

Only Christians Would Do This

IT has been reported that the protestant Christians of unoccupied France, in spite of the blockade and the untold suffering among the refugees immediately at hand, are most generously and sacrificially sending missionary funds to other parts of the world: a gift of 80,000 francs to Madagascar, 25,000 francs to New Caledonia and 15,000 to Taniti. German missionaries stationed in Palestine are contributing of their own meager earnings to the work of Danish missionaries stranded in Syria because of the German occupation of Denmark. What an evidence of Christian love this is. God has not only "made of one blood all the nations of the earth" but He has made in all Christians one love supreme—love to our fellowmen. A real Christian in such an hour of need is color-blind, race-blind, and blind to the needs of self—but never blind to the needs of his impoverished brethren. Only real Christians would do such a thing as this. What could be a better expression of the faith that is in us than a sacrificial gift for world service (benevolences) at Easter time? Methodist churches of Arkansas ought to set the pattern of paying their entire year's gift to others on this holy day. "This is the victory . . . even our faith."

Hitler's Hate Will Defeat Him

THE German Dictator's hatred for the Jew is so well known that we are tempted to apologize for again mentioning it. But it is this unbridled hate that will be Hitler's undoing. The common people of Germany may blindly overlook his desire to make a great nation as strong as other European powers. But in their sane moments they cannot overlook Hitler's maniacal hatred of the millions of Jews guilty of no greater crime than that they were born Jews. To call all Jews "dogs" simply because of their bloodstream (this would include Einstein and others equally as great), is to betray a form of imbecility in a leader predestined for a fall. He may win the first day, even the second day—but the third day will witness the resurrection of truth and justice. (Is not this the message of Easter?) Of the more than nine million Jews in Europe fewer than one million are now living normal lives. With unspeakable horror the Polish Jews have been driven into their ghettos and treated like cattle. When Paris fell into the hands of Hitler three hundred Jews committed suicide within 24 hours. They knew what to expect. The Jew has probably been the most persecuted person on earth. But as all other efforts to destroy him have ended in failure this modern move for Jewish destruction will be no more successful. There is a law of the survival of the fittest among races as among individuals. And the Jew has proven himself to be supremely fitted for most any sort of life due to his amazing adaptability and ready wit. As a race the Jews have survived those who would destroy them. A hated race has a brighter future than a hating race. Biased Germans and many sympathetic Europeans may condone many things that Hitler has done. They cannot possibly defend his treatment of the Jews. Hitler rose to power largely through hate—hatred of the Jews. The chances are that he will be defeated by the same hate. Not today, perhaps, nor tomorrow, but the third day, surely.

I Believe It

THE message of Easter is the greatest affirmation of faith that a Christian can make. If Easter be not true practically every assumption of the Christian life is false. Faith in this master truth and truth of the Master is the open door to an enduring progress. I can believe in the resurrection because His sepulchre is open and empty. The bones of the world's great have been carefully preserved; but His tomb is empty. I believe in the resurrection because that which happened on the third day after Jesus' crucifixion struck the disciples and apostles with the force of an earthquake. It changed their sorrow into a song, their defeat into victory. I believe in the resurrection because such a belief has mastered the spiritual leaders of every generation from that day to this. All of them could not have put their faith in a myth. I believe in the resurrection



because the one affirmation of those who have died for their faith has been "He is risen." They may not have been sure about many things—they were so sure of this fact that they died with a smile on their faces. I believe in the resurrection because I believe in Jesus Christ. He would not have led his disciples to believe in a falsehood. I believe in the resurrection because I believe in God, the creator, sustainer and preserver of all values. I cannot conceive of a good God urging us to live the good life and, when character is strongest, throw it into the discard. I believe in the resurrection, to use Santayana's phrase, because it is the soul's invincible surmise. The whole human race hungers for such a fact. Wishful thinking? No—a universal experience. I believe in the resurrection because I have seen the evidence of His living presence in the lives of Christian people today. But more than all this, I believe in the resurrection because I have FELT the living Presence in my own heart.

God Directs Him

NEWSPAPERS throughout America reluctantly made the announcement that Dr. E. Stanley Jones was sailing or had sailed back to India on March 20th. But he did not sail . . . he is still in America. In a letter to the Christian Advocate he said, "Very early in the morning of the day the boat was due to sail, the Inner Voice kept repeating, 'I want you here.' It was so compelling as to be inescapable. I had my baggage taken from the steamer and canceled my sailing. Although this was a disappointment to me, for I was very anxious to get back to my work in India, nevertheless it seemed there was nothing to do but to answer this call . . . Perhaps in this time of national crisis there is something I must do. Just what it is I am not sure. That, too, will be made clear. The call to stay was unmistakably clear." This is precisely the explanation of Dr. Jones' magnetic spiritual power. God directs him. God is his master. Even so, God continuously seeks to master us. If we are not mastered of God, He has not failed—but we have.

A Thousand Christians Recant

IN Bangkok, Thailand, formerly Siam, a strong nationalist movement has arisen as a result of the pressure and border fighting of the Japanese. Loyal sons of Thai were urged to show their genuine patriotism by returning to the fold of the national religion which is Buddhism. As a result, on a recent religious holiday, more than a thousand persons in Bangkok who had been previously listed in the census as Christians, changed their registration and made a public profession of Buddhism. Most of these were Roman Catholics, some of whom were prominent officials in local and state government. Such a decisive turning from Christianity to Buddhism naturally prompts us to ask the question as to their genuineness in the first place. But before we answer let us remember that we have never really suffered for our faith and if some so called Christians in America were faced with the choice of renunciation of their faith or be branded as dangerous aliens, there would probably be something akin to a stampede.

Liquor In Training Camps

SENATOR SHEPPARD of Texas now has a bill before Congress which would prohibit the sale or possession of alcoholic beverages in or near our military camps. It deserves the support of every Christian in America. In the last war alcoholic beverages were not allowed in camps. Has the influence of liquor on the human body changed in the last 23 years? Is a drinking man more efficient now than before? We think not. But the liquor interests have probably bought their way into our first line of defense, the man in our training camps. Who are un-American? We despise hurling epithets but if we were to begin picking out some of them we would begin with those who, for personal profit, would impair the defense system of our country by selling an efficiency destroying and a habit forming drug to our draftees. If it is the duty of the boy to assist in providing physical defense for our country, it is the duty of the

(Continued on Page Two)

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

GASTON FOOTE Editor
ANNIE WINBURNE Secretary
WARREN JOHNSTON Treasurer
OTIS E. WILLIAMS Business Manager

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

Little Rock Conference	N. Arkansas Conference
James Thomas	H. F. McDonald
J. D. Hammons	J. G. Moore
C. M. Reves	W. F. Cooley
J. S. M. Cannon	W. H. Goodloe
Warren Johnston	E. T. Wayland
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J. L. Longino	J. A. Womack

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 2, 1897.

CHURCH CALENDAR

April 13, Easter Sunday.
April 15-17, Annual Meeting of Women's Society of Christian Service, North Arkansas Conference at Fort Smith.
April 20, Church School Rally Day, Little Rock Conference.
May 4, Church School Rally Day, North Arkansas Conference.
June 2-13, Arkansas Pastor's School, Hendrix College.

North Arkansas District Conferences

May 1-2, Conway District, at Pottsville.
May 5-6, Paragould District, Imboden.
May 8, Jonesboro District, at Half Moon on Dell Circuit.
May 13, Fort Smith District, at Charleston.
May 13, Fayetteville District, Berryville.
May 15, Helena Dist. Conference at Marvell.
May 20, Searcy District, at Cotton Plant.
Little Rock District Conferences

May 7, Texarkana District, at Rondo on the Texarkana Circuit.
May 13, Arkadelphia District at Ebenezer on Traskwood Circuit.
May 14, Prescott District, at Glenwood.
May 15, Monticello District, at Jersey on the Hermitage Circuit.
May 20, Little Rock District, at Hazen.
May 21, Pine Bluff District, at Roe.
May 22, Camden District, at Chidester.

BOOK REVIEWS

"Things Which Cannot Be Shaken"—By Ten British Clergymen.

Here is a book of sermons from ten representative British ministers who are unanimous in their opinion that amid the winds of hate and passion now sweeping their world there are some things which cannot be shaken. The Rev. Leslie Weatherhead, the Dean of St. Paul's (Dr. Matthews) the Rev. Frank H. Ballard and others write a sermon each for this timely book. Some of the subjects are: Where does the Church Come In?; Passing Through the Fire, The War, The Unfailing Gospel, The Greater Victory, The Cost of a New World. While some of the attitudes presented in relation to world conflict are certainly not pacifistic, there is a remarkable absence of hate and bitterness, even toward England's enemies.

Fleming H. Revell Co., Price \$1.00.—The Editor.

Liquor In Training Camps

(Continued from Page One)

government to provide spiritual defense for the boy. Alcoholic beverages in camp are a betrayal of common sense, sound judgment, and real defense. Here is a government "emergency" that demands immediate action.

ABOUT PEOPLE

DR. C. M. REVES, district superintendent of Little Rock District, will preach at Nashville Easter Sunday at the morning hour for Rev. Arthur Terry, pastor.

WINFIELD CHURCH has had 173 additions since conference. There were 51 additions last Sunday. Two morning services are held on Palm and Easter Sunday.

MR. DAVID R. ROBERTSON, professor of music at Hendrix, and Mr. M. J. Lippman, assistant professor of music, were judges in an annual music festival and clinic at Pittsburg, Penn., last week. This is the second year they have served as judges in the Pittsburg festival.

DR. C. Q. SMITH, former superintendent of the St. Louis District, has been elected president of the Oklahoma City University. Dr. A. G. Williamson, former president, goes as pastor of Francis Street Church, St. Joseph. Dr. Frank G. Tucker has been appointed superintendent of St. Louis District.

BEGINNING EASTER SUNDAY and running two weeks, Rev. O. E. Holmes, pastor at Leno, assisted by Mr. Moody Cunningham of Memphis, Tenn., will hold services twice daily. Bro. Holmes will do the preaching and Mr. Cunningham will lead the singing and work with the children and young people.

ONE OF THE BEST attended Wednesday evening prayer meetings in the state is at Highland Methodist Church, Little Rock. During the last few weeks there has been an average of more than one hundred in attendance. There is no dinner, no social hour—simply a continued study of some of the great books of the Bible. The Rev. H. Mellen Fikes is the present pastor.

MISS IDA AND CATHERINE SHANNON, missionaries from Japan, are spending the summer in Little Rock as guests of their brother, H. L. Shannon. Miss Ida formerly taught in the Hiroshima Girls' School and is now retired. Miss Catherine taught in the former Palmore English Institute at Kobe. She will be assigned work in another field later. Their address is 1614 W. 10th Street.

REV. H. O. BOLIN, pastor of Capitol View Church, Little Rock, will begin a two-weeks' meeting at Washington Avenue Church, North Little Rock, Rev. Roy E. Bagley, pastor, on Easter Sunday. He will preach his first sermon at the evening service. Services will be held at 10:00 each morning and a special young people's service will be held at 7 each evening. The regular service will be held at 7:30.

A CABLEGRAM from Shanghai, China, to the Board of Missions and Church Extension, announces the death on March 29, of Miss Rolfe Whitlow, missionary and professor of English at Soochow University. Death was due to pneumonia. Miss Whitlow first went to China in 1929 as a missionary of the former Methodist Church, South. Previous to her missionary appointment she had taught for several years in the schools of Arkansas, her native state. She was educated at Galloway College and at the University of Iowa.

DR. O. W. AUMAN, treasurer of the Methodist Emergency Commission, reports that through March 31, the total receipts from the "Day of Compassion" offering on March 2, was \$704,000. The indications are that when all the churches have remitted their offerings, the total will be close to the million dollars asked for overseas relief, help to British Methodism and Methodist service in military training camps.

MISS MARGARITA NEVES, secretary to the administration of Crandon Institute, Montevideo, Uruguay, returned to her post on the S. S. Brazil on March 29, after spending three months in the United States. Miss Neves and the Misses Margaret and Catherine Paton of the Crandon faculty were in the group of 108 Latin American educators who have taken a six-weeks' course at the University of North Carolina.

A MODERN AND ADEQUATE Sunday School building is being erected by the members of the Washington Avenue Methodist Church, North Little Rock. It is being paid for as it is being erected and is built to care for some 300 Sunday School pupils. It is a brick-veneer building and will be finished in the near future. The Rev. Roy Bagley is in the second year of his pastorate here. The membership and salary has practically doubled since he came.

THE CENTRAL CONFERENCE of Eastern Asia, meeting in Shanghai, China, under the presidency of Bishops John Gowdy and Ralph A. Ward, has "one hundred eleven out of a possible one hundred sixteen delegates present. Remarkable spirit. Unafraid. Seeking and expecting divine guidance" according to a cablegram received by the Board of Missions and Church Extension. Considering the condition and danger of travel in the province of China this year, the attendance at the Central Conference is considered remarkable.

MR. JOE W. CLEMENT, Jr., senior in Hendrix College, has been notified that he has received one of fifty internships in the U. S. government which are granted to college seniors each year. The internship will begin in Washington, September 15 and Mr. Clements will be assigned to full time work in one of the government agencies such as personnel, budget, research, labor or social security. He will also attend a series of informal roundtable discussion with legislators, administrators, etc. He is the first Arkansas student to receive one of the internships.

TEN MISSIONARIES of the Methodist Church returned from India on furlough on March 31. They came on the "President Taylor," direct from Bombay around the Cape of Good Hope to New York. The trip took six weeks. The group was composed of Dr. and Mrs. Ralph D. Wellons of Lucknow Christian College, Miss Lucy W. Beach of Almora, Miss Faith A. Clark of Delhi, Miss Margaret Morgan of Hyderabad, Miss Gertrude E. Richards of Muzaffarnagar, Miss Mabel Sheldon of Buxar, and Miss Charlotte Westrup of Pithoragarh. They may be addressed in care of the Board of Missions and Church Extension, 150 Fifth Ave., New York City.

With Our Readers

From Camden:

We are enjoying the Arkansas Methodist and wish for it the best of success. H. D. GINTHER.

From Mt. Vernon:

Those who do not get or read the Arkansas Methodist should have it to stimulate them. I have read it almost continuously since the 1890's. A good sermon each week like Dr. Forney Hutchinson's would be fine. E. E. JONES.

From Bro. Jernigan:

The Methodist is bright and beautiful, brisk and breezy, crisp and clear, neat and necessary. JAMES F. JERNIGAN, Sulphur Rock.

