most beautiful of all the Easter symbols. The egg as a whole is a symbol of Jesus in the tomb. The dye or the decoration that is put on the egg represents the flowers that might have been placed on the grave of Jesus. The shell of the egg, which is limestone, represents the tomb in which Jesus was placed. The thin membranes just inside the shell represent the grave clothes in which Jesus was wrapped. The egg proper, which to all appearance is dead, represents the life of Jesus that for a while lay dormant in the tomb, and then was resurrected from the dead. It is not known when the Easter egg was first used, but the object of using it is to impress upon the children the Christian teaching of the resurrection.

When we tell children that the rabbit laid the Easter egg, we are telling them a great untruth. It

IF JESUS RODE INTO ARKANSAS TODAY?

By C. Ray Hozendorf, L. R. Conf. Director

Nineteen hundred years ago Jesus of Nazareth rode into the city of Jerusalem. One of the first things that caught His eye was the misuse of the Temple and the oppression of the people. He saw in the Temple the false security of material possessions as taught by the priests. He was shocked and grieved to see His Father's house made a "den of robbers" instead of a "house of Prayer."

If Jesus rode into Arkansas today He would see racial injustice, greed, homes and lives wrecked because of whiskey, and so-called respectable people taking pride in pointing to the good causes to which the funds from the liquor traffic go and never realizing that intoxicants tear down considerably more than the revenue rebuilds.

Jesus would see local and state political set-ups that are corrupt and unworthy of a true democratic government. Yes, he might even find a worship of nationalism instead of a worship of the truth of God.

In the state the Master would behold the tragedy of little evils that eat away the heart of man; petty jealousies that take the spirit out of life, for jealousy eats at a man's heart as termites undermine the foundations of a building; selfishness that destroys the sense of true proportion. Jesus would find a loyalty to these second-rate values. He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" but when we put any selfish interest, pleasure, civic betterment—no matter how worthy—above God and his church, we are giving God's church second place.

When Jesus came near to Jerusalem He wept over it. He would weep over Arkansas today! Realizing that we had waited too long to hearken to His cry, He would weep bitter tears as He stated, "O, Arkansas, Arkansas, how oft would I have gathered you together, and ye would not."

Jesus would be angry for God. When he drove the money changers out of the Temple, He was not angry because of their mistreatment of Him, but because of their misuse of the Father's house. The injustice was not against Him but against God and His people who had come many weary miles to worship in the Temple.

If Jesus rode into Arkansas today He would demand God's rights. "Render until Caesar the things that are Caesar's and unto God the things that are God's," applies today as it did when Jesus uttered the words. When we are tempted to worship and serve the state instead of God, Jesus would say, "God must be above all else." He would realize that most of us go only half way. He would see our willingness to give Caesar his half; but when it comes to rendering God His portion in service, loyalty and substances, He would weigh us in the balances and find us wanting.

In spite of this, one thing is clear; the Master would not hesitate to say, "Be of good cheer, I have overcome the world." In our despair, in our sorrow and grief these words would ring out clearly and triumphantly. Victorious He would prove His words, "I am the way, the truth and the life."

In his life-time Jesus held and still holds out a strong hope for the building of the kingdom of God. He has never lost His faith in man. It remains unaltered. As He walked by the Sea of Galilee He saw men fishing and said unto them, "Come, follow me." Because of His faith in them, they followed Him. He would see us at our places of labor and call us to be "fishers of men."

Jesus' faith in the power of good to overcome evil will never die. He knows that God is in man and that the good will be victorious. He staked His life on that fact and thus linked Himself to the centuries.

Thus from Jesus we gain courage to continue to believe in the brotherhood of man. His word today would be "Love ye one another even as I have loved you." When we answer His challenge to be brothers one with another in love and service, His hope will not be in vain, but His words, "I have overcome the world" will be a reality.

is much worse for them to believe in the Easter rabbit than for them to believe in Santa Claus, because as they become older they will understand that Santa Claus, thought not a real person, represents the spirit of love and giving. There is nothing, so far as I know, that the Easter rabbit represents. It probably has some ancient heathen religious connection that was not worth a place in the Christian religion.

So in our celebration of Easter, let us omit the rabbit, but use the egg as much as necessary to make the meaning of Easter clear to the children; remembering that by omitting the rabbit, we are banishing all heathen customs and ideas that are connected with the celebration of this, the greatest day of the year.

"ENTER JESUS"

We approach Palm Sunday, Holy Week, and Easter. DARE WE ONLY APPROACH THEM as glorious days in the experiences of the early disciples or dare we draw

near and enter into the significance and importance of the events that led up to the entry into Jerusalem, the crucifixion, and the glorious resurrection on that first Easter morning?

Palm Sunday can be a day in our life marking the triumphant entry of Jesus into our heart and life or a day marking the triumphant entry of Jesus into some area of our life wherein Jesus has never been welcomed before. Perhaps this means for many of us the mastering of the destructive habit of indifference, the sin of selfishness, the evil of unjust criticism, or it may mean the willingness to judge our joys and pleasures by the Master's standards, to hear his command—"love thy enemies", and to take his spirit into all of our activities.

This Palm Sunday may each of us truthfully ask, "Jesus, enter victoriously into the Jerusalem of my soul and be Thou my constant companion in my temptations, my sorrows, my work, and my joys."—H. O. E.

YOUNG PEOPLE AID PASTOR

By Dorcas Jones
Jonesboro District

The Young People in the Osceola Methodist Church are doing their part in aiding their pastor in the Lenten Season.

The main project, which they are planning is a play, "The Sign", featuring Mary Magdalene's discovery of the risen Christ. This will be given Easter night to close the Easter services.

The church is having Pre-Easter services beginning Palm Sunday, and lasting through Good Friday. The young people are planning to attend each of these services and to provide a choir. They are sending cards to old members, or to people who belong to no church, inviting them to these services. They have made it their duty to present a list of every one who is eligible to join the church, including both young and older people. This, of course, will require a survey which they will make before Easter. In addition to this each member is making a voluntary sacrifice, and giving the monetary value of same to the Overseas Relief Fund.

A project which the young people have had every year at this season is a Sunrise Prayer Service. They are planning to have one again this year. Last year they held the service on the Mississippi River bank and watched the sun come up over the water. This scene produced a very effective picture which would put any person in a mood for worshipping God, who made all these things. This would make a good project for any young people's group. A service on a mountain, in a section blessed with such, would produce a wonderful effect. The young people, of course, invited to this service all members of the church.

Not only during Easter do the young people help the pastor in his program of worship and aiding the church, but each commission of their organization takes a project every month. For instance, the Worship Commission this month is taking for its project binding the Highroads. They take each year's Highroads and bind them separately into a book, starting with the year 1932, which was the first one put out. These books will give them much needed information in the future in planning worship services, and special activities. The Community Service Commission is taking for its project the cleaning up of the Cradle Roll Department and making blocks for the children to play with. Last month the Worship Commission provided a Worship Center for their department.

The Sunday night before Christmas the Young People presented a pageant which proved very effective. On New Year's Eve they were in charge of a Watch Night Service.

Each Sunday night the choir, which the young people furnish for the evening service, is entertained in the home of a member of the church.

(Youth Fellowship News on Page 8)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

SPRING

By Eleanor Lockwood

The three Grant children, Donald, Betsy and Sue, sat in the sun on the front steps and sniffed.

"Sniff! Sniff!" went Betsy.

"Sniff! Sniff! Sniff!" Sue took little short ones.

"S-n-i-f-f!" went Donald, just one great long sniff.

Then they all said together, "Spring!"

"I didn't know it was time for spring," said Sue, who was the youngest and just five years old. "Why, it was winter last week. There was snow on the ground and it was cold."

"That's the way it is," said Donald, the oldest. He was eight. "One day it's winter, then all of a sudden it's spring."

"Well, I say, 'What are we going to do about it,'" said practical Betsy, who was the middle one, six and a half years old. She always wanted to be doing something.

"Well, we could rake up the yard," Donald said.

"Maybe we could take the leaves off the crocuses," said Betsy. "Let's ask mother if we can do that."

Mother thought it would be all right, so Betsy and Sue got their small rakes, and Donald struggled with his father's great big rake. They raked and raked until dinner-time, and then all the dead leaves and sticks and things were gone, and the yard looked as though it had a new dress on, it was so neat and pretty.

After dinner, Betsy said, "We must do something else to celebrate spring."

"All right," said Sue.

"What do you mean?" asked Donald.

"Well, it won't be so much fun, but we ought to do it," Betsy went on.

"What?" asked Donald again.

"Spring housecleaning!" said Betsy in a whisper.

"Oh, that," said Donald disappointedly. "Mother does that. We'll help her when she needs us."

"But we have the playroom. It's ours and it's all mussed up. We got it all mussy and we ought to clean it. Mother has enough to do in the rest of the house."

"But it's such a nice day outdoors," protested Donald.

"Yes, spring," said Betsy firmly. "And spring means everything's new and coming alive again. We ought to celebrate by starting over new with a neat clean playroom. It won't take long with all of us helping."

THE ENGLISH IS FUNNY

When mother wished to rid the place
Of an unwelcome cat,
Her little Willie noticed
Mother always shouted "Scat!"

So when Willie subsequently
Found upon the lawn a cow,
Willie mustered up his courage,
Waved his arms and shouted
"Scow!"—The Recorder.

"You're right," said Donald. "Let's go."

First they sorted out all the odds and ends that were strewn around the room, and put them in their proper places. They each one took his own dresser drawer and cleaned that out. Then Donald got some rags

Conviction, were it ever so excellent, is worthless till it converts itself into conduct. — Cumberland Presbyterian.

Jesus never announced a formula for the Christian. He demonstrated a way of life.—G. E. Clary.



Almost Ready for Sunday School

and washed the windows on the inside, Sue dusted and Betsy swept the floor. Before very long it was all spick and span, with everything in its place.

"My, this playroom looks as if it's all dressed up for company," Sue said as she looked around her.

"No, not for company, for spring," Betsy corrected her.

Then they went outdoors again and right in the middle of the lawn they found a bright yellow dandelion.

"It wasn't here this morning," said Sue.

"It must have blossomed while we spring-cleaned," said Donald.

"It's our reward!" said Betsy. "My I love spring!"—Story World.

A FEW CONUNDRUMS

Why is a pig in a parlor like a house on fire? Because the sooner it is the better.

Why is a blind man's bluff like sympathy? It is a fellow feeling for another.

