

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXI

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NO. 14

Swelling Buds

WITH the coming of Easter and spring, the whole world about us is pulsating with new life. Every clod of dirt, every limb on tree or branch on vine bears eloquent testimony of the power to live again. With the cycle of the fall, the winter and the spring, the world seems to be demonstrating, annually the truthfulness of the words of its Creator—Christ, when He said of His life, "I have power to lay it down, and I have power to take it again." Each winter the life of nature seems to be sealed again in the tomb. Each spring, despite what men or devils may do, the stone is again rolled away from the door of the tomb, the seal of death is broken and nature has its resurrection, glorious and triumphant. Every blade of grass, every flower, every leaf on tree or twig is an undeniable testimony of the possibility of a resurrection. To deny the self-evident testimony of so many witnesses is to demonstrate that we have eyes and will not see; ears and will not hear.

The new life within, which produces the swelling bud, carries its own remedy for the healing of the scars of the old life. The growth it produces crowds off the dead twigs. The dead leaves, which have held on through the freezes, thaws and storms of winter, are now crowded off by the welling up of life from within. By this process nature exemplifies the value of another of the laws of Christian growth. "Be not overcome of evil but overcome evil with good." The Christian life may be so filled with right principles, motives and purposes as that the bad is naturally, normally and painlessly crowded out.

The God we worship remembers, through the winter, every tree in the teeming forests about us, and remembers every germ of life, lying dormant in the earth beneath us, and, in the spring-time, gives to each its chance to live again—its resurrection. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you?"

Unavoidable Difficulties

UP TO DATE the Arkansas Methodist has largely escaped the hurt that has come to many publications because of war conditions. The printing company which has been printing our paper, however, has recently been feeling the pinch of labor shortage. Having lost three trained men in recent weeks, to the war and war work, the matter of publishing the paper and getting it into the mail on time, has been a very difficult proposition. The splendid results of our circulation campaign but increased those difficulties at a time when the labor situation is become more serious. We now publish a little more than fourteen and a half thousand papers. That is an increase of more than sixty per cent in circulation. We will try, however, to have the paper in the mail on time but have had some unavoidable difficulties once or twice. The L. B. White Printing Company has been printing the Arkansas Methodist for about ten years. You may be sure that Mr. White will do everything possible to give the paper the best service available. We consider it one of the highest compliments the paper receives to have our readers complain when the paper does not arrive on time. Write us if your paper does not come regularly. We will remedy the trouble if possible.

He Is Risen

THE doctrine of the resurrection has been the battleground of the forces of the Christian religion and its enemies since the first resurrection morning. This is true because faith in the resurrection is the foundation on which the whole superstructure of the Christian religion rests. Christianity will live as long as faith in the resurrection lives. We do not believe that it could long survive the loss of faith in the resurrection.

Many other questions have been raised about the life of Christ; was He born of a virgin, could He really perform miracles, did He live a sinless life?



It is the writer's feeling that if he can believe in the resurrection of Christ, and he does, he can believe any other thing taught about Christ in the Gospels. If he could not believe in the resurrection he would have little concern about the other questions taught about Him there.

Faith in the doctrine of the resurrection of Christ sets Him apart from mere human beings. On the grave-stones over the bodies of many of our dead is found the statement "HERE lies . . ." He is not HERE is the immortal epitaph which Christian faith has placed over the tomb of Jesus since that first Easter morning. Weeping women came, before dawn that day, to the tomb of a friend to anoint His body, which they thought would soon be turning back to dust. Instead of a lifeless body, they found the tomb filled with angels who proclaimed the first Easter message, "He is risen."

"Why should it be thought a thing incredible with you, that God should raise the dead?" By this question, Paul the Apostle has reversed the usual order. Instead of asking for reasons for believing in the resurrection, he is asking for a reasonable reason for disbelieving. A God, who can create life in the beginning, can sustain that life in this world or anywhere else He wills.

Christianity's Most Important Message

THE MOST meaningful, the most distinctive, the most important thing ever said about Jesus Christ is embodied in the message of the Angels on that first Easter morning when they declared that He had risen from the dead. Prophets of earlier days, with their prophetic declarations of a coming Messiah, and their soul-stirring descriptions of the purpose and power of this promised King had caused the faithful in Israel to stand on tip-toe in expectation of His coming. Angels on Judean hills announced in a never-to-be-forgotten way to the fact of His birth in Bethlehem. According to the Record, God the Father, more than once declared to astonished multitudes, "This is My beloved Son." The announcement of His resurrection, however, outweighed any of these announcements in importance because His resurrection gave significance and meaning and permanent value to everything related to His life.

The resurrection was considered a truth of primary importance in the minds of the founders of Christianity. Eight times, in the Gospels, we hear Jesus warning His disciples of His coming death by crucifixion and eight times He adds, at the end of the warning, "and rise again." The early disciples of Jesus believed that His resurrection was a major truth of the gospel. The place of Judas was filled that the one chosen might "be a witness with us of the resurrection." The sermon of Peter on the day of Pentecost, as well as later at the house of Cornelius, was in a large part a discussion of the resurrection. Peter and John healed the lame man at the gate Beautiful, and preached to the multitude that gathered about the resurrection. Stephen climaxed his sermon to his murderers with an actual vision of the risen Christ. Paul justified his claim to apostleship by declaring that he had received a direct, personal call of discipleship from the risen Christ. His whole ministry is permeated with the teaching of the resurrection and his whole life is projected on the faith that he too would live again.

