

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

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NO. 13

To Arm or Not to Arm That Is The Question

SENATOR TYDINGS recently introduced a resolution in the Senate requesting President Truman to immediately call upon the nations of the world to assemble in a disarmament conference. The participating nations in the proposed conference would consider the feasibility and practicability of world disarmament. Senator Tydings suggests that the United States, because of its possession of the atomic bomb, should take the initiative in calling such a conference. It is his opinion that the world should either disarm, and thus rid itself of the burden of an armament race, or the United States should completely arm itself in readiness for war.

Interestingly enough the proposal received considerable support from the two major political parties in Congress. Observers point out that Russia suggested such a conference within the framework of the United Nations Organization. The UN failed however to agree on atomic energy control, largely because of Russian-American differences.

Senator Tydings would bypass the UN, which he termed a "glorified debating society," and again raise the armament question. Without passing judgment upon the Senator's personal evaluation of the UN, it must be said that the Senator's desire to see the armament race end is a sentiment shared by millions of the world's people. The proposal may be another attempt to get a sampling of the Russian attitude concerning atomic energy. A successful conference on disarmament would do more than allay suspicion now existing between Communist Russia and Democratic United States; men, materials, and money which support a non-productive military machine could be diverted into more constructive channels.

Such a conference without Russian participation would be of little consequence. Further, if such a conference, within or without the UN, is not held in the near future, advocates of universal military training will likely press their cause with renewed vigor—and perhaps with cause. To arm or not to arm: "That is the question."

Evangelistic Opportunities of Easter Time

EXCEPT in the open country, where we depend much more on mid-summer revival meetings, Easter time brings to our church its largest opportunity for successful evangelism.

As the Easter season approaches it is comparatively easy to lead children in the Sunday School to a definite commitment of their lives to Christian service. Our opportunity does not stop there. Young People and Adults in the Church School and many who are not so closely related to the church seem to be more open-minded about their personal need of Christ at this time than at any other time of the year. To miss the splendid opportunity Easter offers may mean that the decision for some will be delayed too long.

Methodism made an unparalleled record in the Year of Evangelism in its evangelistic work. We will suffer in more ways than one if our record of evangelism this year has a big slump. We should press evangelism because it is the main line of the church's work.

Days The World Will Never Forget

MORE than once there have been times when the history of the world seemed to pivot on the happenings of a few days. The eight days, from the time Jesus rode triumphantly into Jerusalem until he rose victoriously from the grave, are the most striking, far-reaching example of that fact.

The life, the teachings and the activities of Jesus, up to the last week of his ministry, had stirred the life of Palestine as no other religious leader had ever done. Nevertheless, had His



ministry ended there, it is possible that the influence of His life on the world's life would largely have been lost with the passing of a few generations.

However, the events of Passion Week plus the resurrection gave such profound, eternal significance to the life and ministry of Jesus that the reckoning of time itself is dated from His advent into the world. Because of His coming world history is divided into two great periods, the time before Christ and that period of history since Christ lived.

Infinitely more significant than this marking of time by His life on earth is the change that came over the world with His coming. Before Christ came tribes, nations and empires rose and fell with a monotonous regularity, with little evidence of real progress. Beginning with the time Christ lived on earth, our world's life began an upward climb of progress socially, economically, politically, intellectually and spiritually that has continued until today.

The world will never forget the days of Passion Week and the resurrection. They mark the birthday of the beginning of real human progress and development.

Passion Week a Time to Re-Evaluate Our Religion

THE annual observance of Passion Week is one of the most helpful experiences of the year for the individual Christian if, at this time, he senses anew the real meaning of this week in the Master's life.

Sacrificial service, born of love, and an impelling sense of mission, born of human need, characterized the life of Jesus as he passed from one crisis to another in this climactic week of life. Nothing done by men or devils could turn Him from His purpose. All other values of life seemed to fade into insignificance as compared to the all-consuming purpose that possessed Him to complete the God-given mission for which He came into the world.

It is an humbling but an inspiring experience to realize that, as Christians, we are to be like Christ—even the Christ of Passion Week. Instead of the spirit of self-seeking that often motivates our lives, we too should be rendering a sacrificial service born of love. Instead of drifting along with the winds of the world, we too should have an impelling sense of mission born of our knowledge of the world's need. We should give ourselves to that mission with something of the spirit and passion which moved the life of the Master.

As we review the life of Jesus during Passion Week we will likely be made to feel that we have drifted in spirit a long distance from the pathway he traveled in this Holy Week. This experience should help us to re-evaluate our Christian lives. We may not attain the beauty and perfection of the life of Jesus, but we can sincerely desire to do so.

Moses felt that he was on Holy Ground as he stood beside the burning bush. As we pass through this time in which we commemorate the events of Passion Week, we too should be conscious that we walk on Holy Ground. Our lives should be purified, enriched and prepared for larger service as we see again the price paid for the spiritual privileges we have.

The Paper Shortage Grows More Acute

THE "shooting war" has been over for some time now but many conditions created by the war still exist. Among other situations that continue to plague us is the paper shortage.

Because of our connection with The Western Newspaper Union, a wholesale paper house, we have not missed an issue of the paper in the five and a half years we have been connected with The Arkansas Methodist. We have had only one eight-page edition.

The shortage of paper is growing more acute and more than once we have been reduced to a week's supply on hand without knowing definitely whether a supply could be had for the next week. For more than twenty years The Western Newspaper Union has been supplying paper for the publication of The Arkansas Methodist. Because of that long-time relationship with this firm, which has distributing agencies in many parts of the nation, we believe that The Arkansas Methodist will be able to get paper any time it is available.

Because of labor and transportation difficulties and a strong demand for paper in foreign countries, this situation will not clear up very soon.



"It Is Most Grand To Die"



By W. P. WHALEY, D. D.

(Continued from last week)

THE Bible name for what we call death is sleep. Abraham was "gathered to his people"; the dead were thought to "sleep" with their fathers; the Psalmist said, "He giveth His beloved sleep"; Jesus told Jairus his daughter was not dead, "but sleepeth"; He told his disciples, "Our friend Lazarus sleepeth"; Christians were "fallen asleep in Jesus"; the martyred Stephen "fell asleep"; Christ was the "first fruits of them that slept". Dying people sleep their way into and through death. They become easy and unconscious.

Death is another birth into a still higher life. The infant struggles against his first birth; but, thrust into this world by determined nature, he comes protesting and fighting. For a long time he does not realize what has occurred. Gradually he gets acquainted with his new surroundings, and likes his new world. In a little poem, Harry Kemp makes the suggestion that the dead are so alive that they do not know they are dead.

*"He did not know that he was dead;
He walked along the crowded street,
Smiled, tipped his hat, nodded his head
To friends he chanced to meet.*

*And yet they passed quietly by
With an unknowing, level stare;
They met him with an abstract eye
As if he were the air.*

*'Some sorry thing has come to pass,'
The dead man thought; he hurried home
And found his wife before a glass,
Dallying with a comb.*

*He found his wife all dressed in black;
He kissed her mouth, he stroked her head,
'Men act so strange since I've come back
From over there,' he said.*

*She spoke no word; she only smiled,
But now he heard her say his name,
And saw her study, grief beguiled,
His picture in a frame.*

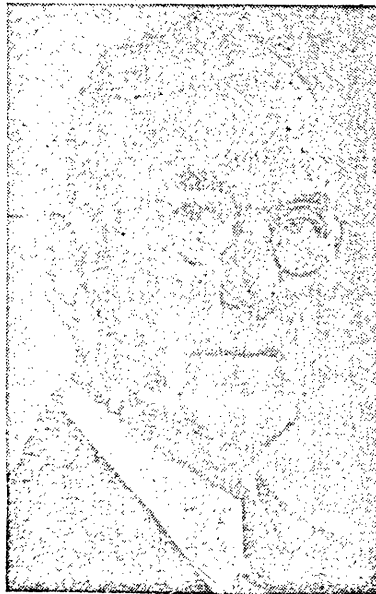
*Then he remembered that black night
And the great shell-burst, wide and red,
The sudden plunging into light,
And knew that he was dead."*

Some deaths may not be according to God's will, as some lives are not. A life that is neglected or abused may end prematurely or tragically. Unnecessary and uncontrolled disease may bring death before the time. The average length of life is rapidly increasing, due to medical discoveries and improved surgical skill. Scientists now think that it will soon be possible for us to live twice the present expectancy of seventy years. Infant mortality has always been a grievous and unnecessary evil. Unnecessary tragedies bring thousands to untimely death. War is a grim reaper. It is our duty to hold

life sacred, and prepare for a good death. Medical scientists say now that we do not die of old age, but that we die of diseases we should ward off or cure.

If by good care we can hold on to this body for its allotted time, we shall experience a gradual, easy and welcome release. The inspired writer of Ecclesiastes says the physical appetites will lose their best and desire will fail, so we shall have no further pleasure in them; vision will become dim, so the beauty of the earth will be lost to us; hearing will become dull, so the music of this world can no longer charm us; all the organs of the body weaken, so we can no longer use them; the house of the soul becomes a poor habitation, and we are glad to move out.

John Wesley used to say of the early Methodists, "Our people die well." A great many people die well. They are resigned, un-



DR. W. P. WHALEY

afraid, and often glad to go. Walt Whitman said, "nothing can happen more beautiful than death." That is a surprising statement to most of us; but doctors, nurses, ministers and others who have seen many people die have seen some beautiful deaths. A death of resignation, fearlessness, gladness, and commitment may be beautiful. The world can never forget the impressive majesty of the death of Socrates, Jesus, Stephen, and Paul. The courage and radiant faith of thousands of Christian martyrs have been beautiful. A death like William Cullen Bryant recommends would be beautiful:

*"So live that when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm, where each shall take*

*His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed*

*By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch*

About him, and lies down to pleasant dreams."

"Death opens unknown doors", says the poet John Masefield. This earthly life affords only very limited opportunities for an immortal being. We do not see much even of this little world. We strain and reach for the great universe around us, but our poor contact gives us but the most meager information about it. We meet in our brief life here only a few of the saintly, notable and great people who inhabit the earth at the same time with us. We pour through the limited history of the past to get every tiny scrap of information about those who have lived and wrought here in the past millenniums, but what we can gather does not satisfy us. There are millions of alluring and tantalizing mysteries all about us that the most advanced science cannot solve for us. If we ever see what we wish to see, achieve what we are striving for, and meet the fine people we would like to know, we must "put on immortality" and move out of this little world into infinity. We are shooting rocket planes a hundred miles high now, to learn what is up there; but what is that compared to the hundreds of millions of miles of space full of suns, planets and moons? If the venturesome scientists succeed in reaching the moon, they are still earth bound, for the moon is but a poor little satellite, tied on to our planet, and only two hundred thousand miles away.

The Bible, the Christian's book, certainly tries to take away our dread and fear of death. No problem of man's existence is more frankly discussed; the whole subject is brought out of the dark into the light; the best divine assurances and promises are grouped about the great mystery; and death is made out one of man's chief blessings. "Precious is the sight of the Lord is the death of His saints." "Let me die the death of the righteous, and let my last end be like his."

As a good life must be achieved, so a good death must be achieved. Neither one is thrust upon us without our effort. We are given a life-time to achieve a good death; and the Bible exhorts us to begin in the days of our youth for the great adventure, when "the spirit shall return unto God who gave it". As a great saint lay dying, a friend asked him, "Are you praying?" The saint replied, "No, I am dying now." He had done his praying, and had nothing to do but die; and that is enough to do. When we come to that, we should have everything else dine; so that nothing shall be in the way of our proper departure.

*"Death opens unknown doors.
It is most grand to die."*

CHRIST

By Thomas F. Chilcote

If they had kept on calling him Jesus of Nazareth, he would have lived and died a good man, revered and honored. The cross would not have thrown its shadow across his life.

But those who knew him best recognized that he was more than a Galilean—he was Christ! His words were life. Without him men would die a living death. With him they could live as they never lived before.

Because death could not hold him, it could not frighten those who became his! With what passion they insisted that he was indispensable in the life of man. With what abandon they gave themselves to the task of persuading others that Jesus was more than Jesus—that he was Christ, the lord of life, the one sent from God.

They did not have to be conscripted into the ranks of evangelists; they volunteered. They had found Christ so enriching and the glory in their discovery so compelling that they could

not withhold the story from the multitudes even while the eyes of persecutors burned persistently into their activities.

New life begins with a "Yes". When we say no to whatever hinders God in our lives and in the life of others, we are saying yes to what enables God to come alive in us and in them.

Twelve months ago thousands of Methodists, zealous for Christ, poured heart and soul into a concerted pre-Easter effort to win multiplied thousands. The victories reported across the continent justified all the effort, consecration, and encouragement which fired pastors and laymen in their labors of love. Unreached men, women, and youth were on our hearts. We could not rest until we had introduced them to the life-redeeming Christ. Are we able to rest now? Convinced of him for our own enrichment, are we continuing to tell our friends that he is knocking at their hearts, too? Our primary pre-Easter stewardship is a stewardship of human hearts—hearts longing for Christ but not finding him because we are weary.

We are not alone in our persuasion concerning the power of Christ. He himself claimed there was no other way to life except through him! His words, his only, establish life on a rock instead of on the sand. This he believed.

A personal Easter awaits every man, woman and young person in the world. The fact of Easter is our clarion call. How your town, my town, every town, every city, every hamlet, all the countryside needs Christ.

Between March 15 and April 6 we Methodists can serve God most acceptably by adding thousands more to the Kingdom. Do whatever is necessary in your local situation—organize, enlist, encourage, pray, persuade, persist. As pastor and people release the power of Christ in the shop, on the street, at the grocery, in the home, in the office, in the Church School class, during the worship hour, at school, in the field.

Above all else, remember it is not Jesus who makes the difference—it is Christ! The Easter Christ!

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

PRAYER DISCOVERIES I HAVE MADE

By Evelyn Benham Bull

As a person goes through separate experiences he has no clear knowledge of an over-all design. When, later, the pattern has emerged, he may discern the many ways by which it was achieved.

So it is with prayer, with the quiet time of meditation which has for so long a time been an imperative need in my daily life. To look back and see how that need emerged and what were its earlier causes and demands; to see more deeply into the present, now that its quiet, steady light makes of all hours a time of prayer, and a constant shining of an inner joy—perhaps this looking backward and within may help make things easier for you, too, to understand your own life.