What ships are always within sight? Hardships.

Why are teeth like verbs? Because they are regular, irregular and defective.

When is a merchant above his business? When he lives over his shop.

Why should gloves never be sold? Because they are intended to be kept on hand.

Why is a butcher hard to get along with? He is always cutting up.

Why is a man who keeps a fish store never generous? Because his business makes him sell fish (selfish).

Why may carpenters think there is no such thing as stone? Because they never saw it.

What kind of fruit does the electric plan bear? Currants.—L. E. Eubanks, in The Sentinel.

JUST FOR FUN

A little city boy was visiting his country cousin, and they were having a little argument about cows.

"What do you know about cows!" sneered the country lad. "You don't even know if that's a Jersey cow."

"I don't know from here 'cause I can't see its license."—Columns.

Johnny: Why does the whistle blow for a fire?

Billy: It doesn't blow for the fire, it blows for water. They've got the fire.—Sun Dial.

"Look Daddy," said a four-year-old, "I pulled this weed up all by myself."

"My, but you are strong!" said his father.

"I guess I am Daddy. The whole world had hold of the other end of it."

Asked to write a brief essay on the life of Benjamin Franklin, a little girl wrote this essay:

"He was born in Boston, traveled to Philadelphia, met a lady in the street, she laughed at him, he married her, and discovered electricity."

Teacher: "Did your father help you with your problem?"

Willie: "No, I got it wrong myself."

Grandma was helping Peggy make out a list of little guests for her birthday party.

"How about the Morton twins?" Grandma asked.

"Well, there's no need to ask them both," Peggy answered; "they're 'zactly alike."

Better shun the bait than struggle in the snare.—Dryden.

A BOOK TO READ

By Blanche Chenault Junkin

A BOOK TO READ

A Mystery for Margery: Gladys Blake. D. Appleton Century Co., New York. Price \$2.00.

This is a mystery story for teen age girls. The scene is laid in and around Nashville, Tennessee, during the last years of Andrew Jackson. General Jackson plays an important part in the story. Margery is an attractive, lovable girl who feels a keen sense of responsibility for her gay, widowed mother.

Much of the action takes place at the Hermitage, Jackson's famous plantation. The author points out many interesting customs of the time. What would we think of this for a breakfast today?—boiled spareribs and stuffed sausage and chicken and hominy and biscuits, and corn muffins and eggs and coffee and buttermilk and sweetmilk and batter-cakes with melted butter and honey and syrup.

The mystery centers around the re-appearance of a long-lost brother. Where had Barney been for two years? Who is the whistling man in the garden? What caused the disappearance of the block of painted wood? All these are solved as the fascinating plot unfolds. This story instructs as well as diverts its readers.

RIDDLES AND TONGUE TWISTERS

What works most when it plays and plays when it works? A fountain.

What lives in the cold of winter, dies in the heat of the summer, and grows with its root upward? An icicle.

How fast can you say these tongue twisters?

Did you ever see a black boot-black black a black boot like that black bootblack blacked Bob's black boots?

Tiny Tim twirled twenty-five twirling threads through the turning, twisted thick and thin thistles.—Exchange.

THE BOOMERANG

When I was young, I thought it fun
To chase a bumble bee,
But found the fun, but half begun,
When the bumble bee chased me
And when I'd hear him buzzing round
Or lighting on my ear,
I'd paw the air, and tear my hair
In an awful state of fear.
And if at last, his mark he'd find
And swiftly drive his tail,
From that young lad, upon the ground
There'd come an awful wail.
So little son, before you start
I'd chase the right thing
Or you may find, the thing you chase,
May leave an awful sting.—Edward
Olin Greene, Rogers, Ark.

SHOW YOUR STUFF

Dig right in and do your bit;
Take your dose of work and grin.
Put your soul right into it;
That's the only way to win.
Don't sit down and loudly wail
Just because your task is tough;
That's the surest way to fail!
Tackle it and show your stuff.—Ex.

A Challenge To The Church

By JOHN W. GLOVER



AWAKE, awake; put on thy strength, O Zion. Isaiah 52:1.

Isaiah, with a vision of the coming of Jesus, had his ear attuned to the voice of Jesus as he persuaded the church to believe his free redemption and to meet the challenge of the day with strength.

In this rapid age through which we are passing, geographies soon become out of date but the Bible, the Book of God, still stands and reveals its message of truth. War implements and army strength soon become past history and empires rise and fall, but God's power still awaits man's approbation. Isaiah had a vision of the possibility of the Church's rising out of its lethargy, apathy and complacency to its full strength and power as a saving institution. As ministers of the Gospel of Christ we need to be Isaiahs with a message which will awaken the Church to its full strength at this tragical hour in the history of the world. The Church must put on her strength because the Church is the only institution in the world that deals directly with the souls of men. The home used to be considered the greatest institution, but, generally speaking, the home has been shattered by the multiplicity of things until families do not live together. They do not eat at the same time any more, nor do they sleep at the same time. Members of the same family hardly know each other in many instances. Therefore, the responsibility falls upon the Church to furnish the spiritual atmosphere. We not only need Isaiahs to awaken the Church, but we need Isaiahs to awaken our nation out of her sleep and complacency to a realization of her condition and responsibility.

As a boy growing up I attended many revival meetings. I do not recall having gone through a revival without hearing at least one time during the series of services, a sermon on "What shall it profit a man

if he should gain the whole world and lose his own soul?" which applied strictly to the individual. As I recall our vision did not go even so far as to apply it to the community, much less a state or a nation. But today the veil has been lifted and we have a vision of the possibility of a nation losing its soul. Therefore, we preach, "What shall it profit a nation if it should gain the whole world and lose its soul?" Before America is ready to even try to win the war, she will have to repent in sackcloth and ashes and lay aside every weight which doth so easily beset her, looking to God who is the author and finisher of our faith as Paul exhorted the individual Christian.

We have many weights tied on to our beautiful Democratic America that are keeping and will keep her from rising to her full strength against the enemy. First I mention the liquor traffic, which is not only taking its toll by the thousands but is weakening the power of resistance of America more than all of our billions will ever be able to replace. Second, immorality in low and high places covers America as the waters cover the sea. Third, gambling is emphasized and practiced all over America with public sentiment saying, "These things must continue to be tied on to America in our camps and out." I recall the words of Dr. Ray Wilbur, president of Stanford University, "The nation must discard its 'Nightclub habits' to win the war." Germany, Japan and Italy, all unit-

ed, will never be able to defeat America, but America is going to defeat herself and, like Sampson, will say, "We wist not that our strength was gone." Her foes within will cause her to fall.

Since the Church is the greatest institution in the world which stands exclusively for righteousness, she is faced with a challenge to awake and put on her spiritual strength that, while nations are thinking of killing and destroying, the Church must be thinking of ways by which

she can help people to live. Jesus said, "The thief cometh not but to steal, and to kill, and to destroy, but I am come that they might have life and have it more abundantly." Jesus is speaking this message through the Church today while these two powers are evident in the world working with all their reinforced influences. The devil is working through guns, tanks, dive-bombers and every imaginable thing to take the

lives of men; Jesus is working through the Church, using every good influence to save the lives and souls of men.

The parable of the Good Samaritan is a lesson which the Church should re-think today. In this lesson Jesus is not only teaching the value of the Christian individual, but he is also teaching the value of the Church. Three philosophies are frequently stressed in dealing with the parable:

1. The robber, who says, "What you have is mine if I can get it,

and I will do anything humanly possible to get it."

2. The Priest and the Levite, who say, "What you have is yours and what I have is mine. You keep yours and I'll keep mine."

3. The Good Samaritan, who says, "What I have is yours if you need it." The heart of the Church is expressed in this philosophy. This opportunity of service belongs to the Church which gives it a channel through which it may work as a leadway to the souls of men. Since the government has capitalized on this phase of work as a stepping stone to political attainments, the Church has been largely shorn of its strength in this particular field. This opportunity and responsibility was born in the Church and belongs to the Church. My prayer is that the day may speedily come when the Church will receive her birth-right.

Then again, we hear this parable illustrated by using three classes of people:

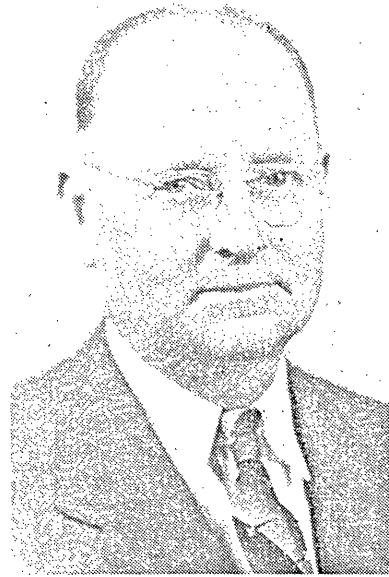
1. The robber, who will beat you up, rob you and leave you dying.

2. The Priest and Levite, who will pass you up saying, "It is none of my affair."

3. The Good Samaritan, good people, the Church, who will lift you up and do everything possible, physically, mentally and spiritually to help any person in the world who will permit himself to receive the ministry of the Church.

The world is being beaten, robbed and will be left bleeding and dying morally and spiritually now, and after the war is over. The Church is the only institution in the world that will be concerned directly with the souls of suffering humanity and will stop and go down into the ditch and pour in the oil of tenderness, sympathy and love and leave the poor suffering world in the hands of the great Physician.

In this dark hour my prayer is that the Church will be awakened out of its lethargy, apathy and complacency to its full strength and meet the challenge with deepest consecration.



REV. J. W. GLOVER
Pastor at Holly Grove

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

As the years come and go, my interest in the matters connected with our Home for Orphans in Little Rock grows and I am more interested in it today than ever.

Last week we placed three boys in one home which we thought was ideal. This week we are placing another boy in a good home, both homes are on farms and the proprietors amply able to give the boys an education and care for them in a good way, which they agreed to do.

I covet for my brethren of the ministry, one and all, some of the experiences which I have had in looking after these helpless children. I find myself in my private devotions thanking God that I belong to a Church that is emphasizing this character of work throughout its bounds and no Orphanage that I know of in our connection surpasses ours for achievement.

I want the brethren of the ministry to know that I remember them

in my prayers that God will help them to see and do what He wants them to do and I thank all the men and women for their interest in us.

With best wishes for all, I am—
James Thomas, Executive Secretary.

