

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodist Ministers in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world"

— Mark 16:15

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NO. 12

Evangelism And The Crusade For Christ

THROUGH our Crusade for A New World Order, led originally by the Bishops of our church, and later linked up with the Crusade for Christ, the Methodist Church has made its influence felt in national and world life in the plans for peace. That emphasis will continue as it is needed.

We have just finished the special emphasis of the financial objectives of the Crusade for Christ with results that are gratifying to all. The results of that work will be felt across the world wherever Methodism has special responsibility for the needs of people.

In the four-year program for the Crusade for Christ, 1946 was designated as the time for a special emphasis on evangelism. While 1946 was designated as the time for special promotional work in the field of evangelism, it was expected that the entire quadrennium would be characterized by an evangelistic zeal and passion that would make Methodism active and effective in reaching people.

No phase of the Crusade for Christ is more important than evangelism. If we follow the teachings of Christ, the church has no more important business than that of making disciples. It so happens also, in our present situation, that there is no more opportune time for effective evangelism than during the Easter period. The church that does not take advantage of the situation Easter brings for reaching the unsaved has missed an opportunity unequaled throughout the year.

In the Crusade for Christ, no degree of success elsewhere will atone for a failure in the evangelistic emphasis. We must succeed in our evangelistic plans or our failure there will give evidence of a spiritual poverty Methodism has never had and must never have if it is to fulfill its mission in the world.

Undisturbed Calm Amid Life's Worst Storm

JESUS had many exciting, testing, dangerous experiences in his short ministry. At no point in His work is there the slightest evidence that He, for even a moment, lost the balance, poise and calm that we all covet for ourselves, when the way gets hard and the load gets heavy.

During Passion Week the life of Jesus was really in the crucible of testing. Yet through it all He moved unperturbed, the sublime, majestic Son of God. Everyone about Him was excited and disturbed with an ever-growing sense of restlessness and uneasiness. The Jewish leaders, Herod, Pilate, the mob, Judas, Peter and finally all of the disciples and other intimate friends of Jesus were stirred with emotions and fears plainly evident to all.

Through this maelstrom of faithlessness, denial, betrayal, jealousy, hatred, persecution and murder, Jesus moved with a quiet, unhurried, undisturbed manner and courage that amazed the people of His day and that has challenged the admiration of the world since His day. In the midst of this time of testing, Jesus said to His disciples, "Peace I leave with you, my peace I give unto you." He here willed to us something of the peace which carried Him so triumphantly through Passion Week. As heirs of all Christ willed His children, we should make this peace our own.

Gethsemane Has Lessons For Life Today

ON PASSION WEEK the Christian world will again turn to a special study of the life of Jesus during this week of severe, relentless testing. In the crowded record of Passion Week, Gethsemane stands out as one of the most meaningful experiences of the Master's life. Too often we think of Gethsemane as a place, an incident far removed from us both by time and distance. We often study it objectively as if it were something to know about merely for the sake of being informed.

We should realize that "Gethsemane" is not a place but an experience. Gethsemane was the name of a garden where John says "Jesus often met his disciples." They had likely spent many



happy, restful hours there. Not so Gethsemane as we know it. It is an experience in which Jesus had His supreme test and won a timeless victory. We know also that Gethsemane is not an exceptional experience. It is the common lot of all men everywhere.

For Jesus, Gethsemane was not an experience of physical suffering but an experience of spiritual agony of soul. On the cross He suffered physical pain as did the crucified thieves. In the garden there was an indescribable distress of soul that overshadowed any possible physical pain. For many today there has come a hurt of heart and soul more painful than the physical suffering of the wounded on fields of battle.

We should remember also that Gethsemane is not an experience of suffering for personal guilt or for personal sorrow, but an experience of vicarious, unselfish suffering for the sins of others.

Let us not forget that the Gethsemane experience of Jesus, with its total, unconditional surrender to God's will was a gateway through which He walked to life's greatest triumph—the resurrection. We too may walk that way.

"Only God Can Make A Tree"

THE trees, the grass, the flowers, all nature about us is waking from its winter-long sleep. We are witnessing a resurrection more amazing than anything human mind could imagine. From every brown limb, from barren bush, and from every clod of dirt a dormant life, that winter had wrapped in its winding sheet, is now rolling the stone away from the door of its sepulchur and, leaving its grave-cloths behind, soon will stand, in the full glory of its resurrected life, to witness again to the life-giving, life-sustaining power of nature's God.

We have again and again been amazed at the accomplishments of man in the world of science, inventions, medicine, art and other attainments of his intellectual skills. Nevertheless it is true that the combined knowledge, powers and skills of all of the sages, philosophers, doctors, scholars and scientists of earth, living or dead, cannot give life to one little blade of grass.

Man has built skyscrapers that cover acres of land and reach twelve hundred and more feet into the air. He has built transcontinental railroads and steam ship and airplane lines that circle the globe. By radio his voice can be made to circle the world in a few seconds. He has built super-fortresses, robot bombs, rocket bombs and eleven ton bombs with which to destroy life. However, the fact remains that, with all of the accumulated, combined knowledge of all the ages, he cannot produce one little mustard seed that will germinate and grow.

Well did Joyce Kilmer say: "Poems are made by fools like me, But only God can make a tree." So it is. The secret of life, the power to give life, whether it be insect or elephant, fish or fowl, man or beast is still in the hands of the Almighty.

Aside from the revelation from God in the Holy Book, all of humanity stands today as completely baffled before questions concerning the origin of life, the full meaning of life and the destiny of life as did our antediluvian fathers. Rejecting the Bible's answer to the basic questions about life, we are still adrift, like all before us, on a bottomless sea of abysmal ignorance regarding the meaning of life; with no port in sight. Until a more satisfactory answer comes from some other source, we shall continue to accept the revelation that "In the beginning God created."

Our World Can Have A Resurrection

FOR almost five years now, our world has been passing through its Gethsemane and crucifixion. The destruction of property has been inconceivably great. The destruction of good will and understanding, national and racial has been infinitely worse. If we continue to move in that direction, life on earth would eventually be unbearable and finally impossible.

Our hope for the world lies in our faith in the possibility of a resurrection for the world's life. Instruments of destruction now in use and instruments of destruction this war indicates will be used if war comes again, makes it imperative that our present world-crucifixion lead

(Continued on page 4)

Christ's Triumphant Entry

A PALM SUNDAY MESSAGE

By BASIL MILLER

HOSANNA! The multitude cried as the Master rode over the Palestinian hills into the Holy City. He was acclaimed king for one glad hour. The crown of a universe rightly His He wore for one triumphant moment. Emperors and Caesars might have had their triumphant entries into their royal cities, yet never was one so meaningful as this. The lowly Nazarene, decked in a seamless garment, riding on a country burro, is welcomed into His sacred city made glamorous with memory.

Not a Herod was in the group, not a ruler graced the occasion—the common people proclaimed Him “the son of David.”

The dark hour of Good Friday was yet to be endured. The solemnity of the tomb remained in the future. The messengers heralding the first Easter dawn had not lifted their voices of praise. He rode into the City of David before the tragedy of Calvary and the triumph of the garden tomb had marked Him.

Out of the voice of the crowd came a prediction of His Future glory. The Christ yet to be thorn-crowned was to ride the horse of victory across the nations of the world.

I.

His triumphant entry foretold His victory over death, hell and the grave—Man had been bound by the chains of sin, ensnared by the grave clothes of death, defeated at the tomb, hopeless at the port of departure from this world. See yon multitude clamoring that their king was coming. They told more than they knew. It was He who was to conquer man's last enemies. Lowly were the means employed that day—the foal of an ass—and lowlier still the means of His eternal triumph—death by the most cruel and horrid method possible, that of crucifixion.

Out of that triumph of the Master over sin came holiness. From His victory over death resulted the bloom of immortality painted on the cheek of man. From His glorious defeat of the grave can't you hear the shouts of the resurrected dead when that great and notable day dawns?

The multitudes cried, Hosanna! While the shouting hosts of the blood-ransomed join their voices with this clamorous cry, all the ages—redeemed, resurrected, heaven-bound pilgrims—take up the same chorus of acclaim. For Christ marches as Victor from the realms of the dead!

II.

A faint echo was that shout of hosanna which the crowds lifted when the Lord entered into the world's most sacred city! For breaking across the hilltops of all time, coming from every land and clime, the voice of the shouting multitudes sounds upon the ages.

He came to conquer. He came not to bow at the feet of sin—He placed the mailed fist of Calvary upon the neck of man's mortal enemy sin. He came that His kingdom should know no end.

Trail across the centuries and you will find the marks of His conquests. He conquered the wild spirits of twelve, and through the touch of His personality and the breathings upon them of the Holy Spirit, they became the foundation of His kingdom. He conquered another group, some hundred and twenty. Ere ten days had passed from their memorable prayer-meeting at Pentecost, the bounds of His kingdom had leaped the borders of that tiny land of Palestine, until

in every section where faithful Jews had gone His story of victory was carried. From Pentecost until today He has ridden in a conquering chariot.

Goths and Vandals, Franks and Huns, Britons and Saxons felt the touch of His conquering heros, until now we find only two small nations where the story of the Hero of Peace, this lowly Nazarene, cannot be told openly. And out of those nations, Bhutan and Nepal, some going down into India have been converted to His way. The army of the Lord which has marched across the centuries has included the most heroic of the men. Names such as Carey and Livingstone, Paton and Williams, Wesley and Luther make glorious the banner of this conquering King's army.

That pean of praise, that gracious cry of hosanna, was a tiny trinkle which set in motion a vibrant voice sounding around the world. We are told there are places in the highest Alps where the climbers are not permitted to speak even a word, for the vibration which one sound would set in motion is liable to loose from its frozen moorings an avalanche of ice and snow. So was that voice of the multitudes on that first Palm Sunday occasion. It was small, sounding only for the ears of a few at the most, heard by



natives of one nation, and a few straggling strangers!

Yet out of that small beginning came the power which released the hosannas of the centuries, and now not a few, not just one nation, but all the world cries out, “Hosanna; blessed is he that cometh. . .”

III.

Note the dramatic setting of the scene. A winding road weaving itself up a rocky hill—From its summit the most beautiful view of the Holy City perched yonder on its stately site—the crowds strewing the mountain trail with branches—they begin to wave palm branches for there He comes—He comes—He comes.

“Blessed,” that multitude giving voice to their pent up emotions said, “is he that cometh!”

I gaze beyond this vale of tears. I watch Him who came as a Babe, lived without a place to lay His head, was crowned with thorns, finally crucified. I see Him on Olivet's brow when He breathes out the promise of the Father upon His few followers. He begins to arise.

The angel said, voicing the sentiment of the crowd at the triumphal entry, “This same Jesus . . . shall come in like manner.”

Gazing down the long portals of time we watch the Church, the organized kingdom of God in action. The battle is hard pressed—losses are numerous—the enemies abound—God's workers die, but His work triumphs on—the guiding

sign post, as the ages roll, flick by—out of the dim unknown, from beyond the gaze of mortal man, comes an angel declaring that time—time—time—shall be no more!

The clouds split—riding a white charger comes the Christ on another and final triumphant entry into this world!

IV.

The first time He came in poverty, weakness and shame. He will come the second time in regal power and majesty. At his first coming He was found in a stable. He will appear the second time on high in the heavens. The first appearance found Him led as a lamb to the slaughter. The second time when He comes it will be as the Lion of the tribe of Judah. His first appearance was in humility, but His second shall be in glory. The first time He was buffeted, crucified, thorn-crowned, but at the second coming He shall bow at no man's feet, for He shall be the universal King, with royal splendor and might.

At the first advent angels sang celestial music, and the multitudes chanted the hosanna anthem; but at the second coming all the redeemed of the ages, blood washed are their garments, shall sing redemption's story and praise Him for His matchless love.

He is coming again to end shame, that horror which sin brings, to defeat the enemy of man's soul, to bind Satan and cast him into the lake of fire, and to set up His eternal kingdom. As a King and not as a servant He shall ride out on the clouds of glory. As the Hero of the ages, and not the defeated Jesus hanging on the cross, shall He come yonder to set up His Kingdom which shall know no end. The armies of the heavens shall follow Him this second time, and not a few stragglers that by chance met Him on the brow of the hill of triumphant entry.

The glad redeemed are drawn to Him for the marriage supper of the Lamb—He rules the world with the hand of peace—time rolls back its thick mists and eternity, “the land of cloudless day,” dawns. The grandest voyage of all the centuries closes as the “old ship Zion” drops anchor in the port of heaven.

The triumphant march of the master, starting yonder on that day previous to His dark night of death as He slowly rides up the hill into the Holy City, terminates not with a few followers. Gathering momentum through all the ages, increasing in volume and might, His army of the living and the resurrected dead join in with His second triumphal entry into heaven, and multitudes which no man can number stand around the rainbow circled throne, pictured so grandly by John the revelator.

The voice of that first Palm Sunday chorus singing, “Hosanna; blessed is he that cometh . . .” is swallowed up in the “voice of a great multitude, and as the voice of many waters, as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.”

The faint praise of hosanna has finally blended itself with the hallelujah of the ages! The Warrior is home from His conquests, and His followers are clothed in immortal glory! The voice of a changing mob, so quickly crying, “Crucify him” after first saying “Hosanna,” is transmuted into one of eternal rejoicing.

The triumphal march is ended—the kingdoms of this world have become the kingdom of our Lord.—Herald of Holiness.

SOMETHING NEW FOR LAYMEN

For a long time there has been discussion of week end conferences for laymen and it looks as if something were going to happen. Mr. Louis C. Gosdorfer, president of the United National Bank of Long Island, has been appointed chair-

man of a committee to study the possibility of arranging such conferences. The desire is to find a quiet place in the country where a group of laymen can spend a week end in fellowship and in considering some of the basic problems of religion and life. Such conferences would begin Friday evening

and continue through Sunday. Men who participated in these week ends would gain a new sense of the value of religion for our world and would also become aware that there are others who share their interest in religion. Time to get together for longer periods than just a church service is needed and the

Queens Federation of Churches states that it believes these week ends will arouse a new enthusiasm among the laity of the borough.