From Oil City, La.:

I am inclosing my renewal for one of the most helpful of church papers. Every issue is full of food for thought. May it long continue. MRS. M. E. LAYMAN.

THE CHURCH WORKSHOP

H. MELLE FIKES, Editor

EASTER ATTITUDE TOWARD DEATH

When I think of the Easter attitude toward death, I think of a certain feature in a college fraternity initiation. The initiates were led blindfolded to the edge of the sidewalk curb. One of those conducting the initiation told the blindfolded youth that he was standing on the edge of a high precipice and that he would have to show his courage by jumping off into the valley below. It was a frightening moment for the poor fellow whose eyes were bound, but when he jumped or was pushed off, he found that he landed on the street only about eight inches below the level of the curbstone. So death seems a leap in the dark; but Jesus, the comforting guide, unlike the college initiators, fortified his followers by telling them that if they walked his way on this earth, then dying would be merely a stepping from the sidewalk of time into the street of eternal life. From *Live for Tomorrow* by Ralph W. Sockman.

BY WHAT FRUIT

Mr. Wesley was once asked, "By what fruit of the Spirit may we know that we are of God, even in the highest sense?" His answer was: "By love, by joy, and peace abiding; by long-suffering, patience, resignation; by gentleness triumphing over all provocation; by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity, meekness, calmness, evenness of spirit; by temperance, not only in food and sleep but in all things, natural and spiritual."

"This involves further total resignation to the will of God without any mixture of self-will; gentleness without any touch of anger, even the moment we are provoked; love to God without the least love to the creature but in and for God, excluding all pride and all envy, all jealousy and rash judging; meekness, keeping the whole soul inviolably calm, and temperance in all things."

God has a place where anyone can glorify Him and be of service in His kingdom. It is not so much a question of talents or education or gifts, but willingness to unselfishly serve God in God's way any place God wants him.—The Cumberland Presbyterian.

Many people do not give enough to keep spiritually healthy.—Bishop Cushman.

WHEN WE WORSHIP

*We enter the church reverently, expectantly and quietly.
We try to relax in body and mind, seeking inner calm.*

We are attentive to and participate in every phase of the service.

We seek God; his forgiveness his guidance and his spirit.

We leave refreshed, uplifted, encouraged and reconsecrated.

—From a Church Bulletin.

THE TRUE AMERICANISM

The real democratic American idea is, not that every man shall be on a real level with every other, but that every one shall have liberty without hinderance, to be what God made him.—Henry Ward Beecher.

The American way of life is only a dirt road in some places and is still open to improvement. The means to such improvement is a habit of looking at the facts, trying to view all sides fairly, seeking the right answer honestly.

JESUS' EPITAPH

When we wander through a graveyard and look at the tombstones, or go into the church and examine the old monuments, we see one heading to them all, "Here lies." Then follow the name with the date of death, and perhaps some praise of the good qualities of the deceased. But how different is the epitaph on the tomb of Jesus! It is not written in gold nor cut in stone, it is spoken by the mouth of an angel; and it is the exact reverse of what is put on all other tombs: "He is not here."—S. Baring-Gould.

AFTER EASTER: WHAT?

After Easter in the churches—What? The answer is Pentecost! The meaning and results of this day will be determined by the preparation of the church for it. One reason why Easter is such a glorious day in the life of the churches each year is because time, thought, and effort are given in making it so. To many congregations, Easter is a climax and the end of activity until the autumn begins. "Ne plus ultra" seems to be their motto. To other congregations that go on in further and aggressive plans, the motto is "Plus Ultra." The fifty days between these two significant anniversaries can be among the best of all the year for spiritual and numerical results in the church. There will be, in most churches, a slump in attendance after Easter. However, plans can be set in motion immediately after Easter, that will lead the church to another climax on Pentecost.—From Department of Evangelism, Federal Council of Churches.

THE GREATEST CHEMIST

This story is told of a workman of the great chemist, Faraday: One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and could not be found. The question was discussed whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemicals into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out, a shapeless mass, sent it to the silversmith, and the cup was restored. If mortal man can do that the mighty God can restore the sleeping and scattered dust of those who are united, by faith to him.—Presbyterian Journal.

Men heap together the mistakes of their lives and create a monster called "destiny."—John Hobbes.

We are healed of a suffering only by experiencing it to the full.—Marcel Proust.

ON THE STOMACH LEVEL

In the United States there is a liquor joint to every seventy-one families; two liquor joints or saloons to every church; five saloons for every public school and for every two dollars spent for education there are three dollars spent for liquor. Then be it remembered that every one of these liquor joints has no other purpose than to make money out of human weakness and that the chief effect of these liquor joints upon humanity is to add to or create human weakness, thus lowering the quality and stamina of our American citizenship. It is the worst sort of "fifth column" activity—and supported and encouraged by the government itself!

WE'LL TRY IT AGAIN

*I played with my blocks—I was but a child;
What towers did I raise, what castles I piled!
But they tottered and fell, all my building was vain;
Yet my Father said kindly, "We'll try it again."*

*I played with my days—what's time to a lad?
Why pore over books? Play, play and be glad!
Till my youth was all passed, like a sweet summer rain;
Yet my Father says kindly, "We'll try it again"*

*I played with my chance; such gifts as were mine
To win with, to help with, to serve the divine,
I spent on myself, till but fragments remain;
Yet my Father says kindly, "We'll try it again."*

*I played with my soul, the soul that is I,
That best that is in me—I stifled its cry;
I lulled it, I dulled it, and now, O the pain!
Yet my Father says kindly, "We'll try it again"*

—Robert Freeman.

STAY-AT-HOME CLUB

In the current issue of Zions Herald its editor advocates widespread organization of Stay-at-Home Clubs. Urging that these clubs be organized from the Atlantic to the Pacific, he points out that little or no personnel or machinery will be required to inaugurate the movement and to keep the clubs going. A few simple rules, as follows, are submitted, however:

1. Every member shall stay at home at least three evenings a week.

2. Part of each of these evenings shall be devoted to cultivation of acquaintance within the family.

3. Each day shall begin and end with a period of personal communion with God.

4. During each of the three evenings each member of the family shall read a few chapters from some good book, or, better still, one of the family shall read aloud to the whole group.

5. Music shall have a place in the evening's program—radio or phonograph classics (never jazz, but MUSIC) or a "sing together."

Other activities could be injected from time to time to enrich the schedule. Surely some such procedure on the part of many of our families would obviate the need of the thousand and one other organizations, cultural, reform, and philanthropic, which are at present almost suffocating American life, or causing a major and disastrous rent from the home.

Put your church on the honor roll with at least one Methodist for every ten members. This is the goal for every church.

A DEMOCRATIC REPUBLIC

There can be little argument over the fact that a favorite pastime of Americans is—argument.

Take the question, "Is the United States a democracy?" Many minutes of valuable radio time were consumed on a recent evening by persons debating this point. Our government is not a democracy but a republic, declared the first speaker. His opponent replied that the power is in the hands of the people, and that this constitutes a democracy.

The first speaker referred to A DEMOCRACY, while the second speaker referred to democracy without the article. They were talking about two different things.

As a system of government this nation has a representative setup of the sort called republic. It is unfortunate that our politicians so frequently overlook this point and insist upon new devices for throwing the legislative function directly into the laps of the citizens.

But as between popular rule and dictatorship, we stand on the side of democracy, of course. And democracy in this sense connotes individual dignity and freedom, personal rights and responsibilities—things that may be found even in a monarchy.

We believe in and try to practice democracy. Our government, however, is a republic.—Editorial from The Journal of Education.

Wait on the Lord: be of good courage, and he will strengthen thine heart: wait, I say on the Lord.—Psalm 27:14.

It is impossible to think the impossible.

YOUNG PEOPLE'S PROJECT NORTH ARKANSAS CONFERENCE

By G. C. JOHNSON

A short while ago Rev. H. Lynn Wade, District Superintendent of Paragould District, told me of a new project which was being promoted in his district and invited me to attend the next meeting which was to be on March 30. I rejoice that I was able to comply with this request.

On Saturday night Rev. LeRoy Henry, pastor of Gainesville charge, met me at Lafe where we spent the night in the home of Dr. and Mrs. Self, a fine Methodist couple. Bro. Henry told me more of the project I was to visit, which was being called Rural Young People's Fifth Sunday Rallies. There is one in both Clay County and Greene County.

Early Sunday morning we were on our way to Ebenezer, to attend the Clay County Rally. We found a nice large country church at Ebenezer and the house full, mostly of young people, from the churches of five large circuits. Miss Lola Hollifield, president, presided with ease and grace over the meeting and we were treated to a thoughtful and interesting program. At noon a fine old-time dinner on the ground was served. By one o'clock more people were coming in for the afternoon program. Much as I regretted to miss it, we were soon on our way to attend the Green County Rally.

The Green County group met at Pruitt's Chapel, another good rural church located in a fine community. The program had begun when we arrived and it was with difficulty that we were able to find a seat. Mr. George Spillman, Jr., presided over this meeting and the way he dispatched business made one feel that he was an old hand at the job. The program was very interesting. During the business session it was decided that for the future they would meet in the afternoon instead of in the morning, and thus not interrupt services in their local churches.

Each of these groups is made up of five rural pastoral charges and together they include more than forty churches. As I gather it, the purpose of these projects is for Christian fellowship, instruction and training in the program of the Christian Religion.

For myself, I can truly say I was well paid for my trip to the Paragould District, and came away with a feeling that the rural Methodist young people of this district may be showing the rest of us a way toward a fuller and richer life for our rural young people.

ARKANSAS METHODIST ORPHANAGE

During March, we have received the following cash contributions for the Home:

Susanna Wesley Bible Class,	
First Church, Texarkana.....	\$ 5.00
Mr. and Mrs. O. G. Robinson,	
Des Arc, R-1.....	1.00
Christmas Offerings:	
Brasfield Women's Society of	
Christian Service.....	\$10.00
Weldon S. S.....	5.00
Pleasant Plains Charge.....	2.25
—James Thomas, Superintendent.	

Ignorance not only makes us inefficient, but unhappy. We need knowledge. And the knowledge we most need is that which will lead us through the darkness of this world into the light of heaven.—The Christian Index.

The Essence Of Easter

By Mark Vaught

THIS week men of all Christendom are worshipfully celebrating a series of events which transpired two thousands years ago. To the majority of people, at the time, the central episode in that series seemed to be only a public execution. And, indeed, it was not the first nor the last act of martyrdom in recorded religious history. It is, then, that we of the Christian belief have ascribed a unique significance to this first life sacrifice for the Christian faith and to the events which immediately followed.

It has been pointed out by men of insight that if Jesus of Nazareth had given the world only a body of teaching, he should have failed and would have been looked upon as only one of a great line of prophetic sages. But, in addition to his teachings, he brought himself and mankind face to face with the cross and its infinite meaning of life.

So it is that we are not commemorating Jesus' body of teaching in the Easter Sacrament, but we are paying holy tribute to the experience of the cross and tomb—symbols of the tragedy and glory of life—the essence of Easter.

Inevitably, as we look back on them, the experiences of that week, preceding the first Easter fall naturally into three stages: temptation, choice, and sacrifice. Each was a climatic element in the crisis which confronted Jesus and his ministry. Those elements in turn have become a parable of all life—and death. And every person today who would pay true homage to the Man of Gethsemane and Golgotha must take into account and exemplify them.

The act of reverence and worship, so called, has two infinite possibilities: that of the empty, hollow emotionalism, or of that

which bespeaks a diadem of consecration—an expression of the repentant heart and determined will. Genuine worship of anything is "practicing the presence" of the worship's object. L. P. Jacks strikes very closely at the heart of the temptation which Christian men and women face in the experience of Easter when he says, "There is a great danger of letting the mere discussion of the highest become a substitute for the reality of it as acted upon the stage of life!"



The message of the cross and tomb, through choice and sacrifice, was a prophecy of life itself, showing that when death comes to man, all that remains to him is Life—those possessions of the spirit which Jesus designated as impregnable against time and material onslaught.

Could it be otherwise than that men's hearts are quickened and their courage replenished today in singing, "In the Cross of Christ I glory, towering o'er the wrecks of time." Yes, the message of Easter is Life, telling us that something in the spirit of man belongs to a realm where pale death does not reign supreme.

If we still looked on that even as merely a public execution, we would yet honor Jesus because men's hearts always give allegiance to heroic acts of faith. But we do not today pity him, because of those elements of choice and sacrifice by which he proved that he was truly a Master of life, not deprived of it.

When the holy light of Easter falls upon our heads, may it find not only our minds following in awed respect the recounted story of the cross and tomb, but may our hearts be humbly striving to match the triumphant Spirit of the Master. Thank God for "a life that interprets death," Let it be Easter in the soul of man.

SOUTH CENTRAL JURISDICTIONAL CONFERENCE ON EVANGELISM

A Conference on Evangelism for the Southcentral Jurisdiction will be held at Mt. Sequoyah, Fayetteville, May 19-28, inclusive. The conference is sponsored jointly by the Southcentral Jurisdictional Commission on Evangelism and the General Commission.

The daily schedule includes two forum hours at 9 a. m. and 10:15 a. m., preaching at 11:45 a. m. and the afternoon, beginning at 2:30, will be devoted to field work.

In addition to preachers, laymen and laywomen interested in the work of evangelism, conference and district directors and conference chairmen of evangelism in the Southcentral Jurisdiction, are expected to attend.

There are 100 free scholarships available for young preachers under 35 years of age who are members of the annual conference. Persons interested in securing scholarships should write their conference Director of Evangelism.

Guest preachers for the 11:45 period in the auditorium are: Bishop Charles C. Selecman, chairman of the General Commission on Evangelism; Dr. George W. Cook, pastor of West Avenue Methodist Church, Rochester, New York; Dr. Harry Denman, Nashville, Tenn., executive secretary of the Commission on Evangelism and Dr. Guy H. Black, of Nashville, recently elected associate secretary.

There will be two forums each day for pastors. One will be led by Dr. Denham on "The Preparation and Preaching of Evangelistic Sermons." Dr. Black will be in charge of the other forum hour and the subject for discussion is "Personal and Visitation Evangelism."

An outstanding feature of the conference and school will be the field work, which has been planned as a practical demonstration of the various types of evangelism, including personal work, house to house visitation, street preaching and preaching in institutions and churches. There will be revivals in many churches of the Fayetteville District, and preaching in shops, factories and remote sections of the districts. Much of the field work will be done by the scholarship invitees.