ARKANSAS METHODIST FINANCIAL STATEMENT FOR FEBRUARY

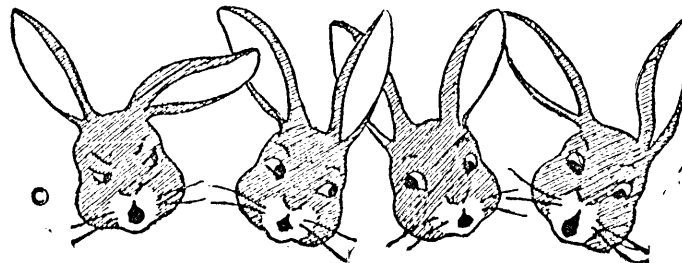
Balance, February 7	\$5,275.49
CASH RECEIPTS	
Advertising	\$ 52.84
Subscription	992.89
Rents	87.50
Total Receipts	1,133.23
	\$6,408.72

CASH DISBURSEMENTS	
Salaries	\$325.00
Advertising Expense	17.86
Rent	40.00
Office Expense	50.50
Postage	66.00
Miscellaneous	34.24
Total Disbursements	533.60
Balance in Bank	5,872.09
Cash on Hand	3.03
	\$6,408.72

Bills payable, none.

E. T. Wayland,
Business Manager.

GUS BLASS CO.



Easter Headquarters for the 72nd Year!

Blass, as usual, has Arkansas' largest and best assortment of fashionable Easter apparel and accessories for every member of your family at easy-on-the-budget prices.

Every Blass Customer Must Be Satisfied

A RAY OF HOPE

By Floyd Shacklock

"One by one the lights are going out", were the famous words of Lord Grey, England's foreign minister in 1914, when the declaration of war was finally issued. During that fateful week of August, the staff of the foreign office had worked night and day upon the stream of cables pouring in from all over Europe. Persistent efforts had been made to avoid war but, after working steadily through the night, Lord Grey turned discouraged from his desk to look over the sleeping city of London.

Dawn was breaking and, one by one, the street lights were being put out. "Yes", he said to himself, "the lights are going out all over Europe. When will they be re-lighted?" Many people are repeating these discouraged words today. The lights are going out; when will we see them relighted?

"It is better to light a candle than to curse the darkness," is the reply of the Methodist Committee for Overseas Relief. "There is not enough darkness in all the world to put out one candle beam."

Misery seems to know no limits, it is true. Hunger is leaving its mark on millions of children and their mothers. Countless families have been thrown from their homes; perhaps never to return. Disease follows hungrily in the wake of malnutrition. Terrible as are these

physical sufferings, the deepest hungers are spiritual—the suffering of the war includes the loss of faith in mankind, the loss of hope for the future. Deep, black despair is the abiding lot of many war sufferers who have known months of brutality.

As we save the lives and faith and hope of these war sufferers today, we are kindling beacons for tomorrow. The peace of the future will require the valiant efforts of those who are suffering today. Theirs will be the task, in each country, to build the new society. The future of the Christian Church, too, depends upon these sufferers whose souls are in anguish today. Will they be still alive, still hopeful, ready to build the peace, when the war is over? Ours is the task of helping them, now in their suffering as well as later in reconstruction.

It is appropriate that Methodist Churches all over the country are remembering the hungry, the homeless, the orphaned and the despairing—remembering them at each Communion table. "As the Father hath loved me, so I have loved you: continue ye in my love . . . This is my commandment, that ye love one another."

Once is not enough. Our thoughts, our gifts, our prayers must continue as long as our brothers and sisters overseas suffer.

George Henry Tschiermer who were assisted by Rev. Fred Roebuck and Rev. W. D. Golden, host pastor.

* * *

Many churches report that they are using the fourth Sunday Missionary programs presented to them by the Executive Secretaries of both Conferences. Youth Director Virginia Echols, of Blytheville, states that the Young People's Council has been conducting a series of monthly mission programs for the combined leagues. The January program was on China, and the speaker was Dr. Kirk Moseley, a retired Presbyterian medical missionary from

THIS WORLD OF OURS

"This World of Ours" is the title of a series of Friday missionary and humanitarian broadcasts that Dr. Leslie Bates Moss, of the Federal Council of the Churches of Christ in America, will give during April, May, and June. The Blue Network and its associated stations will present these messages each Friday. They will originate in New York at 1:30 P. M. Eastern War Time.

The purpose of these talks is to present the enterprise of the Christian church as it bears on the world situation, both today and in the years ahead. Every effort will be made in these broadcasts to present in the most concrete way the things that can be done now by Christians who accept their full responsibility. Always there will be included a definitely forward look.

"The American churches can expect reward only as their undertaking is of the most courageous," says Dr. Moss. "The world program must not only be maintained — it must be extended."

YOUTH FELLOWSHIP NEWS

The March meeting of the Greater Little Rock Methodist Youth Fellowship was held at the Forest Park Methodist Church Monday, the 16th. President Robert Price was in charge of the business session. Sylvia Glover was elected vice-president and program chairman to fill the vacancy created by the enlistment in the navy of the former president, Robert McNealy. James Ricks was elected reporter for the Youth's Page. After the business session the group enjoyed refreshments and singing in the basement of the Church. The meeting closed with an inspirational and impressive consecration and communion service planned by Carrol Palmer, and led by Dorothy Walker and

SUBSCRIPTIONS RECEIVED

- 11—Fouke Ct., J. A. Ginnings.
- 6—Blytheville, S. B. Wilford.
- 3—Charleston Ct., John G. Geick.
- Doddridge, F. C. Cannon.
- St. Charles Ct., E. T. Miller.
- Marshall, C. E. Gray.
- 2—Centerton Ct., J. C. Gibbons.
- Malvern, W. C. Watson.
- Old Austin Ct., C. A. Simpron.
- Morrilton, J. A. Gatlin.
- Wynne, Earl S. Walker.
- McGehee, R. A. Teeter.
- Searcy, R. E. Connell.
- 1—Glendale-White Hall, L. Gray Wilson; Oaklawn, H. Springs, George Reutz; Roe, J. W. Rushing; Malevsn, W. C. Watson; Traskwood, Robert S. Beasley; Primrose, M. W. Miller; Douglasville-Geyer Springs, Curtis Williams; Pine Bluff, First Church, E. C. Rule; Monticello, Edward W. Harris; Altus Ct., Hoyle Houser; Washington Ave., E. J. Hollifield; Hickory Plains Ct., F. W. Reutz; Emmet-Bierne, C. B. Wyatt; Winthrop Ct., O. C. Robison.

DEDICATION OF HAWLEY MEMORIAL CHURCH

Bishop William C. Martin will dedicate the Hawley Memorial Church, Pine Bluff, on Sunday, April 5, at 8:00 p. m. All former pastors are cordially invited to attend.—G. W. Robertson, Pastor.

Do today's duty; fight today's temptations; and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.—Charles Kingsley.

China. The February program was centered around the life of the American Indians. The March program will stress cooperation with the Negroes. Members of the Negro Methodist Church will speak and sing.—Harold Eggensperger.

We never know when Christ may stand before us in the form of some needy one. We should be careful how we treat the lowliest, lest some day we deny a cup of cold water to the blessed Christ.—J. R. Miller.



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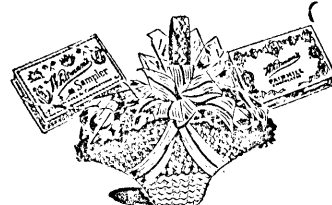
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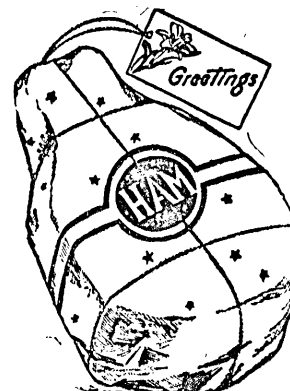
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REPORT OF LITTLE ROCK CONFERENCE TREASURER

As Treasurer of the Little Rock Conference, I am making a report of the remittances received during the month of February:

BISHOP'S FUND Arkadelphia District

Dalark Ct.	\$ 4.93
Keith Memorial Charge	11.81
Previously reported	18.41
Grand Total	\$ 35.15

Camden District

Camden Ct.	\$ 1.00
Vantrese Memorial	10.00
Fairview Ct.	7.25
Fordyce	20.00
Smackover	13.50
Previously reported	222.14
Grand Total	\$273.89

Little Rock District

Bryant Ct.	\$.25
Carlisle Station	10.00
England	3.75
Hazen	5.80
Forest Park	6.33
Hunter Memorial	7.12
St. Marks	1.32
Scott Street	12.00
Mabelvale	5.85
Previously reported	135.36
Grand Total	\$187.78

Monticello District

Crossett	\$ 5.42
Dumas	3.93
Eudora	1.25
Fountain Hill Ct.	2.33
Monticello	15.25
Tillar-Winchester	2.10
Willmot Charge	6.75
Previously reported	62.02
Grand Total	\$ 99.05

Pine Bluff District

Bayou Meto Charge	\$ 1.40
DeWitt	25.00
Good Faith-Faith	3.25
Grady-Gould	16.00
Carr Memorial	13.50
First Church	22.50
Hawley Memorial	6.75
Rison	7.00
Rowell Circuit	2.00
Sheridan Station	9.50
Grand Avenue-Stuttgart	19.00
Previously reported	21.20
Grand Total	\$147.10

Prescott District

Amity Church	\$ 6.00
Antoine Ct.	1.00
Blevins Ct.	3.33
Emmett-Bierne	1.31
Forester	7.50
Glenwood	2.00
Gurdon	4.70
Hope	12.38
Mineral Springs Charge	1.25
Mt. Ida Circuit	6.10
Previously reported	46.01
Grand Total	\$ 91.58

Texarkana District

Dierks-Green's Chapel	\$.56
Doddridge Ct.	3.26
Horatio Ct.	2.00
Lewisville-Bradley	8.25
Lockesburg Ct.	3.60
Stamps-Garland City	2.25
College Hill	2.62
Previously reported	30.21
Grand Total	\$ 52.75
Grand Total Received	\$887.30

CONFERENCE CLAIMANTS FUND

Arkadelphia District

Dalark Ct.	\$ 11.00
Malvern Station	20.62
Keith Memorial Charge	1.12
Previously reported	41.24
Grand Total	\$ 73.98

Camden District

Camden Ct.	\$ 2.00
First Church—El Dorado	100.00
Vantrese Memorial	25.00
Fairview Ct.	19.50
Fordyce	20.00
Hampton-Harrell	10.09
Smackover	48.00
Previously reported	343.41
Grand Total	\$568.00