The value of our religion is tested, not by the amount of enjoyment it yields, but the amount of service it renders.—Ex.



The Crusade Of Evangelism



By ROY L. SMITH, in the CHRISTIAN ADVOCATE

One million new accessions in 1946!
Five hundred new Methodist churches organized!
Daily devotions in every Methodist home!
Schools of evangelism in every Annual Conference!
Millions of religious tracts distributed!
Nation-wide broadcast of "The Upper Room!"

THESE constitute a partial list of the objectives set up for Methodists by the Board of Evangelism at its annual meeting in Nashville, Tenn., February 14-16.

Meeting in the Upper Room Auditorium of the Medical Arts Building, now owned debt-free by the Board of Evangelism, in a three-day session of intense application to the cause of the Kingdom, nearly fifty Methodists laid plans for what can very easily become one of the historic movements of the modern Church.

Commissioned by the General Conference to lead the second phase of the Crusade and inaugurate a great evangelistic program, the board studied every detail of the task under the leadership of Bishop Charles C. Selecman and Dr. Harry Denman, president and secretary respectively of the board.

The spiritual climax of the session occurred on Wednesday evening when a portrait of Grover C. Emmons, founder and creator of The Upper Room, was unveiled. The nearly 2,500,000 circulation of this devotional guide throughout the world in half a dozen languages is the real monument to the vision and devotion of Dr. Emmons, but the beautiful portrait in the chapel atop the building is a visible reminder of a great soul who gave prodigally to the enrichment of spiritual life of all Protestantism.

On Thursday evening there occurred the dedication services in which the Medical Arts Building, one of the most modern office building in Nashville, was consecrated to the service of God and the special cause of evangelism. Valued at considerably more than \$250,000, and completely paid for out of the proceeds of The Upper Room, it houses the offices of the board and its various publications.

One of the unique activities planned for the months ahead is to be the Moorman Clinic on Evangelism, when 100 of the most thoughtful

leaders of the Church are to spend ten days together, July 31 to August 9, in an effort to formulate a statement of "The Message of Evangelism for Today."

For several months a committee of the board has been making an intensive study of religious broadcasting in an effort to devise a program that would be really representative of Methodism. So many sharp alterations in the policies of the big chains have occurred during the last six months that the entire field is in a chaotic con-



Dr. ROY L. SMITH

dition. The initial program devised calls for a six-day-per-week broadcasting of the devotional service of The Upper Room in a five-minute period on perhaps as many as a hundred stations across the nation. The Rev. Harry L. Williams, business manager of the board, has been released from those duties to take charge of the broadcasting program. The studies in this field are to continue throughout the year ahead in the hope that this initial program may be enlarged and strengthened, as well as multiplied.

Beginning immediately following the summer vacation periods, meetings of the Annual Conference, Area, and Jurisdictional boards of evangelism are to be held. Local plans are to be laid in harmony with a "master plan," set up by the general board of the denomination.

Literature racks, designed to carry tracts for free distribution, have been designed, and local churches are to be solicited to install them in railway stations, bus depots, hotel lobbies, and to keep them supplied with material.

Something of the magnitude of the work of the board can be appreciated when it is known that a total of 114 persons are employed by the Medical Arts Building, The Upper Room and other publications, and the offices of the board itself. Of the total expense for all the activities of the Board of Evangelism, including the distribution of hundreds of millions of pages of religious literature, The Methodist Church contributes only about \$50,000 annually, the balance of the budget being provided by receipts from the sale of literature, rentals from the Medical Arts Building, and other independent income.

The gift of \$3,000 from the Laymen's Evangelistic Trust Fund, established by the late E. V. Moorman, a devoted Methodist layman, provides the expense of the evangelism clinic, to be held on the campus of Albion College.

Significant in the reports of the secretaries of the Board was the amount of time spent on the field in seminars, conferences, and training schools.

Immediately following Easter each bishop is to meet with the Crusade Council of his Area to begin work on the plans for the remainder of 1945 and the year 1946. A one-day evangelistic rally is to be held in September in every Annual Conference, to be followed by a similar rally in every district. A house-to-house survey is to be arranged in every community in which there is a Methodist church, for the purpose of making up the prospect rolls. Decision days in the church schools, training classes for children under the direction of the pastors, mid-week studies of the meaning of membership, and a special effort to restore to active interest those who have "fallen away" are projects for which definite plans are being made.

Methodism is on the march!

INCREASE IN WORLD SERVICE GIVING

Aided by the impetus given to missionary interest through the Crusade for Christ, World Service contributions in February rose to \$458,780, an increase of \$22,396 over the same month of last year, it has been announced by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance.

Total receipts for the first nine months of the current fiscal year amounted to \$3,369,052, as compared with \$3,001,013 for the same period of last year. This represented a gain of \$368,039, or 12.26 per cent, Dr. Lugg reported.

"Methodists in all parts of the United States are rejoicing that World Service is increasing at the very time when large sums are being raised for the Crusade for Christ," Dr. Lugg commented in announcing the figures on World Service giving. The vital test of Methodist interest in the year round program of World Service comes in March, April and May, with the fiscal year closing May 31. Every District, Conference and Area should show an advance."

Twenty-nine of the 33 Areas in Methodism again reported a gain in World Service giving for February, as they did for January. Annual Conferences noting an increase in contributions increased from 79 in January to 85 last month.

Awake to the significance of the insignificant! Trifles are trifles only to triflers. To ignore trifles is to overlook the spot where decisions are made and where destinies may be determined. God is not only the God of the infinite but of the infinitesimal.—Maltie D. Blalock.

MILLION DOLLAR GIFT TO HOUSTON HOSPITAL

Announcement of a gift of \$1,000,000 to the Houston, Texas, Methodist Hospital from Mr. and Mrs. H. R. Cullen was made in Chicago on March 8, by Dr. Karl P. Meister, executive secretary of the Board of Hospitals and Homes, upon receipt of word from Mrs. Josie M. Roberts, superintendent of the Houston Hospital.

A new hospital plant, much larger than the present one, which accommodates 150 patients, will be made possible by the gift, Mrs. Roberts stated. The hospital is so crowded at present that 15 to 20 patients are turned away every day, she said.

"We have been very much impressed with the very fine work the Methodist Hospital is doing in rehabilitation of crippled children and we are anxious to see this work continued," Mr. Cullen said in making the gift.

A dream of many years to erect a new hospital will be made real, Bishop A. Frank Smith, Chairman Raymond P. Elledge, and other members of the hospital board said in expressing appreciation to the Cullens.

"This large gift indicates the supreme confidence people of means have in Methodist Church hospitals," declared Dr. Meister when he received announcement of the \$1,000,000 gift.

Bought by the Texas Annual Conference for \$250,000 several years ago, the hospital annually gives at least \$30,000 in service to persons unable to finance hospital care, without regard to religion or denomination, Mrs. Roberts said. More non-Methodists than Methodists are

POSTWAR WORK IN CHINA, INDIA AND AFRICA

Dr. Y. C. Yang, former president of Soochow University in China, will lecture at Scarritt College during the first half of the Spring Quarter on THE PRESENT AND FUTURE OF CHRISTIAN MISSIONS IN CHINA. Dr. Yang is a political refugee from occupied China and while in the United States is acting as Director of the Speakers Bureau for the Chinese News Service.

Dr. R. D. BISBEE of India will follow Dr. Yang with lectures on THE OUTLOOK FOR CHRISTIAN MISSIONS IN POSTWAR INDIA the last half of the Spring Quarter. Dr. and Mrs. Bisbee have served in India for many years and during the last 18 months there they entertained more than 5,000 soldiers in their home.

DR. WILBUR C. HARR has been invited as Visiting Professor of Missions for the Summer Quarter. His lectures will deal with missions in AFRICA where he has served on the mission staff in Northern Nigeria.

patients. Mrs. Roberts has been superintendent for 13 years.

Do we want to attain to the highest character? Do we want abiding happiness? Do we crave a true immortality? All this has but one secret—doing the will of the Father in heaven.—J. B. Shaw.

Trust in the Lord forever; for in the Lord Jehovah is everlasting strength.—Isaiah 26:4.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY FIRST REVIVAL

The first time I ever attempted to hold a meeting in my own parish was in the fall of 1899 at DeVal's Bluff. On Sunday I announced the meeting with the distinct understanding that Brother James Thomas, my presiding elder, was to come on Monday, spend the week with me, and do the preaching. However, instead of coming, he wired me that something had arisen that made it impossible for him to be with me. It was too late then to call the meeting off. Notwithstanding his absence, we proceeded as we had announced, and had a wonderful meeting. Seventeen young people were converted at the altar and joined the church.

When I went back to DesArc, which was the other appointment on my charge, I went to see Mrs. Bedford Bethel, an intelligent and devout Presbyterian, who because she had no pastor attended our church, to tell her about my wonderful experience. I said, "Seventeen young people were saved and joined the church." She listened attentively and then quietly said, "You don't mean they were saved, Brother Hutchinson. You mean they began a process, which if pursued to the end, will result in complete salvation." As I had great regard for Sister Bethel's judgment, I gave her statement much thought. Until this day, I often think of what she said, especially as we approach the Easter season.

The way we sometimes take our children and young people into the church reminds me of branding calves on a western ranch. We simply baptize, receive them into the church, and let them go, assuming that somehow they will be able to work it out for themselves. As a matter of fact, they have only made a beginning. They need sympathy, instruction and leadership that they may grow in grace and be confirmed in Christian faith and experience. A new-born babe has all the possibilities of a strong man, but if neglected or put in a refrigerator, he may fill a premature grave. Constant care is essential to his development.

Sister Bethel was right. It is a great responsibility on the pastor and the older people of the church to take a class of children into its membership. For "Mother Church" there is no such thing as a "twilight sleep." May God be with us as we approach the Easter season.

In the long run a man's best companion is his own mind, and if that companion is a dull one he will always be lonely.—Alice Beal Parsons.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. C. H. HARVISON, our pastor at Hulbert, writes that Mrs. Harvison submitted to a major operation in the Baptist Hospital, Memphis, on March 13 and is doing nicely.

REV. JAMES O. WHITWORTH, pastor of the Methodist Church of Wynne, has been elected president of the newly formed Wynne Ministerial Alliance.

DR. MATT ELLIS, president of Henderson State Teachers College, Arkadelphia, was the speaker at a Laymen's Day Service on Sunday, March 11, at Asbury Church, Little Rock. Rev. W. Neill Hart is pastor.

IT IS announced that Rev. Horace M. Lewis, district superintendent of the Conway District, will hold services during Passion Week, both morning and evening, at the Methodist Church in Dardanelle. Rev. E. W. Faulkner is pastor.

REV. and MRS. B. A. McKNIGHT of Belleville through these columns wish to thank their friends for the many cards and letters of sympathy in the death of their son, Chaplain Thomas E. McKnight.

REV. ROBERT B. MOORE, pastor of the First Methodist Church, Hope, preached at the Methodist Church in Prescott on Sunday, March 11. His subject was "The Next Step in the Crusade." Rev. C. Ray Hozendorf is the pastor of the Prescott church.

THE REV. ROBERT Z. TYLER, until recently pastor of First Avenue Methodist Church, St. Petersburg, Fla., will be the preacher on the Radio Chapel Hour, heard over many of Mutual Broadcasting System's stations, Sunday, April 8 at 10:30. He will speak over the network from New York's station WOR.

UNION Holy Week services will be held at Grand Avenue Church, Stuttgart, beginning on Monday night, March 26, and following through Friday night, March 30. Churches joining in the services are the First Methodist Church, The First Presbyterian Church and Grand Avenue Methodist. Services will be held each evening and the combined choirs will sing on Friday evening.

DR. W. K. Anderson of Nashville, Tenn., executive secretary of the Commission on Courses of Study, and Rev. E. B. Williams, our pastor at Russellville, were the inspirational speakers at the School for Supply Pastors in session at Hendrix College, Conway, from March 12 to March 22. Rev. Roy E. Fawcett, executive secretary of the Board of Education of the Little Rock Conference, was dean of the school.

BISHOP PAUL N. GARBER, of the Geneva area of the Methodist Church, arrived safely on March 8, in Algiers, North Africa, from the United States. He will spend a year or more visiting in Europe and North Africa in what has been called "the most diversified area in the Methodist Church." It includes all American Methodist work in Belgium, Bulgaria, Czechoslovakia, Hungary, Italy, Jugo-Slavia, Maderia, Poland, Spain, Algeria, and Tunisia.

SO successful was the "Bible Reading Period" fostered by the American Bible Society in 1944, that another such period will be conducted from Thanksgiving to Christmastime this year. "Marching Orders for a New Day" will be the general theme for the period, and servicemen are being asked to nominate the passages to be read. More than 14,000,000 reading bookmarks were distributed by the Society in 1944, and thousands of newspapers and magazines listed the passages for daily reading.

MISS DAISY DAVIES, of Atlanta, Ga., outstanding leader in the work of The Methodist Church for more than thirty years, resigned from her office of Secretary of Spiritual Life of the Southeastern Jurisdictional Woman's

Society of Christian Service at a recent session of the Jurisdiction's Executive Board held at Atlanta, Ga., February 27-March 1. Mrs. W. L. Mullikin, of Spartanburg, S. C., was elected her successor. Miss Davies was accorded a rising vote of thanks for her efficient service through the years.

REV. A. W. HARRIS, pastor of our church at Parkin, sends the following account of the wedding of his son: "First Lieutenant Chester R. Harris and Miss Luona Hughes, only daughter of Mr. and Mrs. M. C. Hughes of Los Angeles, California, were married in our church here last Sunday evening at 5 o'clock. Chester has just recently returned from a fourteen months' tour of duty as a pilot in the Marine Transport Command. He will be stationed at El Centro, California, as an instructor in the advanced Marine Transport Division. I read the ceremony and a reception in our Fellowship Hall followed the ceremony. He will report for duty at El Centro on April 17."