The Rev. S. M. Yancey, Fayetteville, Ark., is in charge of reservations.

REPORT OF COMPASSION DAY OFFERING

North Arkansas Conference

Rev. Connor Morehead, Batesville	\$ 620.00
Rev. E. T. Wayland, Conway.....	410.00
Rev. Sam B. Wiggins, Fayetteville	250.00
Rev. W. V. Womack, Ft. Smith.....	361.00
Rev. J. L. Dedman, Forrest City.....	547.00
Rev. Eugene W. Potter, Jonesboro	783.58
Rev. George W. Pyles, Searcy.....	300.00
Rev. H. Lynn Wade, Paragould.....	400.00

Total.....\$3,671.58

Little Rock Conference

Rev. J. E. Cooper, Arkadelphia.....	\$421.00
Rev. Leland Clegg, Camden.....	900.00
Rev. C. M. Reeves, Little Rock.....	1,200.00
Rev. Harold D. Sadler, Monticello	255.00
Rev. W. Neill Hart, Pine Bluff.....	437.00
Rev. J. D. Baker, Prescott.....	401.00
Rev. J. W. Mann, Texarkana.....	238.48

Total.....\$3,952.48
Grand Total.....\$7,624.06

True human excellence inevitably rests upon both intelligence and righteousness.—Dr. W. M. Alexander.

A World Service Emergency

Three recent examples of heroic faith challenge us: Weatherhead of London, keeping all night vigil, Kagawa of Tokio announcing he is still a free ambassador; Dr. Cline of Shanghai, longing for another ten years in the field.

These present a real challenge to American Methodism as we face the crisis in WORLD SERVICE. There is a shortage of nearly one-half billion dollars this year which closes May 31. If we work, pray and give as we did on Compassion Sunday, we can meet this emergency and save our heroic missionaries from further embarrassment.

We should start Easter Sunday with our world service (Benevolences) and finish the task without fail May 15 so that all funds may reach the General Treasurer May 31.—CHAS. C. SELECMAN.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

True generosity is a duty as indispensably necessary as those imposed on us by law. It is a rule imposed by reason, which should be the sovereign law of a rational being.—Goldsmith.

Our Lord has written the promise of the resurrection not in books alone, but in every leaf in the springtime.—Luther.

It would be a great thing if at this Easter time men and women every where could get definitely into mind, and realize deeply in their hearts that Christ is alive—that he is not a dead, but living, acting, working Christ. He said, "All power is given unto me." "Lo, I am with you always." "Go ye, therefore." He is the living one.

They who are most weary of life, and yet are most unwilling to die, are such who have lived to no purpose, who have rather breathed than lived.—Clarendon.

EVANGELISM AND THE PREACHER

John Henry Jowett wrote: "At the beginning of a service in a camp meeting, I was called to conduct, prayer was offered for me, and the prayer opened with this inspired supplication: 'O Lord, we thank Thee for our brother. Now blot him out!' And the prayer continued: 'Reveal Thy glory to us in such blazing splendor that he shall be forgotten.' It was absolutely right and trust that the prayer was answered. But, gentlemen, if we ourselves are gazing upon the glory of the Lord we shall be blotted out in our own transparency. If we are seeking the glory of the Lord, there will be about us a purity, and a simplicity, and a singleness of devotion which will minister to the unveiling of the King, and men will see no man, save Jesus only."

VALUE OF PRAYER PAUSES

Looking at life from the viewpoint of a physician, Richard C. Cabot, M. D., closes a chapter on "The Approach of Prayer," in his work, *What Men Live By*, with some suggestive remarks:

"There are many familiar acts which suggest the value of prayer—pauses in the zealous practice of our vocation. The locomotive engineer, peering about the vitals of his engine during a stop, has often reminded of a Sunday worship. The shopman who periodically closes shop and refuses customers, while he takes account of stock, knows better at the end of the pause where he is and what he should do next. The factory engineer knows that his machinery like his help, needs to rest one day in seven.—The Expositor and Homiletic Review.

Our portion is only what we can use wisely, or, using unwisely, learn wisdom.

POEM OF THE WEEK

*The head that once was crown'd with thorns
Is crown'd with glory now;
A royal diadem adorns
The mighty Victor's brow.*

*The highest place that heaven affords
Belongs to Him by right,
The King of kings, and Lord of lords,
And heaven's eternal light.*

*The Joy of all who dwell above,
The Joy of all below,
To whom He manifests His love
And grants His name to know.*

*The Cross He bore is life and health,
Tho' shame and death to Him,
His people's hope, His people's wealth,
Their everlasting theme.*

—THOMAS KELLY,
from the Methodist Hymnal.

What Do Ye More Than Others?

By CARL E. KEIGHTLEY

This is a statistical age, and the most familiar statistical term of them all is that one called "average." It is shot at us from all sides. Of course, striking averages and conforming to standards have some merit, but when we have standardized everything but the fingerprint, when teachers can grade their students on a curve system that places the bulk of the students in the middle or average spot, and when sociologists write books about average towns with their average citizens, one is moved to cry out, "My soul, is there no end to this talk about the average man? Where are the better than average people who point the way to progress? Show me people who are not content to sing their life song in a middle C."

The trouble with the world is that there is not enough of the plus of life. It is not enough to keep the law, to walk a mile, to give your coat. Christian living is above the average living. It demands that we go the second mile, that we give our shirt as well as our coat. Obeying the traditions and customs of our fathers is short of what Jesus expects of us. He demands more than the kiss of profession; He wants the sweat of service. He demands the plus of life, the going out beyond law and tradition. The Christian will always be out in front of the crowd in his thinking and in his actions. Jesus took his stand for the plus of life when he asked his disciples, "What do ye more than others?"

Building the Kingdom of God is no child's play. Churchill, speaking to the British, might well have been speaking to all the Christians down through the ages, when he said: "I have nothing to offer you now but blood and sweat and tears." Peter would have understood talk like that. Paul, also, would have understood it. Oh, how well Jesus would have understood it. And every man who breaks with the crowd and tosses aside the cloak of tradition will know it too.

To urge one to live above the average and not to point the way to so high a goal would be mere sophistry. The only men who live above the average are those who are tied to high ideals. Peter was only a fisherman until he became a fisher of men. Paul, the chief of sinners, caught a vision of what Christianity could do to a tradition bound world, and then he became the chief of the Apostles. Lincoln became our most revered president because, as Sandburg put it, he was "a wilderness boy who found far lights and tall rainbows to live by." Jesus could only fulfill His mission as Savior of the world because "The little world of Nazareth had grown too small. He had taken the Kingdom of Heaven for his province."

The Kingdom of heaven for His province! There is the secret for living above the average. Tied to an ideal like that, how could anyone be satisfied with mediocre, run of the mill living. Catch a vision of what the world could be if we were really dedicated to Christ if you would know the joy of mountain-top living.

There is a legend of an Indian chief who decided to test the strength of his braves by seeing how high up the side of a mountain they could climb. On the appointed day the braves started out. The first returned with a branch of pine indicating how high he had climbed. The second returned with a branch of spruce indicating the height to which he had climbed. Finally the third returned by the light of the moon. "Well," said the chief, "How high did you climb and what do you have to show?" "I know I am late," he replied, "There was neither spruce nor pine; nor were there flowers to keep me company. I have only torn hands, bruised feet, and a tired body to show for my travels." And then, as a strange light came into his eyes, he added, "BUT I SAW THE SEA."

It will take going beyond spruce and pine, past where flowers keep

SENTENCE SERMONS

Man, by nature is an ascending creature. Note the order.

Many things that last forever are lost forever.

Anything that can be conceived can be achieved.

If we could own a part of God's all, we must disown all apart from God.

Gayety is often the reckless ripple over depths of despair.—Chapin.

Whatever is needed should happen; whatever is necessary must happen.

A PRAYER FOR THE HARD PRESSED

O thou Christ of the weary, look in compassion this day upon all that great multitude who carry burdens too heavy for their tired bodies and bewildered minds. Open their eyes that they may see thee bearing a cross and keeping step alongside of them. Open their ears that they may hear the voice of thy Father and their Father as he speaks words of courage and hope. Let them feel the comforting touch of a nail-pierced hand as it adds divine strength to their human frailty, we ask in Jesus' name.—Amen.

In the midst of the hardest hour it will help up if we remember that God never allows any load to fall upon us which is really too heavy for us to bear. A great burden is a great compliment. God must believe that we are able to bear it. If thou but suffer God to guide thee, And hope in Him through all thy ways,

He'll give thee strength, whate'er betide thee

And bear thee through the evil days;

Who trusts in God's unchanging love

Builds on the rock that naught can move.—George Neumark.

Do you remember how heavy the load was just a few days ago? Yet you have come through in safety to today. Surely then, tomorrow you will look back upon these present griefs and give thanks unto God.

"And, behold, I send the promise of my father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49.

After all, very few things are fatal in the long run. It will pay to give God time. He never fails the righteous man.—From The Christian Advocate.

us company, if we are to see the sea, to have a vision of what we could really be if only we tried.

"What do ye more than others?" Get out of Averageville. Live for a while in the city called EXCELSIOR. Come away from the plains. Climb up into the mountains. You may come back with torn hands and bruised feet, but there will be a joy in your heart and a light in your eye, and you will be saying, "I SAW THE SEA."

CHRISTIAN EDUCATION

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

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

PASTORS MAKE EARLY PAYMENTS ON CHURCH SCHOOL

Three pastors in Little Rock Conference have already made payments on Church School Day offering. They are: Charles H. Giessen, Blevins, \$20.00; Geo. W. Warren, Forester, \$10.00; J. M. Hamilton, Monticello, \$25.00. We sincerely thank these good pastors.

CHURCH SCHOOL DAY

Church School Day, ordered by the Little Rock Conference to be observed April 20, is our next big objective. Indications coming to this office indicate that we will have our usual fine observance. Programs are still going out and we have a sufficient supply to meet all demands. For the Little Rock Conference they will be free on order from Rev. Clem Baker, 723 Center Street, Little Rock.

TO CELEBRATE VICTORY

At a meeting of the Directing Commission last week it was definitely decided to celebrate the successful culmination of the February campaign for Hendrix Ministerial Education Fund on Thursday of the last week of the Pastor's School. Dr. C. M. Reeves was charged with the responsibility of arranging for the program. Bishop Seelman will appear on the program.

OUTSTANDING INSTRUCTORS FOR TRAINING SCHOOL

We congratulate the Hot Springs churches in securing such outstanding instructors as Dr. Ernest Webb of Southern Methodist University, Dr. Marshall Steel, Dallas, and the Rev. J. E. Cooper, District Superintendent, for their training school to be held at First Church, the week of April 21st. This faculty should command the best attendance we have had in the Hot Springs school in a number of years.

WARREN TRAINING SCHOOL NEXT WEEK

The annual training school for Warren and that section of the Monticello District surrounding Warren will open at First Church, Warren, Monday night, April 14th. Instructors will be: Miss Fay McRae, Rev. C. R. Hozendorf and Rev. Clem Baker. Final plans were made in a meeting at Warren last Wednesday night called by the pastor, Rev. L. E. N. Hundley, and attended by the Executive Secretary and Rev. Harold D. Sadler, the District Superintendent.

HOPE TRAINING SCHOOL SCHEDULE

Rev. Kenneth L. Spore, pastor and Rev. J. D. Baker, District Superintendent, have completed plans for a school to be held at First Church at Hope for the churches in that area of the Prescott District, the week of April 27. Instructors will be Miss Fay McRae, Rev. R. L. Long, and Clem Baker. Brother Spore is Dean.

YOUTH CARAVAN PLANNING CONFERENCE

A very important meeting to plan the schedule of Youth Caravans for the Little Rock Conference will be held at First Church, Little Rock, from 9:30 until noon Monday, April 14th. The Conference will have two Caravan teams to spend seven weeks each in the Conference during July and August. It is expected that all District Superintendents and the pastor, an outstanding youth leader and the adult leader of youth for each church planning for a Caravan, be present.

COACHING CONFERENCES FOR VACATION SCHOOLS

Miss Fay McRae, Conference Director, announces the following schedule of Coaching Conferences for Vacation Schools. The conferences are under the direction of the District Director, assisted by Miss McRae and other trained workers.

First Church, L. R. April 15.
First Church, Hampton, April 16.
Fairview, (Cam. Dist.) April 17.
First Church, El Dorado, April 18.
First Church, Magnolia, April 19.
Princeton, April 20.
Fairview, Texarkana, April 24.
DeQueen, April 25.
DeWitt, April 30.

First Church, P. B., May 1st.
First Church, Hot Springs, May 4.

The Little Rock, Hampton, Fairview and El Dorado Conferences will be held from 9:30 to 3:30 in the afternoon. The Princeton Conference will be from 2:30 to 4:30. The Texarkana, DeQueen, DeWitt, and Pine Bluff Conferences will begin at 9:30 and last until 4:30. The Hot Springs Conference will be held from 2:30 to 4:30. These are important meetings and should be well attended by representatives from all churches planning Vacation Schools this spring.

CHURCH NEARING COMPLETION AT MABELVALE

It was our privilege to preach for Rev. Gerry Dean at Mabelvale last Sunday and to look over the new church which is nearing completion. Brother Dean and our people at Mabelvale are going to have one of the best churches and educational buildings for a membership of its size to be found within our Conference. Brother Dean is having a good pastorate. His people all love him.

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THE NORTH ARKANSAS CONFERENCE BENEVOLENT DOLLAR

Requests have been made for a statement as to how the money paid by the churches of the North Arkansas Conference on World Service (Benevolences) is to be used. We are trying to show on this page the amount out of each dollar going to the various programs being financed through World Service (Benevolences.)

The Conference Work receives 50 cents out of each dollar and the other 50 cents goes for Gen. Work.