We could not have built a live church on a dead Christ. The survival of the Christian church across the centuries is inexplicable apart from the undergirding, sustaining power of some force outside itself and above itself. The Christian believes that force to be the Christ who said, "Lo, I am with you always, even unto the end of the world".

Another Migration

WE HAD hoped, in America, that the day of forced migration was passed. One thing to which the writers of American history do not "point with pride" is the forced migration of the Indian tribes in an early day. Amidst the life and death struggle, in which we are now engaged, our government has found it necessary to national safety to move the Japanese and aliens of other Axis forces on the Pacific coast one hundred miles inland.

While this decision by our government seems to be wise and proper, there will inevitably follow hardships and injustices, especially to many Japanese. This is unavoidable since government officials have no way of distinguishing between those who are loyal to America and those who are yet loyal to Japan.

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CHURCH CALENDAR

April 5, Easter Sunday.

April 19, Church School Day, Little Rock Conf. District Conferences:

North Arkansas Conference—

May 5, Conway District at Atkins.

May 7, Jonesboro District at Yarbrow.

May 12, Batesville District, at Cotter.

Little Rock Conference—

May 13, Arkadelphia District, Manchester.

May 20, Prescott District, at Blevins.

May 22, Little Rock District at Mabelvale.

THE CHURCH A SPECIALIST

THE Church is an organization to do something. Christ gave the world the Church. All that we owe to Jesus we owe to the Church. The Church has done more than anything else to preserve and enlarge humanity's sense of God. The Church specializes in formulating character; in this work it leads all other institutions and serves the world at the place where the world most needs serving. If the world leaders possessed Christian character all wars would cease.—D. Carl Yoder in Michigan Christian Advocate.

THE TIE OF LOVE

ONE day, one of the gigantic eagles of Scotland carried away a sleeping infant. The whole village pursued it, but the eagle soon perched itself upon a lofty crag and every one despaired of the child's life.

A sailor tried to climb the ascent, but he was obliged to give up the attempt. A robust Highlander, accustomed to hill climbing, tried but was forced to return. At last a poor peasant woman came forward, and putting her feet on one shelf of the rock, then a second, then a third, she rose to the very top of the cliff. While the hearts of those below were trembling, she came down step by step until amid the shouts of the villagers, she stood at the bottom of the rock with the child on her bosom.

Why did that woman succeed when the strong sailor and the practiced Highlander failed? Why? Because between her and the babe there was a tie; that woman was the mother of the babe. Let there be that tie of love of Christ and to souls in your hearts, and greater wonders will be accomplished.—King's Business.

Methodist Broadcast Hour

REV. FRED G. ROEBUCK, pastor of the Asbury Methodist Church, Little Rock, will be the speaker of the Methodist Hour, next Sunday afternoon, four to four-thirty, over KTHS, Hot Springs.

ABOUT PEOPLE

REV. J. L. LEONARD, 2123 South Valmar, Little Rock, states that he is ready to assist any of the brethren in evangelistic work as preacher or singer. He can be reached at the above address.

ASBURY CHURCH, Little Rock, Rev. Fred G. Roebuck, pastor, accepted a ten per cent increase in Benevolences over last year and the amount was paid in full on Palm Sunday. This was in addition to cash which has been paid on extensive repairs on the building.

DR. E. STANLEY JONES will be one of the principal speakers at the Scarritt College Semi-Centennial Celebration May 31 to June 3 of this year. Arrangements have been made for Dr. Jones to speak at Wightman Chapel in the mornings and in the evenings he will address public gatherings to be held in one of the large assembly halls of Nashville.

CACHE Lake Church on the Gainesville Circuit in the Paragould District will observe Homecoming Day on April 26. Dedication of the church will be at 11:00 a. m. A basket dinner will be served at noon. In the afternoon there will be a layman's program and special songs. All friends, former pastors and those interested are invited and urged to attend. The program appears on another page.

THE Lesson Committee responsible for developing the International Uniform Lessons and the International Group Graded Lessons for Protestants were in session in New York City, March 19-25. The following staff members from the Division of the Local Church of the Methodist Church have been working with these committees: Miss Mary Skinner, Miss Elizabeth Brown, Dr. N. F. Forsyth, and Dr. Edward D. Staples.

FIRST METHODIST CHURCH, Little Rock, Dr. Warren Johnston, pastor, will observe Good Friday with a three-hour service from 12 noon to 3:00 p. m. The chancel choir under the direction of Mr. John Summers, minister of music, will present "The Seven Last Words of Christ" by DuBois. Ministers who will speak in the service are Rev. G. Gerald Sias, Rev. Marion A. Boggs, Rev. W. B. Slack, Rev. Calvin B. Waller, Rev. R. D. Adams, Rev. C. M. Reves and Rev. Warren Johnston.

I. L. CLAUD, JR., son of Rev. and Mrs. I. L. Claud, Booneville, has received an offer from Vanderbilt University for a graduate fellowship in political science and an offer from Duke University for a graduate assistantship, also in the field of political science, which is his major at Hendrix College. Mr. Claud has been outstanding scholastically at Hendrix. He is president of Alpha Chi, national scholarship society, and was included on the first dean's list on the basis of his first semester grades this year.