MARINE CORPS press correspondents have just revealed a Christmas story of 1943 from the fierce battle of Tarawa . . . It seems that just before Christmas, and just before this particular group of Marines were to invade the Marshall Islands, they decided to celebrate by serenading Japanese prisoners from Tarawa with Christmas carols. So, while machine guns surrounded the prison camp area, these Marines sang Christmas carols. At first the Japanese did not understand, and thought they were being "prepared" for mass execution; but one prisoner, who said he was a Christian, stepped forward and expressed his thanks, while some others joined in shouting "Merry Christmas!" The serenade was arranged by Lieut. George La-Barre, former Protestant Episcopal rector in Williamsburg, Virginia.

A "GOING" CONCERN

Christianity is a "traveling" religion. When Jesus was preaching in Galilee he said: "Let us go into the next towns also." Christianity is a "going" concern. It is a world business that is on the "up." It is a "coming" business. It is a "going" concern and Christians must realize immediately the urgency of this warfare in which they are engaged. "The King's business requireth haste." Christianity is a marching faith. In the early years that little band of disciples marched out across the world of its day and in a few centuries the Roman Empire crumbled.—Francis S. Downs.

OUR WORLD CAN HAVE A RESURRECTION

(Continued from page 1)

to a world-resurrection else our planet will become uninhabitable. We face the alternative of world-resurrection or racial suicide. We will have opportunity at the close of the present war to lay foundations on which can be built permanent peace. The world had better use that opportunity wisely.

And the life of Jesus is the pledge of the life of his followers. No longer is faith vain; it has substance for its fullness. No longer is man in his sins; the resurrection is guaranty of power to cover sin as well as to abolish death. The risen Christ is the ledge of millions of empty tombs. The objection of the Sadducees and the skepticism of the Athenian philosophers is taken up today by certain scientists who cannot find any resurrection formula in their laboratories. But none of these things moved Paul, and none move the Pauls of this century. Knowledge is important; but faith is necessary. And the faith that is sufficient, the faith that saves, the faith that affords comfort unquestionable, strikes root into the empty tomb as it rears its branches to the occupied throne.—Religious Telescope.



"Behold Thy Son"



By JOHN Q. SCHISLER

THE series of small dramas which were enacted during the last thirty-six hours of Jesus' life combine to make what is, for the most part, a sad, sordid story. Judas' betrayal, Pilate's cowardly indecision, the Roman soldiers' cruelty, the crowd's mockery, Peter's denial, the thief's last minute repentance, are all evidence of the depths to which human nature may fall. They stand in sharp contrast to the grandeur of the chief actor in all those brief dramas—the Christ, humanity's redeemer. The magnificence of His unselfish sacrifice has been both a glorious example and a powerful inspiration to every person who has ever comprehended it.

Among the bright scenes in this otherwise dark picture is this one which involves three actors: Jesus, his mother, and the disciple, whom Jesus loved. Let me read the three verses from John's Gospel which portrays this scene.

"These things therefore the soldier did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Clopas, and Mary Magdalene.

"When Jesus therefore saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son!"

Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home."—John 19:25-27.

This little drama was enacted in a tense and tragic atmosphere of cold, treacherous, cruel death. Yet it has the tenderness of a mother's kiss on the cheek of her first born infant and the warmth of brilliant sunshine which has broken through dark and stormy clouds.

Let us see what must have been the thoughts and feelings of these three persons. So few words are uttered that it becomes necessary for us to draw our conclusions from what we know otherwise of them and of their attitudes and relationships to each other.

Mary, the mother of Jesus, had been stirred by profound insights regarding the unusual character of this her first-born. She knew that He was no ordinary person. She loved Him with all the devotion of any mother, heightened by revelations which were peculiar to this particular mother and son. She had expected great things of Him. In fact, she doubtless shared in the prevailing judgment that here at last was the long awaited Messiah.

There had been times during the three years of His ministry when she had been perplexed. She had not always understood the mysterious words of this, her son. There was a time when she shared the fear of other members of the family that Jesus was beside Himself—that His zeal had affected His reason. There had, however, during all the preceding months which had been so full of strange experiences, never been one wavering moment in her belief in His sincerity or in her confidence that He was divine.

In spite of all that, here He is on the cross! The ignominious cross! Her beloved son had been outraged, the professions of His intimate relations with God had been mocked and scorned, He had suffered the cruel fate of the common criminal, nailed to a cross between two thieves. The poet attempts to describe her feelings in these words:

*"Near the Cross her vigil keeping
Stood the Mother, worn with weeping
Where He hung, the dying Lord:"*

*"Through her soul, in anguish groaning
Bowed in sorrow, sighing, moaning,
Passed the sharp and piercing sword."*

Her despair and her utter loneliness could not have been greater if the very earth on which she stood had melted under her feet.

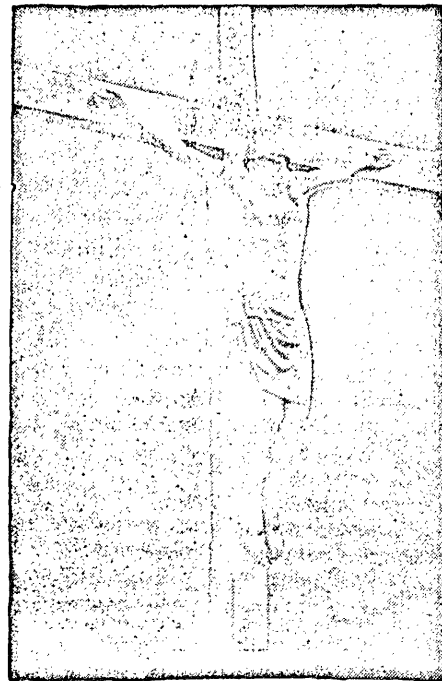
At that moment, Jesus looked at her. In that look was the depth of compassion which only a pure heart can have for a saintly mother. It is, however, the same quality of compassion which Jesus has for everyone whose heart is broken and whose mind is bewildered. And

therein lies much of the beauty and the joy of Easter! And therein lies hope for every man who has gone through hell in this war and for every parent whose son will not come home again!

And seeing his mother, distraught and lonely, he said: "Woman, behold thy son."

In the same look Jesus also saw the disciple whom He loved, and without hesitation and with complete assurance he said: "Behold, thy mother."

What must this disciple have been thinking and feeling who so suddenly had thrust upon him sonship to Mary. Profound emotions stirred his heart. His love for Jesus flowed deep and strong. The tough fiber of his loyalty led him to witness the indignities heaped upon his friend and courageously to ignore personal



danger and stand by as his Lord drank the bitter cup to its dregs.

There was no denial of his Lord by John. There was no slinking away by the disciple whom Jesus loved. When his Lord looked for John, he was there!

Well did Jesus know what would be the response of John when He said, "Behold, thy Mother." In John's keeping his mother's security was assured as long as they both should live.

Thus this swiftly moving drama closes as quickly as it began and the suffering Saviour moves on into another stage of his awful ordeal in which the next of the seven words on the cross is uttered. Before we pass from this beautiful picture of filial love and concern, however, let us inquire whether there is not something here with meaning and example and illustration of attitude and practice which extends far beyond the narrow limits of this little drama itself. Is there not meaning here even for our day and even for you and me?

It seems to me that we must interpret all this in the light of Jesus' former acts and words. You will recall that on one occasion when he had described the last judgment, he said:

And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.—Matt. 25-40.

So, here in this last hour of His life, He dramatizes in the most striking manner the transfer of His responsibility for heart hungry, broken people to the Church which is His earthly representative. In this tragic hour, when He was the victim of a supreme act of selfishness, when He was surrounded by bitter enemies, and hung in an atmosphere of hate and cruelty, He pauses a moment to teach love, unselfishness, protection of the weak and sympathy for the broken hearted.

He is saying not only to John, but to His

Church, even to you and me, "Inasmuch as you did it unto one of the least of these, you have done it unto me."

Inevitably this involves a cross for us. Here is one who says, "I cast all responsibility for my salvation upon the Church. It alone saves, I have nothing to do." Here is another who says: "It is easy to be saved. Simply believe on the Lord Jesus Christ and be baptised." Believe! There is the word that must be interpreted. To some it seems to involve only intellectual assent. To those who have experienced the deeper meanings of Christ's sacrifice, it seems fellowship in His sufferings. There has never yet been discovered any easy way to be a Christian. "If any man will come after me let him take up his cross and follow me." The cross lies at the center of every one's life who comes into possession of peace and power.

Well may we make the poet's prayer our own:

*"Near thy Cross, O Christ, abiding
Grief and Love my heart dividing,
I with her would take my place:"*

*By thy guardian Cross uphold me,
In thy dying, Christ, enfold me
With the deathless arms of grace."*

THESE MAKE AMERICA, TOO!

By W. W. Reid

If one looks back over 300 years of American history, and especially the history of the latter half of that period, a remarkable fact stands out: that America was fused in so short a time a period in the crucible of varied races, cultures, languages, beliefs. No other people in modern history shows so diverse a background for the building of common thought and the achievement of common purpose.

But the task is not complete. For there are in American life some groups that, through no fault of their own, have not been fully accepted into the main stream of the nation's progress. Because of color, or race, or language background they have been in America but not of it. These groups are the American Indians whose status as wards of the government has isolated them in the land they once owned; the American Negro, son of the slave of the last century, now constituting one-tenth of the nation's population; the Spanish-speaking American of the southwest whose blood often is mingled with that of the Aztec; and the sons and daughters of America whose ancestors were born in Japan or in China, and whose race sets them apart from the currents of American life, despite their Christianity and their proven loyalty to the nation's ideals.

As in past years, the Methodist Church is serving these groups in many ways, building them into the church life of the land. Among the Negro Methodists, World Service moneys are used in training the rural and small-town Negro pastor in methods of helping his people; in health measures, in better farming, in soil conservation, in religious education, home-building and owning. Especially trained and equipped Negro pastors are sent into coal mining regions, neglected farm areas, and industrial communities where many thousands of Negroes have been added during the war emergency period, and are helping the people to help themselves through church, school, social center, medical clinic, recreation center, club, and nursery.

One of the newer notable services has been the Church's religious and social ministry in camps and other new locations to which thousands of Americans of Japanese ancestry, many of them Methodists, were removed from the Pacific Coast in the first hysteria of the war; and the continued faith which the Church has exhibited in these people of proven loyalty—Americans who have now been exonerated by the government and permitted to return to their former homes.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE EASTER BULBS

There were plenty of glad things to do on Easter morning, but Joyce didn't forget the Easter bulbs. She ran quickly to see the bright blossoms.

"Look, mother, a pink tulip came open during the night," said Joyce happily. "Now we have four bulbs in bloom."

Mother and she had planted six bulbs, three tulips and three hyacinths. But one hyacinth had forgotten to bud and one tulip wasn't quite ready yet. Joyce was delighted with the four that were blooming.

Mother and Joyce had planted the bulbs weeks ago in small pots filled with soft, rich earth. They had been round, tight little brown things then that looked something like onions.

But when the pots were set away in the cool basement the little brown bulbs had begun to grow roots. Then, a short time before Easter, mother and Joyce had carried them upstairs and placed them on a sunny window sill.

"Our bulbs need the bright sunshine now," mother had said.

Little sprigs of green had quickly shot up in the pots. From day to day Joyce had watched each one grow into a pretty plant and then grow a bud.

"My, but watching bulbs grow is such fun, mother" Joyce said.

She had been more eager about the blossoms than anything. As the sunshine called out the bright colors, Joyce grew more and more pleased. That was why she didn't forget the bulbs on Easter morning.

She ran out in the garden, too, to see the first snowdrops.

"Even if Easter is early we have plenty of flowers, and everything is beginning to grow," said Joyce as she came back. "I saw a robin, too."

"It's spring, Joyce" smiled daddy. He had come to look at the bulbs on the window-sill, and Joyce showed him how nicely they had grown.

"Daddy, you wouldn't think you'd get such lovely blossoms from hard little brown bulbs, would you?" said Joyce. "It's the same way with the seeds we plant. They're so tiny, and yet such fine, big plants come from them!"

"Yes, Joyce, that's the way it is in spring," answered daddy. "God gives us sleeping live things packed in seeds and bulbs and sends His sunshine and rain to help them start growing."

"That's why I love the spring and Eastertime, daddy," cried Joyce. "God shows us in such special ways how He does things. Don't you think so?"

"Yes, Joyce, I do. It helps us love and trust Him," agreed daddy. Now mother called that it was time to make ready for church school. Soon she and daddy and Joyce smilingly started down the street together.

Joyce was carrying two of the lovely Easter plants with her. One was the pink tulip that had just unfolded. That was for her sick friend Gertrude. The other was a pure-



EASTER LILIES

Beautiful Easter flowers,
Lilies so stately and fair
Speak of God's love to all children,
Tell of His great loving care.

Speak of new life at springtime
Coming out of winter's sleep,
Of sunshine and rain and lush brown earth,
Protecting and warm and deep.

Beautiful Easter lilies
In gleaming dress of white,
Bringing their beauty to all the earth,
To brighten and delight.—A. E. W.

AN EASTER BLOOMING

Sweet darling Dolly Dimple-Chin
Walked out across the way
To grandma's, where a basket snug
Held three small kitties gray.

And darling Dolly Dimple-Chin
Was very, very sad;
The little kitty-cats were blind—
Quite blind. It was too bad!

Though knowing grandma told her
of
How, in a day or two,
The little eyes would open wide.
Just like the flowers do.

Sweet darling Dolly Dimple-Chin
Oh, never once believed,
"Po' 'ittle kitties bine!" she'd say,
Her little heart was grieved.

And then the clear sky clouded o'er;
And then came days of rain;
It was the Easter morning, bright,
When Dolly came again.

There clustered 'round the basket
brim,
So wonderful, but true,
Lo! each small kit looked up at her
With two bright eyes of blue!

And then cried Dolly Dimple-Chin,
Hop-skippping 'round the room,
"O, gra'ma! gran'ma! gran-ma!
come!
Your kitten-cats did bloom!"

—Ellen D. Masters, in Northwestern
Christian Advocate.

white hyacinth for the primary
room at church school.—Story
World.

JUST FOR FUN

For Sale—A folding bed, by a lady
that shuts up and looks like a piano.

Ollie Buice: "Is the boss in?"
Jim Nunn: "No, he's gone out for
lunch."
Ollie: "Will he be in after lunch?"
Jim: "No, that's what he's gone
out after."