The amount going to General Work is divided as follows:

Board of Missions and	
Church Extension	34.65 cents
Board of Education	7.27½ cents
Theological Schools	2.00 cents
Board of Pensions	1.20 cents
Board of Temperance	1.07½ cents
Board of Hospitals and	
Homes	1.05 cents
Board of Lay Activities	.80 cents
American Bible Soc.	.60 cents
Board of Ministerial	
Training	.50 cents
Commission on Evangelism	.45 cents
World Peace Com.	.40 cents
Total for Gen. Work	50.00 cents

The amount out of each dollar going to Conference Work is divided as follows:

Board of Education	25.76½ cents
Board of Missions	14.02½ cents
Board of Hospitals and	
Homes	5.44½ cents
Board of Christian	
Literature	3.619½ cents
Board of Lay Activities	.725½ cents
Commission on	
Evangelism	.205 cents
World Service Com.	.112 cents
Board of Ministerial	
Training	.103 cents
Total for Conf. Work	50.00 cents

Perhaps you would like to see totals for each interest as the General and Conference Work are added together. The following is the picture:

Missions and Church	
Extension	48.67½ cents
Christian Education	33.04½ cents
Hospitals and Homes	6.49½ cents
Christian Literature	3.619½ cents
Theological Schools	2.00 cents
Lay Activities	1.525½ cents
Board of Pensions	1.20 cents

Board of Temperance	1.07½ cents
Evangelism Com.	.65½ cents
Boards of Ministerial	
Training	.603 cents
American Bible Soc.	.60 cents
World Peace Com.	.40 cents
Conference Commission	
on World Service	.112 cents
Total	100.00 cents

You will note that the most of the World Service (Benevolences) go to Missions and Church Extension, and to Christian Education.

You should like to know how these funds are used. We would like for you to have that information.

The Conference Board of Missions uses its amount for three main purposes: Aid to Mission charges. (A list of these are in the North Arkansas Conference Journal for 1940), Aid to churches and parsonages (See Conference Journal for information), and to Rural program (\$1,250 to Town and Country.)

The General Board of Missions and Church Extension is carrying on work around the world.

The amount apportioned to the Conference Board of Education is divided as follows:

Hendrix College	\$10,200.00
Conference Cultivation	7,900.00
Extension Work (This replaces for loss of 40% from Fourth Sunday Missions in church schools)	5,000.00

Wesley Foundation	
Work	1,148.89
Pastors' School	800.00
Total	\$25,048.89

The Town and Country Commission is to receive \$1,700.00 out of the \$5,000.00 apportioned for Extension Work, the remainder going for training work and other types of Extension in the small churches.—Ira A. Brumley.

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THE EASTER MESSAGE

By REV. AUBREY WALTON

Text: Mt. 28:6 "— He is risen —"

ALMOST two thousand years ago, in a manger of a stable in the city of Bethlehem, a man-child was born. He first saw the light of day in a dwelling place for animals. He was born in humility and reared in simplicity. He grew to manhood in obscurity and, suddenly—as the lightning hurls its startling brilliance across the black and threatening sky—He flashed the beauty and nobility of a pure and spotless life through the clouds of uncertainty, hypocrisy, and evil, giving life and hope in place of darkness and despair.



REV. AUBREY WALTON
Pastor, First Church, Texarkana

He taught and ministered in a public career that lasted but three brief years, but which brought peace and comfort to the outcast and the burdened of that day, and to all subsequent generations. He went down into the very stable of human existence, cleansing the sinful heart, healing the festering sores, and binding together the broken bits of warped and twisted humanity. Then, they nailed him to the cross. He went through the Garden of Gethsemane, climbed the Hill of Golgotha, and was crucified upon the cross of Calvary.

His persecutors believed that they had killed him. They were convinced that they had crushed his cause. They thought that the nails that pierced his hands and feet pierced also his plans and purposes. And when they put him in the grave and sealed the door of the tomb they were quite sure that they had buried with him the hopes, the dreams, the future of both the man and his message.

But the grave could not hold him. He rose from the dead! He claimed again the attention and the allegiance of his followers—and this is a measure never before heard of in the history of the world. To his disciples he came again and led them in a mighty movement that shook the Roman world of paganism from its foundation. He moved again in the hearts of men whom he had lifted from oblivion to lives of sublime beauty in purpose and in action. Through them his message was proclaimed; through them his ministry was performed; through them his cause prevailed. Through fellowship with their

Risen Lord these disciples were transformed from ordinary men into spiritual giants. Everywhere they went, everything they endured. They sang in prison, they converted jailors; they laughed at mobs; they welcomed martyrdom. All this for one cause—to proclaim one breathless message of everlasting hope and victory—He is risen!

Again his enemies sought to kill him. They slew his disciples. But his Spirit lived on in the lives of others. Men came in ever-increasing numbers to kneel at the foot of the cross—and to rise with the light of glory upon their faces, and with shouts of victory upon their lips to hurl themselves into the very jaws of death, that the cause of Christ might prevail. Death could not hold him.

From then until now his enemies have sought to rid the world of Christ, but still he lives on in the hearts of his people. Neither the ravages of time nor the wisdom of man has been able to overthrow him from his earthly throne, the human heart of those who let him enter.

And now after more than nineteen hundred years we, his followers, in this twentieth century, have gathered ourselves together to celebrate again the resurrection of our Lord. How shall we observe it? What shall we do?

The crucifixion and the resurrection are central facts in the Christian faith. But they are central as the crucifixion and resurrection of Christ. When we forget that Christ suffered and died for us we lose sight of that tremendous influence which strikes conviction in the sinner's heart, produces true repentance, and leads the confessing prodigal to the foot of the cross. When we forget that Christ rose from the dead we cast aside that triumphant hope which is the glory of the Christian faith. The Christian, in full possession of his privileges, is one who walks in the assurance that his Christ is a Risen Lord and that he shares with him victory over sin and death and hell!

Therefore, in order to understand the resurrection of Jesus we must understand, as much as is possible for us, the life and spirit of him who rose from the dead. For, after all, that is where our faith rests—on the person of Jesus. Our Christian faith is not just built upon a miracle performed nineteen hundred years ago at the sepulchre of Joseph of Arimathea, but it is established upon the living personality of him who was that miracle, the Son of God, the Saviour of mankind, the Risen Lord.

What a life! No man ever spoke like this man. No life was ever lived like this life. No death was ever died like this death. Jesus is the greatest figure in the history of mankind. He stamped his deeds in indelible characters upon the pages of time. Beside him all the celebrities of history fade into oblivion. Compare him with any man who ever lived—compare their lives, their teachings, their influence for good, and be guided by the testimony of history itself. He brought peace and good will to men; he taught the Law of Love and the Golden Rule; and, turning neither to the right nor to the left, he went

straight to Calvary for men, rather than to avoid the cross by the slightest compromise that might have saved him. That is the historical Jesus.

There is also the spiritual Jesus whom we must understand. He had a unique consciousness of oneness with God. "The Father and I are one," "He that hath seen me, hath seen the Father," "I must be about my Father's business," "It is my meat and drink to do my Father's will," "Thy will be done, not mine," "Father, into thy hands I commend my spirit."

He passed through those terrific temptations, those terrible moral ordeals, that dreadful physical suffering and mental agony—and still was so at one with God that the Father could make the supreme revelation of himself in Jesus and, through him, break his heart on Calvary and burst asunder the doors of the tomb.

Jesus had such moral goodness, such spiritual sensitiveness, such unimpeachable holiness, such vicarious love, that no death could kill him nor grave retain him. Of necessity that life is eternal, that spirit immortal.

The belief in the resurrection is an act of faith. It is a faith in the God who is revealed in the Christ who rose from the dead. That means a faith in the justice, the purpose, and the righteousness of a Holy God who is the Creator, the Redeemer, and the Sustainer of the souls of men.

That is the faith we have today if we believe in the resurrection of Jesus. These are dark days in which we live. Men and nations are crucifying the Christ. That sinister combination of forces that nailed him to the cross in Judea is driving the nails again today. Greed, lust, hate, cowardice and brute force are all at work in the world in which we live. But as we celebrate the resurrection of our Lord we pronounce to men and nations the Easter mes-

sage—"Christ the Lord is Risen from the dead"—and in that fact is written in letters of blood shed on Calvary's tree, the ultimate and inevitable defeat of sin and death and hell!

Men, if they are to be men made in the image of God and not mere puppets on the stage of life, are free moral agents with the right of free will and free choice. They are free to do evil, but they cannot get away with it. The cross represents the crucifixion of God's best by the forces of evil—but the resurrection is the inevitable victory of the justice and righteousness of God.

Men must die and go down the valleys of deep darkness one by one. The cross is the picture of death—but the resurrection is the ultimate destiny of that which is made in the image of God and created for eternal fellowship with him. The grave could not hold him and, united with Christ, death cannot hold you. He is risen!

Let us proclaim our Easter message. Let us declare our faith in a risen and a living Christ who is the revelation of the justice of a moral universe, the righteousness of a holy God, the redemptive power of vicarious love, and the immortality of the human soul.

Christ the Lord is risen today!

What we have been trying to say is beautifully expressed in these lines by Emma Watt Easton:

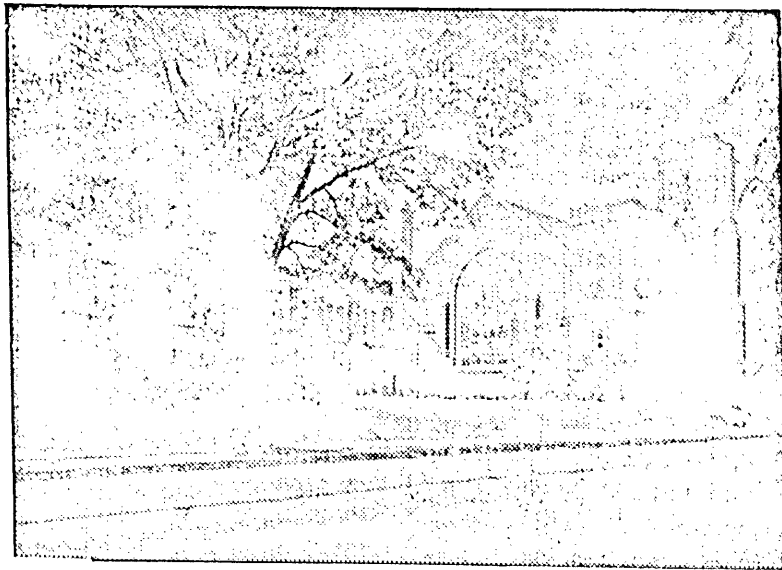
*They scourged and crucified Him,
The thorns pressed through His hair;*

*They laid Him deep in Joseph's tomb,
But they could not keep Him there.*

*Yea, Pilate might deliver Him,
The people falsely swear,
The soldiers roll and seal the stone,
But they could not keep Him there.*

Dead heart, thy dead lie buried deep.

*Where thou canst see them ne'er;
Be comforted; the Savior rose,
Death cannot keep them there.*



FIRST METHODIST CHURCH, TEXARKANA
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Right in the midst of what some people call drudgery is the very best place to get the transformed, transfigured life. The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright.—Miller.

Sneering is the habit of the weak. The strong man or woman is generous minded; but those who cannot get attention in any other way try to attract it by a sneer. It is an attempt to appear superior to what is sneered at, but it is always the mark of an inferior mind.—Select-

ROE REVIVAL

We have recently held a revival meeting in the Church at Roe with Rev. V. D. Keeley, of Gillett, doing the preaching. We had twenty-one conversions with seventeen coming into the Methodist Church. Four went into the Baptist Church. The church was spiritually revived and there was a substantial increase in the Church School enrollment.

We wish to express our thanks and appreciation to Brother Keeley for coming our way. We feel that he did a splendid piece of work.—John W. Rushing, Pastor.

TEXARKANA DISTRICT BROTHERHOOD

The Texarkana District Brotherhood met at First Church, Texarkana, Ark., March 28, District Superintendent J. W. Mann, presiding. All preachers were present except two who were absent on account of sickness. Brother Mann had arranged with Rev. J. A. Wade, District Director of Evangelism, to take charge, making this meeting our District Institute on Evangelism.

Brother Wade had carefully planned a helpful program. Rev. Aubrey G. Walton spoke on "Preparation For Evangelism"; Rev. J. Ralph Clayton, "Promotion of Evangelism," and Rev. C. R. Hozendorf, "Conservation of Evangelism." Each followed up their talks in leading a discussion on the subject. Many helpful contributions were made.

Mr. Fred Gantt, District Lay Leader, presented plans for completion of observance of "Layman's Day" on April 27, making a schedule for a layman to be in most every church in the District. Mr. Gantt emphasized the organization of Methodist Brotherhoods among our laymen, and announced that Mr. E. Dow Bancroft, Associate Secretary of the General Board, would

come to the District, speaking at College Hill Church on June 23, at eight p. m.

Rev. C. R. Hozendorf, our new pastor at Mena, was introduced by Bro. Mann. Bro. Wade pointed out that a District Commission on Evangelism should be appointed, suggesting our speakers of the day. Bro. Mann declared them appointed with the approval of the brethren.

Rev. W. C. Lewis, of Horatio, extended the Brotherhood an invitation, including their wives, to meet

MARMADUKE CHURCH

We are having a good year. Have had a gain in both church and Sunday school attendance. We are proud of this, but yet there is much to do.

On Wednesday night we have a fine choir practice, then afterwards we have what we call a "Forum" with good attendance and all seem to be enjoying these services. Our pastor and people are stressing fellowship in these meetings.

We have replaced our little wood stoves with a beautiful new circulator in our auditorium, which helps the looks of our church and our people can go and be comfortable in all services. Two new stoves have been added to the parsonage, to give comfort to our pastor and wife.

Our new pastor, Rev. A. W. Russell, and wife have been working hard since coming on our work.

We are praying that by the help of God and our good pastor and wife, we can go forward in God's Kingdom.—Nita Ferguson.

With The Churches

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

Our Home for children, known as the Arkansas Methodist Orphanage, is in fine condition. You can charge this assertion to me, it never was in better condition than it is now and I have been connected with it since it was incorporated.

I have been spending a good deal of time in the last year or two visiting in my dreams with the brethren of the ministry in this state. I can but dwell a while on those who have passed on, such men as M. M. Smith, Stonewall Anderson, A. C. Millar, Dr. Godbey and others. Then I come down to those who are now living and I wish I had a paper big enough for me to take each member of these two Conferences and tell the public what I think of them.

The District Superintendents are active and hard at work. Many of them make real contributions to your life and happiness by visiting with you and talking to you. So far as I know, the brethren of the state are all in good humor and working hard. All love our Chief, Bishop Seelman, whose physical activities are equal to his mental activities. We wonder sometimes how he stands it.

Such loyalty as the brethren have shown to the Home for unfortunate children cannot be too highly commended and the sentiment is growing. By each mail I receive letters, many of which delight me, and many of these letters are from laymen and laywomen and you would be surprised at the sentiment that is contained in them.

With love for all, I am, your brother, James Thomas, Executive Secretary.