Clear, quiet, imperative, deep, steady, constant, inner—these descriptive words that I find in the first two paragraphs flowed freely and naturally on to the page. They are what we bring in prayer, and what we find in it.

Where We Begin

When we are young in prayer, we are concerned about what we have been. This is awareness of the past. Here are some quotations from a diary of that time:

What possible good am I doing the world by my daily routine of life?

May God help me to make good in his service where ever I may be.

I pray for more faith, more than anything else. There is such a wonderful, peaceful feeling that comes from prayer sometimes.

There are times when one should not meditate on the things that are past.

Forgive us, our Father, when we cannot forgive ourselves. Give us repentance of soul but, oh, not the sorrow that remains and weakens. Give us, instead, new ways of serving thee.

On Up

In the second stage we are concerned about what we are going to become. That is apprehension or concern about the future.

So we gain strength when we think there is none, that we may work patiently and for those around us.

Always underneath the pain, always the eternal peace.

May my life continue to be a living prayer.

Share with me, shadowless One,
Thy ever nascent light,
So, from the infinite source,
To become a ray for the world's
consoling.

By restriction, the "Cross", we find freedom. It is as though circumstances pressed upon us until our consciousness becomes a narrow channel which has only outlet, and that is up.

Being

In the third stage, we are not concerned with either of these. We are centered in being. That is, living in the present. We are not concerned with the parts; all of me is at one in Him. It is because it is so natural that it appears to come suddenly, and its intense reality makes all else seem an illusion.

SECOND MILE

*I walked a hurried, busy way,
Nor did I have the time to while
In bearing burdens not my own,
To walk the second mile.*

*Lightly I went, my way was clear,
Not mine emotion's ebb and flow,
Ambition led! But time slipped by
Into the sunset's afterglow.*

*Alone in evening time I trod,
No youthful pride could now beguile
The twilight in a desert place—
That lonely second mile!*

—Argye M. Briggs,
in The Union Signal

THE PLACE CALLED CALVARY

In speaking of the crucifixion Luke goes on to say, "And when they were come to the place, which is called Calvary, there they crucified him." May we think for a few moments together of this place where our Saviour died.

There are certain places on earth that will never be forgotten because of the history connected with them. Bethlehem is a very small and insignificant village but it will always be remembered as the place where Jesus was born. Nazareth, the place where he grew to manhood, will never be forgotten. The same is true with Calvary, the little hill just outside the walls of Jerusalem where he died. "The place called Calvary" will always stand for something in the minds of the followers of Christ.

Calvary was the place of the world's greatest suffering. The suffering was both physical and spiritual. No doubt the spiritual was much greater than the physical. On the cross Christ carried the burden of the world's sins. Seven hundred years before his birth Isaiah said in prophecy of him, "Surely he hath borne our griefs, and carried our sorrows . . . He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." In speaking of the gospel,

We have been content with the frayed edges of living except for certain moments. Now we find that, at the center, is life for the living. Here are some more quotations:

Oneness always feels sudden, for it is like the opening of a door.

It is the personal raised to the impersonal, where all senses seem to unite into one sense, in awareness, an aliveness.

Let us stand in the light and, standing, cast no shadow, for it shines upon all alike, and all are one within it.

In the first stage we are concerned with acts; in the second with qualities. But in the third we are at home in that Divine Silence which lies behind and beneath all acts and all qualities. — In The New Life Magazine.

Paul said, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." In speaking on this same subject, Peter said, "Who his own self bare our sins in his body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed." Long, long ago, on a day called Friday and at a place called Calvary Christ died for the sins of the whole world. The great blessing of this sacrifice is age-long and world-wide.

As we ascend the scale of life suffering becomes more intense. Plants and trees have life but we do not think of them as suffering. We realize that the lower forms of animal life do not suffer like the higher. No lower animal is capable of suffering like a human being. When we come to Christ, the God-Man, we are in contact with one who is capable of experiencing the world's greatest suffering both physical and spiritual. It is a well known fact that Jesus died of a broken heart. John tells us that when the soldier thrust his spear into the Lord's heart there came out both water and blood. Much of the water of the body mixes with the blood in the region of the heart of those who thus die. The bitterest experience known to human life is great love which does not meet favorable response. The greater the love the bitterer is the experience.

Think of the love that Jesus had for his most active foes and you will get some idea of the terrible ordeal which he passed. He loved all and longed to help all, but he was maligned, misunderstood, persecuted, slapped, spit upon and nailed to a cross. It broke his great heart.

Calvary stands out as the place where mankind committed their most unworthy act. The fact that the Father foreknew his Son would be crucified and the great blessing that has come to the world through that crucifixion in no wise lessens the guilt of the people who would stoop so low. Surely human nature in its natural state is depraved otherwise the most beautiful character who ever lived could never have been nailed to a cross. The very beauty of the life of Christ so condemned the ugliness in the lives of others that they longed for his crucifixion. So Calvary

PASSION PLAY TO BE BROADCAST EASTER WEEK

"The Son of Man", believed to be the first Passion Play ever created for a radio network, has been completed by Archibald MacLeish, distinguished American poet and author, for a full hour's performance over the Columbia Broadcasting System, Easter Sunday, April 6 (12:30-1:30 p.m., CST).

In announcing the work, Davidson Taylor, CBS Vice President and Director of Programs, said that discussions of the project were begun with Mr. MacLeish early last summer, and the noted writer accepted the commission in August.

The Play embodies no original text by Mr. MacLeish, but consists of dramatic arrangements of passages from the three Synoptic Gospels, Matthew, Mark, Luke, and from the Gospel According to St. John. Within this self-imposed limitation, the Play provided a strenuous test of Mr. MacLeish's talents as literary critic, poet, dramatist, and student of Christianity's basic literature.

Drawing at will from the four narratives to reconstruct the sequence of events leading to the Crucifixion and the Resurrection, Mr. MacLeish has integrated the Play with the St. Matthew Passion, the St. John Passion and the B Minor Mass of Bach, allotting to the music a unique function which will be implemented by a large orchestra and chorus.

stands out not only as the world's only remedy for sin, but also as the greatest proof that people are depraved and need salvation.

Again, Calvary marks the place of the world's greatest achievement. We often hear it said that human nature, down through the years, remains the same. Except for Calvary that would be a fact that no one could truthfully deny. People, as of old, are still greedy, cruel, lustful, selfish and evil, without the atonement. But through his death on the cross Christ reconciles the lost to himself. He said, "If the Son shall set you free, you shall be free indeed." People who have gone to the very bottom in evil; individuals who have been helplessly bound by bad habits from which they could never free themselves in their own strength have been set free by him.

Last and most important, Calvary is the place of the world's greatest exhibition of love. It is a love that stops at no sacrifice and knows no bounds. It is a "love that will not let us go." The Bible tells us "God is love", and when we see Jesus on the cross we know the statement is true. Down through the ages God has been trying to make himself known to man, but the high water mark of that revelation of love is seen in Christ on the cross. Christ on the cross is the reflection of God's love for us. As we picture him there, with the eye of faith, we plainly see that God loves us. As we pass through the anniversary of the death of Christ on the cross may the love exhibited there lead us to a deeper love for him and inspire us to more sacrificial service for others.—H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

PASSION WEEK

Throughout the years on the Christian calendar, the week preceding Easter has been observed as "Passion Week," taking its name from the period of our Lord's suffering and death.

In 1930, in company with my brother, Fred, I visited Oberammergau, in Bavaria, and witnessed the celebrated Passion Play. Of course, the play is based on our Savior's passion, and all the characters who appear in the play represented persons who were connected with His last week. It was established many years ago and ordinarily was held only once in a decade. The players, all citizens of the little town of Oberammergau, were in training from one production till the next. The Savior, Himself, was represented by the leading actor. The entire life of the community was built about the play.

The play, at its best, made a profound impression on hundreds of thousands of Christian believers who came from all over the world to see it. I can never forget that picture as I witnessed it. There is no way of telling when it will be put on again. Devastating wars have destroyed the Passion Play and many other things distinctively German. What a tragedy!

With the ticket to the play, also went entertainment overnight in one of the homes of the village. My brother and I were guests in a typical, but modest German home. The name was Sweighoffer; it was a delightful family and it was a rich experience for us who were guests in the home. I preserved the name and have written to Mr. Sweighoffer, but have never heard from him. He played in the band; his two children, a boy and a girl, aspired to be in the cast some day.

As we approach Passion Week, my memories turn back to the little village at the foot of the Bavarian Alps, made famous by the reproduction through the years of our Lord's passion. I sincerely trust we may all come to the anniversary of His Passion with becoming reverence and devotion. He died for me!

It is not what men eat but what they digest that makes them strong; not what we gain, but what we save that makes us rich; not what we read, but what we remember that makes us learn; and not what we preach, but what we practice that makes us Christians. These are great but common truths, often forgotten by many of us.—Lord Bacon.

NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. MARION S. MONK has for sale at a reasonable figure her late husband's library. She may be reached at 1523 Cumberland Street, Little Rock.

REV. R. E. CONNELL, district superintendent of the Paragould District, was the guest speaker at the meeting of Kiwanis Club at Pig-gott on March 17.

MISS DASIE LEE HARVEY, daughter of Rev. M and Mrs. Forney Harvey of Keo, was married on Monday, March 3, to W. E. Finnell. Mr. Finnell was recently discharged from the U. S. Navy. He is the son of Mr. and Mrs. L. J. Finnell of Keo.

J. S. M. CANNON, superintendent of the Methodist Children's Home, was the speaker at the Marion Methodist Church on Sunday morning, March 16. Young people from the home accompanied Mr. Cannon. Rev. Elmer J. Holfield is pastor at Marion.

MISS NELLIE DYER of Conway, missionary to the Orient for many years now at home on leave, was the speaker at the First Methodist Church, Ft. Smith, vesper service at 5:00 o'clock on Sunday afternoon, March 9. Miss Dyer returns soon to Korea.

BISHOP PAUL N. GARBER, who has charge of the European Episcopal Area, is personally presenting to all of the European Methodist pastors a copy of "The Search for Happiness" by Dr. William Peter King. Bishop Garber returned to Europe March 22nd.

DR. AND MRS. DANA DAWSON of First Methodist Church, Shreveport, La., are sailing April 14 from San Francisco on the SS President Monroe on a round-the-world trip made possible by the generosity of their church. They are carrying letters from the Division of Foreign Missions and plan to include many mission institutions in their itinerary.

REV. WILLIAM H. FONGER, agent of the American Bible Society in Manila, P. I., who was imprisoned in Santo Tomas camp by the Japanese for three years during the war, is now, after furlough in America, returning to Manila to reestablish the Society's work, and also to direct Church World Service activities in the Islands during this emergency period. Mr. Fonger has given twenty-five years of missionary service to the Philippines.

BISHOP HERBERT WELCH, of the Methodist Committee for Overseas Relief, announces that in addition to giving some of its relief funds to the "Heifer Project Committee" originated by the United Brethren Church, the Methodist Committee has recently sent forty-four draught horses, thirty-nine Holstein heifers and one bull to Europe, for use by Methodist farmers in the Masurian Lakes section of Poland.

IN urging that church people give generously of food and clothing through Church World Service and denominational relief agencies for the needy of the world during the Lenten weeks, Bishop Elwood L. Haines, of Iowa, says, "If fasting will sharpen our own spiritual sensibilities, then by all means let us fast in Lent. If helping others to be fed with spiritual food will increase our own realization of our need for God and his grace, then by all means let us give to world relief during Lent."

REV. C. R. FAIN, aged 80, retired Methodist minister, died at his home in St. Francis on Thursday, March 20. Brother Fain was a local preacher who served long and faithfully. His last charge was St. Francis where he has lived since his retirement. He is survived by his wife, four sons and four daughters. Funeral services were held at St. Francis at 11:00 a. m. on Saturday by Rev. R. Ellis and the body was taken to Walnut Ridge for burial.

GIVE UP LUXURIES AND GIVE OTHERS LIFE

Food is scarce in Germany this winter, so the relief agencies are concentrating on keeping the children alive. Large community kitchens have been set up which various churches are managing. Your church is feeding 3,000 children in Zwickau, Saxony. Seven dollars will feed a child for three months. If you do your part, we can care for many more.

Methodist Committee for
Overseas Relief
150 Fifth Avenue
New York 11, N. Y.

TEEN-AGE ANTI-LIQUOR CAMPAIGN BACKED BY CITY COUNCIL

LAS VEGAS, Nev. — (RNS) — The City Council here gave a vote of confidence to Miss Eileen Abbott, pretty, 21-year-old department of recreation employment employee who led three teen-agers in a sortie on which they gathered evidence that 30 establishments were selling liquor to minors.

Following discussion by members of the council and the Clark County liquor board a unified policy of enforcement was agreed upon. It called for a stern warning to all license holders in both the city and county that any future sales to minors would be promptly and vigorously prosecuted and their license revoked.

Since the youngsters first opened their campaign "To make Las Vegas a fit place for our parents to live and raise their families" they have been outspoken in their criticism of parents, public officials, and clergy.

Youngsters with regular church connections have been the most severe in their judgment of the city's ministers, pointing out that in numerous instances the churches are receiving financial support from the gambling and liquor interests, and charging the ministers with lack of moral courage to fight them.

TO OBSERVE RURAL LIFE SUNDAY

The observance of Rural Life Sunday scheduled for May 11 has added significance this year in Methodist churches, since an offering will be taken in a number of annual conferences to help defray expenses of delegates to the National Methodist Rural Life Conference to be held in Lincoln, Neb., July 29-31. Copies of a service planned for use on Rural Life Sunday may be obtained at one cent a copy from the Department of Town and Country Work, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y. Available without charge are copies of the pamphlet, *The Mission of the Rural Church*, by the late Governor Thomas L. Bailey, of Mississippi.

CHURCH PAPER TO AID IN LEARNING SPANISH

The use of EL EVANGELISTA CUBANO, the official organ of The Methodist Church in Cuba, as a language-learning aid to students of Spanish has been proposed by its editor to professors of Spanish in 86 Methodist colleges.

Translations into Spanish of "Human Interest Stories" by Dr. William L. Stidger and "Little Lessons in Spiritual Efficiency" by Dr. Roy L. Smith, are very carefully made by two English language professors who seek to put them into the best Spanish style. Parents or others wishing to put into the hands of Spanish-studying young people this fortnightly periodical could have them put on the subscription list for \$1.50 by addressing the director, the Rev. Miguel Soto, Box 103, Cienfuegos, Cuba.