RIVERSIDE CHURCH, New York City, of which Dr. Harry Emerson Fosdick is pastor, is making a special point of welcoming soldiers and sailors to all their services of worship and to their meetings of young people. All visiting members of the armed forces are asked to sign the church's "Army and Navy Register," and to leave also the name of a parent, friend, relative, or minister from the home town. To each such person Dr. Fosdick writes a note of greeting advising of the visit to this church of the soldier, sailor, or marine.

PHARIS HOLIFIELD of the North Arkansas Conference is now touring the East as a first tenor in the Men's Glee Club of Asbury College. In a series of programs beginning at Louisville, Kentucky, the club will appear in Niagara Falls, Canada, Buffalo, Syracuse, Harrisburg, Camden, Dover, New York City, Washington, D. C., and many other cities. The three-weeks' itinerary ends March 30 with a "Back Home Concert" at Asbury. After his graduation in June, Mr. Holifield plans to return to Arkansas and take up work with his district superintendent, Rev. H. Lynn Wade.

BISHOP CHARLES C. SELECMAN was assisted in the dedication program at Vantrease Memorial Church, El Dorado, Sunday, March 22, by Revs. Leland Clegg, Alfred Freeman, W. R. Burks, W. R. Jordan, T. D. Spruce, Jeff Perdue and P. D. Alston. After the service Rev. and Mrs. W. R. Burks gave the district superintendent and Mrs. Clegg an opportunity to inspect the parsonage which the Woman's Society of Christian Service redecorated inside and outside. Brother Burks says this parsonage is now one of the nicest pastor's home in the Conference.

THE Committee on Study of Closer Relationships of Interdenominational Agencies, met in New York City, March 23, to discuss ways and means of major interdenominational groups in America in closer cooperation and integration. The committee is composed of representatives of the Federal Council of Churches, International Council of Religious Education, Home Missions Council of North America, Foreign Missions Conference of North America, Council of Church Boards of Education, National Council of Church Women, United Stewardship Council and the Missionary Education Movement of the United States and Canada.

RESTRICTED purchase of automobile tires fail to interfere with the ministerial practices of the Rev. J. W. Zerba, of Williamsburg, Iowa, Having no automobile for his pastoral work, Mr. Zerba has walked 34,750 miles since 1929 in performing the work of his rural charge. He has been engaged in active rural ministry for forty years, during which time he has never missed attendance at church on Sunday. For twenty-two years he attended three times each Sunday, and with the exception of pastorates in two suburban points, has been located in rural territory. Mr. Zerba began teaching and doing a wide variety of church work in 1892 and ten years later entered the ministry.

REV. SAM M. YANCEY, superintendent of the Western Methodist Assembly, Fayetteville, writes, "I am here in Seminole, Okla., helping Dr. J. C. Curry in a two weeks' meeting, closing Easter. We are moving along fine with large crowds and splendid interest. On Sunday, March 22, my daughter, Ruth, was married to Lieutenant John B. Winstead at the First Methodist Church in Savannah, Ga., the pastor, Dr. Reese, and I both taking part in the wedding. My part was done over the telephone from Seminole, Okla. I gave the vows and Dr. Reese pronounced them husband and wife and led the closing prayer. Mrs. Yancey and Sammy Jean were present. Ruth has been teaching in Tulsa, Okla., for the past three years. Lieutenant Winstead is now in the Army at Savannah. He was connected with the telephone company in Tulsa and had been for some years."

SUPERINTENDENT FRANK H. SMITH, of the Pacific Japanese Provisional Conference, has been appointed by Board of Missions and Church Extension as its representative on the Interdenominational Joint Committee on Aliens and Prisoners of War. Discussing Dr. Smith's activities, Superintendent Channing A. Richardson of the Department of City Work, says: "Our Christian people should feel exceedingly glad that we have such a man as Dr. Smith available at this time. Immediately following December 7, Dr. Smith offered his services as counselor and interpreter; and he has been in constant demand ever since, appearing with the committees from Seattle to the Imperial Valley. . . . It is reported that 1,800 of our Japanese Methodist youth are in the army service, while 5,000 Japanese are in the armed forces of this country. . . . We ought to realize what a marvelous opportunity is opened before us by this tragedy of war. We can do the greatest service in evangelizing Japan here in America today. It will doubtless be a generation or more before the American can be welcomed as a missionary in Japan. But we can evangelize these now within our own borders."

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE MEANING OF EASTER

Jesus died on Friday afternoon at three o'clock. The Jewish sabbath began at sundown on Friday. It was against their custom to leave a body hanging over the sabbath day and so the friends of Jesus hurriedly buried him that same afternoon less than three hours after he died. Early on Sunday, that first Easter, some women came to pay the last funeral rites to the dead body of Jesus and to their great surprise they found an empty tomb. An angel said to them, "Why seek ye the living among the dead? He is not here, he is arisen, as he said. Come, see the place where the Lord lay."

Did you ever stop to raise the question with yourself, "What does Easter mean to me?" To me, Easter means fellowship with the Divine. We are worshipping not a dead Jesus, but a living Christ. The fact that he arose makes it possible for him to keep his great promises concerning his presence with us: "I will not leave you comfortless, I will come to you." "Lo, I am with you alway, even unto the end of the world." "Where two or three are gathered together in my name, I am there in the midst of them." These are among the greatest promises in the Bible and their fulfillment is made possible only through the fact that Christ came back from the tomb. He died in order that our past sins might be forgiven, but He lives and has fellowship with us to enable us to stand true in the midst of present and future temptations. Certainly, His life is worth as much to us as was His death. He died for our justification and He lives for our sanctification.