The professor, upon returning
home late at night, heard a noise,
and asked:

"Is someone there?"
"No," came the answer from a
burglar under the bed.
"That's strange," mused the pro-
fessor. "I was positive someone was
under my bed."

The self-made man was speaking,
and said: "My father was a raiser of
hogs. There was a large family of
us."

And then he looked around in
amazement, wondering why the
people were laughing so uproar-
iously.

This is the way one pastor made
an announcement:

"The Reverend Doctor Orrville
will lecture on 'Fools' in the Jeff-
erson Avenue Church Friday eve-
ning, and I trust a great many will
attend."

A telephone operator was at one
end of the wire and a little girl, who
had answered her ring, at the other

WE SHARE EXPER- IENCES

Ft. Smith, Arkansas,
Rt. 3, Box 199,
March 8, 1945

Dear Boys and Girls:

I am ten years old. I will soon be
eleven. I have a sister who is nine
and a brother who is six.

My Daddy is with the 3rd Army
in Belgium. He has been in the
Army fifteen months.

I have a disease called osteomyel-
itis and have to stay in bed.

We belong to the Methodist
Church. Our pastor is Rev. Lester
Weaver.

I wish some one would write to
me.

Your friend,
Wanda Louise Burke.

(Let's give Wanda Louise a letter
and post card shower. Her address
is given at the beginning of her
letter.—Editor.)

Sparkman, Arkansas
March 3, 1945

Dear Boys and Girls:

I like the Children's Page. I am
eight years old.

I am in the second grade.
I go to the Methodist church. My
Sunday School teacher's name is
Miss Virginia.

I like the letters from boys and
girls.

Your little friend,
Katherine Louise Hays.

If from the dark confine of earthen
jars

God can withdraw the Easter lilies
fair,

That ope their waxen folds like
beck'ning stars

And late their fragrance on each
passing air;

Then surely He can yet in us unfold,
Though hindered by environment
of earth,

The life in Christ, with beauty mani-
fold,

Which blossoms into character of
worth.

Charles N. Pace.

end. The operator, obeying one of
the company's rules, was trying to
get the child to call an older
person. She began according to the
rule by asking, "Is your mamma
there?"

"No."

"Is your big sister there?"
"No, there's no one here but
grandma and me and the cat.
Grandma can't hear and the cat
can't talk."

Bill—The boss was like a lamb
when I asked him for a raise.
Joe—what did he say?
Bill—Baaa!

Seaman—"When I was a kid I was
told if I made ugly faces my face
would stay that way."

Wave—"Well, you can't say you
were not warned."

Two things stand like stone;
Kindness in another's trouble,
Courage in your own.—Abram
Lindsay Gordon.

THE METHODIST HOME FOR CHILDREN

Care of Children

By J. S. M. CANNON, Superintendent

Children who are received by the Home need the things which your children need. Parents who are alert to discover and minister to the needs of their own children will readily understand what we mean when we speak of the elementary needs of children, such as proper food, clothing, housing and sympathetic understanding.

What many parents fail to comprehend, however, is the tremendous impact on the future course of life and conduct resulting from little, everyday incidents in the life of the child. To us, such things are trivial and inconsequential. But in a child's thinking, nothing is inconsequential.

On the street the other day, right after a rain, a woman was leading her little son. The child stepped into a puddle of water, splashing it up on his mother's stockings. She scolded him, and looking up into her face, he said, "I'm sorry, Mother." Rather angrily, the mother replied, "Being sorry won't do any good."

As I walked on, I could not help wondering if that mother did not lose a golden opportunity to impress upon her child's mind that a sincere, courteous apology helps. A child, just like a grown-up, will cease to offer apologies that go unaccepted.

The everyday round of daily living creates habits, attitudes, and impressions which will be reflected later in the character of the individual.

No home, whether private or otherwise, can neglect the educational needs of children without inviting disaster. The term Education covers a wide range and should be directed to the needs of the individual child. It is believed that the public schools make a greater contribution to the educational needs of the child than a private school. For this reason, we have found it expedient to send the children of the Home to the public schools.

The children of the Home need the same moral and religious training which we give our own children. Any such training should root in the home. Unless the religious atmosphere of the home is pure and wholesome, training in the Sunday School or elsewhere will probably be ineffective.

Let us not conclude that our obligation for the care of children has been fully discharged when we have fed, clothed, sheltered, and otherwise provided for their physical needs. Neither can we assume that because educational and religious training have been given, everything necessary for proper development has been met.

All these, however conscientiously administered, might ultimately be lost in the unfruitful soil of economic defeat. When will parents and Welfare Homes for children ever learn the imperative necessity for equipping children with a knowledge and skill to go out with confidence and take their places in the economic life of the community. It must be said that no Welfare Home is equipped to give children the care and guidance they need unless provision is made for vocational training.

Most of the children who come to

us are from underprivileged homes. Many have suffered from lack of proper nourishment. Ordinary medical and dental care have been neglected. Home life has been sordid and depressing. Little, if any, religious or educational training has had a place in their neglected lives. Time and patient effort will be needed to overcome these handicaps. It can be done. With your help, we can do it.

"IT PLEASES PEOPLE WHEN WE LEARN THEIR WAY!"

"It pleases the people when we learn their ways," says Miss Lois Davidson, principal of the newly-opened George O. Robinson School, San Juan, Puerto Rico, reporting her first speech made in Spanish to the parents attending the first parent-night program at the school recently. "I was a little jittery," she continued. "I thought I might mispronounce or misuse a word. The people are especially happy when we use Spanish which they always speak among themselves." Miss Davidson reported that more than half the parents of the youngsters attending the school were present at the meeting, that they admired the school, and seemed to enjoy the evening program. They said their children were enjoying the school, too.

Miss Davidson has started an orchid garden, the plants having been donated by a friend and planted in rotten cocoanut shells in the fork of a flamboyant tree on the campus.

HENDRIX COLLEGE NEWS

Historic Films Shown

Historic films from the film library of the museum of modern art in New York City were recently shown at Hendrix. The program consisted of five short Charlie Chaplin comedies, all dating from 1914, and the feature length picture, "Anna Christie," starring Greta Garbo, released in 1930 by Metro Goldwyn Mayer. The program is being brought by a campus film exhibition group which has sponsored earlier programs.

Anna Christie was the first picture in which Greta Garbo talked and created quite a bit of interest for that reason. The Chaplin comedies, which are silent movies, will be given a piano accompaniment by Corliss Arnold, Hendrix student from Monticello.

Supply Pastors School First Ever To Be Held

The school for Methodist supply pastors, held at Hendrix from March 12 to 22, is perhaps the first school of its type in American Methodism, officials said. Bishop Paul E. Martin, who was a platform speaker during the session, said that it was the first such school in his experience.

Formation of a special training program for the supply pastors is especially significant at the present time, Bishop Martin said, because the unusual war time conditions have resulted in a serious shortage of ministers for the church. "One of the wisest things the church is doing therefore, is to give more adequate training to its supply pastors," Bishop Martin said. "No community can maintain satisfac-

tory unity without some one to marry its young people, bury its dead, and tend to its spiritual needs in general."

Recent Musical Activities

The Hendrix band was recently presented in a concert at the Plumerville auditorium, under the direction of Mr. Ashley Coffman of the Hendrix Music Department. The program included an original composition by Corliss Arnold of Monticello, arranged for the band by Grady Jo Cochran of Texarkana.

An ensemble selected from the Hendrix choristers presented a concert at the First Methodist church in Augusta, directed by John Glenn Metcalf. Soloists on the program were Jane Criswell, David Webb, Robert Leach and Thomas Mills, Conway; Marian Tipton, Mary Elizabeth Bates and Joyce Wilcox, Little Rock; Ruth Hamilton, Benton, and James Christie, Texarkana.—Laura Alice Russ.

It is reported that arrests for drunken driving have increased 62 percent in Washington, D.C., since liquor selling has been legalized. Bishop Edwin Holt Hughes says: "Enough people have been killed by these drunken driven to sprinkle with blood every Senator and Congressman who voted for the repeal of prohibition."—Union Signal.

During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver and becomes a chain binding men with golden bands to the throne of God.—Lord Shaftesbury.

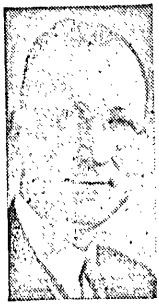
Be a Leader In The Easter Parade



Easter time is dress-up time for the entire family . . . And we're anxious to assist you in assembling the smartest outfit you've ever had . . . Lovely clothes for men, women and children . . . all in the latest 1945 styles . . . and in the smartest, new spring colors, too . . . So, drop in to see us for your Easter clothes!



PREFETTIERS



The Church... and the Countryside

By GLENN F. SANFORD

THE LORD'S ACRE

(The following article was sent to me by Miss Estelle McIntosh, Deaconess in Scott County.—G.F.S.)

"The first of the first fruits of the land thou shalt bring into the house of God." (Ex. 34:26) and "Thither ye shall bring the firstlings of your herds and of your flocks." (Deut. 12:6). The idea of this commandment is being carried out in the Lord's Acre Plan today. It is a plan that was studied and adopted by the Rural Life Conference, February 22-23, at the Square Rock Church in Scott County. This church is on the Waldron Circuit and had only thirty active members reported last year.

One of the most beautiful and effective services of dedication was held the next afternoon out on the plot of ground. The group met at the church and went in a body to the plot to dedicate the seeds, the soil, and the sowers. There, under the clear blue sky, out in the open field and on God's good earth Brother Sanford led the dedication service. He was assisted by Dr. A. C. Ellis of Hendrix College, Conway, and several other local workers. There was a feeling of a nearness to God and of His bountiful and tender mercies to all. The sowers recognized the holiness of the seeds, the sacredness of the soil and ac-



In the first meeting Rev. J. M. Harrison, pastor at Waldron, Rev. C. L. Martin, pastor on the Waldron Circuit, and Rev. Glenn F. Sanford of Conway explained and led discussion on the Lord's Acre Plan. The conclusion was that the Lord's Acre Plan is for each member of the country church and all receive benefits from it to set aside and dedicate to the Lord as a worthy portion of a farm crop, farm stock, etc. This is to be sold and the proceeds given to the church. There are two types of projects, collective and individual. These projects do not take the place of the regular cash offering but is to be supplementary.

The people decided to take up both types of projects. The community as a whole would take a plot of land and work it together. Two plots were given, one to be in cotton for this year and the other one to be put in strawberries for a permanent project. The various county agencies are giving of their time and assistance to aid in this plan.

knowledgeed their responsibility to plant the seed with reverence and to cultivate the soil with care. There was a feeling that "Surely this place where we stand is holy ground."

A most enthusiastic and responsive group met at the church that evening for the closing session of the conference. After a brief discussion as to why the church needs the Lord's Acre Plan, led by Miss Estelle McIntosh, the people were given the opportunity to sign pledge cards for individual projects. Some of the projects were a calf, days of work, a tenth of the eggs, ducks, and handicraft. Mrs. Clara McDaniel was appointed treasurer of the Lord's Acre Plan. Mesdames Maud Taff, Chloe Hughes, Minnie Priest are to serve as the Lord's Acre Committee.

The closing worship was a period of joyous singing of hymns from illustrated song slides. The entire two days of conference was helpful and deeply spiritual and its results will be watched with care.

I hope I shall always possess firmness and virtue enough to maintain what I consider the most

enviable of all titles, the character of an honest man.—George Washington.

THE GOLDEN CROSS

His name, we guess, was Johnny, but in the hospital record it was case no. 1143. Johnny was eight years old when admitted to the Hugh Chatham Memorial Hospital of the Methodist Church, Elkin, North Carolina.

Three operations had cost the parents all the money they were able to pay. The parents were poor hard working people. The case of Johnny seemed hopeless at first. But not so when they arrived at this Methodist Hospital. Even though this lad of eight was drawn up almost into knots there was something yet to be done.

Soon after the doctors and nurses began ministering to this fine boy beneficial results began to appear. Three years of patient scientific and loving service were given in the name of the Church and the "plus" of life which is the spirit of our Lord was well mixed in the diagnosis and treatment. And, then the operations—thirteen of them—were out of the way. The bright light of new life began to shine and today because someone cared and served and because the Methodist Church had a house of love and mercy and because someone gave through the Golden Cross enrollment, Johnny is a well boy. This is Golden Cross.

The Methodist Discipline says "there shall be a Golden Cross Society of the Methodist Church," and there is. Many Annual Conferences are now organized. Every Annual Conference should organize a society for the benefit of the hospitals and homes of the Church.

Every local Church Committee on Hospitals and Homes created by the quarterly Conference should organize a Golden Cross Society in the local Church and really make it possible by effort and support to heal not one Johnny, a lad of eight, but thousands that need such care. It is the work of our Lord who sent His disciple "to heal — and cure diseases." He did it. His followers cannot do less.

But does the Golden Cross stop with a lad of eight? No. An old lady past 80 went into a home of the Methodist Church without money. Nothing did she own, but a change of clothes. For five years, two of which she was bedridden,

before going to the Eternal home, this old lady thanked God for the Methodist Church and her daily care.

Because of gifts of friends in the name of the Golden Cross which was the White Cross at that time in her conference, her account was all paid. Service such as that, tenderly and lovingly given in the name of our Lord is not bought for a price.

In 1944 the Methodist Church in her hospitals and homes cared for 960,000 people. What a field for Christian service? Someone has said that in a post-war world, the Church that does not continue to serve will cease to live. The Golden Cross is but the symbol of that service in a Christlike manner without money and without price. Then, let every Church and Conference hear the call and every member enroll in The Golden Cross Society. In the Methodist Hospital, Houston, Texas, last year \$15,000 was paid for free service through the Golden Cross. This is only one of the many Methodist institutions that last year gave more than \$3,000,000 in free service in Christ's name for the sick, the homeless, the aged and others in all walks of life. This may well be Golden Cross Service.—News Service, Board of Hospitals and Homes.

You must not lose your heart because a grave has opened in your path. We do not bury our loved ones in graves. Their bodies sleep there, but they are with God and eternity will be sweeter for us if we bear the burdens of the day until the evening tide and, weary, we go home to rest.—Ex.