THE PULPIT OF ARKANSAS METHODISM



The Mighty Mite



HOLY WEEK SERMON

By ROBERT SIDNEY BEASLEY, Pastor, Carthage-Tulip Charge

Read Hebrews 12:1-4.

JESUS entered the Bethany home about sunset on Saturday, April 1, 30 A. D. for a season of rest. The next day proved to be the day known in sacred history as Palm Sunday, for it was the day of the triumphal entry of Jesus into Jerusalem. Multitudes thronged the city for the Passover Week. Jesus returned again on Monday and cleansed the temple. He was the Lord of the Temple cleansing the temple of the Lord. On that day He was Jesus, the Judge, as on Sunday He revealed Himself as Jesus, the King. On Friday, at the place called Calvary, He was to make the blood offering as Jesus, the Lamb of God who taketh away the sins of the world.

Nearly one half of the Gospel of John, records the events of the last week of the earthly life of Jesus. Each night of that week, Jesus spent outside the walls of the Holy City, probably in the Bethany home. Tuesday was the last working day for Jesus. There are more than twenty events of that day recorded on the pages of Holy Writ. It was His last day in the temple; His last teaching in public; His last warning to the people; His last argument with His enemies and His last appeal to the Nation. Late in the afternoon on Tuesday, Jesus returned to the Bethany home, bringing His public ministry to a close.

At one hour during His last day in the temple, Jesus sat over against the treasury and watched the worshipers make their offerings. He was an unobserved observer. Jesus is an unobserved observer over the treasury of the Lord's House. As worship is an expression of the worth-ship of God, true worship prompts an offering unto the Lord. That day the sons of men who went up into the temple to worship made their offerings. Three days later, the Son of God was to make His offering for the sons of men. His was to be a blood offering, for without the shedding of blood there is no remission of sins. Jesus was obedient unto death, even the death of the Cross.

The treasury of the temple was in the Court of the Women. Too often women are more religious than men, when it comes to attending the services of the Church. The Court of the Women was as near the Holy of Holies as the women were allowed while the men were permitted to advance into the Court where stood the altar of burnt sacrifice. St. Luke tells us that the Court of the Women was the place of regular worship.

Offering plates were unknown in the Holy Temple. In the Court of the Women there were thirteen money chests conveniently placed for the worshipers to deposit their offerings as they moved in and about the temple. Nine of the thirteen money chests were for temple dues, one for wood to provide fuel in order to warm the temple, one for incense to burn on the altar, one for adornments to make the house of the Lord a place of beauty and another for burnt offerings.

Jesus watched as the worshipers deposited their offerings. See how people give and you will see into their hearts and lives. "Money talks" and often it says more than is comfortable for us. Look at the people who attend Church in our day. They are like the folk Jesus met in the temple. Dives and the widow are with us still. Out of his wealth Dives made an offering of that which he could spare, and thus never miss. Out of her poverty the widow made an offering of that which she could not spare. The things we can spare carry no blood. The widow made a blood offering for she made an offering of sacrifice. Some of us have denied ourselves for necessity's sake. When and where, have we denied ourselves for Christ's sake? Have we yet "resisted unto blood, striving against sin"? Jesus pronounced the widow

blessed, not because of the largeness but because of the spirit of her gift. It was all her living; it was a part of herself; it was a blood offering. Love will make an offering of sacrifice. Truly it is claimed, "A man may give without loving but he cannot love without giving". Dr. Ralph Seckman reminds us, "When we give the best we have to the highest, the highest heightens our best."

In giving that which she could not spare, the widow made a love offering. In giving two mites she went the second mile. In her offering, she did more than was required. Generations may come and go, but her figure and her offering will never fade. Living for Jesus becomes real when it is sacrificial. It is the things we cannot spare, the Master craves.



Jesus wants that hour you cannot spare, that service you cannot spare, that talent you cannot spare and that dollar you cannot spare. If on the Sabbath you do not have an hour for the Lord or a dollar for His Church, it is because you do not consider the Lord worth an hour of your time or His Church worth a dollar of your money. The Church does not mean anything to you, if you do not mean anything to the Church. Each of us has just so much and no more. We have twenty-four hours in our day and seven days in our week. You and I spend our hours where we think they will give us the greatest returns.

So it is with our finance. We have so little and no more. We spend our money on what we think is most worth while. One of these days, call it the Judgment Day, if you like, we will wake up to discover that all time all our possessions belong to the Lord. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Psalm 24:1. We must account for the way we have spent or mis-spent God's time and money. It is the spirit of sacrifice we put into our offering that makes it acceptable unto the Lord. There is only one sign of the acceptance of the offering. The only sign of the acceptance of the offering is the inner joy of the giver. In words of Emerson, "The gift without the giver is bare."

The mite is a mighty thing. Often people remark, "I'll give my mite." Be careful what you promise, if you are a person of your word. If we would give our mite, the offering would be mighty indeed. There are two kinds of

piety; the piety of giving that which we will never miss and the piety of giving that which we cannot spare. Some may object to such a distinction between gift and sacrifice. They are prone to argue that one hour equals another hour and a dollar is a dollar, regardless of who gives it. They know not what they say. One hour does not equal another hour and a dollar is not a dollar regardless of who gives it. In a love letter to his sweetheart the youth wrote, "Every hour I am with you seems like a minute and every hour I am away from you seems like a day." Sometimes we exist a decade without living an hour. And again, we will live ten years in one hour. We may go to a quarter of a century without showing our age. Something happens and we age overnight. An hour spent at the card table can never equal the hour spent in the midweek service of the Church. Two hours spent in the Sunday movie can never surpass one hour spent in the public worship of Almighty God. There is no substitute for the worship of God. One hour spent with God is worth more than a college education.

One dollar may equal another dollar, if you are building a road house. But one dollar can never equal another dollar, regardless of who gives it, when you are building the Church of our Lord Jesus Christ. When there is sacrifice on the part of the giver who makes an offering that cannot be spared, there will be spiritual power in the gift. It is not how much you give, but the sacrifice that enters the gift that makes your gift count. The smaller offering may mean more to the Kingdom than the larger gift.

The lay leader, Ray H. Nichols, related the story of a church member in Texas (it would not happen in Arkansas) who objected to the amount the Board of Stewards asked him to contribute on the budget of the Church. "Why," he said, "I pay more to this Church than any member, in proportion to amount of religion I have." If we had more religion, our mite would be a mighty mite.

"America, I Have A Boy For Thee", was a popular war song in the days of the Kaiser. In those days many citizens purchased Liberty Bonds. But there was a difference in making the sacrifice to buy a Liberty Bond and in making the sacrifice of a son. In seeking to make the world safe for Democracy, only that father and mother who made the sacrifice of a son on the altar of their country, made a blood offering.

These are testing times for the Church. We are met on the battle field in the great war against sin and the powers of darkness. We stand at our Armageddon and we battle for the Lord. In striving against sin, we must resist unto blood. Now is the time for all who name the name of Christ to make the blood offering. Each of us must cast our mite into the treasury of the Lord, for there are no silent partners in the Kingdom of God. May the great God save us from a cheap religion. The world may little note nor long remember our offering of sacrifice but Christ Jesus will never forget. If we believe in the Lord and love His Church, dare we do less than "resist unto blood, striving against sin"? The Divine fire will not fall on the altar that contains no sacrifice.

The story is told of a Chinese man who stood by the wayside hacking on a log. A friend asked him, "What are you making?"

He replied, "Oh, I don't know. Maybe idol. Maybe bedstead."

Is that the picture of our aimlessness?—Chaplain.

The difference between a prejudice and a conviction is that you can explain a conviction without getting mad.—Baptist Message.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE PENNY THAT CAME ALIVE

Benny trotted his fat little legs down the street toward the grocery store. In his pocket was a round silver dollar, and he could feel it jiggle around as he ran. He couldn't help wishing that it belonged to him. What piles of sugary jelly beans, what stacks of striped candy sticks it would buy—yum-m!

Benny knew that mother's dollar was not to be spent for candy. Still, he wished that he had even a teeny, weeny penny all his own. He could buy six gum drops for that sum.

Suddenly his toe caught in a crack of the old board sidewalk and down he sprawled. Some boys might have cried, for the bump hurt, but not Benny. He just winked hard, and felt to see if mother's dollar was still in his pocket. It was, for he could trace its hard outline.

As he got up, something shiny caught his eye. Down on his knees he went again, peeping through the wide crack of the walk. He almost squealed with joy, for there lay a bright, new penny!

Benny fished out the coin with eager fingers, admiring its shining newness. He began to hurry toward the store, thinking of the candy that was to be his soon.

He felt something cold touch his hand. He stopped quickly and looked around to see a sad-eyed brown dog following close at his heels.

Benny stopped to pat the animal. "Hello, old fellow," he said.

The dog wagged his tail as if to say:

"Here is some one who will be kind to me."

Benny tried to make the dog go back, but it was no use. He seemed to know that the little boy was going to a place where food was to be had, and kept on following.

Benny left him outside while he went in the store. He gave the clerk his mother's list and money, then he went to the candy counter.

"I'll have six gumdrops," he was about to say, when he heard a whine outside. There sat the strange dog, with a wistful hungry look on his brown face. Benny almost imagined that he heard him say:

"I'm dreadfully hungry, too."

Benny turned away from the candy counter.

"Please give me a penny's worth of meat scraps."

The clerk gave him the meat which was much more than a penny's worth.

"Come, doggie," called Benny, starting homeward. The dog followed eagerly, sniffing at the meat bundle.

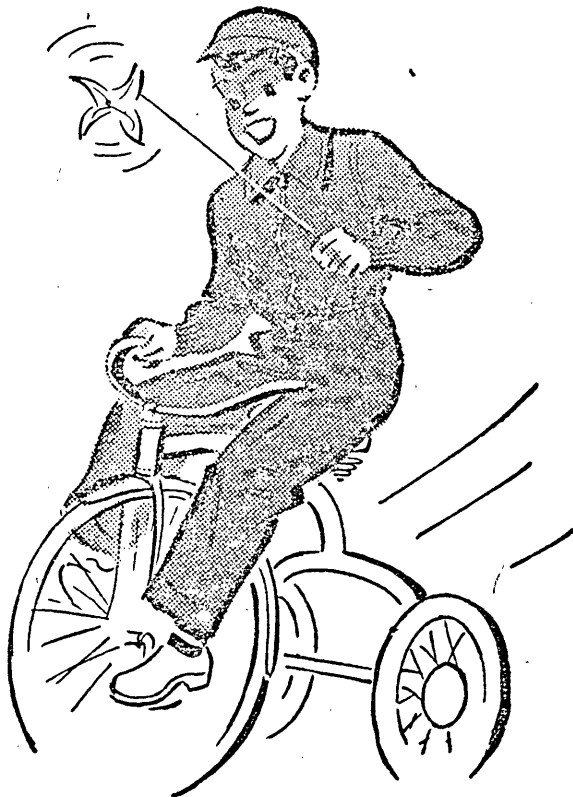
Benny's mother looked surprised when she saw the dog, but she let him eat his meat on the back porch.

"Why, he is half starved," she said pitifully.

"May I keep him, mother?" asked Benny.

His mother hesitated, but she said, "If no one claims him, you may."

No one did claim the dog, although they did all they could to find the owner. Soon he became



JOYS OF SPRING

*I like the March Wind as it blows
My windmill, my, how fast it goes!*

*I speed along at merry pace,
While wind and sun are in my face.*

*These are some of the joys of spring
To share and happiness they bring.*
—A. E. W.

FINGER PLAY

1. Here is the church with its bell in the steeple—
2. Ding, dong, ding, dong, back and forth the church bells ring.
3. Open the doors. The children are gathered.
4. Listen to them as they sing.
5. "Praise Him, praise Him,
All ye little children,
God is love, God is love."

Directions

1. Clasp hands invertly and make the church as most of us do with the old traditional church finger play.
2. Keeping hands in the same position, bend wrists back and forth as bell rings.
3. Separate thumbs and keep hands in same position.
4. Say this and look as though

a fine looking animal. Even Benny's father remarked that he was a handsome dog.

"Have you named him?" he asked Benny.

Benny laughed. "I thought I'd name him just what he cost me."

So Penny was named. It was a suitable name, too, for his thick hair was almost the golden bronze color of a new penny.

Benny liked to tell folks how he had purchased his fine dog for a penny. He thought it a nice little story, although some persons laughed kindly. But Penny never laughed. He kept his brown eyes lovingly upon Benny as if to say:

"I love you, my little master."—Margaret K. Martin, in Story World.

JUST FOR FUN

"Lend me a dime for my carefare home, old chap?"

"I'm sorry, but all I've got in the world is a half-dollar."

"Fine! I'll take a taxi then."

The dinner had been excellent, but the guest was still hungry.

"Won't you have something more?" inquired the hostess.

"Just another mouthful," said the guest politely.

"Henry," directed the hostess, "fill Mr. Jones' plate."

"Quick, doctor, do something. I was playing a mouth organ and swallowed it."

"Keep calm, sir, and be thankful you were not playing the piano."

"The trouble with you is you haven't any culture."

"Oh, yes, I have."

"Why, you probably 'couldn't tell me what Juliet said when she met Romeo on the balcony?"

"Sure. She said, 'Honey, couldn't you have got seats in the orchestra?'"

Son: "Pass the butter."

Mother: "Pass the butter—what?"

Son: "If you can reach it."

you actually expected to hear the children sing.

5. Sing this hymn or any other hymn very softly. — The United Church Observer.

IN THE WORLD OF BOYS AND GIRLS

TREASURE CHEST

Boys and girls in schools and church school throughout the United States are being asked to send "Treasure Chests" of books in English to children in other parts of the world who lost their books during the war. The organization in charge, called Our Unified World Through Books, with offices in New York, was founded in 1943 by a group of women representing different nationalities. The originator of the plan and the present chairman of the committee is Madame Ninon Tallon, a French woman who came to the United States in 1941.

Already nearly 700 chests have been shipped to Russia, Poland, Philippines, Czechoslovakia, China, France, Belgium, Holland, Norway, Italy and England. The chests are of wood and are made and decorated by the boys and girls who want to send books. When the chests are filled they are sent to a warehouse in New York and then shipped abroad. Arrangements are being made to send chests to Korea, Japan, Austria and Germany. The first chest to reach Tokyo will be one made and filled by pupils of sixteen elementary schools of Greensboro, N. C. Elizabeth Janet Gray, author of children's books, will present the chest to Tokyo children.