REVIVAL IN FORT SMITH DISTRICT

The pastors of the Fort Smith District engaged in a district-wide simultaneous revival campaign, March 16-30, under the leadership of District Superintendent W. V. Womack. At a meeting of the preachers at Goddard Memorial Church on March 24, pastors of the various churches made reports on the progress of their services. Fifty new members had been added to the churches at the end of the first week of the campaign. About fifty additional prospective members had been pledged at that time.

Bishop John Calvin Broomfield, who assisted Dr. L. L. Evans in revival services at First Church, Fort Smith, during the meetings, was the speaker at the afternoon meeting of the preachers. Bishop Broomfield is a great preacher.—J. T. Byrd.

Subscriptions Received From Pastors

- | | |
|---|---|
| 9—Buckner, F. C. Cannon. | 1—Mt. Ida, Wil Cazort. |
| 5—Little Rock, Hunter Memorial, A. J. Shirey. | 1—Mulberry, F. A. Lark. |
| 4—Parker's Chapel, El Dorado, C. D. Cade. | 1—Taylor, J. L. Simpson. |
| 4—Malvern, W. C. Watson. | 1—Quitman Ct., J. M. Talkington. |
| 4—Foreman, J. W. Hammons. | 1—Lamar, M. L. Kaylor. |
| 3—St. Charles Ct., E. T. Miller. | 1—Hunter, W. H. Harrison. |
| 3—Grady, R. H. Cannon. | 1—Stamps, J. A. Wade. |
| 3—Lakeside, Pine Bluff, R. B. Moore. | 1—Hot Springs, First Ch., Homer T. Fort. |
| 2—Dyess, Benton Bailey. | 1—Friendship Ct., Robert Bruce. |
| 2—Bayou Meto Ct., C. R. Andrews. | 1—Winthrop Ct., O. C. Robison. |
| 2—Rector, G. C. Taylor. | 1—Star City, Fred L. Arnold. |
| 2—Marked Tree, John Womack. | 1—Nashville, Arthur Terry. |
| 2—Yellville Ct., Silas Dixon. | 1—Chidester, J. A. Newell. |
| 2—Crawfordsville, H. E. Pearce. | 1—Camden, J. L. Hoover. |
| 2—Pleasant Plains Ct., J. F. Weatherford. | 1—Imboden, Earl DuBois. |
| 2—Luxora, M. A. Bierbaum. | 1—Batesville, First Ch., A. D. Stewart. |
| 1—Arkadelphia, Forest E. Dudley. | 1—North Little Rock, Gardner Memorial, Jefferson Sherman. |
| 1—Blytheville, First Ch., E. B. Williams. | 1—Prairie Grove, J. M. Harrison. |
| 1—Jonesboro, First Ch., A. W. Martin. | 1—Holly Springs Ct., C. V. Mashburn. |
| 1—Bryant Ct., Richard E. Dudley. | 1—Kibler, Theron McKisson. |
| | 1—Dumas, A. C. Carraway. |

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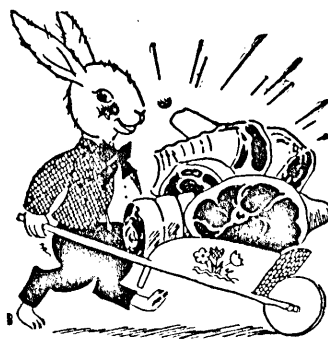
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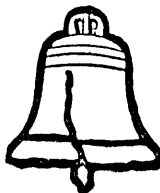
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MODERN IMPLICATIONS OF THE CROSS

By JAMES MAJOR

In the ancient world the most abhorrent of deaths was that of crucifixion. A crucified man was a sight that even the most hardened could not forget. The malefactor, stripped of his clothing, scourged almost to senselessness, had his hands and feet nailed to a cross, and was left to endure the feverish agony of a lingering death. A more painful punishment has not yet been devised by man. Without its Christian associations the cross might symbolize the culminating cruelty of man to man. Nor was the extreme character of the physical pain involved all of the punishment. In addition, the disgrace that accompanied crucifixion was indescribable. For the most part, such an ignominious death was reserved by the Romans for slaves and rebels. A family could seldom recover from the disgrace brought upon it by the crucifixion of one of its members. The crucified man himself had to endure the insults heaped upon him by the spectators who took advantage of his weakness and cries for mercy to torment him. This combination of infamy and pain was the central element in the earthly reward that Jesus promised his followers.

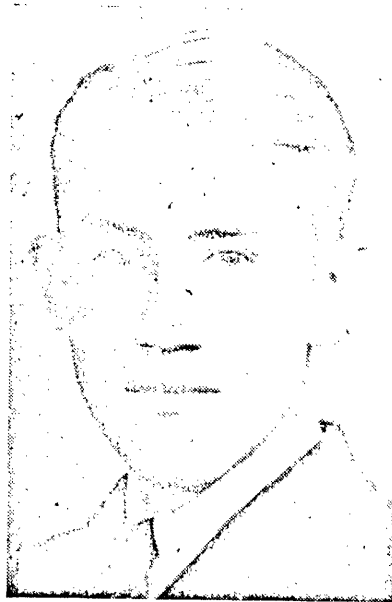
However, after the crucifixion of Jesus, the cross naturally became the symbol of Christianity. Indeed, Christianity itself was spoken of from the first as the way of the cross. Jesus had inculcated this idea into the minds of the early believers by his teachings and by his death. Many of these first Christians soon met the painful reality of the cross, but the faith did not die. When the official persecutions were over, there were those who felt martyrdom essential to salvation and therefore made crosses for themselves. To all Christians the cross became a symbol of suffering, but it also meant more than that. For now the sign of suffering and disgrace had come to be the sign of triumph. The Christ had endured the hostility of the Jewish nation, had borne the shame of the cross, but He was victorious over shame and death; and it was through Him that men came to know the Father. This same power He left with those who took His way of the cross. What better symbol could be found for such a faith?

In the cross Christianity had found the symbol of its message to humanity. Its gospel was the saving power of Jesus Christ that came to the believer through humility and suffering for the sake of righteousness. Centuries later when the new spirit coming out of the Reformation caused the church to divide and re-divide, the cross was still recognized as the center of the believers common to all Christendom. By all denominations and sects it was recognized as the center of the Christian faith. For all recognized the cross as symbolizing the life of the Crucified whose teaching they exalted as the way of salvation for mankind. Regardless of what special emphasis was put forth by each they felt their teachings to be deeply rooted in the life of Christ. And, since religious toleration progressed slowly, men continued to suffer for what they believed. This may be expected to continue as long as Christians dare to propose new implications of their discipleship. Revolutionary truths are not accepted without a struggle. The effect of the compromise made by the church will not be undone until its members are ready to endure the suffering represented by the cross.

Except for those who felt they must mortify their bodies, or even actively seek martyrdom, Christians have not sought to bear crosses, but cross-bearing has been an inevitable result of courageous Christian living. Christianity, being a progressive religion, is ever at odds with the evils of the world. Its social conscience is so sensitive that it is continually in opposition to the numberless forces that hold human personality in subjection. The crosses that result from the fight against evil are not crosses of the Christian's own choosing; they are imposed upon him. Indeed, if he is fearlessly Christian, he will find a cross thrust upon him.

But what of our time? What crosses will the

present generation of Christians face? Many have gone far in the Christian way without finding it necessary to make great personal sacrifices, and for many the path has been made easy. Relatively little has been given up, in many instances. But there will be crosses in the near future for all who assign themselves with diligence to the Christian way of life. They will not be crosses that are consciously sought, but crosses result from adamant adherence to the faith. Many are going to suffer for what they believe to be God's will. Indeed, some who will read these very words have recently been imprisoned because of their devotion to what they believed to be the Christian way of life. Many others will have to endure the same kind of punishment for making public testimonies of their faith. But these will not be the only ones to suffer. Many students will be deprived of formal education and will be forced to give them to institutions to which they feel no obligation. Others may be deprived of financial support for their families and see the careful planning of years swept away. Still others will suffer public insults through the press and from the platform.



JAMES MAJOR
of Little Rock
Student in Duke University

There will be times when the Christian must face the skeptical questioning of his sincerity, and there will be those among his closest friends who will not understand his position. And even more heart rending are the misunderstandings some will have with their own families. There will be crosses to face: have no doubt about it.

But a subtle danger enters at this point. Many people today are trying to conserve the beauty and symbolism of the cross without retaining its sacrificial element. They want the cross to be suggestive of the suffering that Christ endured to instill in men His way of life. Yet they cannot see the application of themselves. The cross is called the center of our religion, but the emotions it stirs in their breasts are emotions unacquainted with suffering. The admonition that there must be a rededication of life has been repeated so often that it has become a platitude. But it must be stripped of its familiarities and made starkly challenging.

A foreign correspondent who recently returned to this country gave a vivid description of the untiring, self-forgetting work of the Nazi agents in the Balkan countries. While the Nazi is working eighteen hours a day to spread his gospel of race, blood and intolerance, the Christian is spending too much of his time trying to rationalize about what the position of the Christian should be in an unchristian world. He should be trying to Christianize the world. In-

stead of acting on his beliefs, he is frequently allowing his thinking to wander and degenerate into mere speculation and sentimentality.

In January, 1940, the editor of the magazine, *Fortune*, voiced a similar accusation. It was the most serious indictment that has been made of the church of our generation. Laying the greatest blame on the leaders of the church for their inconsistency, he asserted that the church is only reflecting the opinions of the society around it instead of standing staunchly for the spiritual truths inherited in its faith. This editor, like many other Christian laymen, has not figured the cost of being consistent with himself; or, having figured it, is not willing to pay the price. Nevertheless, his indictment of the church stands. But it has almost been forgotten in the rush of events since January, 1940. Christians are even today refusing to face a cross. Instead, they are becoming a sounding board, not of the voice of God, but of the voice of the world about them. For these the Cross has no real meaning. It is a beautiful but impractical symbol. But for those who would steadfastly hold to the real meaning of the cross and prove its practicality, it will mean times of hardship and sacrifice, yet also a promise of triumph for Christianity and the establishment of a better world.

One of the chief causes for the failure of Christians to accept the modern implications of the cross is that they do not have in their lives the deep spiritual resources necessary to bear the cross. One cannot bear a significant cross as easily as he can do without cream in his morning coffee. It is a matter much more stern than that. Crucial to the problem of the cross, therefore, is the spiritual resourcefulness which one does or does not have. The exact nature of the resources which an individual Christian must have will have to be decided by that individual. However, one's spiritual resources must in every case make possible the building of three things: first, a life that may receive refreshing strength through periods of meditation, prayer, and worship; second, a character based upon Christian love as its guiding principle; and third, a faith that gives assurance of the triumph of Christ's ideals. These three elements, each of which is at once both a result of one's spiritual resourcefulness and an added resource in itself, must be acquired through patience and diligence. For one does not build a Christian character in a day. It is the result of continuous, sacrificial rededication. But such resources will help us to remember the realistic meaning of the cross, and help us to "run with determination the race for which we are entered."

To keep the cross at the center of modern Christianity, the element of self-sacrifice in its original meaning must be considered, for without this central idea of the cross Christianity loses its uniqueness. The Christian cannot allow his faith to become a turn-coat matter: ready to conform to the voice of the world at the slightest pressure. He cannot trim his faith to fit the fickle demands of the immediate situation. He must uphold the cross as a symbol of the sacrificial love of man for man which is the key to salvation. He, himself, must be ready to sacrifice all that he has, even his life if needs be, in order that the cause may be exemplified.

WATCH YOUR ARKANSAS METHODIST LABEL

Three hundred and sixty subscriptions to the *Arkansas Methodist* expired in March and none of them so far have been renewed. Our subscribers are asked to please note the date on the label which is the expiration date. If your subscription has expired please hand your dollar to your pastor or mail direct to *Arkansas Methodist*, 1018 Scott Street. Your immediate attention to this matter will save the *Arkansas Methodist* considerable expense and will insure your getting every issue of the paper.



CHILDREN'S STORYLAND

MISS KATHLEEN SHEARER, Editor



The Story Of Easter

By Rev. R. B. Chapman

"Grandmother," said Frances one Sunday morning as she walked home from Church with her grandmother, "why do we have Easter day?"

Grandmother McKerness looked down at her little granddaughter and smiled. "It is in memory of the day that Jesus rose from the dead," she said.

"But our teacher said that they had Easter before Christ was born," protested Frances.

"That is partially true," answered Mrs. McKerness. "But it was not real Easter then. It was a feast day known as the Passover."

That afternoon Frances begged her grandmother to tell her more about the origin of Easter.

"Very well," agreed Mrs. McKerness, as she began her story. "Many hundreds of years before Christ was born, the Hebrew people were held captive by a cruel pharaoh in Egypt. Moses, the leader of the Hebrew people, had been trying for many years to get freedom for his people. Finally, when all other attempts to free the Hebrew people had failed, he asked a curse on all Egypt. The eldest son of every family was to be killed on a certain night by an angel of death from Heaven. But to protect the Israelite children from this curse, Moses told them to kill a lamb and to sprinkle the blood of the lamb over their doors. Then when the Angel of death came he would not bring harm to a house

with blood smeared over the door.

"The night for the Angel to come arrived and when Pharaoh found that his own son had been killed, he decided to free the Hebrew people. And Moses led the children of Israel out of Egypt and out of their bondage to the cruel Pharaoh.

"Each year after this the Jews celebrated this day that they called the Day of the Passover feast that Christ was crucified. The followers of Christ saw in this the fulfillment of the prophecy which said that Christ should be slain to free sinners from their bondage to sin. The blood of the Lamb was shed so that we and all others who believe on Christ might be free from death and sin.

"So it is that all Christians celebrate Easter as the day that Christ rose from the dead, and all Jews who do not believe on Christ still celebrate this day as the day of the passover."

Frances sat silently for a few moments and then she said, "Just like the lamb died so that the oldest son wouldn't be killed, so Christ died so that we might not be killed by sin."

"Just so," said Grandmother, "and you, Frances, will try never to do anything which will bring grief to the Christ who died that you, and every other person in the whole world might be saved from sin."—Rev. R. B. Chapman, Jr., Andalusia, Alabama.

Easter Lilies

Bonita and Marie were on their way to Sunday school. It was Easter morning and they had started fully a half-hour before their parents, for each carried a pure white lily they had grown themselves, to set in the Church that day as part of the special decoration.

They had almost reached the Church when something very strange happened; a ragged little urchin came up to them and said in a sad voice: "Give me that flower."

The girls were startled, for they had not seen the boy until he was right before them.

"It is for the Church," said Bonita, "but I'll give it to you after Church if you come after it."