Little Rock District

Bryant Ct.	\$.59
Carlisle Station	25.00
England	11.67
Hazen	21.45
First Church—L. R.	100.00
Forest Park	14.06
Hunter Memorial	19.09
St. Marks	1.52
Scott Street	50.00
Mabelvale	15.60
28th Street—L. R.	50.00
Previously reported	146.07
Grand Total	\$455.05

Monticello District

Crossett	\$ 21.58
Dumas	14.00
Eudora	6.00
Ft. Hill Ct.	5.12
Monticello	60.50
Tillar-Winchester	5.40
Willmot Charge	18.00
Previously reported	184.15
Grand Total	\$314.75

Pine Bluff District

Bayou Meto Ct.	\$ 3.00
Good Faith-Faith	6.50
Carr Memorial—P. B.	16.50
First Church—P. B.	110.00
Hawley Memorial—P. B.	18.00
Rison	18.75
Rowell Ct.	3.00
Sheridan Station	29.40
Sherrill-Tucker	1.00
Grand Avenue—Stuttgart	38.00
Previously reported	49.50
Grand Total	\$293.65

Prescott District

Amity Charge	\$ 12.50
Antoine Ct.	.84
Blevins Ct.	9.16
Emmett-Bierne	4.06
Forester	19.75
Glenwood	5.00
Gurdon	16.75
Hope	55.00
Mt. Ida Springs	2.50
Mt. Ida Ct.	10.84
Previously reported	139.45
Grand Total	\$275.85

Texarkana District

Dierks-Green's Chapel	\$ 1.00
Doddridge Ct.	6.52
Horatio Charge	7.00
Lewisville-Bradley	21.00
Lockesburg Ct.	9.62
College Hill—Texarkana	7.00
Previously reported	74.42
Grand Total	\$126.56
Grand Total received to date	\$2,107.84

BENEVOLENCES

Arkadelphia District

Holly Springs Ct.	\$ 1.00
Princeton Ct.	1.00
Previously reported	106.84
Grand Total	\$ 122.84

Camden District

Camden Station	\$ 50.00
Chidester Ct.	21.50
First Church—El Dorado	200.00
Fordyce	100.00
Junction City Charge	15.00
First Church—Magnolia	200.00
Smackover	60.00
Previously reported	878.17
Grand Total	\$1,524.67

Little Rock District

Bryant Ct.	\$ 4.00
Hunter Memorial—L. R.	22.00
St. Mark's	3.84
Scott Street	50.00
28th Street	200.00
Winfield	350.00
Previously reported	496.84
Grand Total	\$1,496.84

Monticello District

Crossett	\$ 45.84
Dumas	9.50
Ft. Hill Ct.	1.00
Monticello	137.50
Watson Ct.	3.00
Previously reported	284.94
Grand Total	\$ 481.78

Pine Bluff District

Bayou Meto Ct	\$ 8.46
DeWitt	100.00
Grady-Gould	13.50
First Church—P. B.	375.00
Rowell Ct.	10.00
Sheridan Station	62.75
Grand Avenue—Stuttgart	112.00
Previously reported	196.30
Grand Total	\$ 878.01

Prescott District

Amity Charge	\$ 25.00
Antoine Charge	5.00
Blevins Ct.	73.75
Emmett-Bierne	1.00
Forester	12.50
Gurdon	25.00
Hope	188.00
Previously reported	464.58
Grand Total	\$ 794.83

Texarkana District

Lewisville—Bradley	\$ 57.00
College Hill—Texarkana	8.33
First Church—Texarkana	166.67
Previously reported	257.07
Grand Total	\$ 489.07
Grand Total Received	\$5,788.04

(Continued Next Week)

ACTIVE SPIRITUAL FORCES

The tragedy of the age is that prayer has come to be a matter of words. Prayer is not words merely, but labor itself. When men pray, they are employing spiritual forces as real as the material forces of gravitation and cohesion. They liberate energy which works at the deepest roots of human need. We never do finer work than when we finely pray.—Rev. L. M. Jowett.

If you want to be miserable think of yourself and of your troubles.—Wesleyan Christian Advocate.

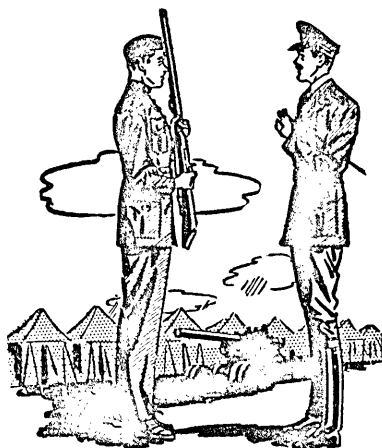
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Foreign Missions And World Peace

By ROY L. SMITH, Editor The Christian Advocate

WITH the nation engaged in life and death struggle with powerful foes, with the burden of taxation resting upon unaccustomed shoulders, with new pleas for help in meritorious enterprises clamoring for generous assistance, and with American families being compelled to make unprecedented sacrifices, there is very grave danger that the cause of Christian missions will suffer because of our failure to recognize their fundamental relationship to all the nation is seeking to preserve.

Foreign Missions are not merely another "interest" of the Christian church. They are of the very warp and woof of our faith. The church that is not missionary is not really Christian, for if our concept of God is truly Christian, then the missionary program of the Church becomes an inevitable expression thereof.

It is not too early to think about this problem of missions in wartime and during the days of reconstruction that must follow. If we were confronted with a condition of world-wide famine (and it may come to that) our missionary program would have to be adjusted to the problem of keeping men's bodies alive. If we were confronted with the problem of a world-wide industrial revolution in which the whole social order were being reconstructed (and who would dare say it was not so today) our missionary program could not possibly ignore that series of facts. With the whole world burning in one awful holocaust, we must plan our missionary strategy for the purpose of saving whatever we can of Christian gains and ideals, and of preparing for the day when peace is to be planned for all the earth.

A very serious misapprehension is abroad concerning the status of the Christian missionary program. People have jumped to the conclusion that it has been closed. One of the major responsibilities of pastors and missionary leaders is to remind the people of the vast and significant program still going on under the leadership of the Church. As Methodists we need to discover the long line we are still holding.

In February, 1941, the Board of Missions and Church Extension of the Methodist Church recalled all its missionaries serving in Japan, Korea, Manchuria, and many in occupied China. This drastic action, unprecedented in the history of the Church, has since been justified by political events. Perhaps its most unfortunate effect has been the impression made upon the Church that all missionary effort had ceased. As a matter of fact, nothing could be farther from the truth.

It is a fact that there are few Methodist missionaries in those lands under the domination of Japan. It is also a fact that the Methodist missionary enterprise in the Scandinavian countries, if not closed, is carried on with such support as can be provided by the Methodists of Denmark, Norway, and Sweden. The same is true in Finland and Latvia. The once impressive work being conducted in Poland, Czechoslovakia, and other

Balkan states has been bereft of its American financial support and personnel. A Methodist bishop is interned in Wuhu, China, together with nine other missionaries. No reliable word has come out of the Philippines upon the basis of which any accurate report can be made of our status there. Singapore has fallen and all Methodist missionaries are off the Peninsula.

But that is not all of the picture.

All the work in Free China is still going on, and at any unprecedented rate and with amazing favor. Never before in the history of the Christian missionary effort in China has the Christian missionary been so highly honored, so universally respected, so necessary to the welfare of the people, or so welcome as an advisor and counsellor.

For almost five years the little band of Christian workers has stood the most gruelling test. They have administered first aid to the wounded, organized public relief and feeding, given direction to rehabilitation efforts, planned national programs for education and industrial reorganization. The medical ministry of the missionaries, alone, will stand as one of the towering achievements of the Christians during these past years. It can be said without exaggeration that literally millions of Chinese actually owe their very lives to the efforts and the skill of the Christian missionaries. Moreover, it can be said, that China owes it to the missionaries, in large part, that her case has been so favorably reported to the outside world.

All the work in India is still going on. Schools are crowded, Bible teachers are hurrying across the highways and byways of that teeming land with the Christian message. More millions of the brown people of India are turning wistfully to the Christian cross today than ever before. And there is not one mission station in all India that is not at the task.

All of Africa is open to the missionaries of the Methodist Church. The same is true of South America. In the case of the latter continent the effect of the recent conference in Rio de Janeiro is of very great significance. The twenty-one American republics which have taken a united stand in favor of hemispheric solidarity guarantees an open door to the missionaries of the Christian church. And the growing friendliness between the two Americas, partially as a result of the "good neighbor" policy of Secretary of State Cordell Hull, is tantamount to an invitation to the

Christian forces to express their Christian brotherliness in a new program of missionary work in South America.

In all these fields—those that have been scarred by war, and those as yet untouched—the needs are the same as they are with us in America, but accentuated many fold. There are more widows and orphans in the world today than there have ever been before in all the history of the race, and if James' definition of religion, pure and undefiled, is correct, then there

must be more visiting of the widow and orphans in their affliction than the world has ever seen. And at the present moment it appears that the American Protestant Church is the group that must be expected to carry the load.

You can start from Hawaii and go clear around the world, coming out at Glasgow, and you will not find one happy family anywhere in all your journey. You will pass by more corpses unburied, more cities burned, more homes in ruins, more children orphaned, more crippled human beings, and more stark misery than the world has ever before seen. And the totals are mounting.

In the face of this terrifying day, the responsibility of the Christian church, in planning its missionary program, faces three necessities. To avoid any one of them is to betray our Lord and His Kingdom.

1. Everything humanly possible must be done to hold the present lines. We cannot afford to lose a single school, close a single hospital, or empty a single church or orphanage. We have learned from our experience in China that the courage and leadership of the missionary in war time is the greatest sermon on the Saviorhood of Jesus that can possibly be preached.

Some day we will want to go back into those fields and preach the gospel of Jesus. We must not make it necessary for our missionaries then to go back with apologies for our failures in this hour of crisis. If we do not keep the hand of Christian fellowship extended to the hard-pressed Christians in the devastated lands during these days, it will be of no avail to assure them of our Christian concern when the day of peace arrives.

Over in the Philippine Islands a little company of Filipinos and Americans, under the command of a rugged American, General Douglas MacArthur, are writing a new chapter in the annals of American military valor. Knowing that it is almost impossible for reinforcements to reach them, well aware of

the tremendous odds against them, and leaving their blood on every foot of soil they surrender, they are offering the world an exhibition of heroism and devotion unsurpassed in legend or fact. To such a devotion and, perhaps, to such a sacrifice, I am calling to the Christian church today as I appeal for the missionary program.