Missionaries are helping by taking chests with them to Siam, Burma, Japan and India.

In each chest the American children are asked to put a scrapbook filled with pictures, letters and articles describing their life. They also inclose a blank scrapbook which they ask the receiving children to fill and send back to them. Exchange of letters helps further to cultivate friendship and understanding.

Groups who are interested in joining this project can get instructions for making a chest, along with a suggested list of books, by writing to Our World United Through Books, Room 2701, 551 Fifth Avenue, New York 17.—The Christian Advocate.

The Scotchman awoke one morning to find that his wife had passed away during the night. He leaped from his bed, ran out into the hall and called downstairs to the cook: "Mary, come to the foot of the stairs quick!" "What is it?" she cried. "Don't boil but one egg for breakfast," said the Scotchman.

"If Minnie in Indian means water, what does Minnesota mean?"

"Aw, that's easy! It means sota water."

The wife of a small farmer sold her surplus butter to a grocer in a nearby town. On one occasion the grocer said, "Your butter was underweight last week."

"Now, fancy that," said Mrs. Farmer. "Baby mislaid my weight that day, so I used the pound of sugar you sold me."

The Perfect Steward

By RAY H. NICHOLS, President, General Board of Lay Activities,
The Methodist Church

(This sermon is the last in a series of twelve sermons on various themes of Stewardship. They have been published in connection with the current emphasis in the Crusade for Christ. The picture illustrations used with the series have been supplied by the General Board of Lay Activities and the Crusade for Christ.)

"Today hath this Scripture been fulfilled in your ears." (Luke 4:21)

Concept of Stewardship

"GOD is the owner of all things. Man is a steward. . . . Stewardship is the practical expression of one's experience with God. Therefore, all one's life, all personal abilities, and all material resources constitute a gift from God, which should be used for his glory and the welfare of mankind . . ." (Methodist Discipline, Par. 223).

On the basis of the foregoing definition of Stewardship are we justified in saying Jesus is the perfect steward? Many of us, no doubt, have never thought of Jesus as a steward in any sense similar to that in which men are stewards. This is due to the fact that, although Stewardship is a fundamental of Christianity, it is only in recent years that Church leaders seemed to appreciate its broader applications. Another explanation of our failure to think of Jesus as a steward is that Stewardship long has been associated with tithing and material possessions. It was not thought of as having other significant connotations. Unfortunately this idea still persists in many quarters.

The idea that Jesus was—and still is—a steward is a welcome addition to Christian thinking (if for no other reason) because it lifts the conception of Stewardship to a higher level than mere giving of money, however desirable and important that may be. This arises out of the fact that, according to his own testimony, Jesus had no personal possessions other than personal effects. If Jesus is the perfect steward his claim to that title, therefore, must rest upon the broader aspects of Stewardship, and we who would follow his example must likewise become stewards of all of life's gifts.

God Is Owner

The first and most significant statement in Methodism's official statement concerning Stewardship is: "God is the owner of all things." That is not an assumption. No doctrine, if we may be permitted to refer to a fact as doctrine, in all Christian teaching is more emphatically supported in both the Old and New Testament Scriptures.

"The earth is the Lord's and the fullness thereof; the world and they that dwell therein." (Psalm 24:1. See also: Exodus 9:29; 19:15; Deuteronomy 10:14; Psalm 50:12; I Corinthians 10:26).

On numerous occasions, according to the gospel records, Jesus gave proof of his acceptance of that basic truth. When only a lad, He reminded his parents that He must be about his father's business. When He was tempted by one who inquired whether it was lawful to pay tribute to Caesar, Jesus said:

"Render unto Caesar the things that are Caesars and unto God the things that are God's." The supremacy of God's claims could not be stated in more striking language. Again in that very remarkable prayer recorded in the 17th chapter of John's Gospel Jesus makes full acknowledgment of God's ownership, not only of the material things in the world but of people as well. In deeply moving words He mentions God's interest in the world and in all his children and asks that his disciples may share the glory with which the Father had glorified Him.

Stewardship of Possessions

The record indicates that Jesus had no property. According to his

where millions are starving in a world with abundance.

Stewardship of Self

In seeking application of the principles of Stewardship we must realize that they do not mean precisely the same thing to all people. The fact that Jesus gave Himself in the way He did does not mean that all must be betrayed and crucified. It is true, however, that Stewardship involves self-denial and consecration. The Christian steward must be willing to follow in the Master's footsteps without compromise.

To all of us Stewardship means full-time Christian service. This is to say that every vocation of life must be lived in keeping with the principle of Stewardship. It may

tude of Jesus is a stinging rebuke to those who excuse lawlessness on the ground that the law is wrong in principle. His conduct condemns those who refuse support to any good cause on account of the failure of some in positions of responsibility.

Nobody ever had better reason to be at war with authorities of his time than did Jesus. Political conditions were bad, almost intolerable. There was corruption in high places. The record indicates that some of the politicians of 1900 years ago were quite as proficient in the methods of exploiting the people as are some of our modern city bosses. But if the politicians were bad many of the church leaders were no better. In fact, the two groups worked in the closest cooperation. Jesus seemed to have more trouble with the leaders of the Church than with anybody else.

In spite of these conditions, however, Jesus discouraged every effort to make him the leader of a political rebellion. He urged the people to pay their taxes, although He knew much of the money went to line the pockets of the politicians. Neither did He allow the hypocritical ways of the Scribes and Pharisees to keep Him away from the public worship. Least of all did He allow their opposition to deter Him from ministering to those who were sick in soul and body. He respected the authority of the priesthood even when He had ample reason to detest individual priests. That is why, when He had healed some lepers, He told them to go show themselves to the priest and follow the priest's instructions about their future conduct.

Jesus knew conditions can never be perfect. He knew that human beings would always fail in some detail of their duty, but by teaching and example He emphasized the importance of inner discipline. He never permitted the failures of others to diminish his devotion to duty. What a man thinks is more important than the food he eats or the political system under which he lives.

No greater tribute was ever paid to Jesus and no more profound truth was ever uttered than these words which came from the lips of Scribes and Pharisees as they watched Him die on the cross: "He saved others, Himself He cannot save." (Matthew 27:42). If He had saved Himself He never could have saved us.

In going to the Cross Jesus made what appeared to be a useless sacrifice of Himself. What was the life of a Galilean prophet against the political and military might of Rome, or the entrenched hypocrisy in the church of his time? Truly no man ever gave a better demonstration of his Stewardship of self-discipline. He had a hundred chances to go a different way, but the Gospel record says He set his face steadfastly toward Jerusalem and the persecution that awaited Him there. Jesus was the perfect steward in self-discipline.

Stewardship of the Greater Good

Neither in his own life nor in that of his disciples was Jesus ever content with mere negative goodness. He always did more than

(Continued on Page 16)



JESUS THE CHRIST

own testimony He had nowhere to lay his head. Whether He was gainfully employed did not represent a major phase of his career. It is true, however, that He had much to say on the subject of money and the use of material possessions.

Surely this is one form of Stewardship which the American people need to practice, above all the people in the world. It has been said that we waste more than enough food every day to supply the starving millions of war-ravaged countries. When God created the world He was lavish in providing for the needs of his children. In spite of man's abuse and mismanagement the earth still produces more than enough for every need. But greed has created a situation

be of one kind or another but it will render some service to mankind. To some it will mean full-time service in the Church. To others it will mean full-time employment in business and the giving of a portion of the income derived to carry on the Kingdom's business. One thing is true, however, of all who would be stewards. Whatever one's gifts are and regardless of the field in which he may work, those gifts must be consecrated and used for the glory of God and the service of mankind.

Stewardship is Self-Discipline

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matthew 5:17). The atti-

ISAAC WATTS' BICENTENNIAL IN 1948

The Hymn Society of America, of which the noted composer-organist, Dr. T. Tertius Noble is president, has designated the year 1948 as "Watts Year" in church hymnody, in commemoration of the two hundredth anniversary of the death of Isaac Watts, one of the most prolific writers of modern hymns. According to Dr. Reginald L. McAll, executive secretary of the Society, the anniversary year will be marked by interdenominational festivals of Watts' hymns throughout the United States, by special church services, and by radio programs.

Only Charles Wesley exceeds Isaac Watts in the number of hymns appearing in hymnals of the leading Protestant churches of the English-speaking world, and they have been translated into scores of other tongues. In America, the Presbyterian hymnal contains twenty hymns written by Watts; the Methodist hymnal has seventeen; and the Protestant Episcopal hymnal has eleven.

Isaac Watts was a Congregational clergyman and theologian, born in Southampton, England in 1674, and was one of the greatest preachers and logicians of his day in London. He is, however, best known for his hymns and metrical versions of some of the Psalms. For some years he wrote a new hymn each week for the Southampton church of which his father was a deacon. He tried, he said, "to make David speak like a Christian in the eighteenth century." Others had tried original hymns before him, but he was the first to achieve a success that began an era of modern hymn writing and singing.

Among his best-loved hymns are "Joy to the world, the Lord is come," "When I survey the wondrous cross," "Jesus shall reign where'er the sun," and "O God, our help in ages past."

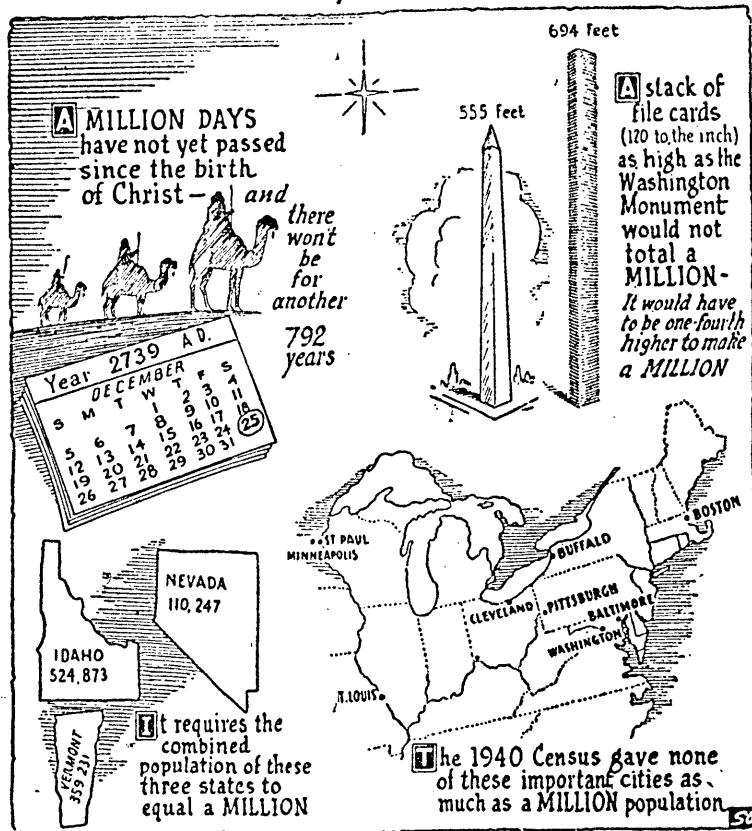
SUPPORT PLAN FOR JAPAN CHRISTIAN UNIVERSITY

Following conferences in Japan with national Christian leaders, with General MacArthur, and the Japanese educational authorities, the Rev. Thoburn T. Brumbaugh has returned to the United States with general support of the idea of establishing in some Japanese city a great Christian university, provided by the Christian people of America as partial 'atonement' for the atom bomb destruction of two cities.

Dr. Brumbaugh is executive secretary of the proposed "international Christian university of Japan", for which the Federal Council of the Churches of Christ and the Foreign Missions Conference of North America will ask American churchmen to contribute "from five to fifteen millions of dollars"—though General MacArthur urges that the sum be fifty millions.

First unit to be established, says Dr. Brumbaugh, a former Methodist missionary to Japan, would be a school of education which would be "an agency for the moral and intellectual advance of the entire population." Other units or colleges would be literary and theological, scientific, agricultural and rural, medical and public health, and social sciences. There is also in the offing for the university an educational press and radio education, since these two fields have great importance in the new Japan.

How Many Is a Million?



The nation's Methodists are trying to visualize a million. The 16 months emphasis on evangelism of their "Crusade for Christ" has surpassed its goal, having brought into the churches 1,050,889 new members: 567,233 on confession of faith, 483,656 by transfer. During the same period 894 new churches have been organized and declining church (Sunday) school enrollment trend has been reversed, showing a gain of 458,896.

CLERGY PROPOSE MATRIMONIAL CONCILIATION BOARD

VICTORIA, B. C.—(RNS)—A conciliation board to advise in matrimonial disputes has been suggested to the British Columbia government by a delegation of clergymen headed by Dr. High Dobsan, secretary of the Social Service Board of the United Church of Canada.

The proposal was made because of the increasing divorce rate in British Columbia, which is greater than that of any other Canadian province.

BUSINESSMEN DONATE BELLS TO HISTORIC PHILADELPHIA CHURCH

PHILADELPHIA—(RNS)—Business men have joined to place more bells in the tower of historic Christ Church here, the house of worship once attended by George Washington, Benjamin Franklin, and other illustrious leaders of early America.

The Neighborhood Business Men's Association will present them as a memorial to men and women of the neighborhood who gave their lives during the recent war, also to honor those from the community who served at arms.

For some time Christ Church tower has rung out from an octave of eight original bells installed nearly 200 years ago. Two additional bells will make the set capable of

playing nearly all hymns by the addition of two half-note tones. The original bells first rang with the Liberty Bell on July 4, 1776, then were removed from the city when it was occupied by the British.