"I want it now," said the boy with a strange look on his sad face.

"Why do you want it now?" asked Marie.

"My mother—she sick; she want flower. I hear her say she want white flower."

"Where do you live?" asked the girls at once.

"There!" said he, pointing to a window above a stable which backed to the alley. "I see you from the window when you turn the corner, so I come."

"May we go with you to see your mother?" asked Marie, as she buried her face in the waxy fragrance of her lily?

"You go see her? You take the lily?" the lad turned and ran home.

Bonita carried her lily into the Church, then she and Marie and Sara, an older girl, went back to the alley; down along the narrow path until they came to the place where the stable was. They found a narrow stairs that led to the upper floor from the outside. When they reached the door they tapped gently and the boy opened it wide.

There, on a poor cot near the window, lay the boy's mother, very pale and weak. She smiled when she saw the girls and tried to reach out her hand. Marie came up to the cot and held the potted lily before her. "This is for you," she said in a

sweet voice. "I am sorry you are too sick to go to Church today, for there are so many pretty lilies there and you would enjoy them so much."

"We no go to the Church," said the boy; "we no nice clothes."

But Marie did not hear. She was watching the mother as she tried to kiss the sweet petals of the lily and take in all its fragrance.

Bonita and Sara heard, though, and said: "Maybe when your mother gets well you can come. We'll ask our mothers to come and see her and make her glad and happy."

And the girls' mothers did go, and found many things to do for the sick woman and the hungry lad. By and by, when she was well enough, they found work for her. She was soon able to move into a little cottage near Bonita's and Marie's home, and they had better clothes and were able to attend the services at the Church.

The lad and his mother always called Bonita and Marie their Easter lilies that God sent them on that Easter day.—Selected.



A CHILD'S EASTER SONG

The world has come awake
And will be lovely soon
With warm sunlight at noon
And ripples on the lake.

Now soon the ground will flower
And scarlet tulips grow
Down borders in a row,
All open in an hour.

For where the earth was brown,
The pointed leaves of green
Reach out, and there are seen
Red flowers folded down.

The snows have gone away
And all the little birds
Sing songs that need no words,
For this is Easter Day!

—Margaret Widdemer.

News From Hendrix

The Hendrix Choisters made their annual concert tour the Week of April 6-11, giving concerts in Batesville, Searcy, Jonesboro, Newport, Morrilton, and Conway. The 70 voice organization is directed by J. Glenn Metcalf, assistant professor of music. The program consisted of the complete cantata by Dubois, "The Seven Last Words of Christ." They were accompanied at the organ by Mrs. C. E. McNutt, instructor in public school music, and at the piano by Charles Smith of Little Rock.

The annual convention of the Teachers of College English Association was held last week on the Hendrix and Teachers college campuses. Dr. Robert L. Campbell, professor of English at Hendrix, and president of the association, presided. New officers elected were: president, Dr. Robert A. Caldwell of the University of Arkansas, and secretary, Mrs. Mildred Silver of the College of the Ozarks.

Twenty two members of Theta Mu sorority have returned from a vacation trip to Natchez and New Orleans. The trip was made in the college bus and they were accompanied by Miss Myrtle Charles, professor of French, and Miss Vivian Hill, associate professor of English.

Notification was received last week that Hendrix has been granted a chapter of Blue Key National Honor Fraternity, a men's leader-

ship organization which emphasizes service. Application for the charter was made in February at the invitation of Dr. John Clarke Jordan of the University of Arkansas, national president of Blue Key. Officers of the Hendrix chapter are: president, Joe Clement of Pine Bluff; vice-president, Don Butler of Waldron; secretary-treasurer, Robert Jewell, Hope; corresponding secretary, John Mann, Marianna; alumni secretary, R. A. Teeter, Smackover. Other members are McGrady Fox, Batesville; Ray Harris, Rogers; Hodgie Henderson, Dallas, Texas; Rife Hughey, Atkins; Bryan Stephens, Gurdon; and Charles, Thompson, Helena.

Dr. Reynolds, president, attended the regional conference of Methodist educational leaders in Kansas City last week.—Glenn Black.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

TEXARKANA DISTRICT MEETING

The annual meeting of the Woman's Society of Christian Service, Texarkana District, was opened in Fairview Church, Texarkana, at ten o'clock, March 28. The Presidents and Spiritual Life Chairman met for a prayer retreat, led by the District Corresponding Secretary, Mrs. T. H. Owens, Stamps, before the hour of opening. Dr. J. A. Wade, College Hill pastor, opened the meeting with prayer. A sincere welcome was extended by Mrs. J. A. Norwood, Fairview, and Mrs. J. A. Harrell, Lewisville, responded most graciously with expressions of thanks. The District President, Mrs. W. A. Bengé, introduced the pages, distinguished guests, pastors and pastors wives. Mrs. T. H. Owens was elected delegate to attend the Leadership School at Mt. Sequoyah, with Mrs. W. A. Bengé as alternate. Four of the five Zone Chairmen made their reports on the work, each reflecting growth and increased interest in missionary activities. Mrs. T. H. Owens gave her report for the District. Rev. Otto Teague, pastor-host, led the worship service. One of the high points of the meeting came early in the morning session when Mrs. T. H. McLean, Malvern, Conference Chairman of Committee on Status of Women, presented a challenging and encouraging view of her work to the congregation. Always of great interest and inspiration are the reports of the individual societies. Condensed figures showed twenty-one societies present of the twenty-three in the District, with 1,030 members reported. The benediction for the morning session was pronounced by Mrs. W. W. Gardner of Richmond. Mrs. J. E. Gaunt led the afternoon devotional. Mrs. W. A. Cate discussed the power of prayer and explained the purpose of the April Prayer Cards. Mrs. E. D. Galloway, De Queen, Conference Secretary of Missionary Education and Service, gave an inspirational talk on the necessity for earnest study. Mrs. W. R. Dunn, Foreman, who spoke on the organization of a Community Welfare Council in her town, stated that the Council was a definite project in Christian Social Relations which was an outgrowth of the fall mission study. Children's Work was presented by Mrs. Fred Gantt of Foreman. An open forum discussion on different phases of the work was directed by Mrs. T. H. Owens during which Mrs. W. A. Bengé, Texarkana, Mrs. C. R. Hozendorf, Mena, Mrs. W. F. Meissner, Texarkana, were elected as representatives on the District Committee of Evangelism. Mrs. W. W. Gardner, of Richmond, was elected Honorary President of the District. Mrs. Has Owens read the courtesy resolutions expressing grateful appreciation for the hospitality of Fairview Society. The District accepted invitations to meet in Stamps for Coaching Day and in Texarkana First Church for the 1942 meeting. Rev. J. W. Mann, District Superintendent, voiced the prayer of dismissal.

God becomes a reality to us, when He lays upon us a commission.—John Oxenham.

UNITED IN PRAYER IN A BROKEN WORLD.

O God and Father of us all,
Lift from our world its darkening pall;
Forgive our madness, sin, and strife,
Turn our goals from death to life.
Create in us a zeal for right,
Help us share our Candles light;
Impel our hearts to seek Thy Way,
Guide us to peace, O God, we pray.

II Peter 3:13



UNITED IN PRAYER

Under the sponsorship of the World Federation of Methodist Women and the Division of Christian Service, Methodist women around the world are pledged "to be united in prayer" during the month of April "for the new earth wherein dwelleth righteousness."

The first printing of half a million copies of the prayer covenant has been distributed. Copies have gone to Latin America, to India, to mission lands where the war is raging and to missionaries and Christian nationals in every land.

Mrs. Thomas Nicholson, of Mt. Vernon, Ia., wife of Bishop Nicholson, and Mrs. J. W. Mills, of Tyler, Texas, chairman of the World Federation of Methodist Women and vice-president of the Woman's Division of Christian Service, respectively, are promoting the movement through respective organizations.

Texarkana—Members of Society of First Church recently enjoyed a Chinese tea, marking the beginning of the study on China. Mrs. A. R. McKinney gave the devotional, after which Mrs. Harvey Watson, study leader, gave the early history of China. Mrs. J. W. Mann discussed outstanding Christian men and women who are political leaders in China, and Mrs. C. E. Kitchens discussed China and United Methodism. Mrs. Herbert Shull told an interesting story, "Devils and Babies' Toes." The following dressed in costume served tea to those present: Mrs. Has Owen, Mrs. Watson Jopling, Miss Kate Cargile, Mrs. David Venable, Mrs. I. V. Perdue, Mrs. Eugene Harris, Mrs. James Graham, Mrs. Jack Reaves, Jr., with Mrs. J. R. Wilson at the tea table. Chinese vases of flowers decorated the parlors. Mrs. R. G. Few presided over a table of Chinese curios.—Mrs. C. M. Durham, Publicity Supt.

The prayer, which is printed above, was written by Mrs. Nicholson, and was phrased, she said, with special reference to the women in war-torn lands, so as not to offend any, and yet to include the desire of all hearts for an enduring peace, based on forgiveness of sins which all nations share, and God's guidance in making adjustments according to his will.

The artist's conception indicates a broken world, and Christ the Light, with the burning candle. The 32 praying figures represent units of organized women around the world who send missionaries to other lands and pray for the coming of Christ's kingdom.

More than four million Methodist women, members of the Woman's Society of Christian Service, are committed to the world-wide movement of united prayer for peace.

ZONE MEETING HELD

Wynne—Zone 4 of the Helena District held a meeting March 20 at Wynne. Mrs. Claude Heeb, Harrisburg, Zone Chairman, was in charge. Rev. G. F. Glover, host pastor, conducted the opening devotional. Reports were heard from each society in the zone. Mrs. Manuel Drexler, Wynne, was presented in a special musical number. After a short business session the remainder of the day was spent in a prayer retreat led by Mrs. J. L. Dedman, Forrest City. The theme was "Fellowship With All Nations and Races of Mankind." The following took part: Mrs. Lynn Galloway, Mrs. D. H. Vannale, Mrs. George Walker and Mrs. W. E. Bradford.

The services were closed with the celebration of the Holy Communion with Rev. Glover and Rev. Dedman leading. There were 64 present.—Mrs. Harry Scott, Sec.

ANNUAL MEETING OF N. ARK. CONFERENCE

The annual meeting of the North Arkansas Conference Society will convene at 2:30 on Tuesday afternoon, April 15, at the First Methodist Church, Fort Smith, with the Conference President, Mrs. Henkle Pewett, Jonesboro, in charge. The officers will hold a prayer retreat on Monday evening and the meeting of the Executive Board will be held on Tuesday morning. The following are officers of the Conference Society: President, Mrs. Pewett; Vice-President, Mrs. E. T. Wayland; Conference Secretary, Mrs. A. T. Patton; Recording Secretary, Mrs. W. E. Emith; Treasurer, Mrs. W. T. Bacon; Secretary of Christian Social Relations, Mrs. R. E. Connell; Secretary of Missionary Education, Mrs. Peter Kittel; Secretary of Student Work, Miss Mary Elizabeth Pace; Secretary of Young Women and Girls' Work, Mrs. F. M. Weeks, Rogers; Secretary of Children's Work, Mrs. John Patton; Secretary of Literature, Mrs. Clifford Blackburn; Secretary of Supplies, Mrs. Fred Lark; Chairman of Spiritual Life, Mrs. D. J. Hindman. The Conference will adjourn at noon on Thursday, April 17.

THE LENTEN OFFERING

The government has made a great social advance in its plans for social security for aged people. But in its Old Aged Benefits the United States Government makes no provision for any worker who has been employed by the Church.

However, the Church has not lagged behind in its care for those lovely women who have devoted their lives to full time Christian service. The Woman's Home Missionary Society, the Woman's Foreign Missionary Society, the Woman's Missionary Council, and the Woman's Convention made plans in the early years of their organization for the retirement of these faithful women. "A penny a day for the forty days of Lent" was the early slogan of one of these groups.

The Woman's Division of Christian Service sends forth an urgent call for the observance of the Lenten Offering this year. The missionary part of this offering is applied to the pension fund for retired missionaries and deaconesses and is a credit on the pledge of the Society. The March issue of The Methodist Woman includes a lovely drama entitled "Martha" which we are suggesting for use in dedicating this offering.—Woman's Division of Christian Service.

NOTICE TO THE AUXILIARY PRESIDENTS OF NORTH ARK. CONFERENCE

Please send your delegation to Conference prepared to purchase devotional books from the Literature table.

Conference committee on Spiritual Life has prepared a leaflet of "Helps" for your disposal. This will also be on the literature table for you.—Mrs. J. L. Dedman, Sec'y., Conf. Spiritual Life Committee.

Good Strategy

By JOHN Q. SCHISLER

The successful effort of the Methodist Church in Arkansas in raising more than \$10,000.00 for Hendrix College is good educational strategy. In the first place, the trend in big giving to institutions of higher learning is decidedly away from small colleges and in the direction of larger universities. Yale, Northwestern, Harvard, Duke and other universities already possessing vast endowments and other resources and large incomes, have received gifts amounting to millions of dollars within the past three or four years. Gifts from rich people and from the big Foundations to smaller institutions such as Hendrix College are dwindling to the vanishing point. This simply means that these smaller institutions must look to other sources for their income or perish, unless there is some way by which large givers can again be interested in small colleges. Fortunately we have recognized this trend before financial starvation has injured our colleges in Arkansas.

In the second place, one of the problems which has faced our Church since the merger of educational boards in 1930 is how to get local churches to recognize their responsibility for the colleges which are owned by the Annual Conference or Conferences of which these local churches are a part. This lack of interest on the part of local churches was a lament of the college men in the Regional Educational Conference held recently in Cleveland, Ohio.

Two or three things are certain. First, the local churches of the Conference must be interested in the church college or lose it. Second, their interest and support is not going to be aroused by the criticism of college men. Third, interest and support must be gained a step at a time.

It is my judgment that the procedure which we have followed in setting a reasonable financial goal and in placing the direction of this effort in the hands of our district



DR. J. Q. SCHISLER,
Gen. Board of Education

superintendents, pastors and laymen in Arkansas, is sound from every angle. I believe we are about to discover that the only way the small college can be supported permanently is by a large number of small gifts made regularly over a period of years. It remains for us to demonstrate that it can be done year by year in that way.

We have not arrived in the solution of our financial problems in connection with the college, but I, for one, am encouraged to believe that the Methodist Church in Arkansas has made up its mind to face its financial responsibility for the college. At least, the Church has made a good beginning this Conference year.