2. Everything possible must be done to save our resources. The little Christian groups throughout the world must be held together. The emerging Christian must be fostered. Leadership must be trained. Those who will be responsible for fostering the Christian conscience for the day of reconstruction must be kept alive.

The day will come for the Christian church, when it can return to the attack. I will again take up its weapons against evil and sin. And when that day comes we will need equipment. Christian morals will be needed if we are to build a new world in which honor, truth, justice, and peace are to have their fair chance. The Christian ethic must be preached, the Christian social ideal must be championed, the Christian political philosophy must be proclaimed.

All this means that every Christian tradition, practice, and worship must be kept alive. Schools may be housed in abandoned heathen temples, worship may be conducted under the open skies, and our preachers may have to take to the highways again. But the flame of faith cannot be allowed to flicker. It is not enough for us to keep the doors of the old home church open. The Christian altars throughout the world must be maintained.

Everything possible must be done to prepare for the peace parleys. Some day the last bomb will have burst, the last submarine will have discharged its cargo of death, the last civilian will have been machine-gunned, and the last ship have gone to the bottom. And when that day comes a little group of men, representing the great nations of the earth, will come together to try to work out a plan by which all the world may live in peace. In that day the Christian church must be prepared to express the convictions of Christ, and demand in His name, that justice and peace shall prevail forevermore.

Some basis must be discovered upon the basis of which the peoples of the world can live together in goodwill. The next parleys must plan peace, not merely lay down the terms for an indeterminate armistice. It cannot be a peace of revenge, for that will only make for a repetition of the horrors through which we are now living. It must be a conference of the nations in which every nation's grievance, problem, and injustice shall be given a respectful and open-minded hearing. It must be a conference in which rights will be put ahead of powers, in which the spirit of the second-mile, the other cheek, and the forgiven enemy, shall be given an opportunity.

Let it be remembered that the diplomats at the peace table will

(Continued on Page Fifteen)



DR. ROY L. SMITH

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

FINISHED? ... NO !

A layman put a question before us the other day, "Has the war stopped Christian work overseas?"

It was a reasonable question. He had been reading, as all of us have, of the withdrawal of Americans from Japan and parts of occupied China, of the invasion of the Philippines, Malaysia and Burma. He knew that Manila was occupied by the Japanese, Singapore was occupied, Hong Kong had fallen.

Therefore, he asked us, "Has the war stopped Christian work overseas?"

The answer for everyone who is asking that question these days is a hearty, "No!" It rises full and strong from the throats of 1,385 Methodist missionaries, actively related to the Board of Missions and Church Extension of our Church, and their twenty-five thousand colleagues of other churches, all of whom are still in service.

Rather than diminishing the overseas work of our Church, the war has simply made the job harder. "To retreat in an hour like this," wrote Bishop Arthur J. Moore recently, "would be a betrayal of all those heroic men and sacrificial women who have gone ahead of us."

There is a military analogy to our situation. Driven back in some quarters of the world, the Christians must deploy their forces to other fields. Checked in one kind of ministry, they take up work in others. No man is better equipped than a missionary to buckle down to the emergency services which war demands: relief, medical care, civil leadership of dislocated peoples.

Our work overseas has not been finished by the war at all. It calls more urgently than ever upon the Christians of America for support.

Over three-fourths of the Methodist fields of action around the world are still untouched by actual warfare. Free China is open for Christian advance as it has never been before. Dignified by the radiant leadership of the Chiang Kai-Sheks, the Christian movement in China is gaining new adherents hourly. If Christianity has lost ground in Japan, it has more than made up for its temporary setback there with its new gains in Western China. In most of Burma, in India, in Central and North Africa, in Central and South America, in the West Indies, the clouds of war have not yet flashed death.

The sum total of Methodist missionaries, actively related to the Board of Missions, through its Division of Foreign Missions and the Foreign Department of the Woman's Division of Christian Service, is today only thirty-eight persons less than it was a year ago, a decline of only 2.6 per cent.

At the very moment missionaries were being withdrawn from Japan the Christian movement was taking its most important forward step in history with the founding of the Church of Christ in Japan. Although missionaries have been withdrawn, a strong indigenous church remains in Japan, and out of Christian fellowship with that church may some day come, perhaps, the tie which binds the warring nations in peace and understanding. Let no one say Christianity has failed in Japan.

Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.



Earth's the right place for love.—ROBERT FROST.

Five Methodist missionaries are still in Japan, four of them women. All others were withdrawn from Japan and Korea before the war broke out. Of this group, seven are in the Philippines, eleven in Latin America, seven in India, two are en route to Malaysia, one is in Burma, one in Africa, thirty-four are with Japanese and Korean Christians in America. Nine others are loaned to home missions.

Seventy-three missionaries of the Methodist Board and two children are in occupied China; some of them are still free to work. Among them are Bishop Ward, and nine others, whose internment in Wuhu is described elsewhere in this issue.

Over a hundred missionaries, representing both the general and woman's sections of the Board, are hard at work in free China. There are more demands for their services than ever before. Organizing industrial and agricultural co-operatives, rehabilitating refugees, administering relief—these tasks are the new opportunities in West China.

There are twenty-five missionaries and nine children in the Philippine Islands and no word has come from them since the fall of Manila. It is not likely that they are free to work. In Malaysia all missionaries have been withdrawn.

Three Methodist missionaries are in Poland, one in a German prison camp, two in Free France, three in Bulgaria, three in Bohemia and Moravia, two in England, and two in Belgium.

BETHLEHEM

The Woman's Society of Christian Service met Tuesday afternoon, March 3, for its regular monthly meeting, at the church. Our president, Mrs. Lillian Tedford, presided over the meeting with eighteen members answering roll call.

Song, "Sweet Hour of Prayer."

Worship service was conducted by Mrs. Lillian Hays, the subject being "He Went About."

Prayer For Suffering People, Mrs. Hays, followed by one minute of silent prayer.

Scripture reading, John 5:1-10:

Mrs. Beatrice Smith.

Meditation, Mrs. Lillian Hays.

Story, "Three Knocks In the Night," Mrs. Opal Hays.

Prayer, Mrs. Maude Fawcett.

World Outlook, Mrs. Mamie Leigh.

Song, "Must Jesus Bear the Cross Alone?"

A playlet, entitled, "Health Conditions In India," was presented by Mrs. Ella Tedford, Mrs. Bessie Tedford and Mrs. Grace James.

Plans were made for the Easter Sunrise Service.

Closing prayer, Mrs. Lela Smith.

The mission of the Christian Church in the world stands under only one command: Go ye! It does not ask if the ways are open. It does not wait to be invited. Pushed back at one point, it crowds forward at another. The Christian mission is not finished!—World Outlook.

CHURCHES MUST BE READY FOR PEACE

By Mrs. J. W. Mills

Vice-President, Woman's Division of Christian Service

With the political world in chaos and with education and labor organizations disrupted, the responsibility of Christians for keeping the spiritual bonds intact throughout the world is imperative. There will come a day when wars will cease and the rebuilding of peace will begin. In that day, the churches must be prepared.

We must strengthen the Christian home, for there ideals and attitudes are formed; we must strengthen Christian education through the churches. The program of religious education lags behind that of secular and the only faith that millions of youth have is that "of their fathers" and not a vital experimental knowledge of God as their Father.

The community is the testing ground for all we undertake. If we cannot work in the intimate relationships of community life it is useless to look across the seas. Our interests do not end with our own homes and the love of our own children, the world also is ours. From the home, the church, the school and community, our responsibilities reach out to the nation. What America and the world will be, will be influenced by individual lives this day.

Think of what sixty million individual women in America could do! They could change life throughout the world. The Red Cross enlists them, and puts knitting needles in their hands, and what any organization can do, Methodist women can do—if they are willing to re-adjust their personal programs, giving time, study, prayer and service to enlistment in the cause which now is so immediate.

The history of women's enterprises has been a history of sacrifice. Let your thoughts run back through the lists—opportunity for education, in every land, suffrage, health for the community, her place in the church—and church women have been pioneers in all these movements.

We have had a will to know, for when facts are known, the path of action is clear. Both Christianity and Democracy must be practiced, as well as believed. While we are hearing so much of the necessity for increased armaments, and all life seems to center on immediate things, our vision of the future is apt to be clouded. The world will be full of bitterness and hate. While woman must begin with self-discipline and self-sacrifice she must not stop with her self-adjustment, or her own home, or her own community, or her own nation. She must see the opportunity to set in motion an ever-widening circle of friendship which shall reach from her small home to the women of India. Citizenship must not be localized; it must be seen in the light of a world that is needy and suffering.

If a man could have half his wishes he would usually double his troubles.—Virginia Methodist Advocate.

CHRISTIAN EDUCATION

REV. CLEM BAKER, Executive Secretary
Little Rock Conference, 723 Center St., Little Rock

REV. IRA BRUMLEY, Executive Secretary
North Arkansas Conference, Conway, Ark.

LITTLE ROCK CONFERENCE NOTES

By Clem Baker

Our Training School at Tillar

We had a good Training School at Tillar last week. The membership there is not large but most of the key people of the Church were in the school in spite of this being the busiest season of the year for planters. Mr. T. A. Prewitt, in whose home I was entertained, spent his days getting his farm operations going and his nights in the school. Fred Schwendemann, the pastor, is teaching school six days a week but made careful preparation for the school and with his wife took credit. Mr. Jess Peacock, our superintendent at Winchester, with his two fine daughters, all working in our school at Winchester, were credit pupils. This is a fine cultured community with a beautiful church and a fine young pastor. It was a joy to work with them.

Leads in Training Program

Sending in the report on the second Training School on his charge recently, Brother Gatlin writes that he has issued credits to eleven more than his quota of credits for the Huttig charge this year and that he is not through yet. He has also taught in a school for Brother Birdwell on the Strong Circuit. Brother Gatlin is one of our most successful training school instructors.

Good School at Carlisle

Rev. John W. Hammons, pastor, sends in report of a splendid training school that he has just held at Carlisle. He taught the course on WHAT IT MEANS TO BE A CHRISTIAN. Brother Hammons has also recently prepared for approval on the course entitled UNDERSTANDING OURSELVES and a letter from the Department of Leadership Training, Nashville, states that Brother Hammons has sent in the best course plan ever received in that office.