Doing the will of God leaves me no time for disputing about his plans.—G. MacDonald.

PARENTS COMPLAIN

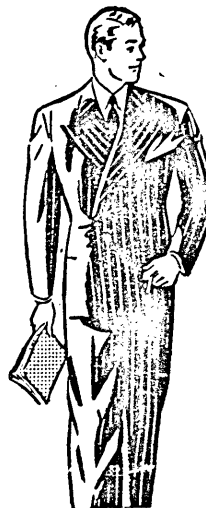
about cheap comic books. FELLOWS, the new magazine for teenage boys, is the wholesome answer to that complaint.

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LIBERATED MISSIONARY APPRECIATES
CRUSADE AID

Liberated from Santo Tomas internment camp in Manila, where she had been confined for a year, Miss Helen G. Moore, missionary of the Woman's Division of Christian Service of the Methodist Church, expresses her joy of assurance that through Crusade for Christ funds some of the missionary services in the Philippine Islands are to be re-established. Miss Moore, who had been a missionary in Japan for ten years, was temporarily serving in Manila when the Japanese struck at Pearl Harbor.

Writing, under date of February 8, 1945, to Mrs. Otis Moore, of the Woman's Division, Miss Moore says: "Can you imagine the joy and relief with which we received the American mail which the liberation forces brought with them for us?"

"I was especially glad to hear from you, for your letter answered many of the questions we had had in our minds for some time. Appropriations and extra money (through Crusade for Christ funds) for the work sound especially good for so much of our property has been destroyed it will take quite a lot to get re-established. Of course we have not heard any details as yet; but rumors are strong, and some of our women from the north saw a good bit even three years ago—enough to have us know there will be much to be done."

"I am fairly well compared to

many of the others here, but shall be grateful for some rest and good food. We have had very little food for a long time, but this week the Army and Red Cross have started us back on the right road again. I ate my first piece of wheat bread in three years this noon—no butter, but it tasted pretty good I can tell you! They tell us that we are to be repatriated as soon as possible, but of course all that will take time. I have not heard from any of the other W. D. C. S. missionaries as I am the only one in this camp. I hope to hear from them soon however. The three families—Brush, Holter and Riley—are here too and all are well.

"Up until the middle of March, 1944, I was able to keep up with a portion of my work with young people in our Student Church. The population was a very shifting one as people came and went between the provinces and Manila, but Mrs. Brush and I felt we were helping a good many keep steady and interested in the church by keeping up as much of the religious and recreational program for young people and children as we were allowed to.

"After that I spent 72 days in a military jail, and then was brought back into internment camp for the duration. There is so much to tell you that I can hardly stop, but this is all the paper allowed me now."

SEES PROTESTANTS
FIRMLY ESTABLISHED IN
LATIN AMERICA

NEW YORK.—Protestantism in Latin America has established itself firmly enough in the life of the people to make gains despite continued Roman Catholic opposition, Dr. Charles T. Leber, secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. declared in an interview here.

Dr. Leber has just returned from a three-months tour of Latin American countries, including Mexico, Guatamala, the Canal Zone, Columbia, Ecuador, Peru, Bolivia, Chile, Argentina, Brazil, Trinidad, and Venezuela.

He said tension between the Roman Catholic and Protestant churches is still the "major issue" in Latin America, and that the "progress and rise of Protestantism is tightening this tension."

However, he stated, a "liberal group within the Roman Church" deplores the situation and there is hope for the future in a "united Protestantism and this liberal Catholic group."

Dr. Leber described the liberal group as consisting primarily of lay church members who are "broad in their thinking and active in their participation in the development of the liberal spirit."

He said there is also a group of Roman Catholic clergy who "may be counted upon to bring about a new day in religious liberty for Latin America."

The missionary spokesman does not predict that the Roman Catholic Church will end its opposition to Protestants or that the alleged pressure which Latin American governments are putting on Protestants will cease.

However, he said, "public opin-

CAVERT URGES UNITED
CHRISTIAN WITNESS BY
PROTESTANTS AND
CATHOLICS

Durham, N. C.—Need for "a united witness to the essential faith that all Christians hold in common" was stressed here by Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches.

Asserting that "thoughtful Protestants are concerned for something wider than Protestant unity," Dr. Cavert said they realize that there is "a vital oneness of religious conviction and spiritual outlook which embraces both Protestant and Catholic."

Dr. Cavert, speaking at Duke University Divinity School, added that Protestant and Catholic "are both heirs of the spiritual legacy of Israel, and they acknowledge the same righteous and holy God."

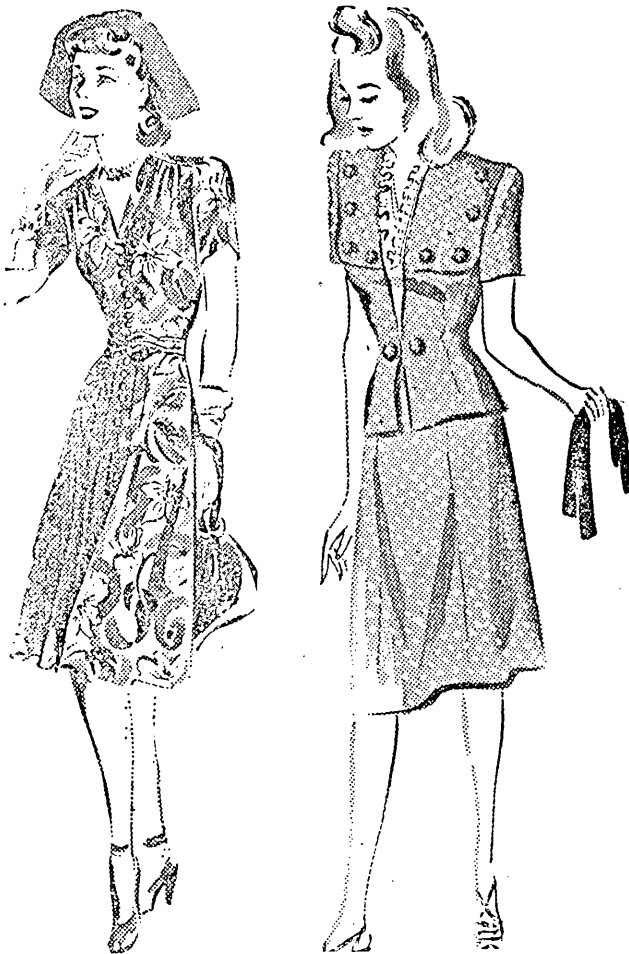
"Both recognize Jesus Christ as Lord and Saviour," he said "and make devotion to Him the center of their religious life. The difference between Protestant and Catholic, wide as it is, is relatively small as compared with those who do and those who do not believe that in Christ God has revealed His will for mankind."

ion is rising in an expression of what Protestantism is meaning to the life of Latin America. Protestant rights are being recognized as the result of this public opinion."

Postwar developments in Latin America, including immigration, promise to strengthen the cause of Protestantism, Dr. Leber predicts. He said an Allied victory will result in the "permeation of the cause of freedom and new world economy into the life of South America."

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Religion and Life

By
Aaron H. Rapking

Robins are hopping about on the green grass here in Knoxville, Tennessee. This morning as I awoke their messages of hope and cheer struck a responsive note in my soul.

Now, as I watch them I wish that I could see the grass, the trees and these beautiful surroundings as the robins see them. I wish I could feel for a moment as they feel when they send forth their messages of hope and cheer. I wish that I could know how they are directed to their winter home and back here for the spring and summer months. A great desire wells up in my soul for a clearer picture of how the birds are related to the great scheme of things to which we are also related.

Observation, knowledge and experience leads us to believe that birds are not an accident in the picture in the countryside. They are here as messengers of hope and cheer from the Creator. They are also here to protect plant life by destroying large numbers of insects.

Now as I try to get a clearer picture of the place and mission of the robins, a keen sense of limitation comes over me. There is so much to know that I cannot know. I cannot know what determines the amount of shade of brown on their breasts. I cannot comprehend how the robins feel as they build their nests, nor do I have any adequate way of evaluating what life means to the robins.

But not only robins puzzle me, as I watch them. On a stand nearby in the home of Dr. J. A. Bays, pastor of Church Street Church, stands a bouquet of white carnations and lilies. Like the robins, they too have a mission. How different the world would be if flowers were taken out of the over-all picture in which we find ourselves. My heart grew strangely warm yesterday as I took a mental picture of a beautiful blue violet. Now pictures of dogwood, red birch, peach and apple, roses and lilacs and scores of others, taken in the yard at home, on the mountains, in the valleys, in the forests and in the fields come tumbling in upon my soul. Experiences of the presence of flowers when homes were established, or when loved ones were placed beneath the sod are flashing in memory's hall.

Somehow, in a way that I cannot express in words, flowers and birds are a very real part of my life. And so is the bright sunshine that keeps moving toward me across the green rug. The life-giving and life sustaining rays of the sun even help one to push this pencil across the page. Sunlight influenced the preparation of the veal and sweet potatoes and the ice cream I enjoyed as a part of my lunch today.

While we, as members of God's family, are engaged in a gigantic struggle in destroying the work of the sun, the sun continues to send its life-giving rays. How different the world picture would be today if we, as members of God's family,

THE CASE AGAINST PEACETIME MILITARY CONSCRIPTION

To encourage high school young people to do some serious thinking about the question of peacetime conscription for military training as a permanent policy for the United States, The Forerunners offer a trip to Washington, D. C., or New York, three days in either city, visiting all the places of interest, and with all travel and entertainment provided free of cost to the writer of the best statement, in the opinion of the judges, on the subject: "The Case Against Peacetime Military Conscription."

Additional prizes will be awarded the writers of the ten next-best statements, 5 prizes of \$10 each, and 5 prizes of \$5 each, in books of the winners' choice.

Sponsors of the big contest are: Dr. Harry Emerson Fosdick, minister of Riverside Church, New York; Dr. Charles A. Ellwood, professor-emeritus of sociology at Duke University; A Philip Randolph, International President of the Brotherhood of Sleeping Car Porters; Alfred D. Moore, Editor of Classmate; and Ruth Suckow, author.

The judges of the contest are: Dr. Alonzo Myers, of the National Education Association; Senator Arthur Capper, of Kansas; and Josephine Johnson, author of the Pulitzer prize-winner, Now in November.

Following are the rules of the contest:

1. Statements must not exceed 750 words in length.
2. Entries must be postmarked not later than May 31, 1945, and sent to The Forerunners, 2929 Broadway, New York 25, N. Y.
3. All statements remain the property of The Forerunners and may be used by them in any way they wish.
4. The decision of the judges must be accepted as final.
5. Statements must be written on one side of paper only, and must bear the name, age and address of the contestant, and the name of the school he attends, if any.
6. Contestants must be not over 18 years of age.

Contestants will find a wealth of material on the question in newspapers and magazines in school and public libraries. If they wish, however, they may send 25 cents to The Forerunners, 2929 Broadway, New York, 25, N. Y., and receive a packet of literature on peacetime conscription. This packet includes a 64-page booklet which discusses the chief arguments on both sides of the issue, and which will be of permanent value for individual reading or for use as a guide by study and discussion groups. The packet will be of considerable help to contestants in preparing their statements, but its purchase is entirely optional and in no way affects eligibility for the contest.

were cooperating in making available the fruits and blessings of the sun instead of destroying them! It is sobering to think how we destroy ourselves by going against the grain of the universe.

One reason we have the seasons is that we might see God at work about us as He changes the pictures as the seasons come and go.

To think about these things has stirred new hopes and visions of a glorious future, and deepened the sense of fellowship and comradeship of God. As a result I have better understanding of what St. Paul had in mind when he said: "In him, we live, move and have our being."

NEW BOYS MAGAZINE IS LAUNCHED AT METHUEN DIST COLLEGE

Adrian, Mich.—Fellows, a new magazine for teen-age boys is being published by employees of the Adrian College Press here. The thirty-two page monthly, which has little advertising, does carry a wide selection of fine adventure stories, career articles, cartoons, hobby articles, and movie guides. The boys are encouraged to submit their own writings and drawings and are paid for acceptable work.

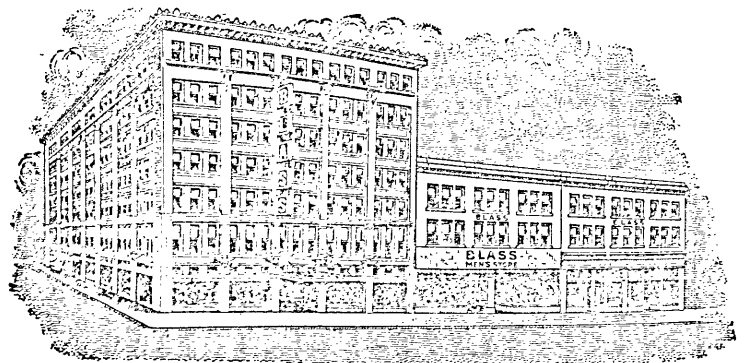
A special feature is the Boy-of-the-Month selection, sponsored by the United States Junior Chamber of Commerce. Boys between the ages of ten and eighteen, who have done outstanding work in their studies, are active in Boy Scouts, dramatics, debate, or other extra-curricular activities, or who have given outstanding service in civic or church work, are eligible for the citation. Not less than twice a year these boys will be judged, the winner to receive a full tuition scholarship to some American college.

Fellows, Inc., is a non-profit corporation. It has been notified by the treasury department that all contributions of funds or property to its enterprise are deductible from the net income of donors as provided by the income tax laws.

The fourth edition of "Fellows" will be in the mails March 1, 1945.—Christian Advocate.

I believe the booze business is a curse of humanity; whether sold in a tavern, brothel, or by a bootlegger. It demoralizes and ruins individuals, communities, and states from the times it leaves the coiled worm in the distillery until it empties in a hell of crime, dishonor, poverty, misery and death. The records of the centuries show it has been the great curse to humanity.—Senator William E. Borah.