Benevolence Reports

As Treasurer of the Little Rock Conference, I am making a report of remittances received during March 1st through March 31, 1941.—C. E. Hayes.

BISHOP'S FUND

Arkadelphia District
Amount previously reported\$ 40.60
Arkadelphia Ct. 2.61
Total\$ 43.21

Camden District
Amount previously reported\$ 33.61
Camden Station 30.00
Camden Circuit 9.05
Chidester Ct. 1.25
Vantrease-El Dorado 11.03
Fairview 5.75
Norphlet 15.00
Thornton Ct. 3.90
Waldo Circuit 30.00
Total\$139.59

Little Rock District
Amount previously reported\$158.70
Bryant Ct. 2.97
Carlisle Station 8.43
Carlisle Circuit 1.92
Asbury 70.51
Highland 25.00
Winfield Memorial 112.50
Total\$280.03

Monticello District
Amount previously reported\$106.87
Dumas 3.94
Eudora 1.25
Lake Village 10.00
Wilmot 6.75
Total\$128.81

Pine Bluff District
Amount previously reported\$ 44.89
Grady-Gould 7.30
Good Faith 1.80
Little Prairie Ct. 4.00
First Church, Pine Bluff 22.50
Hawley Memorial, Pine Bluff 7.00
Sheridan Station 11.25
Total\$ 98.74

Prescott District
Amount previously reported\$124.12
Amity 1.87
Bingen 1.00
Blevins Ct. 2.67
Columbus Ct. 1.05
Emmett-Bierne 2.47
Gurdon 4.50
Hope 6.18
Murfreesboro-Delight 1.00
Nashville 4.50
Prescott 13.50
Total\$162.86

Texarkana District
Amount previously reported\$ 41.75
Ashdown 9.00
Lewisville-Bradley 7.00
Stamps-Garland City 5.25
College Hill 2.25
First Church, Texarkana 25.30
Total\$ 90.55
Grand Total Received for Bishop's Fund through March 31st\$1,043.79

CONFERENCE CLAIMANTS FUND

Arkadelphia District
Amount previously reported\$ 79.26
Arkadelphia Ct. 8.40
Dalark Ct. 9.80
Malvern Station 17.00
Total\$114.46

Camden District
Amount previously reported\$153.76
Buckner Ct. 5.00
Camden Ct. 12.06
Chidester Ct. 2.75
Vantrease 29.25
Fairview 15.75
Norphlet 11.00
Thornton Ct. 7.81
Waldo 66.00

Little Rock District
Amount previously reported\$419.45
Bryant Ct. 8.95
Carlisle Ct. 2.00
First Church, Little Rock 150.00
Winfield Memorial, Little Rock 137.50
Highland 25.00
Total\$742.90

Monticello District
Amount previously reported\$126.54
Crossett 222.00
Dumas 12.25
Eudora 5.00
Lake Village 20.00
Wilmar Ct.50
Wilmot Ct. 15.00
Total\$401.29

Pine Bluff District
Amount previously reported\$141.32
Good Faith 3.15
Little Prairie Ct. 5.25
First Church, Pine Bluff 100.00
Hawley Memorial, Pine Bluff 2.25
Pine Bluff Ct. 2.64
Sheridan Station 27.00
Total\$281.71

Prescott District
Amount previously reported\$313.09
Amity 5.00
Bingen Ct. 4.72
Blevins Ct. 6.01
Columbus Ct. 1.40
Center Point Ct. 2.00
Emmett-Bierne 5.49
Gurdon 14.00
Hope 24.75
Murfreesboro-Delight 2.00
Nashville 14.00
Prescott Station 42.00
Total\$434.46

Texarkana District
Amount previously reported\$ 63.03
Ashdown 24.00
Lewisville-Bradley 14.00
Stamps-Garland City 12.67
College Hill 55.00
First Church, Texarkana 101.25
Total\$219.95
Grand Total Received through March 31, on Conference Claimants Fund\$2,498.15

BENEVOLENCES

Arkadelphia District
Amount previously reported\$191.31
Arkadelphia Ct. 5.50
Benton Station 175.00

Dalark Ct. 20.00
Leola Ct. 16.36
Princeton Ct. 4.59
Total\$412.76

Camden District
Amount previously reported\$734.91
Bearden 1.85
Camden Ct. 10.00
First Church, El Dorado 200.00
Fordyce 40.00
Waldo 219.00
Total\$1205.76

Little Rock District
Amount previously reported\$1356.32
Bryant Circuit 21.63
Asbury 409.00
First Church, Little Rock 266.00
Forest Park, Little Rock 29.75
Hunter Memorial, Little Rock 99.00
Total\$2181.70

Monticello District
Amount previously reported\$156.45
Dumas 13.66
Wilmar 2.67
Total\$172.78

Pine Bluff District
Amount previously reported\$ 99.41
Little Prairie Ct. \$ 25.00
Hawley Memorial, Pine Bluff 10.00
Lakeside, Pine Bluff 32.38
Roe Ct. 4.72
Sheridan 60.75
Total\$232.27

Prescott District
Amount previously reported\$545.22
Amity 10.83
Blevins Ct. 2.12
Columbus Ct. 1.78
Emmett-Bierne 5.00
Gurdon 22.50
Mineral Springs Ct. 3.00
Murfreesboro-Delight 7.08
Prescott Station 57.00
Total\$654.53

Texarkana District
Amount previously reported\$417.68
Ashdown 29.00
Hatfield Ct. 2.14
Lewisville-Bradley 34.00
Stamps-Garland City 24.61
College Hill, Texarkana 2.13
First Church, Texarkana 166.66
Total\$672.22
Grand Total received through March 31, on Benevolences\$5,536.02

(Continued Next Week)

Easter Honeys

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THE LAYMAN'S PAGE

A. J. SHIREY, Editor

MAKING THE BIBLE YOURS

(The following is a condensation of an article entitled "Worthwhile Ways of Reading the Bible," by Eric M. North from the April BIBLE SOCIETY RECORD.)

The Bible is Mankind's greatest treasure. Few men may have crowns and a few may have fortunes; fewer still can enjoy either. But, everyone may have the Bible, and everyone who will may enjoy it.

Of course, none can enjoy the Bible if it stands dusty on a shelf or on the living room table. It MUST BE READ. The most essential thing to do with or about the Bible is to READ IT.

Read It With Imagination

You will never come to thoroughly appreciate the Bible if you read it as cold print recording happenings out of the long ago. As you read, imagine as well as you can the scene or the setting. Re-reading will often bring this out. The Bible is a book of life; we best understand it when we enter into the living experiences which it records.

Do not be disturbed if there are passages that you do not understand. You live on God's earth, but He does not expect you to know every valley of the Himalayas or every port in the seven seas. There is nothing in the Bible essential to life's deepest joys and greatest growth, that is not OPEN TO A TRUE AND EARNEST HEART. Come to your reading with an open mind, and give the Bible its chance to speak to you. It is not simply a record, it is a message.

Suggested Ways of Reading the Bible

1. Take a book or group of chapters (a book is best) and read and re-read scores of times. "By repeated re-readings in the face of your practical problems, a book begins to live in the mind. . . . To get the benefit of the Bible, one needs not a snapshot, but a time exposure." Creative power comes, not from collecting every new idea, but from being laid hold on by great vital and enduring truths.
2. Read it, especially the Gospels, Psalms and Epistles, for light on personal problems—purpose in life, friendships, anxiety over loved ones, financial perplexities, the guilt of sin, when tempted to do wrong. It can be marvelously helpful.
3. Read it to find the person like yourself, and study his experience with God and life. A brilliant woman, who became acquainted with Christ only in her mature years, compared her experience with the experiences of men and women of the New Testament.
4. Read the Gospels and the Acts, and as you study each scene, think where your caring for the things you care for, would have been in that scene had you lived then.
5. Read to understand thoroughly a single character, what his motives and his hope, what his ambitions, what battles he lost and won. The Bible holds life before us so that we may see into it.
6. Take some great word or phrase, "faith," "patience," "grace," "the glory of God," trace its mean-

ing through the Bible. Or take some great theme, what God expects of us, the help that God gives us, the meaning of courage, the meaning of prayer and read for an understanding of their meaning.

7. Read the Bible for light on problems of the world's life, such as individual rights, freedom and law, the duties of nations, qualities of public leaders, and the foundations of peace.

8. Sometime you will want to read the Bible all the way through, for what it will do for you, not for the sake of having done it.

LISTENING TO SERMONS

The sermon has been given an exalted place in the Protestant order of worship. In the usual service of worship the sermon will consume at least one half the total time allotted. What does the congregation do during the delivery of the sermon? Supposedly they listen. That is all there is to do at that particular time, if one is polite. Since, in most cases, the sermon is not followed by a question period when those in the pews may ask questions concerning what they have heard, the assumption is that they know all that is necessary to carry out whatever course of action the sermon may demand. The benediction follows the sermon and the congregation disperses.

What Becomes of the Sermon?

No one can give intelligent thought to the place of the sermon in our worship services without having to face the question—why have a sermon at all? What is its purpose? It must be admitted that not all discourses called "sermons" are sermons. A sermon is a discourse delivered for the purpose of making its hearers morally or spiritually better. Its main purpose may be to cheer those who are sad; to strengthen the weak; to lift the fallen; to convict the sinful; to instruct those who need knowledge in some area of life, or in any wise to help some one meet life better prepared to cope with it on the basis of God's will for our lives.

It is only as lives bear fruit of the seed sown in sermons that the sermon can be justified as a part of our worship services. Therefore, it may truly be said, No sermon is a good sermon that fails to make its hearers better than they would have been had they not heard it.

You Have a Responsibility For What You Hear

Jesus repeatedly emphasized the hearer's responsibility for the message heard. Listening to sermons is certainly no harmless indoor sport for Sundays. It is one of the most serious matters ever entered into by man. If you are willing to believe Jesus Christ's testimony at this point you must admit that WHAT YOU DO ABOUT WHAT YOU HEAR has eternal consequences.

The sermon on The Mount as recorded by St. Matthew reaches the astounding conclusion that what the hearers did about what they heard was the test of their wisdom and consequent gain or loss. What you do about what you hear will bear fruit through eternity. Take heed how you hear.

OBSERVING EASTER

Another Easter is at hand. We are now in the midst of Holy Week. Every day of this week is the anniversary and reminder of some of the stirring scenes of the closing days of Christ's earthly ministry. Easter Sunday is the high day of the church year. But, it is to be questioned whether or not we in America know the meaning of Easter as Christians.

A Heathen Easter

Easter was originally a heathen festival. It was a tribute to a pagan goddess for allowing Spring to come again to the earth. Christianity took over the name and filled it with a new meaning. Since the heathen festival coincided with the time of Christ's resurrection what could have been more natural than these coming into Christianity out of a pagan background, keeping the spring festival, but using it to commemorate the resurrection of Christ?

Now, the tide has turned. We, as Christians, are turning the observance of the Spring festival back into paganism. Pick up your newspapers or tune in your radio and witness to the fact that bunny-rabbits, easter eggs, new frocks and hats are the central points of interest in an American Easter observance. Christ is out on the periphery, very nearly forgotten. Let's give Easter back to Christ.

Gaming finds a man a cully, and leaves him a knave.—Cumberland.

BUILDING USEFUL LIVES

By J. L. VERHOEFF

A layman, whose thinking goes much deeper than that of the average churchman, recently suggested that too little attention is being given today among the leaders in many churches to providing advanced educational opportunity for Christians, opportunities which would enable them to live more useful lives in the communities where they live.

This layman expressed the belief that churches often place great emphasis on the A, B, C's of religion and then neglect to provide adequate religious training which will enable potential workers to carry the program forward at top speed along the lines which Jesus intended when he gave his instructions to his disciples just before his crucifixion.

His reasoning leads to the assumption that in the planning of a practical program for the Church School we seldom give the alert adult pupils credit for being out of the kindergarten class in their religious thinking.

The religionists could defend the present practices and easily show that the number in each church rising above that class is comparatively small for one does not have to search far to find figures to support such an argument.

This layman also expressed the view that too much emphasis in religion has been placed on emotion—
(Continued on Page Fourteen)

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INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for April 13

CHRIST SHOWS HIMSELF ALIVE

LESSON TEXT—Luke 24:13-17, 25-35.
GOLDEN TEXT—I am he that liveth, and was dead; and, behold, I am alive for evermore.—Revelations 1:18.

Certainty and assurance—these are at the heart of our observance of Easter. We declare with Paul, "Now is Christ risen from the dead" (I Cor. 15:20), and that He is "declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1:4). We would join the apostles who "with great power gave . . . witness of the resurrection of the Lord Jesus" (Acts 4:33).

Someone may say, "That's well enough for you who have faith in God, but I'm bewildered, uncertain, fearful, in a disordered world. What shall I do?" Come with us as, in our lesson, we join two men who had become bewildered, who felt that all their hopes had been crushed, that the future was only to be feared.

We join them as they walk wearily along the road from Jerusalem to Emmaus. Suddenly there is Another with the little group. Let us listen to their conversation. First we find

I. Hidden Eyes and Slow Hearts (vv. 13-17, 25, 26).

The two sad men who had left Jerusalem to go to Emmaus were disciples of our Lord who had just been through the crushing experience of seeing Him crucified. Now, as the jeering mob held triumphant sway in the city, they left the dead Christ (as they supposed) in the tomb and went their way. True, there had been some reports on the morning of the third day that the women had seen Jesus alive (vv. 23, 24), but their hope and faith was at such low ebb that they could not—or did not—believe. Even when Jesus appeared to walk with them and question them, they did not know Him.

Eyes closed by unbelief; faith hindered by doubt and fear; a despondent heart slow to believe God—how very effectively these shut out the blessing of God and of His Word, even to the believer. Even deeper is the darkness in which the unbeliever finds himself. But all is not lost; there is One here who can open unseeing eyes and warm cold hearts—even Jesus.

II. Burning Hearts and Opened Eyes (vv. 26-32).

Although they did not realize it (how slow we are to appreciate our blessings!) until after He was gone (v. 32), their hearts began to burn within them as soon as He began to expound the Scriptures to them.

What a Bible exposition that was, as Christ Himself opened all that the Scriptures taught concerning Him! Bible teachers have talked about, and it makes one's heart burn just to read their suggestions (see for example Morgan on Luke, page 278). Little wonder that these men were "strangely warmed" as they listened.

The way to have a burning heart is to read God's Word.

what the sacred Book teaches about our blessed Lord.