Setting Up Training Schools

Leaving Little Rock before daylight Thursday morning, I met Rev. J. D. Baker at Benton and helped to organize the Training Program for the Prescott District. Our first stop was at Glenwood where we met Rev. E. H. Martin and Rev. W. S. Cazort with groups of their people from Glenwood and Mt. Ida and completed plans for training schools at Glenwood, Mt. Ida and Norman. Our next stop was Murfreesboro where Brother Love had made plans for schools at Murfreesboro and at Delight. Arriving at Bingen we found Mrs. Jack Bearden waiting with a sumptuous dinner for us. Plans were made with Brother Bearden for schools at Bingen and Doyle. At Nashville Brother Mann and Brother Cagle were waiting and schools were set up for Mineral Springs this spring and plans made for a three-unit school at Nashville this fall. At Washington, Brother Vanzant will hold his own school. We had a delightful visit in the parsonage of these two good people.

THE SUPERINTENDENT'S CORNER

THE SUPERINTENDENT AND THE CHILDREN

By CLEM BAKER

The other day I asked a little child who is the best man in your church and immediately he replied "Our Superintendent." And this is the general attitude of little children toward their General Superintendent. Sometimes the Superintendent does not realize this and sometimes he fails to recognize his full responsibility for the children of his church. No matter how good a Superintendent of the Children's Division he may have and no matter how faithful his Children's teachers may be, the General Superintendent still has the first responsibility for the children of the church. If I were a Superintendent, here are some things I would certainly try to do for the children:

1. Know each by name and speak to them every time I saw them.
2. Visit their homes and know their parents.
3. Visit their departments and classes so that I could offer helpful suggestions.
4. Meet as often as possible with the Children's Workers Conference.
5. Know the names of all who have not been baptized and talk to their parents about having them baptized at Easter.
6. See that my Nursery Home Visitor (Cradle Roll Superintendent) is constantly looking after the babies.
7. Do my utmost to enroll all who are old enough for the class of children coming into the church right away.
8. Begin now to make plans for a Vacation school this spring or early summer.

At Hope we found Brother Spore busy as usual. He plans to hold a one-unit school this spring and to have a three-unit school this fall. We reached Emmet a little late and found Brother Wyatt working in his garden. Miss McRae will hold a school there in April and Brother Long has just completed a splendid school for Brother Wyatt at Biene. This is the first school reported from the Prescott District this year. By this time it was getting late and raining but on arriving at Prescott we found Brother Baugh, Brother J. R. Martin, Brother L. O. Lee and Brother Dewey McCauley all waiting. Seven schools were planned with this group; three on the Blevins charge; two on the Prescott Circuit and one each at Prescott and Waterloo. Our last stop was at Gurdon where we were to meet Brother Armstrong and Brother Long. Brother Armstrong had given us up and gone home but we found Brother Long already in the midst of a school with a large attendance. He is holding his school one night each week and will complete it in ten weeks. It was a delightful day with the district superintendent and pastors all on the job, all are faithful, loyal and happy and we predict that Rev. J. D. Baker is going to close out his sixth year on the Prescott District with the best record that District has ever made.

Two New District Directors of Youth Work

Within the last few weeks two new District Directors of Youth Work have been appointed in the Conference. In the Little Rock District where Mrs. C. B. Nelson has been Director for a number of years but resigned on account of moving out of the Conference, Rev. George G. Meyer becomes the new Director. Brother Meyer has been asso-

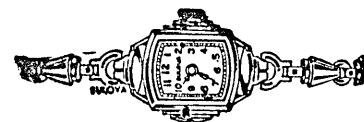
ciate director for the District for two years. In the Prescott District where Charlie Giessen has done such an excellent work for a number of years until the itinerant wheel recently moved him over into another district, Rev. C. B. Wyatt of Emmet becomes the new Director. We are proud of these two fine new Directors and congratulate the District Superintendents in being able to secure their services.

Some New Accreditations in the Little Rock Conference

Within recent weeks a number of new training school accreditations have been recommended for the Conference. Some of these have completed their work, while others are still pending. They are as follows: Rev. Robert S. Beasley for "The Life of Jesus"; Rev. C. A. Simpson for "What It Means to Be a Christian"; Rev. John W. Hammons for "How Christian Character Develops"; Mr. Woodrow Hodges of Douglasville for "How to Teach in the Church School" and "Christian Education in the Church"; Miss Cora Reed for "Worship and Evangelism"; Rev. Earle Lewis for "The Meaning of Church Membership"; Rev. Arthur Terry for "World Fellowship"; Rev. J. Ralph Clayton for "The Teachings of Jesus".

for Easter America's Favorite WATCHES

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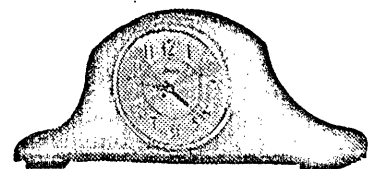


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HENDRIX HAPPENINGS

Rev. Irl Whitchurch of Garrett Bible Institute at Evanston, Illinois, was a campus visitor last week. Mr. Whitchurch spoke in the chapel period, and met with students in individual conferences. Ministerial students also met with Mr. Whitchurch as a group.

* * *

Maids to May Day Queen Patricia Weny of North Little Rock were announced last week. Miss Joan Reichardt, Little Rock, will be maid of honor to Miss Weny. Other members of the court include: Lois Whitehead, DeWitt; and Nancy Dowell of Little Rock, senior maids; Fannie Laura Taylor, Little Rock, and Emily Lanier, Conway, junior maids; Catherine Patton, Morrilton, and Ruth Murphy, El Dorado, sophomore maids; Valeria Wallis, Searcy, and Doris Owen, Harrison, freshman maids. The annual May Day-Mother's Day celebration will be held May 9.

* * *

A "Religious Emphasis Week", sponsored by the Christian Association will be held on the campus April 15-17, with Dr. Albert V. Palmer, president of Chicago Theological Seminary, as principal speaker. Six prominent Arkansas churchmen and laymen will participate in the three-day meet.

Dr. Palmer has been president of the Chicago Seminary since 1930, and is an extensive author, lecturer, and traveler. Francis Christie, sophomore from Junction City, is president of the Christian Association.

* * *

Two library experts making a tour of six Southern college libraries for the General Education Board of New York, visited the college last week. They were Dr. William M. Randall of University of Chicago Library School and Dr. Harvie Branscomb, director of libraries at Duke University.

The two officials are making a tour of colleges who have received considerable library aid from the GEB. Purpose of the tour is to discover means to increase the value of small college libraries as educational instruments, according to officials.

* * *

The summer session of Hendrix will run from June 2 to August 7, officials said last week. The session, first since 1934, is a part of the college's accelerated education program.

The tentative list of offerings includes twenty-nine courses covering such fields as literature, music, mathematics, history, the sciences, religion, aeronautics, and speech.

Twelve semester hours credit will be obtainable. Twelve courses will be offered for high school graduates wanting to begin college work in June.

Officials have announced the session will not conflict with the statewide pastors' school which opens at the college June 1 and the five youth and adult summer assemblies already scheduled to be held on the campus. "Facilities are ample to take care of all previously scheduled events," officials said. —Reporter.

There are two freedoms, the false, where a man is free to do as he likes, and the true, where he is free to do as he ought.—Kingsley.

HENDRIX COLLEGE-MINISTERIAL EDUCATION OFFERINGS

Report Up to Monday, March 23

Camden District	
Norphlet	\$35.00
Parker's Chapel	28.00
Strong Ct.	35.00
Little Rock District	
Forest Park (add)	\$ 5.25
Special	45.00
Pine Bluff District	
First Church, Stuttgart	\$ 31.65
Prescott District	
Okolona Ct.	\$ 17.90
Standing by Districts	
Arkadelphia District	\$ 758.55
Prescott District	759.90
Texarkana District	1,006.86
Monticello District	1,018.00
Pine Bluff District	1,485.55
Little Rock District	2,027.95
Camden District	2,190.95

Total for Conf. \$9,247.76
—C. K. Wilkerson, Treasurer.

Congratulations to Prescott District

The report this week shows Prescott District out in full with a nice over plus. We congratulate Rev. J. D. Baker and the pastors of the Prescott District. This makes four districts in the Little Rock Conference out in full on the Hendrix College-Ministerial Education Special with the Pine Bluff District and Rev. Neill Hart in sight of the top.—Clem Baker.

LORD, SEND ME

Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge! Send me, Lord, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have calmed, to the fallen whom none have comforted! Then shall I have the birthright of the first-born; then shall I have the blessing of the mighty God.—Geo. Mason.

Dress Up for Easter



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Else
Does!

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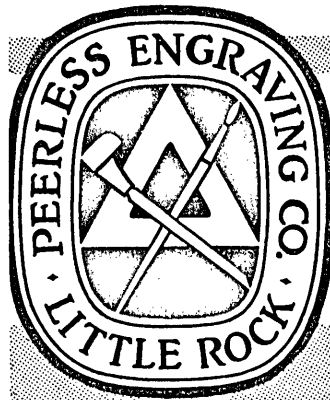
Easter

★ ★ ★

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THE LAYMAN'S PAGE

A. J. SHIREY, Editor

POETS' CORNER

WINGS

The merest worm trapped round with
silken threads,
All inert, silent, shut away from life
And maddening stirrings of a world of
strife.
At magic touch or mystic word there
spreads
Above the outgrown shell and its dark
dreads,
The scintillating wing of butterfly
Agleam with every hue of sunset sky,
And makes a radiance round about our
heads.

Some day this worm shall rest in deep
cocoon,
Smiled calmly on by palely shining moon,
Guarded by gentle loving poplars tall
And hovered by the arched and pit'ing
sky.
When Seventh Angel sounds his clarion
call
Then on the wings of morning, I shall
fly.

Elizabeth H. Thompson,
Warren, Arkansas

A PLEA FOR HAPPINESS

Gayest smiles with kindness sow,
Sprinkle with some helpful deeds,
Weed out self, see others' needs.

Watch these tiny seedlings grow!
Joyful reapings they will yield
From Life's varty harvest-field.
—Mary Gossett Smith,
Little Rock, Ark.

SNOW-BALL

A lovely shrub
With lacy balls
Of blue-white sheen
Entwined with green,
And pearly with dew,
Each morning fills
My heart with ecstasy.

Oh lovely shrub
Your beauty gleams
A symbol of
All purity.
—Mary Gossett Smith.