To me, Easter means victory over death. Christ died. He was laid to rest in Joseph's new tomb. But on the third day the spirit of life came back into the dead body of Jesus and He arose. He snatched the crown from the head of death, and hung the keys of the grave at his girdle and marched out the world's greatest conqueror. He alone won the victory over death, but He shares that victory with all of his followers. Paul tells us that Christ "has abolished death and brought life and immortality to light through the gospel." To abolish a thing means to do away with it. He also said that Jesus took the sting out of death. Christ said, "Whosoever liveth and believeth on me shall never die." There is a vital sense, my friends, in which no Christian has ever died since that first Easter. The best definition of death is the idea of separation. Physical death is the separation of the soul and body. When the soul is separated from the body the body is dead. God is the source of all spiritual life to the soul or spirit. As physical death is the separation of the soul and body, so spiritual death is the separation of the soul from God. Spiritual death may occur either on this side of the grave or the other side. Jesus said, "Let the dead bury the dead." These people were physically alive but spiritually dead. "The soul that sinneth, it shall die"; that is be separated from God. So for the be-

AN EASTER CANTICLE

*In every trembling bud and bloom
That cleaves the earth, a flowery sword,
I see Thee come from out the tomb,
Thou risen Lord.*

*In every April wind that sings
Down lanes that makes the heart rejoice—
Yea, in the word the wood-thrush brings,
I hear Thy voice.*

*Lo! every tulip is a cup
To hold Thy morning's brimming wine;
Drink, O my soul, the wonder up—
Is it not Thine?*

*The great Lord God, invisible,
Hath roused to rapture the green grass;
Through sunlit mead and dew-drenched dell,
I see Him pass.*

*His old immortal glory wakes
The rushing streams and emerald hills;
His ancient trumpet softly shakes
The daffodils.*

*Thou art not dead! Thou art the whole
Of life that quickens in the sod;
Green April is Thy very soul,
Thou great Lord God.*

—CHARLES HANSON TOWNE.

liever spiritual death has been abolished. Physical death is a doorway through which he passes into a more vital fellowship and thus a more vigorous life with God. These are the two great thoughts of Easter which mean the most to me.—H. O. B.

REALLY BELIEVING IN EASTER

Margaret Slattery tells of a family she knew that lost three children in less than a week by diphtheria. Only the little three-year-old escaped. When Easter came the parents and child were at church. The mother taught her class of girls that day in Sabbath school, and the father went to the superintendent's desk, led his school in worship and read the Easter story with only a break now and then in his fine voice. Amid the faces lined by suffering, rebellion and despair, amid the badges of sorrow and mourning and the silent voices of the Easter congregation, they had seemed a miracle. "How can they?" men and women said to each other as they left the church. A fifteen-year-old boy walking home with his father from the Sabbath school hour said hesitatingly, for he did not talk much with his father, "Dad, I guess Mr. and Mrs. L—— really believe it, don't they?" "Believe what?" said the father, for he thought slowly. "The whole big thing, all of it, Easter, you know." "Of course," answered the father, "all Christians believe it." "Not that way," said the boy, and began to whistle lest his father should say more.

Let us believe it; believe it strongly; believe it triumphantly—"the whole big thing, all of it, Easter." It will make a great difference in our lives if we truly believe it. It would be a great thing if at this Easter time men and women everywhere could get definitely into mind, and realize deeply in their hearts that Christ is alive—that he

JESUS, LOVER OF MY SOUL

There used to live a man in Brooklyn, N. Y., without any arms. This was his story: When the Civil War broke out he felt it his duty to volunteer. He was engaged to be married, and while in the army letters passed frequently between him and his intended wife. After the Battle of the Wilderness the young lady waited anxiously day after day to receive the longed-for letter from him. At last the letter came in a strange hand. She opened it with trembling fingers and foreboding heart, and read these words:

"It has been a terrible battle. I have been wounded so badly that I shall never be able to support you. A friend writes this for me. I love you more tenderly than ever, but I release you from your promise. I will not ask you to join your life with a maimed life like mine."

That letter was never answered. The next train that left for the South carried that young lady with it. She went to the hospital; she found out the number of his cot and went down the aisle, between long rows of wounded men. At last she saw the number. She threw her arms around his neck and said, "I'll not desert you. I'll take care of you." He did not resist her love. They were married and for many years they lived happily together.

O, my brother, you cannot save yourself. Your sins have maimed and marred you, and you are helpless unless some divine and glorious being shall come to your rescue. But Jesus Christ comes and says: "I was wounded for your transgressions, I was bruised for your iniquities, I bore your sins in mine own body on the cross, and I have gained the

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.—Hallock.