With the heart "strangely warmed," as John Wesley described his Aldersgate experience, comes the opened eye. "They knew him" (v. 31) in the breaking of the bread. Perhaps they saw the scar in His hand, or possibly they identified a familiar gesture or something in His voice; but until their hearts were warmed they did not see. Paul knew that truth when he declared: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

III. Quickened Feet and Glad Testimony (vv. 33-35).

The seven miles (sixty furlongs, v. 13) which had passed so slowly were now quickly retraced. They had glorious good news to bring to the disciples at Jerusalem. How swift are the feet of the one who has good tidings to bear (see Rom. 10:15). One wonders why so many professed Christians are so slow about carrying His message. Can it be that they do not yet know the risen Christ? For if we know Him, surely "we do not well" to keep silent in a day of good tidings (II Kings 7:9).

Note in verse 34 that before they could speak, the others gave them the good news of the resurrection. It is proper and delightful that believers share spiritual blessings (Rom. 1:11, 12). That's why we come together in God's house.

Brother in the Lord, Christian sister, how long is it since you had a new and stirring experience of the presence of Christ? Not necessarily spectacular or exciting, but a real spiritual experience. Let's ask Him for it!

(Continued from Page Thirteen)

al appeal, and too little on the intellectual approach. He further asserted that more should be done by the churches to help faltering Christians solve some of the problems they encounter in everyday life. The criticism probably is less applicable to the smaller churches for they offer greater opportunity than the larger churches for pastoral contacts with the individual members.

Religion must be practical if it is to have value in this swift-moving world where schemers in many lands and in many fields are moving at full speed to gratify at any cost their selfish ambitions. To stem this tide we must take our church membership seriously and make of it a seven days a week obligation and put into practice those fundamentals of religion which we learned when we first heeded that desire to align ourselves with the church.

Entirely too often today persons inclined to cynicism can find individuals who are professing Christianity to further personal ambitions.

When members devote more time to putting into practice the teachings of Jesus, we will find that the demand for higher education in the realm of religion will grow by leaps and bounds and eventually the demand will be met. On the other hand, a more adequate program for adults using an intelligent approach to religion to a greater degree, and

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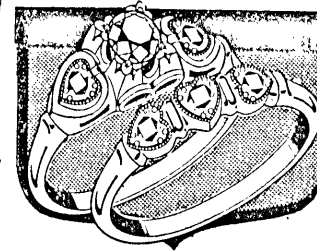
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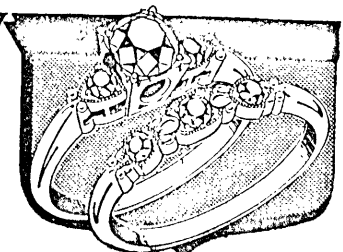
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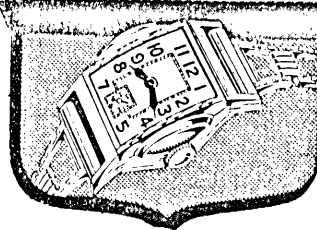
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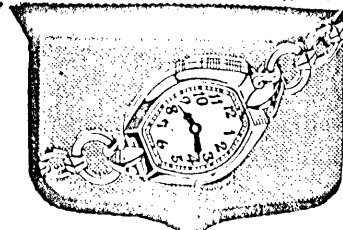
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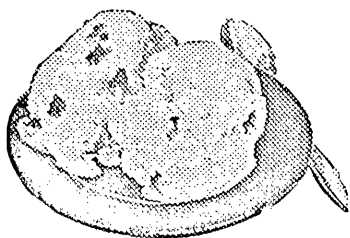
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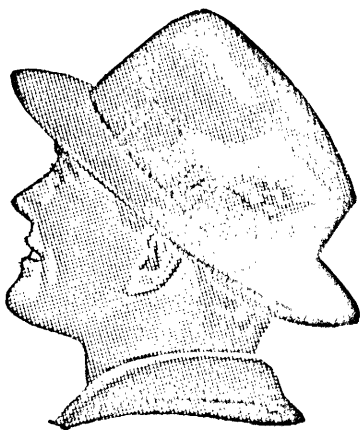
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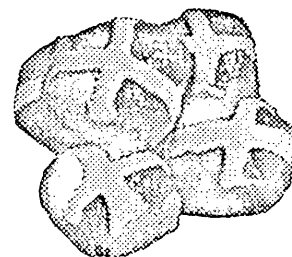
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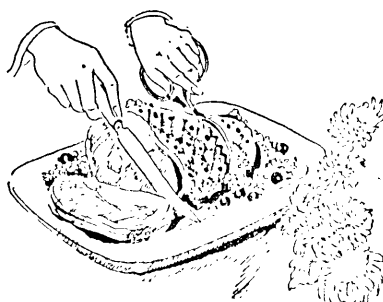
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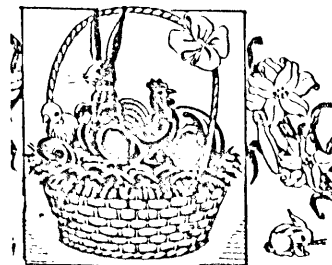
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OUR NEW MEMBERS

Junior Department

William S. Barnard, 1711 W. 10th, vows . . . Jack Boles, 1823 Summit, baptism . . . Ben Boren, III, 1714 N. Spruce, vows . . . Barbara Brothers, 1405 S. Taylor, vows . . . George Case, 2106 W. 18th, letter . . . Juanita Clift, 2115 Commerce, baptism . . . Wesley Neal Freemyer, 1860 Marshall, vows . . . Thomas Garner, 406 E. 16th, baptism . . . Rachel Faith Glasscock, 103 N. Beech, vows . . . Jean Borden Goodman, 2106 Rock, baptism . . . Ida Mae Hunter, 1800 Broadway, vows . . . Dolores June Ingram, 2300 Ringo, vows . . . T. D. Johnson, Jr., 615 West 23rd, baptism . . . Gertrude Langhammer, 2708 Arch, baptism . . . Elbert Elsworth Lett, III, 1020 W. 21st, vows . . . Mary Pierce, 223 W. 22nd, baptism . . . Harold Piety, 103 E. 21st, baptism . . . Phillip Piety, 103 E. 21st, baptism . . . E. E. Raines, Jr., 2022 Battery, vows . . . Carolyn Louise Reeves, 1319 Broadway, baptism . . . Mary Alice Rommel, 600 W. "D", Park Hill, vows . . . Melville L. Scott, Jr., 2201 Cumberland, vows . . . Bobby Stinnett, 4115 Lee, vows . . . Douglas Thom, 122 Olive, Park Hill, vows.

Junior High Department

Billy Ainley, 2217 Chester, letter . . . Carl Judkins, 103 E. 21st, baptism . . . Geraldine Kerr, 1622 Ringo, baptism . . . Randolph Kerr, 1622 Ringo, baptism . . . Charles LeGrande, 103 E. 21st, baptism . . . Gerald Moory, 1322 Chester, baptism . . . Geraldine Moory, 1322 Chester, baptism . . . Yvonne Patten, 4901 E. Crestwood, baptism . . . Anna Mae Pierce, 223 W. 22nd, baptism . . . Marguerite Roberts, 2301 E. 17th, baptism . . . Wilton Talkington, 205 E. 22nd, baptism.

Senior High Department

Mary Genevieve Adamson, 2201 Valentine, baptism . . . Charles Garner, 1407 Izard, vows . . . Bobby Hoben, 1100 Rock, baptism . . . Mary Ann Linden, 1811 Wright Ave., letter . . . Rosemary Massenburg, 2000 Summitt, vows . . . Wanza Pierce, 322 East 21st, baptism . . . Robert Ann Proctor, 1400½ Gaines, letter . . . Imogene Raney, 1301 Louisiana, baptism . . . Melba Roberts, 2301 W. 17th, baptism.

Young People's Department

Pvt. Robert H. Beach, Reg. H. Q. Co. 137th Inf. Camp Robinson, letter . . . Miss Gerthal Hunter, 3515 W. Markham, vows . . . Harold Kendrick, 2410 Scott, baptism . . . Ezra Short, 110 S. Martin, letter . . . Miss Kathleen Sterling, 2915 Summit, vows.

Adults

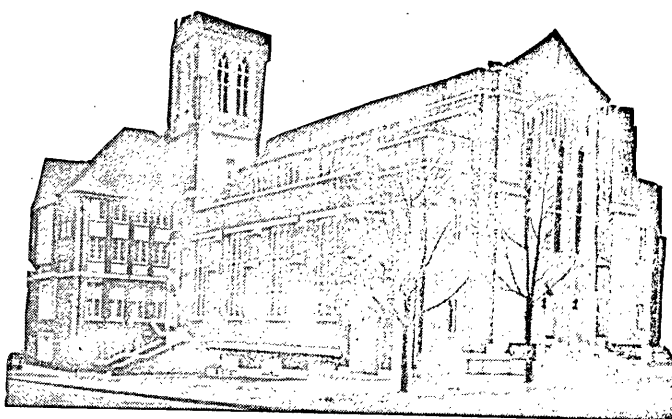
Mr. Harold Boyce, 618 W. 24th, vows . . . Mrs. Glenn Stout, 2109 S. Valmar, letter.

INFANT BAPTISMAL SERVICE EASTER SUNDAY AFTER- NOON, 4:00 P. M.

All parents desiring to have infants christened at this time are asked to please call the church office, 2-1990.

FOOD AND PLANT SALE

The Carrie Hinton Bible Class will hold their annual Food and Plant Sale at the Curb Market at 14th and Cross streets Saturday, April 12. Proceeds will be used for the Building Fund.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

GASTON FOOTE
Minister
HAL H. PINNELL
Associate Minister
KERMYT ROEBUCK
Student Minister
J. R. HENDERSON
Supt. Church School



J. H. BOWEN
Chairman of Stewards
MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MARGUERITE CLARK
Church Secretary

Next Sunday At Winfield

- 10:00 A. M. SUNDAY SCHOOL — ALL DEPARTMENTS — 1000 attendance goal.
10:00 A. M. and 11:00 A. M. IDENTICAL WORSHIP SERVICES.
"The EASTER LILY"—Sermon by Pastor.
Anthems—"The Promise That Was Made"—Bairdston.
"Hallelujah Chorus"—Handel.
4:00 P. M. INFANT BAPTISMAL SERVICE (All are invited).
6:00 P. M. Jr.-High, Senior, Young People's Leagues and the Sunday Evening Club.
7:30 P. M. "THE REDEEMER", An Oratorio by Dickenson.
Winfield's Combined Choirs assisted by THE LITTLE ROCK SINFONIA ORCHESTRA—Miss Lincoln, Director.

THE PASTOR'S MESSAGE

By GASTON FOOTE

Identical Morning Services 10 and 11 A. M. Sunday

At our two morning worship services last Sunday there were 358 at the first service and a church filled at the second service. There will be two services next Sunday (Easter) and the church will probably be filled at both services. Those not enrolled in the Sunday School are URGED to be present for the FIRST service of worship at 10 a. m.

Let's Make An Easter World Service Offering Sunday

Winfield Church has a budget of \$3,262.50 for others. \$2,500 of this amount is for World Service, home and foreign missions. More than one half of the mission fields of the Methodist church are directly affected by the ravages of war. The desperate need of these mission fields can hardly be imagined by the average American. We hope that every member of Winfield will use the special Easter envelope sent through the mail and make a liberal offering so we can pay this \$2,500 item in full next Monday. Three groups ought to help:

- (1) There are some who make no regular contributions to the church . . . use Easter envelope for as large an offering as you can possibly make.
- (2) Some who have made a pledge have not thus far paid it to date. Make a special effort to pay in full on Easter. Use Easter envelope and check "on pledge . . ."
- (3) Some who have made a pledge and paid it to date will want to make an extra offering on Easter. Use the special envelope and check "extra . . ."

We want 1,000 people to enclose a minimum of \$2,500 in the Easter envelopes Sunday. Thank you.

METHODIST CHURCH

Christian Education

By HAL H. PINNELL

Easter Sunday Attendance Goal—1,000!

Church School Attendance
Last Sunday 803
A Year Ago 662

Department Reports
On Stay
Pres. Time Cont. Ch.
Jr. Hi. 69 62 17 60
Sr. Hi. 71 58 51 56
Y. P. 94 48 27 52
(Workers and Pupils in 10:00 a. m. service) 40

Adult Report
Hinton Class 57
Jenkins Class 44
Men's Class 38
Fidelity Class 37
Couples Class 35
Friendship Class 31
Ashby Class 24
Bullington Mem. Class 24
Wedding Ring Class 23
Young Men's Class 9
Total 329

League Reports
Jr. Hi. 6:30—21 Church 9
Sr. Hi. 6:30—28 Church 26
Y. P. 6:30—47 Church 16
Sun. Eve. Club 6:30—11 Church 11

EVENING PROGRAMS SUNDAY

Junior High Department, Fellowship and Play period, 6:00 p. m.; worship program, 6:45 p. m., leader, Mrs. Hal Pinnell, subject, "A Christian's Easter."

Senior High Department, Recreation, 6:00 p. m., worship program 6:45 p. m., leader, Miss Mary Louis Stewart, subject, "Christ's Last Week."

Young People's Department, Recreation in Fellowship Hall 6:00 p. m., worship program 6:45 p. m., leader, Mr. Kermyt Roebuck, subject, "The Meaning of the Cross."

Sunday Evening Club, worship program 6:45 p. m., leader, the Rev. Hal H. Pinnell, subject, "After Easter—What?" Recreation in Fellowship Hall following the evening preaching service.

EASTER SUNDAY ATTENDANCE GOALS

Adult Division
Ashby Class 40
Bullington Mem. Class 35
Couples Class 60
Fidelity Class 60
Friendship Class 45
Hinton Class 70
Jenkins Class 60
Men's Class 60
Wedding Ring Class 40
Young Men's Class 20

Young People's Division
Junior High Dept. 90
Senior High Dept. 90
Young People's Dept. 110

Children's Division
Nursery Dept. 35
Beginners Dept. 40
Primary Dept. 70
Junior Dept. 80

League Goals
Jr. Hi Dept. 6:00—40 Church 30
Sr. Hi Dept. 6:00—40 Church 30
Y. P. Dept. 6:00—75 Church 40

ATTAIN THESE GOALS AND HELP WINFIELD REACH THE LARGEST CHURCH SCHOOL ATTENDANCE IN ITS HISTORY. IT CAN BE DONE!

1,000 IN CHURCH SCHOOL EASTER SUNDAY!