THAT WHICH WAS LOST

In the period following the Protestant Reformation most of the Protestant Churches leaned over backward in ridding themselves of customs and practices they had come to associate with "Popery," ecclesiasticism, and the formal observance of times and seasons characteristic of the Church of Rome. In their zeal to obliterate all trace of a former connection with Rome, many things of value were lost to Protestantism. An emphasis upon the importance of what transpired during Holy Week was one of these losses. It has taken hundreds of years for most Protestants to come to the realization that Holy Week does not belong to Rome. Holy Week belongs to all who love and honor Christ.

It is foolish for us to make so much of the celebration of Christmas, the birth of Christ, when only two of the Gospel writers saw fit to even mention the birth of the Savior; and make so little of the events leading up to and including His death and resurrection, when that theme stands out so prominently in all four of the Gospels. It has been estimated that the happenings in Holy Week, beginning with The Triumphal Entry and ending with the Emmaus walk, constitute one-fourth of the entire Gospel story. What a tragedy that some Protest-

ant sects still boast they take no notice of Holy Week or Easter. The whole structure of Christianity rests upon the historic significance of that week in the earthly ministry of Jesus Christ.

Certainly no one of spiritual discernment would advocate such an emphasis on the observance of this one week in the calendar and to disregard one's religious life in the other fifty-one weeks of the year. No amount of religious living in one week can make up for what we have failed to do in other weeks. Christ is expecting our best at all times. Still it is good that we have a season at least once a year, when we re-examine the foundations of our faith and rethink the plan of salvation revealed to us through Jesus Christ, via the cross of Calvary and the empty tomb of Joseph of Arimathea. Holy Week is the appropriate season. Let us make large use of it for that purpose.

ARKANSAS' VANDALS

Long ago there lived south of the Baltic Sea in northern Germany, along the Vistula River, a tribe of wild or semi-wild people known as the Vandals. In the fifth century, A. D. they overrun and conquered what is now France and Spain and finally in the year 455 A. D. sacked Rome. Rome was the metropolis of the world of that day. Here the works of art, literature and architecture of the ancient world abounded in greatest profusion. The Vandals had no appreciation of beauty. They made tents of priceless tapestries. They got a sadistic enjoyment out of defacing statuary art that the greatest sculptors of all times had worked years to produce. Original manuscripts of such writers as Homer, Demosthenes, Cicero, Pliny, Trojan and Julius Caesar were consigned to the flames by these uncultured barbarians. The damage they did can never be replaced. There is no wonder the name "Vandal" has come down through history with the meaning, "One who deliberately destroys or mars works of art, or objects of beauty."

"Believe it or not," as Bob Ripley would say, Arkansas has a number of Vandals among her citizenship. Little Rock has a few (precious few for her size) parks where people may go for rest and relaxation. An effort is made to make these parks beautiful with trees, grass and flowers. But there are those who through selfish indulgence take the flowers, destroying the beauty that was meant for all to enjoy. Such people are vandals.

Now that spring is here and the wild flowers and blossoming shrubs for which this section of our nation is outstanding, are putting forth in all their beauty, take a drive—if you still have tires—and drink in the beauty of nature with which God has surrounded us. But you will be fortunate if you take such a drive and get back from it without encountering a VANDAL, either in the act of despoiling some lovely redbud, or stripping some stately dogwood. You may not catch them in the act, but you will see iars filled with the mute evidence of this vandalism.

If we really appreciate the beauty

of our native flowers and shrubs, and want them where we can enjoy them throughout the season of their blossom, let's plant them around our places, being careful never to remove one of them from the place where it is growing in nature if that place is visible from our highways. There it is a thing of beauty to anyone who may pass by. It adds to the charm of our State. To destroy or mar such beauty is VANDALISM.

DO YOU SING IN CHURCH?

From the vantage point of the pulpit the preacher has an opportunity to see whether the members of a congregation really sing when that is the part of the service of worship in which they are supposedly engaged. It is astounding in the average Methodist congregation the number of people who make no effort to sing the great hymns and songs of the Church. After due allowance is made for colds, sore-throats, etc., that keep people from singing, still there are too many who do not sing.

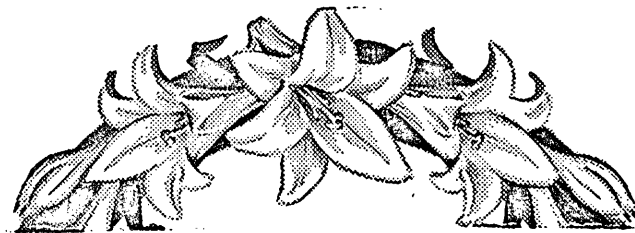
A common, yet very weak excuse for not singing is, "I don't know the hymns." Anyone of ordinary intelligence could at least be making some

kind of an effort at singing by the time the last stanza of a hymn is reached, if it was one never heard before. No musical knowledge whatever is required to do that.

No small part of failure of people to sing in our worship services is due to a lazy, careless, indifference which depreciates the importance of this act of worship. The better songs speak of the glories of God, praise Him for His mercies, or in some other way seek to express the feelings concerning God that lie in the heart of a believer. A hymn differs slightly from a religious song in that it is a religious song addressed to Deity. A Christian hymn may be addressed to either God, The Father; to Jesus Christ, The Son; or to The Holy Spirit; or like the great hymn, "HOLY, HOLY, HOLY," it may be addressed to all three Persons of The Trinity. When one thinks of the rich gems of devotional expression found within our hymns and songs it is a bit difficult to understand why anyone who calls himself or herself a Christian would be so slovenly and indifferent about singing in our public services of worship. In the words of the Psalmist: "Praise ye the Lord! Praise Him in the Sanctuary!"

PFEIFERS

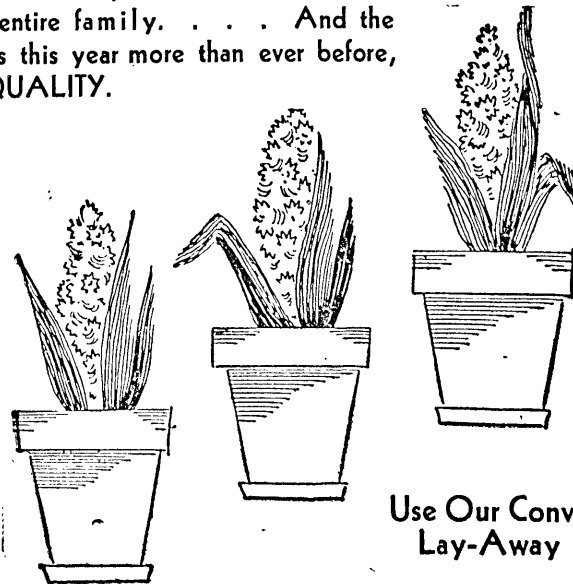
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Easter clothes take on a new significance this year—they're symbolic of the high morale, indomitable courage of the American people—their determination that our heritage of liberty shall be preserved at all costs.

We have a complete selection of clothes for the entire family. . . . And the emphasis this year more than ever before, is on QUALITY.



Use Our Convenient
Lay-Away Plan

The Sunday School Lesson

By ROY E. FAWCETT

FROM VISION TO SERVICE

SCRIPTURE LESSON—Luke 9:28-43a.

GOLDEN TEXT—"And they were all astonished at the majesty of God."—Luke 9:43.

LESSON FOR MARCH 29



The Transfiguration is one of those experiences in the Master's earthly life that we feel like passing over in silence. Like Peter, we "wist not what to say." This night scene among the mountains is too much for us. Shrouded in mystery, it is so grand in its sweep and so profound in its depth that we are unable to comprehend the fullness of its meaning and to interpret adequately its significance.

It is well for us to remember the setting of the event. All three of the evangelists are careful to note that it came soon after the announcement by Jesus of his approaching suffering and death. Since the topic of conversation with the heavenly visitants was "of his decease which he was about to accomplish at Jerusalem," we may assume that the prospect of what was before him was the occasion of his taking the three disciples and going "up into the mountain to pray."

Whatever else may have been involved, the Transfiguration marked a crisis in the inner life of Jesus, and as such had a greater meaning for himself than it could have had for his chosen disciples. The purpose of it seems to have been more for the preparation of Jesus for what was ahead than for a revelation to the disciples. It signified to him the Father's approval both of what he had already done and of what he was about to do. After hearing the voice from heaven saying "This is my beloved Son; hear ye him," there could henceforth be no uncertainty as to the course which he should follow.

Something of what the experience meant to the disciples is indicated in one of the letters of Peter, written after the apostle had grown old and while in a mood reminiscent of days gone by. "And this voice which came from heaven," he says, "we heard when we were with him in the holy mount." He was remembering what happened on that memorable night many years past. We may well believe that through the busy and burdened years that followed for the favored three, that night scene among the mountains never faded from their memory nor did they cease to hear the voice that proclaimed the Transfigured One to be "the Son of God."

While we cannot comprehend fully all that happened on this eventful occasion, yet it offers some practical suggestions that we may follow with profit both to our Christian experience and in our Christian service. First of all, let us be reminded that there are times when we, too, need to withdraw for the same reason that Jesus went up into the mountains apart from those who pressed him in the daily throngs. We need to get away from the crowd and from the perplexities and cares of everyday living. The deeper issues of life the problems that confront us, and the decisive choices that must be made call for occasional periods of solitude when we can be alone with ourselves and

with God. If we are to build lives worth sharing with other people there must be times when we can be alone for a new grip on life and for a surer understanding of the way ahead. Time for thought and meditation and prayer is one of the imperative needs for Christian living in these busy and hurried days of ours.

Again, in the denial of Peter's request that they build three tabernacles and remain on the mountain there is the suggestion that even our high moments cannot be claimed for our own personal enjoyment alone. The impulsive disciple's thought was that this high privilege must not be allowed to pass but must be housed for permanent enjoyment by their taking up their residence in this favored spot. He was thinking how much better it would be to remain up there with the saints than to go back down among the unbelieving and contentious Pharisees and the unhappy throngs of people afflicted by the many ills with which humanity was beset. He was minded to enjoy the blessings of a heavenly fellowship without the attendant and preliminary process of cross-bearing.

The feeling expressed was so thoroughly human that we can sympathize with Peter's request, yet we must not fail to see that in his desire for selfish enjoyment he was moving in the direction of the man whose barns were filled and who said, "Soul, take thine ease." Of course, Christianity properly places the primary emphasis on experience which should rightfully be a refuge from the storms of life and a source of great personal comfort and joy. But granting the primary place of religious experience, we need to frankly face the question, What is it for, and what are the ends it should be made to serve?