CRUSADE FUNDS AT WORK

Chicago—Crusade for Christ Relief and Reconstruction Fund receipts totaled \$26,892,017 through March 12, Dr. Thomas B. Lugg, treasurer, has announced. A report from the Crusade Headquarters Office reveals that disbursements of Crusade money for missionary, educational, relief and reconstruction work at home and abroad totaled \$11,417,169 through February 28. A breakdown of this figure points out the causes for which the money has been used, as well as the amounts allocated:

Foreign Fields	
Division of Foreign Missions	\$3,619,183.80
Woman's Division of Christian Service	1,638,186.24
Scholarships for National Leaders	195,300.00
Methodist Committee for Overseas Relief	1,572,000.00
Home Fields	
Section of Home Missions	726,820.00
Woman's Division of Christian Service	590,360.00
Department of Christian Social Relations	9,043.05
Section of Church Extension	1,115,267.00
Board of Education	
Division of Local Church	230,484.16
Gammon Theological Seminary	43,400.00
Other Negro Institutions	129,849.99
Other Educational Institutions	637,650.00
Scholarships	134,925.00
Methodist Commission on Chaplains	144,300.00
Other Fields	
Reserve Contingent Fund	400,000.00
American Bible Society	230,400.00
TOTAL	\$11,417,169.24



★
Leading
the
Easter
Parade...
★

EASTER FASHIONS

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When Arkansans think of quality, they think of Cohns... in Easter fashions for all the family. Yet Cohn quality costs no more!

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LITTLE ROCK



Attempt Great Things For God

Two nineteen-year-old hitch hikers tie to a tree the car owner who had given them a ride and use him as a target for pistol practice. When they tire of this they drag the body into the bushes and drive off.

No phase of the Crusade for Christ has concerned itself with anything unimportant. But some of the Crusade objectives stand out in sheer glory. For instance—the conviction that America must learn the Way of Christ and the Crusade's

Four fifths of the people are without adequate religious instruction. Two solemn observations are in order:

First. Religious instruction is not one of life's "electives". It is not something we can take or leave according to whim and expect there to be no consequences. Even irreligious people recognize how tragic would be America's future and the world's future, were the truths of religion not to undergird our na-

tional life. And yet, less than one fifth of our people are receiving instruction in this thing which is so vital. The question demands attention—What will be our future if Christ's Way is not taught to the people?

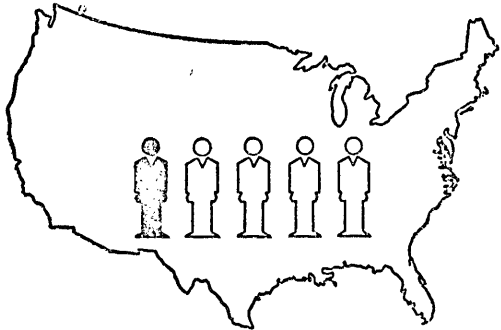
Second. There is something we can do about it. The Crusade for Christ has challenged Methodism to bring the people into church school. And we are girding ourselves to do it. It can be done. There is no way to measure the power of a consecrated people aroused and active in a holy cause.

Attempt great things for God! Bring the people into the church schools of America!

fore every Bible has an inestimable value."

"Possibilities unlimited," is the way a chaplain described the opportunities for the Bible Society in Japan. To meet this challenge, the Bible Society is in the process of publishing 1,500,000 Japanese New Testaments and 100,000 whole Bibles, thousands of which have already reached Japan. It is expected that during this year, the original request for 2,500,000 Testaments will be met and exceeded.

These are but a few of the important tasks on which the Bible Society is working. Every letter that carries a little brown Bible Seal, put there by someone who believes, not only in the "Reading of the Bible", but in sharing it also, brings the goal of the Bible Society that much nearer completion.



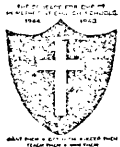
1. Through neglect, the church schools of America (Protestant, Roman Catholic, and Jewish) have reached only one person in five.

2. Thus, four fifths of the people are without adequate religious teaching.

3. What will be our future if Christ's Way is not taught to the people?

4. The Crusade for Christ challenges Methodism to bring the people into the church school.

**ATTEMPT GREAT THINGS
FOR GOD**



gigantic endeavor to bring the people into church school where Christ's Way may be learned.

There is terrible reality in the need for this.

The government census bureau estimates that in 1945 there were 139,621,431 persons in the United States. For that same year the International Council of Religious Education announces that in all the church schools in the land, of all denominations and creeds, Protestant, Roman Catholic, Jewish, there were 26,393,019 persons enrolled. That is, only 18.9% of Americans were enrolled in church schools. There is no indication as to how many attended.

"Read The Bible"

THIS year one million people will receive in the mail a sheet of Bible Seals from the American Bible Society, in its promotion of the 9th annual Bible Seal campaign. An intensified program has been inaugurated this year necessitated by the need for funds to meet the many calls for Scriptures that press the Society from all parts of the world.

"Read the Bible", is the slogan adopted for the 1947 Seals. On the brown background four different designs are shown, the reading of the Bible on the farm, in the home, in the factory and in the office. The sheets of one hundred Seals are supplied at one dollar each. And

what are some of the needs?

From the Belgian Congo in Africa come words of thanks for the printing of the Gospel of St. Luke in Commercial Kikongo. "Our appreciation is inexpressible indeed," wrote a missionary to the Bible Society. "It has been practically impossible to get Scriptures in any language whatever during the past year. We will ever be grateful to you for this assistance in getting the gospel out and in evangelizing and winning these peoples to Christ."

"In my parish there are more than 5,000 members," writes a pastor from Germany, "who have been expelled from their native place,

with an eye to the Easter Parade

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LITTLE ROCK, ARKANSAS**

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CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

METHODIST YOUTH FELLOWSHIP NOTES

By Pryor R. Cruce, Jr.
Easter

"Lord, Make Me Aware" is the theme of a worship service for Good Friday, presented in CONCERN on page seven of the March 12 issue. Other helpful suggestions for worship at Easter are presented in this issue.

At this season we think of Christ's suffering and also the suffering of all mankind. CONCERN suggests ways we have of helping our suffering brothers.

If you do not have a copy of this special Easter issue of CONCERN, it may be ordered from CONCERN, 810 Broadway, Nashville 2, Tennessee, for five cents a copy, fifty cents for twelve copies, or one dollar for thirty copies. A year's subscription may be ordered from the same address for one dollar a year.

Stewardship of Service

The worship services in WORKSHOP and the Sunday School lessons in HIGHROAD for April 13, 20, and 27 are centered around preparation for useful Christian Service. Two articles appear in the April HIGHROAD that will be helpful to young people faced with the problem of choosing a vocation are "The Ministry and You" (page 10) and "Elements in Choosing a Vocation" (page 42).

Cleveland Conference

Yes, plans are progressing for the Methodist Youth Conference to be held in Cleveland, Ohio, December 30, 1947 to January 2, 1948. Many special trains from all over the country have been planned to take the many young people that plan to attend. Each local church is urged to send a delegate to this conference. WORKSHOP for April has an article in it about the conference. Read it and begin now to make your plans to have a delegate attend from your church. Watch the HIGHROAD, WORKSHOP, CONCERN, and other youth publications for further details. Additional information can be had by writing Rev. Ira A. Brumley, Executive Secretary, Hendrix College, Conway, Arkansas.

Caravaning

"So the Caravan is Coming Your Way". Let's get ready for it. Read the article on page eleven of WORKSHOP for helpful suggestions. A caravan is to work in the North Arkansas Conference this coming summer. It will serve in seven local churches. Are you interested in having this Caravan visit your church and help you with your MYF problems? If so talk it over with your pastor and write Rev. Ira A. Brumley, Executive Secretary, Hendrix College, Conway, Arkansas, for more information.

If you are interested in being on a Caravan team you should write Harvey C. Brown, Chairman, Committee on Personnel, Methodist Youth Caravans, 810 Broadway, Nashville 2, Tennessee.

Church attendance is not optional with true Christians.—Selected.

LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett

Arkadelphia District Church School Enrollment

A study of the Church School enrollment of the Arkadelphia District indicates that thirty-three Church Schools have reported a net gain and twenty-eight schools have reported a loss since the beginning of the Crusade. In 1944 the enrollment for the District was 6074 and in 1946 it was 6736, a net gain of 662 over the two-year period.

The schools reporting a gain were: Hollywood, Mt. Pisgah, Benton, Carthage, Tulip, Willow, Butterfield, Morning Star, Magnet Cove, Dalark, Bethlehem, Manchester, Manning, Fountain Lake, Christian Home, Midway, Hot Springs First Church, Grand Avenue, Pullman Heights, Bethlehem (Hot Springs Ct.), Gum Springs, Keith Memorial, Leola, Hunter's Chapel, Malvern, Princeton, Zion, Sparkman, Sardis, Traskwood, Point View, and New Hope.

In 1944 there were 63 schools, and in 1946 there were 61, a loss of two schools.

The goal for the District as a whole, to be reached by the close of 1948 is approximately 9000.

Architectural Helps Now Available

Thousands of Methodist congregations are planning to build, remodel, or make additions to their present facilities. Anticipating that local church building committees would be in need of competent help to make their plans, the Department of General Church School Work, 810 Broadway, Nashville, Tennessee, has provided assistance in two ways: (1) Through a new free booklet, "Building of Christian Education" (No. 871-B and other free materials; (2) by reviewing sketches and blueprints and making suggestions at no charge.

Every congregation contemplating erecting an educational building is urged to contact the Department of General Church School Work at the above address.—Division of the Local Church.

The Cleveland Youth Conference

Additional information has just been released by the Director relative to the Cleveland Youth Conference, Dec. 30, 1947-Jan. 2, 1948. The Little Rock Conference has been allocated 75 young persons and 8 adults. There will be two adults for the Little Rock District and one each for the others. On a percentage basis, the distribution of youth delegates will be about as follows: Arkadelphia 10, Camden 11, Little Rock 17, Monticello 9, Pine Bluff 10, Prescott 9, Texarkana 10.

Pastors and conference and district directors are urged to start early to plan with their groups to send delegates. Registration forms will be available to pastors and group leaders by May 15. Procedure for registration will be as follows:

Signature of pastor for all delegates.

Sent to district director of youth work for approval.

Approval by conference director of youth work.

Received from the annual con-

METHODISTS PLAN STUDENT CONFERENCE ON MINISTRY

SALISBURY, N. C.—(RNS)—A conference on the Call to the Ministry, designed primarily for high school and college students who are interested in the ministry or some other type of full-time Christian service, has been arranged here March 22-23 by the Board of Ministerial Training of the North Carolina Methodist Conference.

Leaders of the conference will include: Bishop Clare Purcell of Charlotte, N. C., and Bishop Holt Hughes of Washington, D. C., Dr. Mack B. Stokes of Emory University, Atlanta, the Rev. E. P. Billups of Monroe, N. C., Dr. Clovis Chappell of Charlotte, and the Rev. Walter M. Kelly of Greensboro, N. C.

ference and processed (including hotel reservation) in Nashville office.

Registration fee of \$5.00 must accompany the registration form.

The conference delegation must include ten per cent adults, each of whom will be assigned to nine youth.

The annual conference must accept its quota by October 1.

Extra quotas redistributed October 1 (according to requests for more).

Regular registration closed November 15.

Registration fee after November 15: \$7.50.

Final deadline on all registration, December 1.

No refund of registration fee after December 19.

If there are in a district more applications in its delegation than there are places, then the district leaders will have to decide who can be included in the district and thus in the conference delegation. It may be that the district will have to list alternates to the regular delegates so that if for some reason later one of the regular delegates cannot attend, alternates will be ready to take their places.

Adult workers eligible for the adult quotas include district directors of youth work, district superintendents, subdistrict counselors, etc. Pastors and other adult leaders are urged to set high standards for attendance and to make clear the purposes of the Conference. The delegation should represent some of the best leadership both of adults and youth.

Additional information may be received by writing the Conference office, or to The Methodist Youth Conference, 810 Broadway, Nashville, Tennessee.

New Bulletin for Church School Superintendents

A new bulletin is being issued by the Department of General Church School Work, General Board of Education. The bulletin is in the form of a monthly letter to the 38,000 Methodist Church School superintendents and is for the purpose of giving information to and utilizing all Methodist Church Schools in the Crusade for Christ. Superintendents are urged to write to the Department of General Church School Work concerning their problems and their successes in increasing enrollment and at-

EASTER AND PASSOVER

Each year at this time, Christians and Jews prepare for joyous religious celebrations. The first week in April ushers in Easter and Passover—both symbolizing man's faith in the triumph of God's righteousness.

The week of Passover, commemorating the liberation of the Jews from Ancient Egypt, has meaning for all freedom-loving people everywhere. Passover celebrates victory over oppression through God's righteous intervention. In our own lifetime, history has impressed this experience too clearly in our minds for any to ignore the lesson of the Exodus today.

The resurrection, too, holds God's promise to mankind—the promise of a rebirth that arises out of the suffering and confusion of our souls.

Too often, religious celebrations are something different and apart from the rest of our lives. Too often, the religious observances of other faiths are lost to us through our own ignorance of the significance. Passover and Easter, coming as they do so close together, and having so strong a symbolism in common, remind us of the spiritual reservoir from which both Christianity and Judaism draw sustenance. "In my Father's house are many mansions," said Jesus. Let us celebrate this holy season with understanding and humility, aware that God's love is great enough to include all the mansions that are being prepared for His children everywhere.—Religious Press Committee, N. C. C. J.

BURMA WANTS TO SING

Methodist missionaries are now returning to Burma, and others will be on their way early this summer.

As they re-establish churches and attempt to gather former congregations together, the missionaries write of the great need for Methodist Hymnals and for choir music for these people who love to sing. "And nothing will so rouse them and unite them as singing together," says one missionary.

In the Japanese bombardment most Methodist church buildings were ruined, and those not bombed were looted by the conquerors, so that no books or music remain. From 500 to 1000 Hymnals can be used, and choir material is needed for all sizes of singing groups.

If you or your church have books or music to send to Burma, please communicate with the Rev. James K. Matthews, 150 Fifth Ave., New York 11, N. Y., as to where and how to send it.

tendance, as well as other matters of interest. Already two issues (February and March) have been mailed and the April number is now being prepared.—The Division of the Local Church.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

EDITH MARTIN WRITES FROM LODJA, AFRICA

Dear Friends:

Immediately after conference, Dorothy Rees, my co-worker, and I left for a vacation and physical check-up in South Africa. We traveled three days by car and two by train before we reached Elisabethville where the W. D. C. S. began work about six months ago. After two nights and one day there getting necessary papers we resumed our journey southward and after four more days by train reached Johannesburg, the New York of South Africa. If you have gone from the tropics into cold weather in a week you know how we felt when we stepped off of the train that cold winter night. I was so crisp and cold that I would have broken had anyone touched me. It took all the clothes that I had and a steamer rug to keep me comfortable while I was there because they have fires only at night. If our room had not been over the kitchen we would have frozen.