Our prayers should be for blessings in general, for God knows best what is good for us.—Socrates.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

BRINKLEY W.S.C.S. MEETING

The Brinkley W.S.C.S. met at the Church, February 5th., for an impressive and entertaining meeting. The president, Mrs. J. L. Woodfin, presided, and the opening prayer was given by Rev. B. L. Wilford. Mrs. N. T. Boles was elected Spiritual Life Secretary. Good reports were given and we were especially pleased that we had nearly reached our quota in the "Crusade for Christ."

Thirty members were present to view the beautiful display of Indian handwork and to hear Mrs. Jim Mitchell's program on "Missionary Work among the Indians." Mrs. Frank Peck played, very softly, a medley of Indian Love Songs. Mrs. Myrtle Bateman gave an article on "Indian Missions," and Mrs. B. L. Wilford sang "Fallen Leaf." Prayer was offered by Mrs. A. N. Gibbs. "Indian Wardship and the American Indian" was given by Mrs. Ira Woodfin. Mrs. Russell Harrison sang "The Indian Love Call," and Mrs. Trice discussed "From Paganism to Christ." Mrs. Hardie Sorrells concluded the program by reading, very expressively, excerpts from "Hiawatha" by Longfellow.—Reporter.

LEACHVILLE W.S.C.S. NEW OFFICERS

The Leachville W.S.C.S. met in the home of Mrs. R. E. L. Bearden, January 31. The following officers were installed by the Rev. E. H. Hall; President, Mrs. T. A. Kennett; Vice President, Mrs. P. L. Lee. Recording Secretary, Mrs. John Bearden; Corresponding Secretary and Treasurer, Mrs. E. H. Hall; Secretary of Spiritual Life, Mrs. C. C. Mead; Secretary of Missionary Education, Mrs. W. R. Mooring; Secretary of Literature and Publication, Mrs. R. E. L. Bearden; Secretary of Christian Social Relations, Mrs. W. G. Thweat; Secretary of Children's Work, Mrs. Norman Kennett; Secretary of Supplies, Mrs. P. M. Nelson.

A Spiritual Life Program, and Pledge Service were held. A pledge of \$50.00 was made for the "Crusade for Christ."

We have the promise of one of the best years in our history.—Mrs. R. E. L. Bearden.

SULPHUR ROCK NEW OFFICERS

The W.S.C.S. and the Pastor, Rev. Woodrow Woods, met at the parsonage January 11, for the installation of the following officers: President, Mrs. Kate Martin; Vice President, Miss Alberta Fallis; Recording Secretary, Mrs. Aubrey McJunkins; Corresponding Secretary, Mrs. John Owen; Treasurer, Mrs. Mary Robertson; Program Committee, Mrs. Robertson and Mrs. Owen; Secretary of Literature and Publication, Mrs. Crow; Chairman of Spiritual Life Work, Mrs. Woods; Secretary of Supplies, Mrs. Earl Bradford.

A pledge service and program followed with Mrs. Kate Martin as leader, and assisted by Mrs. Clarence Vaughn, Mrs. Aubrey McJunkin and Miss Alberta Fallis.—Mrs. Aubrey McJunkins.



Miss Sarah Chakko, newly-elected principal of Isabella Thoburn College—Methodism's highest-ranking educational institution for women in India—situated in Lucknow City. Miss Chakko, educated in Madras and at the Universities of Chicago and of Michigan comes from a noted family of South India Syrian Christians.

NELLIE DYER WRITES HOME

"How wonderful it is to write you a letter and know you will receive it," Miss Nellie Dyer, missionary teacher interned in the Phillipine, said to her mother, Mrs. Elisha Dyer, in a letter written the day after her release, Feb. 23, from Los Banos camp. The letter was received by Mrs. Dyer Monday.

"When our soldiers came (to rescue the internees from Los Banos) we were ordered to leave at once, with what baggage we could carry ourselves," Miss Dyer said. I got away with a little suit case and a market bag, so you see I haven't many worldly goods. But that doesn't matter."

"We've been on more or less a starvation diet since October. The 'weeds' I've eaten. I weighed 124 pounds Jan. 28. (She weighed 164 pounds when she left Fort Smith in 1940, Mrs. Dyer said). I am in fairly good condition."

"I did not have beri-beri, as so many do, but I have been so hungry. However, that can be overcome in time, can't it? The Fillipinos have been so wonderful all through the war. I hope I can go to Lingayen (where she had been working before internment) for a short visit before returning home."

Miss Dyer, Methodist missionary, has been in foreign service since 1927, having spent from 1927 to 1939 in Korea.

The last letter received by Mrs. Dyer from her daughter was written in 1942 and received a year later. The last direct information which came to her was in 1943 when a missionary who had been with Miss Dyer and who returned on the Gripsholm when it made its first trip called her.

EXECUTIVE COMMITTEE OF W.S.C.S. MEETS IN LITTLE ROCK

The meetings of the Executive Committees of the Little Rock and North Arkansas Conference, which were held in Little Rock last week, were necessary because of Government regulations concerning travel and hotel accommodations, which made it imposible to have the regular annual meetings.

The Committee meetings were well attended and all the reports were very encouraging. The Missionary work in the state seems to be moving forward in a fine way in spite of the unusual conditions of the times.

All pledges for the year of 1944 were overpaid, but there were some decreases in memberships. This was due to the fact that so many of our women are working in public works and so many of our young people are away from home, either in war work or in the Armed Forces.

The pledges for the year of 1945 have all been increased. Our officers are women of large vision and great faith and are hopeful for our work in the post-war world.

We will have a more complete write-up on the reports of this year work and the plans for next year in an early issue.—S. M. W.

ANNUAL FINANCIAL REPORT, W. S. C. S., LITTLE ROCK CONFERENCE, 1944

RECEIPTS:		DISBURSEMENTS	
Undirected Pledge	\$22,953.05	To Division:	
Scarritt	215.85	Undirected pledge	\$19,937.08
Lenten	586.00	Special Missionary Projects	5,689.25
		Special Memberships	2,620.00
SPECIAL PROJECTS:		W.S.G. Pledge	1,734.70
Miss Orlene McKimmey, Missionary to Mexico	1,269.32	W.S.G. Projects	264.97
Scholarships	135.00	Total Conference Credit	29,826.00
Bible Women	942.50	Youth Fund	1,128.04
Margaret Williamson Hospital	100.00	Children	43.34
Special Memberships	2,465.00	Supplies	2,830.24
Camden Rural Work	900.00	Week of Prayer	3,101.32
Little Rock City Mission	1,129.10	Division Cultivation Fund	19.03
W.S.G. Pledge	1,764.01	Total to Division	\$36,947.97
W.S.G. Project	264.97	OTHER DISBURSEMENTS:	
Thank Offering	16.25	Officer's and Secretaries	1,081.00
Total Conference Credit	32,741.05	Ministerial Aid	326.20
Week of Prayer	3,101.32	Jurisdictional Meeting	232.13
		Jurisdictional Cultivation Fund	316.17
SUPPLIES:		Conference Guests Annual Meeting	57.40
China	\$ 1,445.29	News Scope for 1944 and 4th quarter 1943	122.22
India	531.05	Refunds	458.27
India Med. Kit. P.B. Children	12.00	Treasurer's Stipend	140.00
South East Asia	55.20	W.S.G. Delegate to Annual Meeting	11.70
Migrants	12.00	Contribution toward a gift for Mrs. Fulton	1.25
Ministerial Aid	377.80	Overprinting of Check book	2.95
Camden Rural Work	390.90	Pastor's School	25.00
Little Rock City Mission	391.46	Little Rock City Mission Negro Deaconess	300.00
McDonald School	5.00	200 Finance Handbooks	10.00
Scarritt College (Int. Groups)	7.00	Printing of Conference Journal	298.53
Total Supplies	\$ 3,227.70	Ledger	4.34
Youth Fund	\$ 1,128.04	Treasurer's bond	3.00
Children	43.40	Receipt cards	10.05
Alcoholic Education	240.50	Training School Hope	3.50
W.S.G. Cultivation Fund	53.45	Rural Worker's expense to Board Meeting	4.00
Subsidy from Division for School of Missions	40.00	Hymnal for Miss McKimmey	3.50
Refund from Division for Camden Rural Work	225.00	Statements	4.20
Refund on Printing of check book	2.95	Columnar pad	.87
Hon. Baby Membership pins	32.00	Printing stationery	21.82
Total Receipts	51.62	Flowers	15.87
REFUNDS:		Receipt cards and columnar book	11.95
World Day of Prayer	17.22	Supplies to Mrs. Peters	10.00
Cultivation Fund, W.S.C.S. for Districts	42.05	Bank charge on out-of-town money orders	.96
Orphanage	4.00	Total Disbursements	\$40,424.85
Youth Fund	2.90	Balance in bank Jan. 20th, 1945	3,866.35
Camden Rural Work	2.50	Total Christian Social Relations	24,156.09
Received too late for 4th quarter 1943	265.89		
Total Receipts	\$41,221.14		

I am not bound to win but I am bound to be true. I am not bound to succeed but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he goes wrong.—Abraham Lincoln.

There is no philanthropy equal to that which the gospel plants in the human heart. It turns the severest sacrifices for Christ and humanity into pleasures, and enriches the soul with impulses and aspirations that grow only in the soil of love.—Independent.

YOUTH'S PAGE

JAMES E. CHRISTIE, Editor

POWER

If you have not already formed the practice, during Lent would be a fine time to take a few minutes out of the rush of each day for devotion, personal communion with God, and meditation. And make a habit of it.

POWER is the devotional guide for young people, and written by youth. With a present circulation of over 20,000, POWER is a project of the National Conference of the Methodist Youth Fellowship. Order POWER today for young people at home, young people in the service, young people at work away from home or in school, and for yourself.

POWER may be ordered directly from: The National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville 2, Tennessee.

(When ordering, specify the quarter you wish your order to start: Winter—January, February, March; Spring—April, May, June; Summer—July, August, September; Fall—October, November, December.)

The price is 10c a copy or 40c a year.

MARCH, APRIL AND MAY

... are the three months to go until the end of the Methodist Youth Fund fiscal year, May 31st. Let's direct our attention to these points: (1) Has every youth group made a pledge, and (2) has it been paid to date and will it be paid in full. If the answer to the first is "no", there's nothing that can be done, except to see that every organized youth group makes a pledge next year, and as for point two, it's just a matter of seeing that it's done.

The people of the United States had in the year 1944 what was probably the largest gross income in the history of this country or of any other, yet members of the Methodist Youth Fellowship gave about 8½c per member during the year 1943-44. It takes no particular mathematical genius to see that such a figure is not one to boast about.

So, with the value of our cause in mind, let's adopt this three-point goal for next year:

1. A pledge from every youth group in the state.
2. All pledges made early and formally presented in summer camps and assemblies.
3. Every young person in every Fellowship making some kind of pledge.

ANOTHER OPPORTUNITY

Another opportunity for service this summer is open to qualified young people who want to help in a world at war, in days of tremendous change, distrust, bitterness, destruction. Methodist Work Camps have been set up by the National Conference and offer work among migrants, in crowded industrial areas, in mountain regions, rural centers, cities, with other races, with housing problems and juvenile delinquency. For additional information about Work Camps, write: National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville 2, Tennessee.

GOOD FRIDAY FAST

Attention, all Youth Presidents, Chairmen of Commissions on Missions and World Friendship, and Pastors: Methodist youth and students will observe Good Friday with a special program of worship and sacrificial giving. A free packet of material may be ordered from the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York. Youth groups will send their offering to the above address. Here are some suggestions:

- (1) Interest all members to fast one meal on Friday and give the cost of at least one meal to an offering for Overseas Relief.
- (2) Plan a worship service to be used when the offering is taken, or use the one in the packet referred to above.
- (3) Stimulate interest by displaying posters, writing personal letters, etc.

INTRODUCING CONCERN

The National Conference, meeting at Jacksonville, Illinois, in 1943, voted to investigate, and if feasible, to publish a news organ for the Methodist Youth Fellowship. Plans have been completed, and CONCERN will start publication as a five column, four page newspaper issued bi-weekly beginning in September. You know the things we call "problems"—social, economic and political. Well, the Quakers called them "concerns," and since we as young people are concerned about these problems, or "concerns," it seems that would be an appropriate name for our paper.

As the official organ of the M. Y. F. and the Methodist Student Movement, CONCERN will feature up-to-the-minute news of the day, with interpretation of the news from a Christian standpoint, as well as news of special interest to Methodist young people and their leaders. Included in the issues of CONCERN will be four special numbers taking the place of the packets previously issued for World Orderly Sunday, Watchnight, Brotherhood Week, and Good Friday Fast.

Although CONCERN, like all babies, will be comparatively small when born, it will have an alert and interested clientele, as well as an excellent staff. These two factors alone should furnish nutrition for its growth into a publication of which young people and the church can be justly proud.

The National Conference has set a goal of 10,000 subscriptions by September 1st, of which 5,000 are anticipated by the first of May. The remaining 5,000 will be secured in assemblies this summer. Subscriptions for CONCERN should be mailed directly to CONCERN, 810 Broadway, Nashville 2, Tennessee at \$1.00 a year.

STUDENT MOVEMENT SPRING CONFERENCE

The Arkansas Methodist Student Movement will have its Spring Conference at Henderson State Teachers' College, Arkadelphia, Arkansas, April 6-8. The theme of the conference will be "Our World For Christ," and the platform speaker is to be Dr. Edward T. Ramsdell of the Vanderbilt University School of Theology. Dr. Harvey C. Brown will be the General Board representative.—Wayne Banks, President.

PEACETIME CONSCRIPTION

Peacetime conscription is a controversy which is exciting, to a greater or lesser degree, nearly everyone who has any interest in either domestic politics or foreign politics. There are arguments for both sides of the issue, and the proponents of each are sure they are right. But there is no space to present any arguments pro and con on this page. However, it should be pointed out that the General Conference of the Methodist Church in Kansas City, Missouri, 1944, took action on the problem. Paragraph 2019 of the Discipline of the Methodist Church states, "We request Congress to postpone action on legislation involving postwar conscription until after the war." This is the stand of the church: neither supporting or opposing, but exceedingly wise.