"YE MUST BE BORN AGAIN"

By H. H. Hunt

Adoption is a legal action by which a person takes into his family a child not his own, and usually of no kin to him, with the purpose of treating him as, and giving him all the privileges of an own son. So Moses was adopted by Pharaoh's daughter (Ex. 2:10) and Esther by Mordecia. In the New Testament it refers to God's choice of Israel to be His special people (Rom. 9:4), the special sense in which all true Christians are the sons of God. (Gal. 4:5; Eph. 1:4, 5) and the final redemption of the body (Rom. 8:23). "How was it made possible for the true Christian to be adopted into the family of God?" When we were in bondage under the elements of the world; when the fullness of time was come, God sent His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. . . . Now, how does the Christian know he is adopted into the family? "Because ye are sons, God has sent forth the Spirit of His Son into your hearts, crying Aba, Father." "The Spirit itself beareth witness with our spirits, that we are the children of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father." (Rom. 8:15-16) "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." (Rom. 8:17.)

Individuals born of the Spirit have love for each other. They have their differences as did Paul and Barnabas over John Mark, and Abraham and Lot, when Abraham said to him, "Let there be no strife between thee and me," but they settle them in a Christian manner. If rules of nations are born of the Spirit there will be no wars; they will find a more excellent way to settle their difficulties. What the world needs is the new birth, which adopts into the family of God. Estranged children from the homestead come back through the open gate of adoption. There is royal blood in the Christian's veins. There are crowns in our Escutcheon. Our Father is King. Our Brother is King. We may be kings and queens unto God forever. Come and set down on the ivory bench of the palace. Come and wash in the fountain that falls into the basin of alabaster. Come and look out of the upholstered window upon the gardens azalea and amaranth. Hear the full burst of the orchestra while you banquet with potentates and victors. Hallelujah!

right to care for you, and if you will but yield yourself to me, I will care for you through all eternity." That young man could have spurned that noble woman's love; he could, but he did not. So you can, if you will, refuse Jesus Christ, spurn His love, and reject His mercy; but I do not believe you will do that. Give him your heart and your confession here and now.—Louis Albert Banks.

They Crucified Him . . . To Resurrect } MEDITATIONS OF AN AMATEUR PHOTOGRAPHER

By JAMES R. BERRY

Matt. 27:35. "Then they crucified Him."

AT EASTER our thoughts are directed to the fact of the resurrection. It has always been connected with spring when every living plant is showing forth buds and enjoying a new life. The coldness and darkness of winter only makes the beginning of spring more joyful! The Crucifixion represents winter, denoting the coldness in the acceptance of the Christ by those who crucified Him.

And we realize that in order for the resurrection to become a reality, several events had to take place beforehand—prearranged as a part of a plan prepared by God Himself. A successful plan it was, culminated on one Easter morning with the resurrection of the One crucified. His emergence from the darkness into light brings to us everything that really matters—Eternal Life. The reality of the resurrection should give us Courage, Strength, Hope, and Peace.

But to resurrect, Christ first had to be crucified.

"And so they crucified Him."

And who are *they*? We know them, and some like them today.

They included His family, neighbors, Church, nation, and disciples. They all had forsaken Him.

They are those like the Pharisees who would not believe His teachings.

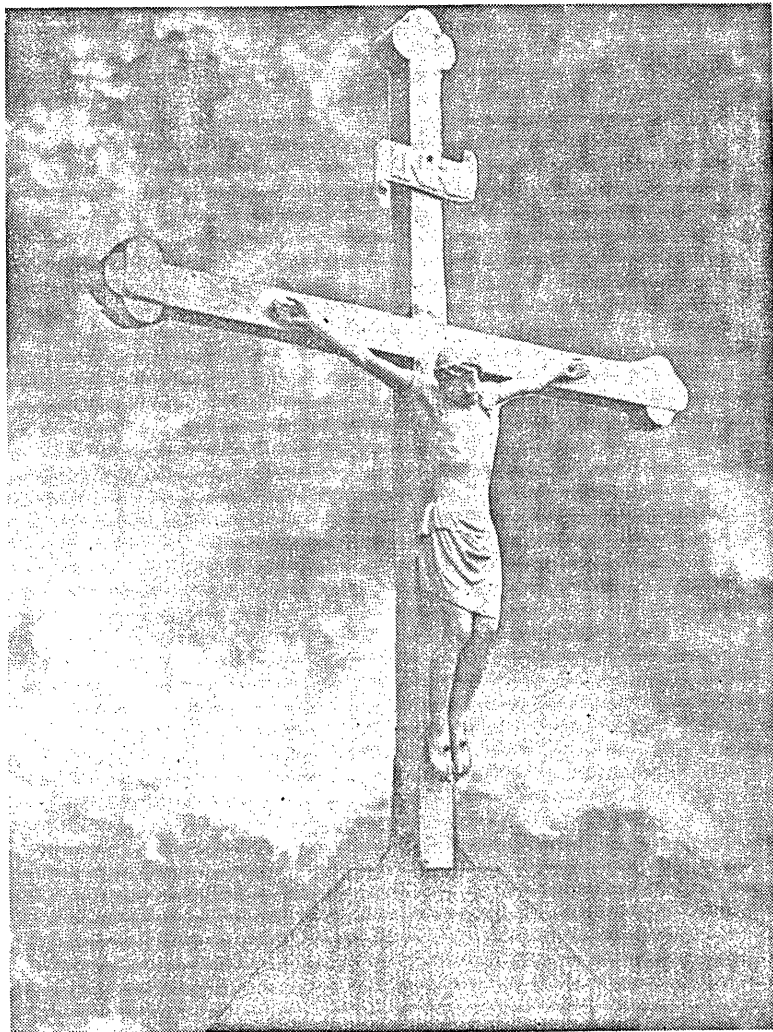
They are those like Caiaphas, the high priest, who were ambitious.