After making fourteen X-Ray pictures the doctors finally found that I had an inflammation in the liver and an ulcer in the stomach. With a strict diet I am on the road to recovery and will soon be well again. Imagine having to go 2,000 miles to have your case diagnosed!

While in South Africa we visited some of the work. Ray Phillips of the American Board is doing a splendid piece of social work in Johannesburg. I was told that his work was the only one of its kind among the many thousands in that great city. The center made it possible for men to buy one lunch a day for twenty cents. It also provided classes in social work, hygiene and sanitation, music, singing, handcrafts and games.

We visited two retention homes for girls which were supported by the government. One was for girls to stay until the trial had been heard and the other gave the girls two years of training in homecrafts and prepares them for work when they leave the home. These homes were well-equipped and the girls were well cared for. How I wish that the government would establish such homes for girls who were not in trouble but I did not find one such place in South Africa and neither did I hear of one that was supported by the government. At Bulawayo, I visited a splendid training center for girls under the London Missionary Society.

In Elisabethville, where the W. D. C. S. began work about six months ago, I attended the woman's meeting. There were 212 women representing twelve tribes and speaking just as many languages at that meeting.

After wandering around I would like to come home and tell you about the Christian workers with whom I work. Here on the station at Lodja we have four Christian teachers and their families and one preacher. They all preach and they all teach, so you see they are Christian leaders.

Luhandjula Jean has charge of the Boys' Boarding Department, teaches in the day school, the Church

HE ROSE

Elizabeth Bogart
He rose, and in our risen Lord
Hope blossomed, and faith bore
The fruitage of the Sacred Word,
And life held endless store,
And frail humanity dared rise,
And build o'er ruins black
A mansion fit for Paradise
Wherein to dwell; nor ever lack
Sweet fellowship divine.
Because He rose.

He rose and 'twill be mine and thine
To banish pain and woes,
To bruise the fang'd serpent's head,
To stand unscathed before His foes,
To feast the soul with heavenly bread
Because He rose.

He rose—angelic hosts acclaim
In sweetest strains their risen Lord
And sovereign King—through His great name
The universe with one accord
Their symphonies proclaim,
While highest Heaven shall e'er rejoice,
Because He rose.

—Selected.

School, and leads in the worship services. He is loved and respected by the boys, 84 in all. In telling about the boys' work you will see what his work is. The boys go to prayer meeting at 6:00 a. m., then clean the dormitories and grounds, the school buildings and grounds, as well as the nearby streets, in addition to getting their wood, water, and preparing the noon meal of cassava, millet, or rice. At 7:30 they begin their classwork and remain in school until 11:30. They eat, then study or play until 2:00 o'clock. At 2:00 o'clock, some of the boys go to class, some to the gardens, others to the workshop, and others build their dormitories. At 5:30 they eat, then play football or study. The students here are more primitive than at Minga where I have been but they are a happy group and are most appreciative of the opportunities that you are giving them. I have just returned from inspecting their dormitories and I wish that you could have seen them. They were clean every where, even under the beds and in the corners of the rooms. I promised them some pictures to brighten their mud walls. I gave them some small lanterns yesterday and you should have seen the joy in their faces. One would have thought that they had received an electric light plant. The lanterns were bought with money that you gave me for the work.

Mama Ongenyi, Luhandjula's wife, is the matron in the Girl's Boarding Department, is president of the W. D. C. S. and is a radiant Christian woman.

T'Emungu teaches on the station in the mornings and in a nearby village in the afternoons. He has charge of our library for Africans, is Sunday School superintendent, and leads the worship service. Mama Walu, his wife, has charge of the nursery where the babies are cared for while the mothers are in the gardens, teaches in the Sunday School, and is the leader of one of

the circles in the W. D. C. S. Ndjati Pierre and T'Udimba are new enthusiastic teachers. They teach both morning and afternoon, teach in the Sunday School, lead worship services, and help in many ways. Since they are younger and

ANNUAL FINANCIAL REPORT, LITTLE ROCK CONFERENCE

RECEIPTS:	
Amount brought forward from 1945	\$2,835.00
Adult Membership Offering	25,889.87
Scarritt	165.00
Lenten	692.74
Bible Women	607.00
Scholarships	125.00
Hospitals	150.00
Orlene McKimney Fund	1,534.07
Kambini P. E. A. Project	470.76
Camden Rural Work	900.00
Little Rock Methodist Council	1,076.00
Booneville Sanatorium Project	134.75
Special Memberships: W. S. C. S.	
Hon. Baby (60)	300.00
Hon. Junior (2)	20.00
Adult Life (85)	2,125.00
Hon. Adult Life (1)	100.00
Memorial (1)	50.00
Total Adult Credit	34,340.19
W. S. G. Pledge	2,578.73
W. S. G. Project	292.43
W. S. G. Special Memberships:	
Adult Life (3)	75.00
Hon. Baby	5.00
Total Conference Credit	37,309.60
Youth Fund	1,281.70
Children's Cash for Supplies	51.60
Total Appropriations	38,800.35
W. S. C. S. Cash for Supplies	2,739.97
W. S. G. Cash for Supplies	257.11
Children's Cash for Supplies	51.60
W. S. G. Cultivation Fund	159.59
W. S. G. Cultivation Fund	150.50
Elizabeth T. Workman Special	885.40
Supplementary Gift	50.00
Week of Prayer:	
W. S. C. S.	3,301.88
W. S. G.	159.35
Student Loan	405.90
Alcohol Education	318.18
Emergency Fund	767.07
Methodist Children's Home	53.00
Other Receipts	437.55
Total Receipts	49,414.91
Total Receipts, plus Amt. Brought Forward from 1945	\$52,249.91
Christian Social Relations and Local Church Activities, Reported	39,906.68
DISBURSEMENTS:	
To Division:	
Undirected Pledge	20,021.63
Special Missionary Projects	7,476.50
Conference Work (Booneville)	187.50
Special Memberships	3,000.00
W. S. G. Pledge	2,578.73
W. S. G. Project	310.68
Total Credit on Pledge	33,600.04
Youth Fund	1,281.70
Children's Service Fund	209.05
Total Credit on Appropriations	35,090.79
Foreign Supplies	1,436.63
Home Supplies	60.75
Supplementary Gift	50.00
Week of Prayer	3,451.23
Penny a Day (Emergency Fund)	767.07
Division Cultivation Fund	22.26
Total to Division	40,888.73
Other Disbursements:	
Administrative Expense	1,161.54
Jurisdiction Cultivation Fund	267.16
Delegates Expense to Assembly	268.02
School of Missions, Sequoyah	154.50
Hendrix School of Missions	98.37
Delegates Expense to Juris. Meeting	270.95
Special Gift to Miss Orlene McKimney	138.60
Dues to Arkansas Legislative Council	26.00
Subsidy to State Council of Church Women	25.00
Prescott District Rural Worker	210.60
Cash for Supplies:	
Ministerial Aid	429.55
Camden District Rural Work	514.13
Little Rock Methodist Council	447.60
Industrial School, Mexico City	55.21
Little Rock Methodist Council for Negro Deaconess	300.00
W. S. G. Conference	51.48
Newscope	89.76
Elizabeth T. Workman Special	525.00
Printing of Conference Minutes	440.49
Stationery for Conf. and Districts	179.86
Conf. Guest and other Conf. Expense	61.80
Treasurer's Stipend	140.00
Treasurer's Bond	3.00
Printing of check book	2.25
Withholding tax (Miss Shough's Salary)	9.40
Assistant for Negro training school	19.40
Miss Lydia Christensen (Seminars)	57.63
200 Finance Handbooks	10.00
50 Hon. Baby Pins	50.00
Methodist Children's Home	53.00
American Mission to Lepers	9.00
United Council of Church World Day of Prayer	28.91
Refunds:	
Camden District Rural Work	43.50
District Cultivation Fund	994.91
Stuttgart First Church	25.00
Other Disbursements	105.40
Transferred to Taylor Endowment Fund	1,000.00
Total Disbursements	49,197.60
Bank Balance	\$3,052.31
—Mrs. J. P. Carpenter	
AUDITOR'S REPORT	
To The Members of the Little Rock Conference Woman's Society of Christian Service:	
At the request of your treasurer, Mrs. J. P. Carpenter, I have examined the records of Cash Receipts and Disbursements for the period beginning October 20th, 1945, to January 24th, 1947. I found the cash and securities well accounted for, and the records were in good order.	
Signed, Vernon C. Porter, Accountant and Auditor	

CURRENT NEWS IN ARKANSAS METHODISM

METHODIST YOUTH FELLOWSHIP ORGANIZED AT LEOLA

The Leola Methodist young people met Sunday evening, March 16, at the Leola Methodist Church and organized a Methodist Youth Fellowship. The following officers were elected: President, Billy Joe Orr; Vice-president, Bonnie Jean Weaver; Secretary-treasurer, Polly Ann Davis; Reporter, Peggy Lynn Riggan; Adult Counselor, Mrs. Benton Reeves.

The Worship Committee consists of Bonnie Jean Weaver, chairman, Nell Cates and Betty Lou Hudson. The Recreation Committee is made up of the following members: Clydia Mae Baker, chairman, Kathleen Dial and Betty Sue Autry. Other committees will be formed as the necessity arises for them.—Peggy Lynn Riggan, Reporter.

WIVES OF MINISTERS HAVE MEETING

The Parsonettes, a club of Methodist Ministers' wives in the Little Rock District, met on Thursday, March 13, in the home of Mrs. E. C. Rule, 1301 Schiller, Little Rock, with Mrs. Aubrey Walton and Mrs. W. Neill Hart serving as co-hostesses.

The business session was conducted by Mrs. Edward Dunlap, the president. At the close of an afternoon of fellowship, the hostesses served a delicious salad plate to the 24 members. Miss Virginia Guffey was a guest.

The next meeting will be held on April 10 in the home of Mrs. Edward Dunlap, Lonoke, with Mrs. L. O. Lee, co-hostess.—Mrs. Fred Schwendemann.

STEWARDSHIP STUDY AT HEBER SPRINGS

The Fourth (and last) meeting in the study on "Stewardship" was held on Wednesday evening, March 12, at the First Methodist Church at Heber Springs.

It was well attended, by members of the First Methodist Church, several from the Central Methodist Church, and members of the Women's Society of Christian Service.

The study was given by Rev. Ralph Hillis and was most helpful and very interesting. Twenty-nine received certificates, having attended three of the four meetings.

The author of the text book used is H. B. Trimble, who was pastor of the First Methodist Church in 1909-10.

LAY LEADERS MEET

Approximately 100 persons from Hope and churches of the Methodist district met March 12 in the First Methodist Church at Hope.

Rev. J. E. Cooper, host pastor, greeted the visitors. The Rev. Van W. Harrell, district superintendent, presided. Mrs. W. F. Bates, Little Rock, conference director of Children's Work, met with the leaders and plans were made for vacation church schools. Dinner was served by the women of the church, Mrs. L. W. Young serving as chairman.

Mr. and Mrs. T. W. McCoy of Benton were guests. Mr. McCoy, conference lay leader, introduced the speakers.

MELBOURNE CHARGE

The work of the Melbourne Charge is progressing this year under the leadership of the pastor, Rev. John Richardson.

Plans for extensive improvements have been formulated and work is already in progress. Our parsonage has been underpinned and a new roof has been put on at a cost of \$325.00. Some interior decoration in the church building and landscaping the church ground and fitting it with equipment for recreation is sponsored by the M. F. Y. There has been raised \$375.00 in cash and \$125.00 in pledges for the Hendrix College Fund.

A study course on Christian Stewardship is being taught by our district superintendent, Rev. S. B. Wilford. The class has twelve members.

A fellowship supper was given for the entire charge at the local church in February.

The reports of the other churches on the charge are excellent. They report good attendance and splendid cooperation.

The pastor seems to have a pioneering spirit. Besides filling his pulpits at Wiseman, Oxford, Forrest Chapel and Melbourne, he goes through the week to nearby church.

With the pastor and the help of his good family, we hope to do great things this year.—Reporter.

HOLLY SPRINGS CHARGE

God has wonderfully blessed the work on the Holly Springs Charge since Rev. W. I. Small came to us as pastor.

The Church School attendance at all three churches is greater than last year. The weekly offerings have increased greatly. There is one W. S. C. S. which is doing a splendid work and also one M. Y. F. The pastor's salary was increased 35 per cent over last year and he is in high favor with the people. Holly Springs church has had a training class on "Stewardship" with twenty-three credits issued. Rev. J. A. Newell was the instructor.

The most outstanding piece of work on the charge is the building and furnishing of a new parsonage at a cost of approximately \$6,000.00, all of which is paid. The parsonage is modern with every convenience.

On the first Sunday in April our second quarterly conference will be held at Holly Springs. The district superintendent, Rev. R. B. Moore, will deliver the 11:00 o'clock message, and will preside over the quarterly conference immediately after lunch. Then the parsonage will be dedicated after which open house will be held. A basket lunch will be served at the noon hour. All former pastors and district superintendents are cordially invited.—Sadie Riggs, Chairman of Publicity.

FATHER AND SON BANQUET

Approximately 200 persons attended the Father and Son Banquet held at the Grand Avenue Methodist Church, Stuttgart, Monday night, March 3. Rev. Jesse M. Hamilton delivered a timely address entitled "Salt of the Earth".

Dr. B. C. Alstadt gave a piano solo and accompanied other musical numbers on the program. A fine

TWO METHODISTS ON EASTER DAWN PROGRAM

Early Easter morning programs, first from the Arlington National Cemetery on the Potomac and later from the Garden of the Gods, will present the messages of two Methodist ministers over the network of the Columbia Broadcasting System.

In a service under the sponsorship of the Knights Templar, culminating in the decoration of the tomb of the Unknown Soldier, Dr. Lynn Harold Hough, of Madicon, N. J., dean of Drew Theological Seminary, will be the principal speaker. Music will be by the United States Marine Corps band. This half-hour service comes at 6:30 a.m., C.S.T.

An hour later, 7:30 to 8:00 a.m., C.S.T., the 27th Annual Easter sunrise service of the Colorado Ministerial Alliance will be broadcast from the Garden of the Gods. The preacher will be the Rev. Dr. Cyrus E. Albertson, pastor of the First Methodist Church of Colorado Springs. His topic is: "Is it True?"

An extraordinary Easter observance, a Passion Play for radio, "The Son of Man" written by Archibald MacLeish, will be presented with the CBS Symphony Orchestra and the Columbia Chorale from 12:30 to 1:30 C.S.T. Easter afternoon. Those familiar with the preparations will not be surprised if this proves to be the outstanding religious program in radio history.