If you are interested in either side of the issue, you—as a young person who would be affected by any action—should write to your Senator or Representative, and express your opinion, remembering that your church has taken a stand against such conscription legislation. Address Senators at the Senate Office Building, and Representatives at the House of Representatives Office Building, Washington, D. C.

WHAT ARE YOU GOING TO DO THIS SUMMER?

Are you looking for a way to spend a constructive eight weeks in fellowship, study and work? For a motive and method to enrich your personality and character? For eight weeks of adventure and fun? If you have had a year or two of college training, or its equivalent, and have been active in Fellowship activities, then write the Caravan Committee, 810 Broadway, Nashville 2, Tennessee. 231 young people and 77 adults are needed to provide the 77 caravans that have been requested for this summer. Join a Methodist Youth Caravan.

We never know the great Heart that loves us best until we throw ourselves upon it in the hour of our despair.—Selected.

God commandest thee to ask, and teachest thee how to ask, and promiseth that which thou seekest, and yet, asketh thou not.—Andrews.

JAPANESE-AMERICAN HOSTEL OPENS

A hostel has been opened at Oakland, California for Japanese American evacuees from Relocation Centers under the sponsorship of the National Conference of the Methodist Youth Fellowship. The hostel is in the Methodist Church of the Japanese American congregation in Oakland which is under the direction of the Board of Missions. The Reverend John Yamashita, a recent graduate of Garrett Biblical Institute, will direct the hostel which will serve as a temporary home for people coming from the Relocation Centers while they are securing jobs and permanent housing.

The hostel has been made possible by the Japanese American Fund started in 1942 at the first National Convocation, and enlarged in the spring of 1944 when plans for the hostel were projected by the Council of the National Conference. Gifts for the continuation of the hostel may be mailed directly to Lloyd White, Treasurer of the Japanese American Fund, 810 Broadway, Nashville 2, Tennessee.

This is a project that the youth of Arkansas helped to make possible with their contributions.

INTERNATIONAL FRIENDSHIPS

"Organizations rise and fall, movements come and go, but friendships are enduring unto the second and third generation." This statement was made by Dr. Timothy Tingfang Lew a leading educator and author of China, in a recent address delivered to the students of Scarritt College for Christian Workers in Nashville, Tennessee. Dr. Lew has been a member of the Legislative Yuan, the national legislative body of China and while in the United States he is representing the National Council of China on post-war planning.

Some of the values of international friendships were in evidence when Dr. and Mrs. Lew were guests on the Campus where they both found friends they had known during previous years in China. Mrs. Lew was a pupil in the first class taught by Miss Mildred Bomar, a resident of Scarritt College, formerly an educational worker in Methodist schools in China. Catherine Lew is now active in the field of education and holds office in a number of educational, political, religious and social organizations.

Dr. Lew again met Dr. Bliss Wiant, Professor of Music at Scarritt College, who served on the faculty of Yenching University in Peking at the time Dr. Lew was Dean of the Divinity School. They were coeditors of "Hymns of Universal Praise" the hymnal used by all Protestant churches throughout China. Dr. Lew was editor of the words for the hymnal and Dr. Wiant was editor of the music.—News Service, Scarritt College.

Jesus said unto her, I am the resurrection, and the life.—John 11:25.

CURRENT NEWS IN ARKANSAS METHODISM

NETTLETON-BAY REPORT ON CRUSADE

Rev. G. A. McKelvey, pastor of the Nettleton-Bay Charge, Jonesboro District, sends the following report: Quota for the charge, \$858.00, paid in cash, \$1350.00, pledges \$85.00. By churches, Nettleton, quota, \$442.00, paid cash \$775.00, pledges \$25.00; Bay, quota \$367.00, paid in cash \$500.00 pledges, \$30.00; Herman Extension, quota \$49.00, paid in cash, \$75.00, pledges \$25.00.

WYNNE EXCEEDS QUOTA ON CRUSADE FOR CHRIST

After sending a check the first of January to the conference treasurer for others amounting to \$1,539.00 and sending in 129 subscriptions for the Arkansas Methodist you will be interested to know that the First Methodist Church of Wynne has exceeded its quota on the Crusade for Christ by over \$1000.00.

Last week our church treasurer sent a check amounting to \$3,871.00 on the Crusade to our conference treasurer, and we have pledges amounting to \$429.00, making a total of \$4,300.00 on a goal of \$3,000.00. This church paid more in cash by over \$500.00 than any other in the Helena District. We are proud of the fine cooperation and liberality of our missionary minded church.—James O. Whitworth, Pastor.

CAMPAIGN TO INCREASE SUNDAY SCHOOL ATTEN- DANCE IN BENTONVILLE IS ON

A committee composed of the Sunday School superintendents of Bentonville have planned and are directing a campaign of intensive advertising and visitation to increase the Sunday School attendance in the Sunday Schools of Bentonville. At a recent meeting of the superintendents the conclusion was reached that the attendance in the Sunday Schools was not what it should be and they proposed to do something about it. A report showed that while Bentonville has a population of approximately 2500 in town and more than double that number in the immediate vicinity of the town, the Sunday School attendance in all the churches is only an average of 440.

The campaign began on Sunday, March 11, and will end on the first Sunday in June. A goal of 1,000 has been set. In addition to the advertising, each school will have a membership committee that will make personal calls on the members of their own churches who do not attend Sunday School. The weekly paper, the Benton County Democrat, carries a 30-inch advertisement with the heading "Bentonville Parents Wake Up!" which is the first in a series of advertisements. Co-operating churches are the Methodist, Presbyterian, Baptist, Christian and Nazarene. The superintendents' committee is composed of C. M. Burger, Tom McGill, Sherman Crabtree, Fred Phinney and O. B. Sooter.

GRAND AVENUE CHURCH STUTTGART HAS FINE RECORD

The Grand Avenue Methodist Church of Stuttgart has gone over the top again. Last October this church was given a quota of \$3500.00 for the hospital fund. Within three weeks these people raised \$4274.00 in cash for that fund. Grand Avenue led all the churches in the Pine Bluff District in the amount raised for our Children's Home with a Christmas offering of \$674.00. This church was given a quota of \$3500.00 for the Crusade for Christ. Sunday morning, February 11th the pastor announced that the time had come to begin making payments on our quota for the Crusade for Christ. Tuesday, March 6th he reported that \$4010.00 in cash had been raised for the Crusade for Christ.

For this church of 600 members to raise \$8948.00 in cash, in five months time, above the regular budget, is a splendid achievement. Rev. John B. Hefley is pastor.

HENDERSON CHURCH IN BUILDING CAMPAIGN

Announcement is made of a building fund drive at Henderson Methodist Church, Little Rock, which has as its objective the raising of \$13,000 by December 1, 1946. Three thousand dollars of the amount has been raised and \$4,000 is to be raised between now and next September 5.

According to plans, as announced, the present building is to be moved back, converted into an educational building, and will be replaced in front by a brick sanctuary. Work will be begun as soon as conditions permit. Rev. Alfred I. Doss is pastor.

PRISONER IN GERMANY

Mrs. Lee Nipper of Magnolia, Rt. 3, writes regarding her grandson, Private Sherold L. Williams. He is a prisoner in Germany and she sends his address for friends who might want to write him. His address is as follows: Pvt. Sherold L. Williams, United States prisoner of war, No. 76916, Stalog 7A, Germany. Write on forms number 111, print in block letters, no postage, mark free. Enclose in another envelope and send to Postmaster, Prisoner of War Airmail, New York, N. Y. No postage.

Private Williams received his basic training at Camp Fannin, Texas, had a few days' furlough and on August, 1944, left for Fort Mead, Maryland. Landed in France on September 7 and on October 5 was captured and taken prisoner. His parents received a telegram on October 20 that he was missing in action and on January 5, 1945, they received a telegram advising that he was a prisoner. His parents, Mr. and Mrs. Leslie Williams, have had several letters and cards from him.

Private Williams finished high school at Walkerville and spent one and one-half years at Magnolia A. & M. College.

I will let no man drag me down so low as to make me hate him.—Booker T. Washington.

GOULD IN LEADERSHIP TRAINING CLASS

Miss Harriett Lee Wilson has been teaching a Leadership Training Class with the officials, teachers and interested church workers of the Gould Methodist Church. A large per cent of the class received credit on the course "How To Teach In A Church School." The text used was "What Is Teaching?" by Frances Cole McLester.

Interest and a splendid fellowship prevailed throughout the school. The people of Gould are outstanding for loyalty to their church and its program. Miss Wilson is a Leadership teacher with a number of years experience in church work and is familiar with its program.

Gould always meets its financial obligations. It was proud to go over the top with the Crusade For Christ Drive.—Chas. B. Wyatt, pastor.

TURRELL GOES OVER THE TOP IN CASH

*We closed the financial part of the Crusade for Christ last Sunday with \$35.00 over our quota of \$336 making a total of \$371, all paid in cash. Our people responded wonderfully with gifts from \$1.00 to \$100.—A. C. Stark, pastor.

The happiness of your life depends upon the quality of your thoughts, therefore guard accordingly; and take care that you entertain no notions unsuitable to virtue and reasonable nature.—Marcus Antonius.

Not until we can love all races, and so-called nationalities, as Christ loved them, are we on the road to peace on earth.—Sir Wilfred Grenfell.

CRUSADE FOR CHRIST IN TEXARKANSAS DISTRICT

On a Conference Asking of \$23,-476 the Charges of the Texarkana District have raised in cash and pledges \$33,626. \$21,000 of this has been raised in cash. Following are the Charges and the amounts (in even dollars):

Ashdown \$2053; Buckner \$326; Cherry Hill \$200; DeQueen \$2257; Doddridge \$301; Foreman \$860; Fouke \$200; Hatfield \$548; Horatio \$450; Lewisville \$1000; Garland \$1124; Bradley \$160; Lockesburg \$500; Mena \$2072; Richmond \$478; Sardis \$65; Stamps \$1581; Taylor \$475; College Hill \$1605; Fairview \$1315; First Church \$15,401; Texarkana Ct \$500; Winthrop \$150.

This District Superintendent wants to thank every Pastor and every member for their faithfulness.—A. J. Christie, District Supt.

FIRST CHURCH FORT SMITH

The work at First Methodist Church, Fort Smith, Arkansas, Rev. Fred G. Roebuck, pastor, is continuing in a splendid way. Large congregations attend the preaching services, a preparatory class of twenty-five boys and girls will be received into membership on Palm Sunday, and the Crusade for Christ campaign has just been concluded successfully. The total pledged is \$12,500, with total cash of \$6,713.—Mrs. J. C. Billingsley, Secretary.

Affability, mildness, tenderness, and a word which I would fain bring back to its original significance of virtue—I mean good nature—are of daily use; they are the bread of mankind and staff of life.—Dryden.

Smart New Arrivals of New Spring
100 Per Cent All Wool

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NATIONAL FAMILY WEEK

The importance of the Bible in the home will be emphasized in the annual inter-faith observance of National Family Week, May 6 to 13, it was announced recently by the Rev. Harry C. Munro, secretary of the National Family Week Committee and director of adult work for the International Council of Religious Education. Protestant forces of the United States and Canada will join those of Catholic and Jewish faiths in calling attention of their constituencies to the resources for family living to be found in the Bible, he stated.

Using the theme, "Pages of Power for Family Living," each faith will urge its families to "follow more faithfully the teachings and practices through which these 'pages of power' may sustain and guide family life," a statement by representatives of the Protestant, Catholic and Jewish faiths who comprise the National Family Week Committee declares. Besides the Rev. Mr. Munro, these representatives are the Rev. Edgar Schmiedolor of Washington, D. C., secretary of the Catholic Conference on Family Life, and Rabbi Ahron Opher, Synagogue Council of America, New York City.

Not only must churches and synagogues expand and enrich their provisions for family counselling, parent guidance and religious resources for family use, but the concern of the entire community must be awakened to the basic place of the family in a democratic society, the committee avers.

"Each community must be led to face its responsibility for providing a wholesome, healthful home environment for all its members," the statement declares. "The responsible, constructive forces of the community must be brought face to face with a rising tide of juvenile delinquency due to disrupted home conditions, with the increase in war time hatreds, race prejudices and intolerance, with the neglect of children because of employment of mothers, with the hazards of home life involved in the temporary or congested housing of families in defense or camp communities. Provision must be made for children who are without adequate parental care, for youth without guidance, for homes without security, for families without a decent place in which to live. The community must accept responsibility for providing adequate facilities for health, education and recreation."

One cannot always be a hero, but one can always be a man.—Goethe.

NORTH ARKANSAS CONFERENCE EDUCATION NOTES

By Ira A. Brumley

Courses in Arkansas Pastors School

A number of persons are wanting to know about the courses which Undergraduates and Supply Ministers can take in the Arkansas Pastors' School, for which they can get credit on Course of Study. As the plans now look it seems that the following courses can be had in the school:

On Trial Courses: Brown, The Art of Preaching; and Luccock and Hutchinson, The Story of Methodism.

First Year: Doctrines and Discipline of the Methodist Church; Kern, Methodism Has a Message; and Smith, The Church in Our Town.

Second Year: Luccock, In the Minister's Workshop; Bonnell, Pastoral Psychiatry; and Anderson, Protestantism.

Third Year: Brightman, An Introduction to Philosophy; and Palmer, The Art of Conducting Public Worship.

Fourth Year: Fosdick, A Guide to Understanding the Bible; and Blackwood, Planning a Year's Pulpit Work.

Should this list not meet the needs of a man taking the Course of Study he should write and we will try to help him work out his course to the best possible advantage.

Vacation Church School Institutes

Plans are being worked out for a Vacation Church School training period in each district to help workers who are to help in vacation Church Schools this year. The Ft. Smith District has already held such a meeting.

Plans are being developed for programs in Helena, Jonesboro, Paragould, Batesville and Searcy Districts, April 3-7, as follows:

Helena District, April 3; Jonesboro District, April 4; Paragould District, April 5; Batesville District, April 6; Searcy District, April 7.

The Conway District will be held at Atkins, April 14.

The Fayetteville District meeting will probably be held the following week.

It is hoped that local churches will select their leaders in advance of these meetings and secure their attendance on the meetings.

Local churches should secure their text materials at once that their workers might have materials in hand for these meetings.