They are those like Judas, who live only in history because they commit the most atrocious crime of their day.

They are those who are afraid to stand their ground for what they know to be right—like Pilate, take the easier way and become loyal to the world.

They are those like the members of the mob; swayed by emotions, changeable as the wind, and fickle.

These and others did their share. And after the cross had been placed



in the ground and Our Saviour hung there, I wonder if those who stood around and passed by, wondered, even as you and I might, what His thoughts were? Were they discouraging ones or were they thoughts of happiness? We find no better place than the recorded utterances voiced by Jesus Himself in answering these questions.

1. As the Father. When being nailed to the cross His first words appear in a sentence prayer: "Father, forgive them; they know not what they do." The words were

spoken as any son would have addressed his father. His next words were a promise to a thief who was dying on another cross nearby: "This day, shalt thou be with me in Paradise." Only the Father could invite another to go home with Him to Paradise! And the third impresses one with the idea that all sons of men have immortal souls, for was not even He born of woman? And His words to her were "Woman, behold thy Son."

2. As the Son. It is well to remember that Christ had been sent

to the world as a human being, and such expressions as follow, were voiced after physical endurance had been tested. The one showing definitely a human trait—that of loneliness—is the words: "My God, why hast thou forsaken me?" And then again, as anyone with a parching fever burning their body will demand water, the Christ uttered the words: "I thirst."

3. The Holy Ghost is presented through the thoughts of the One crucified when in fulfilling the Scripture He said "It is finished" and promulgated the fact that every life begun must be finished to the end—an Eternal Truth. And today, when cheapness of human life is a challenging certainty in a world called civilized, it might be wise to think along these lines. For his last words from the cross go to establish more concretely the fact of the resurrection. "Father, into Thy hands I commend my spirit." These words make the world realize His power to lay down His life. And if the Christ can lay it down, are we to doubt for a tiny moment but that He can resurrect that life on Easter morning? No. We are to keep before us the knowledge that the soul shall live forever.

So our lesson at Easter time, when we honor the resurrection of Our Saviour, can be briefly summarized.

God loved man . . . gave His Son . . . the world accepted Him not . . . they crucified Him . . . God's sacrifice was a substitute for all sins of all men . . . the world therefore may have Eternal Life . . . the crucified One was our Redeemer.

And the conclusion is easily reached also. Are we as one individual preparing for our resurrection by the acceptance of Him as substitute for our sins? Unlike those others who made a wrong choice, we must accept Him as did the thief, if we are to be invited one day to go home with Him to Paradise!

FIRST THINGS FIRST

By Bob Shuler

When a sinner comes, Jesus is happy and pleased. Note that those who sat at meat with him in the house of Simon, the leper, himself a Pharisee, did not sanction or approve the appearance of the sinful woman, thought to have been Mary Magdalene, neither did they commend her act of worship and loyalty when in the dining room that day. Another Gospel, giving us the same incident with a little different setting, says that the disciples rebuked her.

But Jesus was pleased. It was his opportunity. He gave his blessing and taught the lesson of abundant mercy and forgiveness. He forgave her sins and sent her away clean and beautiful in spirit and life.

Our attention was forcefully called recently by one of the nation's great church historians to the fact that those high in ecclesiastical authority have opposed practically every great spiritual movement that has come within the Church during

the past two thousand years.

The disciples were planning other things. They were thinking of a mighty movement, possibly of a throne and a crown and places of honor near by. Jesus was thinking of an immortal soul. Between the purpose of the Master and the planning of his leaders there seems often to be a great gulf fixed. Certainly that was true as Jesus sat with his disciples in the dining room of Simon the leper.

But Jesus dominated the incident. He it was who crowned the occasion with his glorious salvation. The hope of the Church in 1942 is that he still sits at the table in the midst of his blundering disciples and announces with finality "Thy sins are forgiven."

WHAT IS CHRISTIANITY?

In the home, it is kindness; in business, it is honesty; in society, it is courtesy; in work, it is fairness; toward the unfortunate, it is pity; toward the weak, it is help; toward the wicked, it is resistance; toward

the strong, it is trust; toward the penitent, it is forgiveness; toward the fortunate, it is congratulations; and toward God, it is reverence and love.—N. C. Christian Advocate.

When he was sought for to be made a king, he escaped; but when he was sought for to be brought to the cross, he freely yielded himself.—Bernard.



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GEORGE STEWART
President North Arkansas Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSERGER, Editor

FRANCIS CHRISTIE
President Little Rock Conference
Co-Editor

YESTERDAY'S YOUTH— TOMORROW'S MINISTERS

By Mrs. T. C. Huff, S. M. U.

Fifteen Arkansas men are enrolled in the School of Theology at Southern Methodist University, Dallas, Texas, this quarter.

They are Robert Lee Bruce, Little Rock; James Chandler, Fort Smith; Ed Dunlap, Pine Bluff; Alfred Eason, North Little Rock; Ralph Hillis, Atkins; Thomas Huff, Greenbrier; James Koontz, Siloam Springs; Jordan Mann, Texarkana; Mouzon Mann, Amity; Roland Marsh, Okolona; Robert McCammon, Pine Bluff; Thomas Shipp, Little Rock; Rudolph Woodruff, Fayetteville; Roy Bagley, North Little Rock, and Tom McKnight, Winslow.