BIBLE CLASS AT GRADY

Members of the Irma B. Tindall Bible Class of the Methodist Church of Grady sponsored an oyster supper for the community on Tuesday night, March 11, in the Grady High School annex.

Recently the Grady Church has been repaired and redecorated and the women of this class put on the supper for the purpose of purchasing furniture and fixtures for their class rooms. Parents were urged to bring the children and special children's tables were set for them. Over 175 people were served and approximately \$100.00 was cleared.

There are 57 women who are members of the class. Mrs. C. A. Thomas is president and Mrs. Joe Hardin is the teacher. Rev. Charles B. Wyatt is the pastor.

The day following the supper Mr. Phil Farrell of Grady presented to the class a beautiful copy of "Christ on the Mount" which was hung over the mantel.—Mrs. Joe C. Hardin.

MEETING OF SEBASCOTT METHODIST YOUTH FELLOWSHIP

The Sebascott M. Y. F. met Thursday night, March 20, at Hackett with 73 members present. The following churches were represented: Hackett, Greenwood, Hartford, Waldron, Waldron Circuit and Huntington. The meeting place for next month is to be Waldron.

A business meeting at the recreation hall was followed by games and refreshments. The worship service which followed was held at the church.—Ruth Johnson, Publicity Chairman.

dinner was served by the women of the church to the group. Rev. H. O. Bolin is pastor.

GRIFFITHVILLE CHARGE

We moved to Griffithville the first of last November immediately following our Annual Conference. This is our fourth time to serve as pastor of this fine charge. We have had a wonderful reception with an unusual pounding.

We did our share on the Hendrix Campaign and our W. S. C. S. is doing fine work. We are happy with these fine people.

Griffithville is in White County, located fifteen miles southeast of Searcy and is on the Rock Island Railroad and connects with the main line from Memphis to Little Rock at Mesa. It got its name from George C. Griffith who once owned thousands of acres of this fine land. The town was incorporated approximately 50 years ago. It is rapidly becoming known as a farming center in the production of cotton, strawberries and diversified farming is now coming into its own as farmers in this section are entering into the production of thoroughbred cattle in addition to the different types of cotton, berries, corn and cover crops.

When incorporated Griffithville had a small one-room school building; then in the 30's this school grew to three rooms. Now it is one of the most beautiful school buildings in this section of the state. It is a large multi-colored brick, modernly equipped and everyone is justly proud of it.

We have a fine school under the direction of J. H. Small.

Griffithville also has a good bank which was organized in 1905 and is the oldest bank in White County. We have a nice cotton gin with modern equipment and gins all the cotton in this territory. We also have seven stores which handle dry goods, groceries, etc., and one furniture and electrical appliances. We ship most every week cars of cross ties and lumber from the sawmill owned and operated by our well-known friend, Jas. A. Neaville, who has been a friend to every preacher who has come this way for many years.

We have two churches that have buildings, the Baptist and Methodist, and have other denominations that are planning to build.

Every claim on our charge is paid up to date.—Jas. M. Talkington, Pastor.

NEW OFFICERS AT PIGGOTT

The following officers have been elected for the next year at Piggott: President, Miss Edith Langley; Vice-President, Mrs. Hyman Sanders; Recording Secretary, Mrs. Lela Gilbert; Corresponding Secretary, Mrs. H. C. Robbins; Treasurer, Mrs. G. Will Reves; Missionary Education, Mrs. Andrew Wheeler; C. S. R., Mrs. Earl Trafford; Spiritual Life, Mrs. Geo. McGhehey; Literature and Publications, Mrs. Julius Thomas; Supplies, Mrs. Cecil Crow; Children's Work, Mrs. Lona Thrasher; Publicity, Mrs. E. H. Scurlock.—Reporter.

The man who is in living touch with God is a very storage of reserve force.—Ex.

No power in the world can keep a first-class man down, nor a fourth-class man up.—Ticlio.

WHEN I SUPERANNUATED

By J. B. Stewart

When I was placed on the retirement roll at Conference, two years ago, I had already made up my mind that I would not sour on the world like some few I had seen take that attitude. I am endeavoring to live up to that resolution, and find that I can still keep busy and find abundant opportunity to render service for the Kingdom. When I joined the Conference, I joined for life or the duration of the war, and I feel that the war is not over with yet. I still sing to myself:

*"Ne'er think the battle won,
Nor lay thing armor down,
Thy arduous work will not be done,
Till thou obtain the crown."*

And although I am not exactly on the firing line any longer, yet I am neither wounded nor in the hospital, and therefore cannot content myself to sit back in an easy chair, in a comfortable tent and listen to the flying echoes of battles and shouts of victories which I once helped to kindle. Preaching the gospel of Jesus Christ is a glorious privilege and opportunity, and I had rather be a good preacher than anything in the world, and God being my witness, I had rather hear good preaching than to listen to the sweetest music that could be made.

But preaching is not all that there is to the Christian ministry. Dr. Charles Goodell delivered a great address on "Personal Evangelism" at one of our Pastors' Schools at Hendrix, some years ago. He said one thing which I shall never forget: "If the angel Gabriel should appear to me and tell me that I had just ten years to live, and that my ultimate salvation in heaven depended upon my bringing a thousand souls to Christ, during that ten years, and that I must use only one of two methods—preaching or personal work—I would choose personal work." What a field of opportunity is here open to the superannuate minister!

In the local church I find plenty to do to keep me busy and happy, assisting the pastor, working in the Sunday School, and rendering service where I can, in any capacity of the program of the church, and in my personal contacts with men, I can still show them that I have not lost interest in their spiritual welfare.

The superannuate may continue to grow and develop and keep active and happy to the end. When Henry W. Longfellow was old and gray, he was still active and always appeared in a youthful mood of mind. One spring morning when he was doing some light work on his lawn, a friend stopped and said to him: "Mr. Longfellow, how is it that you manage to keep so young? You always appear as blissful as a boy." The grand old man, pointing to a near-by apple tree, then in full bloom, said: "Do you see that old apple tree? It is very, very old, its bark is rough and thick, gnarled and knotty, and yet, I never saw more beautiful blossoms than it now has. I suppose it grows a little new wood each year, and from that come its blossoms. I, too, try to grow a little new wood each year."

I hope I will never lose interest in life, in people, in books, and my love for children and young people.

News About
Hendrix College

Year's Leave for Dr. Lane

Dr. H. I. Lane, professor of mathematics at Hendrix, has been granted a leave of one year beginning in June because of the temporary need of members of his family for relief from allergies. President Matt L. Ellis has announced. Medical advisors hope that a year in the new climate will permanently relieve the allergies.

The family will spend the year in El Paso, Tex., where Dr. Lane will teach at the Texas College of Mines and Metallurgy, a branch of the University of Texas. Dr. and Mrs. Lane and their daughters, Cynthia and Nita, will drive to El Paso next month, where Cynthia and Nita will enter the El Paso schools. Dr. Lane will return to complete the semester at Hendrix and then assume his duties at El Paso in June.

Harvey C. Doerr of St. Charles, Mo., will teach mathematics courses in this summer's term at Hendrix, Dr. Ellis said. Mr. Doerr was an instructor of mathematics at Hendrix during the period of the army specialized training program in 1943 and 1944. He holds the A. B. degree from William Jewell College and the Teachers College of Columbia University, and the A. M. degree from Washington University.

Paragould Student Outstanding
Athlete

In an all-school election, Jimmy McDaniel, son of Mr. and Mrs. J. E. McDaniel, Paragould, has been chosen as the outstanding athlete of the year. He will receive the Adam Hat trophy which was presented to the school through Jack Dempsey, former heavyweight boxing champion.

McDaniel was chosen by a large majority over five other nominees which a student committee submitted. Votes were on the basis of enthusiasm, sportsmanship, team spirit, cooperation, athletic ability, accomplishments and scholarship.

McDaniel lettered this year in both football and basketball.

Band Presents Concert

The Hendrix Concert Band observed its 34th anniversary at its annual spring concert March 13. The group is under the direction of

I shall ever love my church, its program and history and ministry, and shall continue to pray for its on-going progress. My presiding elders and bishops and district superintendents have all been good to me and given me all the consideration due me, and the people I have served, for the most part, have treated me better than I deserved. The fellowship with my brethren of the ministry has been sweet spirited, and I am glad I can still feel the bonds of that unbroken fraternity. I have served some rather difficult charges—charges that did not pay much—but somehow I always managed to stay out of debt, and through the help of a good economizing wife, saved enough to buy a little home, and we are contented.—Newark, Ark.

Ashley R. Coffman, assistant professor of music.

The concert was one in a series of programs being presented over the state. March 18 the group appeared in programs at Conway, Atkins and Danville high schools. Concerts were presented March 26 at Malvern and Hot Springs high schools and programs will be given at Searcy and Bald Knob schools April 1.

Committee Opposed to Subsidization

Hendrix will not encourage organized subsidization of its athletic teams, Dr. Matt L. Ellis has announced. The announcement came as a result of a policy adopted by the college's committee on athletics.

In an official statement, the committee went on record as being opposed to a new program approving subsidization which was adopted recently by the Arkansas Intercollegiate Conference. The committee decided to pursue the policy which has characterized athletics at Hendrix and not encourage organized alumni subsidization.

The committee's statement follows:

"The Arkansas Intercollegiate Athletic Conference has recently made a radical change in its policy and now no longer forbids, as has been true since the present constitution was adopted, the use of funds raised through any organized effort of any group to provide financial aid for athletes."

"The Hendrix College faculty committee on athletics is strongly opposed to this step and will, in continuation of the policy which has characterized Hendrix, not encourage organized alumni subsidization of students who participate in athletic programs."

"The final effect of the recent action of the Conference upon athletics at Hendrix College is undetermined. This important problem will receive our careful study."

Former Students Honored

Brig. Gen. Crump Garvin, who attended Hendrix in 1916 and 1917, has received the Distinguished Service Medal for his service in the Southwest Pacific and Korea. General Garvin also wears the Legion of Merit, Bronze Star, Army Commendation and Combat Infantry

A BELL FOR KUTIEN?

When your church installed that new electric bell or those chimes in your house of worship, what did you do with the old hand-pulled bell?

There's a Methodist church in the ancient walled city of Kutien, in the great mountainous valley of Foochow Province, that would like one of these bells now "parked" in some church basement. It would be used to call the church members (who don't wear wrist watches like you and me!) to Sunday and other services, and be a reminder to the whole city that the Christians are there.

And there are other churches in China and elsewhere that will be glad to have used bells from American churches.

If you have such a bell, will you please communicate with R. A. Hasemeyer, 150 Fifth Avenue, New York 11, N. Y., and he will write you about shipping, etc.

Badge. He and Mrs. Garvin live at Fort McPherson, Ga.

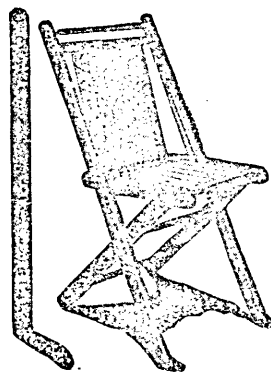
Dr. Walter W. Parker, member of the class of 1912, has accepted an invitation to deliver the commencement address at Central College, Fayette, Mo., this summer. Dr. Parker, who is president of Southeast Missouri State College at Cape Girardeau, will receive an honorary degree at the commencement exercises in Fayette. Dr. Parker is a son of the late Rev. J. A. Parker, pioneer Methodist minister of this state.

Pat Henry Elected to Senate

Pat Henry of Conway has been elected senator from the junior class to fill a vacancy caused by the elevation of Andre Townsley of East Orange, N. J., to the office of junior president. Townsley succeeded Nancy Penix of Jonesboro, who withdrew from school.

French Movie Presented

"Grand Illusion," a full length movie in French dialogue, was presented March 19 by L'Heure Francaise, Hendrix French Club. Proceeds went to the benefit of the American Aid for France fund. Miss Myrtle E. Charles, professor of French, is sponsor of the French club.—Kenneth Parker.



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Short Stories Of Practical Stewardship

By WILLIAM L. STIDGER

SHE SHED HER BLOOD

DR. GERALD ENSLEY, one of my favorite ministerial friends, once told me an unusual story, and this is the way he told it:

"I remember as a small boy being taken by my parents to hear a famous Australian preacher. I have forgotten his name, and there are only two things which I remember about his sermon.

"The first thing was the text with which he began, 'O Jerusalem, Jerusalem, how oft would I have gathered you together as a hen gathered her chickens, and ye would not.' The other thing I remember was the story with which that Australian minister closed his sermon.

"He told how on the prairies of Australia he had once seen a hawk attack a mother prairie-chicken and her brood of little ones. At the first sight of the winging hawk the mother sent out an air-raid alarm which called her fluffy little chicks scurrying to her protective side where she spread her wide wings to shelter them. Then the preacher described with a vividness which limned that story into a boy's consciousness never to be forgotten, how the deadly hawk struck at that mother and her brood. Down the mauler came time and again, like a dive bomber in

his vicious and deadly attack. "Each time the prairie hen mother struck back, as well as kept her brood under her wings in safety.



Finally, after a long and bitter struggle, the little mother beat off the attack. But it had cost her much suffering for the beak and talons of that hawk had sunk deeply. There were several crimson streams flowing down her wings, and as each chick came out from under that

protecting shelter there was a scarlet stain upon the yellow fluff of each tiny chick. They had been saved from the evil that threatened them at the cost of, and by the power of their mother's blood and sacrifice."

As we go out to serve the State and our Nation in everyday life or in any form of real service, it may be well to remember that it is by that same principle of sacrifice that we and the whole world are to be saved. "Without the shedding of blood there is no remission of sins." That ancient statement of a great principle of human living is more modern than some of us think it is in these days.

Here, in this story is the very heart and soul of the deeper meaning of Christianity and its program of service, sacrifice, Stewardship, and giving. If you want to test your giving standards, here is the story through which to test yourself. That test takes us all back to Calvary where "He shed His blood," and that is the ultimate, and the eternal test of a man's Christianity. There can be no higher test, that he lay down his life for his friend. "Greater love hath no man than this."