March Membership Month
The financial goal for the Crusade

for Christ has been met in a great way in the North Arkansas Conference, as throughout the church.

Our next goal is to increase our Church School enrollment and Attendance. Each Church School should be able on April 2nd to make a splendid report on Church School Enrollment.

Cards are being prepared and will be placed in the hands of each pastor of the Conference at least one week in advance of April 1st.

We hope each pastor will see to it that these cards are placed in the hands of their Church School superintendents to be returned to the pastors on April 2nd or within next day or so; that pastors may return them to Board of Education, Hendrix Station, Conway.

Supply School Successful

The School for Supplies, which is being concluded at Hendrix this week, is proving to be a very satisfactory program of activities.

Those attending the School have shown a very fine spirit in their work.

The platform program has been led by our own state men in such a way that the group in the school have indicated a very high appreciation for the leadership given by these men. Our Presiding Bishop, Bishop Paul E. Martin, was the first of these leaders, giving an excellent beginning which has been followed by Dr. William K. Anderson of Nashville, Tennessee and our own state leaders: E. B. Williams,

THE LIVING CHURCH

The shadows are lengthening. Night draws on. A wandering and helpless world waits for the only light that can disseminate this darkness. It shines from a cross that we have failed to hold high enough.—William Henry Boddy.

A. G. Walton, E. C. Rule, A. W. Martin, J. G. Moore, W. Neil Hart, Matt L. Ellis, and Glenn F. Sanford.

The classroom work has been directed by the following: H. M. Lewis, Roy E. Fawcett, James S. Upton, and Ira A. Brumley.

Edward W. Harris and A. G. Walton, Chairmen of the two Conference Boards of Ministerial Training, have given able assistance in the developing of this program.

The cooperation of Hendrix College in making possible a place for meeting has contributed in a large way to the success of this program.

He that is possessed with a prejudice is possessed with a devil, and one of the worst kinds of devils, for it shuts out the truth, and often leads to ruinous error.—Tyron Edwards.

General MacArthur recently told an Australian Bible Society visitor, "Sir, never a night goes by, be I ever so tired, but I read the Word of God before I go to bed."



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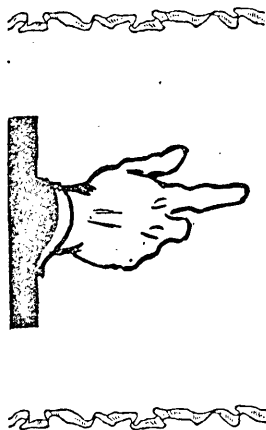
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LET EVANGELISM SPEAK

"I, Evangelism, assisted in rescuing the Church from the tomb of formalism and creedalism. I took the ecclesiastic's robe from your ministers and sent them out robed only in the beautiful garments of Holiness. Show me one good thing I have not had a part in. Your burdens I have borne. Your drunkards I have made sober. Your outlaws I have reformed. Your fallen girls and boys have found me a friend, pointing them to a better life. Beside the silent stream of death I have stood and now stand, lifting a warning hand to all who live sinfully, and assuring the faithful that the Boat is safe and ready for the journey with a light able to penetrate the thickest fog.

"I have passed through towns and country villages in which sinners were converted, debts were paid, homes united, swearing ceased and churches were erected. Yet I am called by many today 'emotion' and 'sentiment,' and pushed aside. My wings of passion and holiness have been clipped with the scissors of cold modernism, and you wonder why I do not soar as high as in former days that I might touch the hearts of dying multitudes of people.

"You slander me from your pulpits and wonder why nobody likes to hear you preach. Your class rooms give me little thought, saying I am not intellectually fit. You may continue to look upon me with indifference and unjust criticism, and call me 'sentiment' but you cannot blot from the pages of history my mission of Salvation for ALL who REPENT and believe on CHRIST that HIS WILL BE DONE!"
—From "A Doctrine of Evangelism," Thesis—Page 14-15. Written in S. M. U. by Rev. John M. McCormack in fulfillment of requirement for B. D. Degree, 1938.

Jesus Christ is the condescension of divinity, and the exaltation of humanity.—Phillips Brooks.

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SUPPOSE THAT YOU
COULD FLICK A SWITCH
AND GET A
SIZZLING STEAK!

It would be wonderful, wouldn't it?
Sizzle . . . sniff . . . m-m-m . . . a-a-ah!

"But," you say, "steaks are expensive and scarce. They're rationed. Steaks have gone to war."

That's right, and there are good reasons why.

But is it any less wonderful that you CAN still get electric service at the flick of a switch, at lower than pre-war prices —when vast amounts of electricity have gone to war plants?

Our folks have done their war jobs so quietly and so well that it is easy to take them for granted. We hope you won't; that you will remember their hard work as you use your radio, refrigerator, washer, vacuum cleaner and the many other electric servants that make war-time living so much easier.

FUEL IS SCARCE
ELECTRICITY IS FUEL
DON'T WASTE ELECTRICITY

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HELPING BUILD ARKANSAS

What you CAN take for granted is the fact that your friends in Arkansas Power & Light Company will provide plenty of low-priced electricity . . . not only during the remainder of the war . . . but plenty to run the mechanical marvels of your post-war home.



The Sunday School Lesson

By DR. W. P. WHALEY



THE AUTHOR AND PERFECTER OF OUR FAITH

LESSON FOR APRIL 1, 1945

SCRIPTURE TEXT: Matthew 27: 57-66; Matthew 28: 1-10; and Hebrews 12: 1-2.

GOLDEN TEXT: "Let us run with patience the race that is set before us, looking unto Jesus the Author and Perfecter of our faith". Hebrews 12: 1-2.

Today's lesson is the climax to that series of stories about Jesus we had during the past quarter. We have a different kind of lesson for the second quarter; but, since the second quarter comes in on Easter, that new group of studies must wait for the story of the resurrection.

I. The Burial of Jesus (Matt. 27:57-66)

Jesus died on the cross about three o'clock Friday afternoon, only about three hours after being nailed upon it. It was the custom to bury the dead the same day of their death, and not to leave a corpse unburied over the sabbath. The Jewish sabbath began at six o'clock Friday afternoon and ended at six o'clock Saturday afternoon. The apostles had taken fright and hid themselves so none of them were present to look after the burial of Jesus. Besides, the body was in the custody of the Roman government, and friends and relatives were not allowed to claim it. The city authorities would have taken the bodies of Jesus and the two thieves to a potter's field outside the city; and, without ceremony, buried them as criminals.

However, Joseph and Nicodemus, took the matter in hand. They were members of the Sanhedrin, and had not consented to the death of Jesus. Being so prominent and influential, they dared to request the body of Jesus, save it from a criminal burial, and give it decent interment. They hurriedly placed it in Joseph's family vault, intending perhaps after the sabbath to place it permanently in another tomb. The group of women who watched the hurried burial supposed it to be temporary. They came Sunday morning early to more suitably prepare the body for permanent burial. When they did not find the body, they supposed it had already been carried to another tomb.

II. The Resurrection of Jesus (Matt. 28:1-10)

All four of the gospels tell this amazing story. In His three years' ministry, Christ did many wonderful works; but His resurrection is His most stupendous miracle. Nothing else like it has ever occurred. His resurrection was so unbelievable that it needed a lot of proof; so Jesus showed himself to many people during the forty days before His ascension. His body was so changed that His disciples and best friends could not recognize Him until He spoke or did something to convince them that He was the same Jesus that had been crucified. When He made His first appearance to His disciples, "they were terrified and affrighted, and supposed they had seen a spirit," and He had to eat before them, and show His wounded hands and side to identify

Himself. He walked miles with two friends on the way to Emmaus, talked much with them, yet they did not recognize Him until He said grace and broke bread. Mary Magdalene saw Him near the sepulcher Sunday morning, and talked with Him; but she thought He was the gardener until He called her name in a tone that revealed Him.

Dr. Geikie, in his Life and Words of Christ, says: "One characteristic is common to all appearances recounted; they never pass outside the purely spiritual bounds we instinctively associate with the mysterious existence on which Jesus had entered. Even when most closely touching the material and earthly, He is always seen speaking and acting only as a spirit, coming suddenly, revealing Himself in an imperceptibly increasing completeness which culminates at last in some unmistakable sign, and presently vanishing, as suddenly as He appeared. He no longer acts or suffers as before His death, and even when condescending most to the seen material, only does so to prove Himself."

The gospels record only eleven or twelve appearances during the forty days; but, doubtless, He was seen much more often. List and study these dozen occasions when Jesus revealed Himself:

- (1) Several women visit empty tomb Sunday morning, and hear the testimony of angels. (Matt. 28:1-10)
- (2) Mary Magdalene, tarrying at the tomb, sees Him and talks with Him (John 20:11-19)
- (3) To two on road to Emmaus (Luke 24:13-35)
- (4) To eleven disciples Sunday evening (Luke 24:36-43)
- (5) To Thomas with other disciples eight days later (John 20:26-29)
- (6) To seven disciples on Lake Galilee (John 21:1-24)
- (7) To eleven disciples on Mountain in Galilee (Matt. 28:16-26)
- (8) To the eleven near Bethany, time of ascension (Luke 24:44-53)
- (9) To Peter, perhaps on day of resurrection. (I Cor. 15:5)
- (10) To James (I Cor. 15:7)
- (11) To above 500 at one time. Perhaps at some place in Galilee, where the disciples had gathered so many of His friends. (I Cor. 15:16)
- (12) To Saul on road to Damascus, (Acts 9)

These appearances were convincing to honest people. They made bold believers. They drove out of people all doubt, confusion, fear and unbelief; and drew them together in a common faith and brotherhood. Right in Jerusalem, where the followers of Jesus had been in fearful hiding, these who had seen the risen Christ dared to organize the first Christian Church.

III. The Indispensable Faith (1 Cor. 15:12-20)

Dr. Charles F. Deems says: "The body of Jesus could not have been stolen by anyone, a very slight inspection of the facts must show. It stolen, it was by friends or by foes, by the Jewish authorities or by the disciples. The former could not have taken it; for if they had, they would have made an exhibition of the corpse after three days, and thus secured a complete demolition of the claims of Jesus. The disciples could not have done so. The presence of the dead body would be a perpetual reminder of the death of their hopes."

With a dead Jesus on their hands, the disciples could not have declared Him alive. All the faith and hope Jesus had inspired in the disciples died when He died; and His resurrection was the only thing that could have revived their faith and hope.

The highly learned Saul of Tarsus regarded the story of the resurrection of Jesus as an intellectual impossibility; and he set out conscientiously to exterminate the fanatical believers of that impossibility. Nothing short of his experience on the road to Damascus could have ended his murderous campaign, and made of him the greatest preacher of the resurrection. The fundamentals of Paul's preaching he states (I Cor. 15: 3, 4): "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures." Paul spent his life declaring this, and suffered his head to be cut off in testimony of his belief. He said, "if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ perished."

Paul regarded belief in the resurrection of Jesus as an indispensable article of the Christian faith.

IV. A God-Built Religion

Christianity is not a man-made religion. It is too great to be such. Some years ago I stood beside the greatest Egyptian pyramid, and was awed and humbled by its massive and sublime proportions. What a massive and sublime structure is our religion! It is found on eternity and towers into immortality! The Father, Son and Holy Ghost move about in it! Its gospel was brought to earth by the Son of God! Its truths are too ponderous for man to shape and put in place! It is alive with a love that passes comprehension! Upon its altar the Son of God is the "Lamb slain from the foundation of the world." It is full of miracles that only God can do! The Son of God goes into the grave and conquers death! He is preparing an eternal world for His people! The records of human lives are kept, and at a great judgment the books will be opened! The "mystery of godliness" dumfounded the intellect of Paul! We of smaller minds can only stand in awe and humbly believe. "With the heart man believeth unto righteousness." It can't be done by the mind.

URGES STRIVING FOR PEACE

Addressing the seventy-sixth Founder's Day exercises at Clark College, Atlanta, Ga., recently, Dr. Hazen G. Werner, pastor, Grace Church, Dayton, Ohio, discussed "Perfectionism and Progress."

He urged his audience to "keep dreaming of a world of enduring peace and moral righteousness; dream of government founded upon the will of the governed; of economic opportunity for all peoples; of individuals seen and treated as ends and not means." The ideal, or dream, must be set down into an imperfect world situation, he said. The speaker attributed the defeat of the League of Nations not to the lack of interest on the part of the majority of people, but to the success of the opposition in discarding the entire plan on the basis of the weakness of one of its articles.

"There is a difference between a make-shift point of view which merely adopts what is expedient and the other point of view which accepts the present realities while its adherents press on to the goal," he continued. "We need a conviction living at the heart of us that will cause us to move out in the enterprise of justice for all. The Golden Rule is the basis for our hopes here. The dream of enduring peace and human relationships which are right will come true because we cannot live without it."

Dr. Goodrich C. White, president of Emory University and president of the Board of Trustees of Clark College, presided at the anniversary program. Among those seated on the platform were: Dr. J. W. Haywood, president, Gammon Seminary; Dr. Rufus E. Clement, president, Atlanta University; Rev. N. J. Crolley of the Board of Pensions of the Methodist Church and Dr. Edward L. Simon, president of the National Clark College Alumni Association.

President James P. Brawley was congratulated upon his progressive program for Clark College and his successful efforts in keeping alive the spirit and faith of the founders building upon the foundation laid by them embodying all that they envisioned in the early years.

GOAL OF ONE MILLION

One million accessions to the Methodist Church in 1946 was one of three major goals set by the denomination's Board of Evangelism in annual session in Nashville, Feb. 14-16. This action was taken in preparation for Methodism's "Year of Evangelism," the 1946 objective of the Crusade for Christ movement which is now sweeping the denomination on a nation-wide scale.

Bishop Arthur J. Moore, of Atlanta, Ga., chairman of the Board's committee on Program of Work, and Bishop J. Ralph Magee, of Chicago, director of the Crusade for Christ movement, spoke in behalf of the Year of Evangelism program which included preparatory effort through 1945 in each bishops area and a series of rallies during which the method and message and motive of the Year of Evangelism will be stressed.

Other major goals adopted include: Daily devotions in every Methodist home and the establishment of 500 new churches during 1946.