The question is answered by what happened on the day following the never-to-be-forgotten night on the mountain. Led down the mountain-side, the little company was met by the father of a poor epileptic boy whom the disciples left behind had been unable to heal. Thus it was that they were suddenly thrust from an exalted experience of heavenly fellowship into the very midst of human suffering and need. It was the call from the mountain top to the valley—from experience to service.

It had been good for Peter and James and John to share the fellowship of their transfigured Master and Lord but it was also to be good for them to follow him through the years of sacrificial service that lay ahead of them. It is likewise good for us to be in fellowship with Jesus anywhere he may lead, even though it be along the common paths of everyday living. There ought to be no dull moments in his presence.

Finally, let us remember that the only chance the gospel has with the unreached multitudes at home and abroad is through the outreach of

the service of those who have seen His radiant face and who walk in fellowship with Him.

Foreign Missions and World Peace (Continued from Page Ten)

not write the peace program. They will only phrase its terms. The real peace will be dictated by the peoples of the world.

In the midst of a particularly difficult session of the Versailles conference, M. Clemenceau exclaimed, "President Wilson talks like Jesus Christ!" Perhaps if more of those about that table had talked the language of the Nazarene, the results would have been vastly different. It is the task of the Christian church, at this juncture, to lay its plans and organize its program, so that when the next peace commission assembles, there will be more than one of its members who will talk like Jesus Christ.

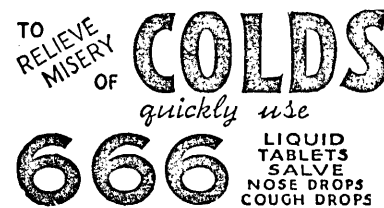
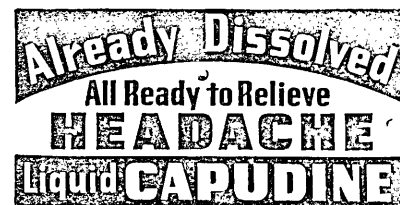
But no one at the peace parley will talk like Jesus Christ unless there is a body of citizens back home who think as he did, who have in them the mind that was in Christ Jesus.

This means that the Christian groups in every land must maintain the fellowship. It means that above the clouds of war, and in spite of the death that is raining down from the skies, the Christians of Japan and the Christians of America must find some way of maintaining confidence in one another. It means that the Christians of China, of India, of South America, and wherever else the flames may spread, must be strengthened that they may be able to speak the

word of faith into the ears of those who will speak for them at the peace tables.

In the Christian missionary enterprise of the Church there rests the one great hope of ultimate international peace. It is not alone a question of saving brands from the burning; it is our hope of putting out the fire. Missions are no longer a cause to which we can give what is left over—the missionary program is the only things that will save the church.

He who laughs at impertinence makes himself an accomplice.—Chinese Proverb.



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→ GRAY'S OINTMENT



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... Mrs. Sam O'Baugh, 1213 West 26th.
... Miss Leone Hinton, 1120 Cumberland.
... Miss June Kennedy, 1210 Rock.

CHRISTENED MARCH 22

Ralph Haywood DeBardeleben, son of Mr. and Mrs. J. M. DeBardeleben, 2600 N. Grant.

OUR KNOWN SICK

Mr. George Watson, 2816 Broadway.

CONGRATULATIONS

To Dr. and Mrs. Thurman Smith upon the birth of a daughter on March 20th. Mrs. Smith is at St. Vincent's Hospital.

OUR SYMPATHY

The sincere sympathy of the members of Winfield is extended to Mr. E. M. Scott and Mr. M. L. Scott, 2201 Cumberland, whose sister, Mrs. H. B. Gilbert, passed away in Austin, Texas, on March 22.

WEDDING BELLS

Mr. Phillip Bryant and Miss Lucille Teeter, March 18th.

Mr. James C. Cunningham and Miss Reba Pierce, sister of Mrs. W. J. Cargile, March 24th.

HAVE YOU PAID YOUR PLEDGE TO DATE?

If you have not, be sure to do so this Sunday or mail to the Church Office by April 1st. On the week following Easter a list of those who have paid their pledge up to date will be printed in the Arkansas Methodist. We do hope that every member of Winfield will show their loyalty by taking care of this most important work of the church. We hope that no member will fail to get placed upon this Honor Roll to be published in the issue of our paper which will be two weeks from this date.—W. P. Ivy, Chairman Finance Committee.

THE UPPER ROOM

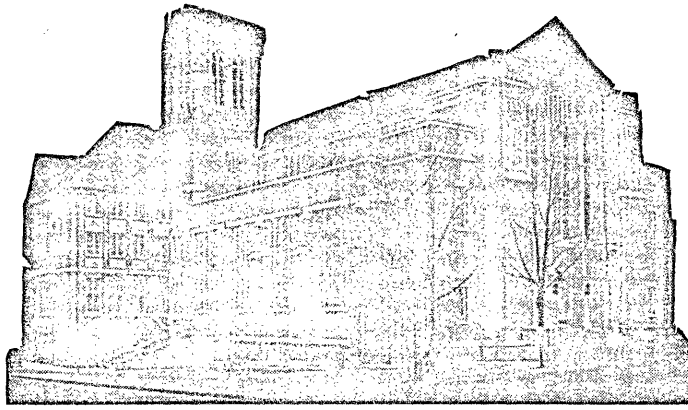
The April, May and June issue of The Upper Room will be available next Sunday morning in the foyer of the Church. The price is 5c per copy.

This booklet of daily devotions for families and individuals should be in every Methodist home. We have ordered additional copies this quarter and are hoping that you will get one and begin using it in your home if you are not already doing so.

DUMAS METHODISM

After a week at Dumas Methodist Church, I am more than before appreciative of Arkansas Methodism. Bro. A. C. Carraway is a splendid leader. Methodism there is setting the pace for Christian thought and service in a wide area beyond the city limits.

The people were very responsive to the truths of the Bible and the Church I preached. The Church has many laymen who have real leadership ability. They, under the inspiration of their pastor, can do anything for God and the Church they want to do. I am hoping I can keep a partial-promise to return for a week next year to "see the great progress" they assured me they were going to make.—W. B. Slack.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

The Minister is available for interviews and counsellings any time needed.

WILLIAM B. SLACK, D.D., Minister

REV. W. W. NELSON, Church Visitor

J. R. HENDERSON
Church School Supt.

MARGUERITE GOLDEN
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Religious Education

Next Sunday At Winfield

- 10:00 a. m. Church School for all age groups.
- 10:55 a. m. Youth Service, Palm Sunday. This is the day when children of the Junior and Junior High Department ages will be received into Church membership.
Sermon: "We ARE TIED TOGETHER"
by W. B. Slack, the Minister.
Text: Thy hand hath made me and fastened me together." Job. 10:8.
- 6:00 p. m. Meeting of the Junior High, Senior, Young People's, and Young Adult Fellowships.
- 7:30 p. m. Sermon: "THE GOSPEL ACCORDING TO ME"
by the Minister.
Text, "Ye are not devoted to earthly things, but to spiritual things, if the Spirit of God really dwells in you." Romans 8:1-12.

This is the last of the series of sermons on the question, Who, What is a Christian? There is a gospel according to Matthew, Luke, John and now you are writing a gospel according to you.

The Youth and workers of the Junior High Fellowship will be guests at the Parsonage after Sunday night services, for refreshments, fun, and friends.

THE MINISTER'S MESSAGE

From Palm Sunday through Easter Sunday, from Jesus' triumphal entry into Jerusalem through His triumphal entry into the eternal city, was the busiest and most significant week of His life on earth.

That week He made the final and the ultimate and the conclusive revelation of Divinity. You do not know Jesus the Son of God and the Saviour of all mankind until you know Him in the work and Spirit of this week. He revealed the kind of man He was.

That week He divided men into groups that revealed the kind of men they were, too. One was already in his heart the betrayer, one the denier, others the deserters, some the crucifiers, etc.

When a standard of perfection is set up, a standard of imperfection is revealed and condemned. A standard of Light reveals dark and condemns; a standard of Right reveals and condemns a low standard in wrong.

Let us accept Jesus in His revelation of Divinity.

METHODIST CHURCH

Christian Education

By Miss Olive Smith

FELLOWSHIP MEETINGS

6:00 P. M.—March 29

The Junior High group will have their fellowship in their new recreation room on the fifth floor. Catherine Cooper will be in charge of recreation. The worship service will be held in the Senior High Department. The leader of this service, Jerry Poe, will have as a subject, "Bible Baseball." They had 25 at the service last Sunday evening, with 15 staying for Church.

At the Senior High fellowship meeting, which begins in the Young People's Parlor, Delores Fuller will have charge of a Quiz Program. Alice Holliman will lead a special candlelight worship service commemorating Palm Sunday.

The Young People have Fellowship Hall for their recreational period. In their worship program they have planned an unusual service, "The Lord of Life," led by Virginia Arnold. There will be a special musical number. All young people of our Church are urged to attend this service. They had 28 in attendance last Sunday, with 20 staying for Church.

At the Young Adult Meeting in the Couples' Class room, Miss Nora Anderson will lead a discussion on "Keeping Faith In Difficult Times."

JUNIOR HIGHS TAKE OVER NEW RECREATION ROOM

One of the most active groups in the Youth Division and one on whom we can always rely for co-operation and help is our Junior High group. Mrs. Edgar Dixon is the Counsellor for this group.

They are taking over the large room on the fifth floor as their project. A group of them are meeting this week to get things arranged for Sunday evening when they begin to use this room for their recreation.

The room has many possibilities, and with the eagerness and energy of this group at work, and with the co-operation of others on whom they may call for help, they will move forward in their project.

KEEP IN MIND

March 29th is Palm Sunday, the day in Holy Week set apart for our children. On this Sunday the Junior Department will worship with the congregation.

Those from this department desiring to become members of the Church together with those from the Junior High group who desire it, will be received into the Church.

In special classes all of this group have been instructed in the meaning of Church membership. The parents and teachers will not be asked to come forward but in their hearts the vows which the children take, will mean a renewal of their pledge of faith. This is a high time for all of us. May we be much in prayer as our children take upon themselves full membership in the Church.

He who runs from God in time of need will find Him not in time of plenty.—Wesleyan Christian Advocate.