Four of these men are serving as regular pastors of charges. James Koontz is pastor of the three-point Minter circuit; Rudolph Woodruff is pastor of the four-point Paris circuit; Roy Bagley is pastor of the three-point Bells circuit; and Tom McKnight is pastor of the Anna circuit. James Chandler, who is regularly employed in the University dining hall, preaches once a month at Newark, Texas.

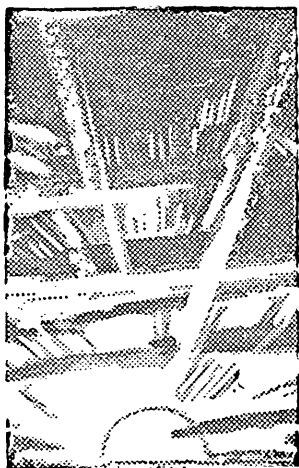
Thomas Shipp is serving as an assistant minister in Highland Park Methodist church. Ed Dunlap and Roland Marsh are employed in the University libraries, and Robert McCammon works at the Dallas Y. M. C. A.

Alfred Eason and Robert Bruce are employed in the dining hall. Eason is counselor for young people at the Preston Road Christian church, Dallas. He is also a member of the University Student Council.

Ralph Hillis is president of the entire student body of the School of Theology and is employed as monitor for the freshmen men in the dormitories.

Mouzon Mann is employed as an office worker in the School of Theology, and Jordan Mann is employed by Falconer's Grill.

Thomas Huff has just completed his work as assistant minister at Central Congregational church, Dallas, where he served for two months while the church was securing a full time pastor.



THE DAWN

By J. KENNETH SHAMBLIN,
Conway District Director

Several years ago I was with a group of our young people for a Sunrise Easter Service on one of the highest peaks of the Ozark Mountains. The morning was very cold and our little fire failed to keep us warm. The service was very brief and for some reason ineffective. All of us were leaving with a sense of disappointment in our hearts. Suddenly one of the group stopped and with outstretched hand cried—"LOOK!" All eyes were turned in the direction indicated and one of the most beautiful scenes imaginable was before us. It seemed as the sun was rising that its rays were going into the valleys and literally pushing back the mist and grey shadows with the power of its bright light. As we all stood in reverence and worship the words of the scripture were born in our hearts, "And so the day will dawn upon us from on high, to shine on men who sit in darkness, and in the shadow of death, and guide our feet into the way of peace." (Luke 1:78-79 Goodspeed Trans.)

Surely the significance of Easter for our life and that of the world could not be described in more searching or revealing words than as a "Dawn" or "A New Day From Heaven". Easter in its essence is a dawn of light from God spreading light into the night of the world.

It was this light of a Living Christ that dawned upon the Mediterranean world of the First Century to save it. It was a depressed world worn of weariness by Roman wars. The lives of the masses were drab, sodden and vulgar; they could only live like beast, suffer like beast and finally die as beast. Into this dark and dismal world from which the light of vital religion was almost gone out, dawned the great Light of God in the Living Christ. This was a light of healing and strength, burdens lost their power to crush, hope replaced despair and hearts began to sing.

Today this "Dawn" from God would shine into our world "on those who sit in darkness." There are many kinds of darkness in our world today. The darkness of sorrow surrounds many hearts in this hour. But just as the Living Christ walked with Cleophas and his companion on their road of sorrow, so will he light our path today. Others find themselves in the darkness of loneliness. Yet this need not be;

*"Spirit with Spirit can meet
Nearer is He than breathing
Closer than hands or feet."*

Darkness of Despair chokes the hearts of many today. But the Dawn of the Living Christ says, "Look up, lift up your heads, for your redemption draweth night."

Like unto the lowering of a shade in a room flooded with sunlight or darkness that follows as a cloud covers the sun, does the shadow of death come upon us. Choosing more than one form to enter our life, and that of the world. We see death cast its shadow on the physical life of men and women. We also see death come into the realm of the spirit. What a sad and heart-searching sight to see a man die in the power to live. But regardless of how great the darkness surrounding either of these types of death the light of the Living Christ can drive the gloom away. He can make physical death an open door to a large life, and he can cause the spiritually dead to be reborn.

Finally Easter comes as "Dawn" from God to "guide our feet into the way of peace". Today this is one of the greatest needs of the world. The living Christ is saying to the world "I am the way".

The question that each of us must face is whether or not we will open the windows of our soul to this "Dawn from God" this Easter.

REBUILDING

By Curtis Williams,
Little Rock District

A student in college English received a written theme back from his teacher with this notation: "Give your themes more personal touch." The student inserted this in his next theme, "Professor, how about lending me ten dollars?" I wish to preface this message with some remarks which may give it more personal touch.

In January our church at Geyer Springs burned. In February a storm struck and blew the ashes away, and wrecked about twenty-five of our homes. Now, we have the task of REBUILDING our church and homes.

It is easier to build a new structure than to REBUILD one that has been wrecked, twisted, or partially burned. Contractors dread REBUILDING wrecks or burnouts. It is hard to build straight walls out of crooked material. It is hard work to REBUILD the walls of manhood out of the rubbish-heaps of misspent years. Many buildings collapse, not because of inferior material, but because of faulty construction.