HENDRIX PRESIDENT SPEAKER AT PARIS

Dr. Matt Ellis, president of Hendrix College, Conway, was guest speaker at the annual Laymen's Day observance at the First Methodist Church Sunday Morning, March 9, at 11 o'clock. Music for the service was furnished by all all-men's choir.

Re-Thinking Our Benevolent Giving

THE following extracts are taken from an article written by Dr. Karl Quimby, of New York, N. Y., a secretary of the Board of Missions and Church Extension, who has been asked by the Council of Secretaries to direct the current church-by-church study of benevolent giving through January and February:

The Stewardship Crusade is gripping the Church and many interesting results can confidently be expected. One development is already apparent. The Council of Secretaries, together with the Bishops and the Board of Lay Activities, are joining in a thorough study of our benevolent giving as at present practiced in our churches with a view to securing from every Methodist a gift and a pledge for World Service on or before May 31.

Preliminary or partial surveys indicated that about 15 per cent of our people give generously, 35 per cent give something, and 50 per cent give practically nothing. Another study disclosed that out of 70 churches in one region only 9 put on an Every Member Canvass, and that 33 churches raised all their benevolent funds through the Sunday School. These and other studies, partial though they are, indicate that many, too many, of our people are not supporting the Kingdom of Christ with their substance as they should.

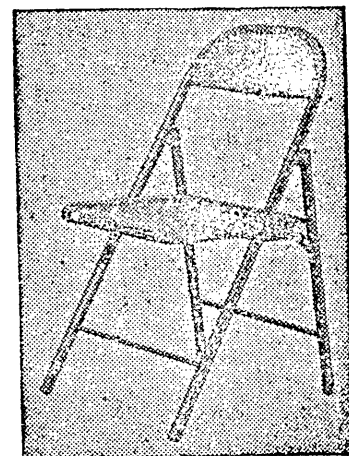
The central attempt in this effort is not merely to get money, although that is desperately needed, but the central drive is to get people, to enlist the non-givers, to increase the number of participants, to widen the financial and spiritual

base of the Church.

This can be accomplished in a number of ways. In those Annual Conferences which meet in April, special attention can be given to this matter. By reports, graphs, and interpretive addresses the present local and world situation can be brought sharply to the attention of these Conferences and plans can quickly be launched to enlist in the churches a canvass of the non-givers for World Service and benevolences. For those Conferences which meet in the fall, or even in May and June, it will be entirely possible to hold District Conference Rallies during April to report the survey and its findings and to face the new and urgent need in the world. Literature is being prepared, pledge cards and envelopes, posters, etc., for use in the canvass will be available. Special literature on the Every Member Canvass is about ready for distribution from the Board of Lay Activities, a film strip on the Canvass is in process of preparation. Special speakers will be provided.

This movement was born out of the heart of the Stewardship Crusade. It is a logical fulfillment of the matter of increased giving of this Crusade emphasis—an increase of 50 per cent in the number of regular contributors to the Church; enlistment of a minimum of 1,000,000 proportionate givers; an increase of 25 per cent in giving to all causes of the Church, approximately \$30,000,000 annually. These objectives find their fulfillment in this challenge to every Methodist to take a share on or before May 31. This is the day of world benevolence. Be a brother! Take a share!

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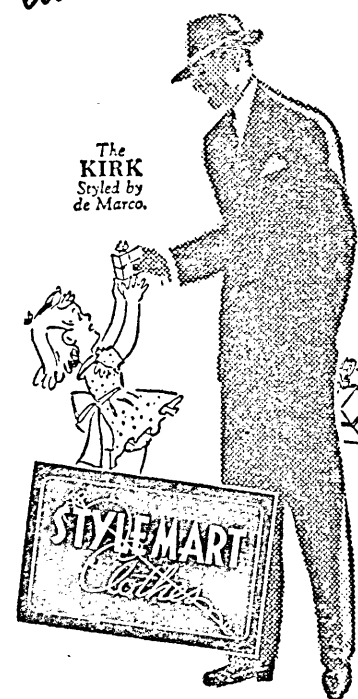
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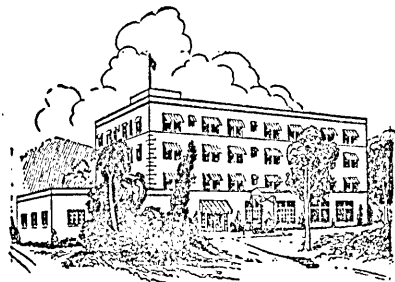


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METHODIST HOSPITAL AND BATH HOUSE NOTES

This week a package containing 80 copies of THE UPPER ROOM for the next quarter came from a friend, who never likes to have his name published, who lives in



Chicago. We are indeed grateful, not only for the opportunity of giving our patients this fine daily devotional booklet but also for the thoughtfulness of a friend. We also thank the Grand Avenue Church in Hot Springs for their copies sent each quarter.

Several times this month we have needed more rooms. Twice we have had to place seriously ill patients in our emergency room until one of our hospital rooms became empty and once or twice we have been compelled to make a semi-private room out of our larger private rooms. On several occasions persons who would have come to the Methodist hospital have had to go elsewhere. Of course, we are never glad for people to be sick, but it does please us to know they want to be hospitalized in our institution.

Final equipment for the Urological operating room was installed Tuesday, March 11, and this department is now ready for additional services. Several doctors on our staff are specialists in this field and have been both interested and helpful in arranging and the installations as well as selecting the equipment. Unsolicited gifts from friends have provided the money for the down payment, and "faith" will provide future payments. The total cost will be around \$2,100.00. Upon completion of payments a large plaque on the wall will contain the names of donors.

Letters containing a "preview" of materials for GOLDEN CROSS Sunday went out this week to all pastors. We hope to have their orders in time for delivery at their regular April meetings. Rev. E. D. Galloway, our Conference director, has done a magnificent job in arranging this material and we are confident our members will respond enthusiastically to this great humanitarian ministry of the Church.

Since our last report the following from Hot Springs were admitted to our hospital: Mrs. Freda Wheeler, Thad McNeil, Mrs. Madline Bradbury, Mrs. Willie Duggan, Dr. Charlotte Holmes; E. D. Oliver, Baby David Lee Kilgore, Bob Coston, Mrs. Esther Hassell, E. E. Akin, Amy DeLong, Baby Linda Robbins, Mrs. Opal Thompson, Baby Allen Ray Oliver, Wm. Kirkham. Others throughout the state admitted to the hospital were: Jake Fisk, Little Rock; Mrs. Alice Massey, Amity; Mrs. Josephine Rascoe, El Dorado; Mrs. Winnie McClung, Sheridan; Joe Elkins, Blytheville; Mrs. H. A. Daugherty, Arkadelphia; Texas and New York each had 2 patients represented through our admissions, Others: Va. 1, Tenn. 1, Mich. 1, Ind. 1, Iowa 1, Ohio 1, N. C. 1, and Mo. 1. There were four babies born at the hospital. — Annette Wood,

Sing A Song

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To lighten every hour!



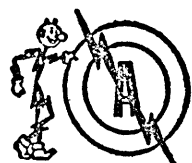
MOTHER'S in the kitchen, dreaming up a meal. Grandma's in the laundry, busy washing clothes. Dad plugs in his razor, and whisks off his whiskers. Lights shine, the radio plays merrily, and Sister skims the cleaner across the bedroom rug.

This is a house with dozens of servants — dependable, willing electric servants — ready day and night to make work easier and life more comfortable. This is living the modern way — the electric way!

Yet how little it costs! Grandma can spin the dirt from six heaping tubs of wash — for only a penny! A few more pennies get Mother through her meal and Father through his beard, too. Sister can clean that rug and five others like it before her cent's worth of electricity is used up.

Dollar values for penny prices — that's the story behind every electric switch in your home. That's our song of service!

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The Sunday School Lesson

By DR O E. GODDARD

JESUS LAYS DOWN HIS LIFE

LESSON FOR MARCH 30, 1947

SCRIPTURE TEXT: John 18 and 19 Chapters; 21:15.

GOLDEN TEXT: God so loved the world that he

gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3:16.



I sympathize deeply with every teacher of this lesson. The crucifixion is a subject difficult to meditate upon dispassionately. It was so atrocious, so perfidious, so dastardly, so demonic that one has a difficulty in maintaining his composure in teaching it. Here was the just being killed by the unjust. The innocent being executed by the guilty. The holy killed by the unholy. The divine being slain by the devilish. History affords no parallel to this monstrous murder.

The Trial was a Farce

The Pharisees and the scribes, blood-thirsty and ferocious, were clamorous to have Pilate execute Jesus by the Roman Government. The Jews could not administer the death penalty. Pilate tried repeatedly to secure Jesus' release for he saw that Jesus was an innocent man. The Pharisees and scribes were unyielding. So by aspersions, innuendoes, and by veiled hints to involve Pilate as ruler against Caesar, they finally caused Pilate to turn Jesus over to them to be crucified.

Had he said, "You may execute then according to your law," they would have killed Jesus immediately by stoning. That is a mild kind of execution in comparison to crucifixion by the Roman method. I know of no other death so cruel and so prolonged as by crucifixion. The spikes are driven through the wrists into the horizontal beam of the cross and the spikes are driven through the ankles into the perpendicular beam. The cross is propped into a hole with a thud. The victim hangs there in the agony of death from twenty-four to forty-eight hours. This is more cruel than stoning, hanging or burning. The Sanhedrin had a right to try him for a capital offense. Pilate simply washed his hands of the responsibility, turned him over to an infuriated mob and they murdered Jesus. There was no semblance of proper court procedure. It was mob murder.

Pilate the Week-Kneed, Cowardly Governor

Pilate was a contemptible coward. He tried to palliate the Jews by having Jesus whipped. Not a drop of brave blood coursed through his cowardly veins. Pity it is that an officer is a slave to public opinion, and afraid to do what he knows he ought to do! Pity the city, state, or government which has timorous, sycophantical weaklings in office.

Peter, The Impetuous

Peter was dominated by his emotions. He had nothing of the judicial temperament. He failed Jesus at the most trying hour of his life. There Jesus stood, sold to his enemies by the treasonable, mercenary Judas. When he saw impending death for Jesus, he denied his Lord, and cursed and swore. What an astounding exhibition of human

weakness. When Jesus in his post-resurrection existence asked Peter if he loved him three times and Peter affirmed so emphatically that he did love Jesus, he answered Peter in substance, thus: "This time prove your love by your deeds—feed my sheep; feed my lambs." Peter did feed the sheep and the lambs from that time on to his death.

It Is Finished

What is finished? Not the redeeming work of Christ. That has only begun. Not the bringing of the abundant life to God's children. This work is yet in its infancy.

Let us note some of the things that are finished:

1. The work Jesus was to do while in the carnate state. He had a life to live, a message to give and a death to die. All this he finished.
2. His subordination to the Father ceased and he was to resume the basis of equality with the Father he had in the pre-incarnation period. The incarnation necessarily imposed some limitations upon Jesus. "Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of a man." And being formed in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Philippians 2:6-8).

While in the flesh he could not be omnipresent. He could not be physically present in Judea and Galilee at the same time. In our recent studies we see how often he told them that he was only telling them just what the Father had told him. In one incident he seems to acknowledge initiation of knowledge. "But of that day, and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13:32).

Isaiah prophesied something of these limitations. Some of the modern translations render the expression, "He made himself of no reputation." "He emptied himself."

The theory of the temporary limitations of Jesus during his incarnation is called "kenosis". The theory is that Christ in the pre-incarnation period was in all respects equal with the Father. That in the incarnation he was in some sense subordinate to the Father. Jesus probably meant when he said, "It is finished", that his incarnation with all the limitations and sufferings were finished and henceforward he would reign in glory co-equal with the Father.

Joseph of Arimathea

All four gospels record this incident. It shows that Jesus had a decent burial. Had it not been for the good deed of this good man the body of Jesus would have been

thrown out in the ravine where the bodies of criminals were thrown, when no one claimed them. There are several descriptive terms used by the evangelists in speaking of Arimathea. He is called a good man, a devout man, a respected man, a lawyer, a rich man, was a member of the Council and dissented from the verdict of his colleagues. "And, behold, there was a man named Joseph, a counselor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them) he was of Arimathea, a city of the Jews: who also himself waited for the Kingdom of God." (Luke 23:50-51).

Evidential Value

This incident has evidential value as to the resurrection of Jesus. This man with a legal mind knew that the identity of the risen Lord would be disputed. Hence he had the body put in this new tomb, hewn out of solid stone. It was known by all that his body was in the tomb. When they found the tomb empty on Easter morning this was an unassailable argument that Jesus had risen.

Now having looked once more upon the horrible sufferings Jesus experienced for us, let us nevermore think we have suffered for Christ's sake. Ours as compared to his are as nothings.

"Jesus paid it all,
All to him I owe."

Question: If Jesus gave his life for us, how much of our time, talent, and money are we willing to give to a perishing world?

THE PERFECT STEWARD

(Continued from Page 7)

could be expected. When a cripple asked for healing for his deformed body, Jesus not only cured his malady but forgave his sins. Martha and Mary sought comfort in their sorrow in the loss of their brother. Jesus not only comforted them but restored Lazarus to life.

The Sermon on the Mount was devoted to the larger conception of righteousness and not merely to that which is harmless.

As the world today faces a period of perhaps greater uncertainty than before, humanity needs to understand that only the greater good offers hope. As long as we compromise for the sake of some temporary postponement of real issues we must suffer the consequences. Jesus was the perfect steward of the greater good and those who seek to follow his example must not be satisfied with half values.

But there is still another phase of the Stewardship of Jesus which comes like a refreshing stream in a desert place. Jesus was steward of the peace of God. All through the Scriptures peace is represented as one of God's greatest gifts to men. "The peace that passeth understanding" has been described in numerous ways. When Jesus was about to leave the world He comforted his mourning disciples with the promise that He would leave his peace with them.

The Supreme Test of Stewardship

In no respect does the Stewardship of Jesus appear more perfect than in the fact that he inspired others to follow his example. Jesus said that if He should be lifted up from the earth He would draw all men unto Him. That is true. Down through the centuries men have left everything and followed Him. On one occasion when two soldiers were ordered to arrest Jesus they returned without Him. When upbraided by their superiors the soldiers excused their failure to carry out the order by saying: "Never man spake as this man." There was magic in his voice, in his presence, in the way He looked at people. Something happened when men came in contact with the son of God. If the Stewardship of Jesus had ended with his life it would have had little effect on the world. But it is still with us and is more powerful today than ever before.



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