Construction by destruction is sometimes necessary. "I will pull down my barns and build greater," said the man in Bible. The vessel was marred in the hands of the potter, and he made it into a more beautiful vessel. Some of our storm-wrecked homes have been REBUILT more beautiful than before. We plan a better church than the one which burned. If I could live my life over, I would try to do a better job of it. I find that some of my sermons need REBUILDING. We must "pull down" our outgrown beliefs, aims and creeds. We must "build greater" for the new life and truths that come to us. The road to progress is lined with junk yards. REBUILDING calls for definite planning, careful construction, hard work, and it costs something.

*"Build thee more stately mansions,
O my soul!*

*As the swift seasons roll!
Leave thy low-vaulted past!*

*.....
Till thou at length art free,
Leaving thine outgrown shell by
life's unrelenting sea."*

We have to REBUILD homes, churches, and lives, and we shall have to REBUILD the social and economic order when this war is over. The world will look to YOUTH to usher in a new day. Joash was only seven years of age when he began to reign, but he REBUILT the temple which had lain in ruins so long. He failed with the first effort, but succeeded the second time. God is a God of the second chance. REBUILDING is the largest task which we shall ever face. It is a challenge to YOUTH. They will meet it.

Thinking well is wise; planning well is wiser; doing well is wisest and best of all.—Persian Proverb.

YOUTH FELLOWSHIP NEWS

The Illinois Valley Young People met the third Thursday in March at Viney Grove with the following churches represented: Lincoln, Prairie Grove, Rhea Mills, and Viney Grove. Bro. Sherman spoke on the subject, "The Methodist Church." Ivy Smith and Clorine and Genna Lou Armstrong favored the group with a vocal trio. A play entitled, "You Can't Serve Two Masters," was presented. The young people voted to meet every two months. Miss G. Thurman was elected president.—Jacqueline Garrett, reporter.

If Christian nations were nations of Christians, there would be no wars.—Soame Jenyns.

A PRAYER FOR YOUTH

*O Lord, give me the grace to use my heart,
That through it Christ may love all men I meet,
And show to them that God himself is Love,
And that through serving Him all life is sweet.*

*O Lord, give me the courage to use my voice,
That through it Christ may speak today to men,
And teach the truths of everlasting Life,
That shape the world for Him to come again.*

*O Lord, give me the love to use my life,
That Christ may live again where I may be,
And Thou shalt have the glory, but the joy
Shall be forever mine, in serving Thee.*

*O Lord, give me the strength to use my hand,
That through it Christ may heal a brother's woe,
And help my neighbor through his awful pain,
And lift the load of him who's fallen low.*

—W. CLARK ELLIZEY, Duke University.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE CATERPILLAR'S EASTER GOWN

One morning in early August Mr. Caterpillar slowly made his way across an old-fashioned garden.

"Good-morning," said Mother Earth. "Isn't this a delightful morning?"

"I don't see anything delightful about it," grumbled Mr. Caterpillar.

"It is so cool, so comfortable," added Mother Earth.

"Maybe it is for you, but if you had on this tight coat you might not talk about 'delightful mornings'." So saying, Mr. Caterpillar made his way up a blade of grass.

"What's the trouble?" asked the Grass, "you seem out of sorts this morning and it is such a delightful one."

"Oh," replied Mr. Caterpillar, "maybe if I had a dress of soft green instead of this tight coat, and could sit still all day and get my food without working, I might say 'delightful morning'."

"But," answered the Grass, "my dress was not always so softly green"—Mr. Caterpillar interrupted, "Anyway you haven't had to wear the same tight coat"—"and," continued the Grass, "you will slip out of your coat later. Besides"—But Mr. Caterpillar turned his back, climbing the garden fence.

A golden Sunbeam smiled down upon him. "Isn't this a delightful morning!"

"Another one," sullenly replied Mr. Caterpillar. "Here you skip about all day, dressed in gold, telling about delightful mornings to me who must crawl along burdened with this tight coat."

The Sunbeam glowed more brightly. "My dear Mr. Caterpillar, don't you know that if I hid behind a cloud I too would seem dull and gloomy? Surely you know you will change that coat you are so conscious of and skip about even as I."

"Such foolishness! I skip about! I'll not stay to hear such silly talk! Up that old apple tree maybe I'll be safe from such clatter." Up he crawled almost to the top.

"Hello!" said a Little Bird, "Isn't this a delightful morning! I'm so happy I've almost burst my throat. You know how it is on such a morning."

"Oh, they're everywhere!" thought Mr. Caterpillar. Aloud he said, "Maybe if I had a fine dress, a glorious voice, and could fly through the air, visiting all the beautiful places, I might prattle of delightful mornings, but with this tight coat, forced to crawl and work for every bite I eat—oh, how weary you make me!"

The Little Bird cocked his head on one side. "Why, Mr. Caterpillar, you must know I had to learn to fly, and at one time had not enough clothing to cover me. You will soon have a garment much finer and handsomer than this, and fly where you like."

"Nonsense!" snapped Mr. Caterpillar. "Don't talk such nonsense! I won't listen!"

"You needn't go," chirped the

Little Bird, "I'm going down to visit Mother Earth," and off he flew.

Oh, if it was only true—what they had told him—but of course it was not. "I don't believe a word of it! I'm all tired out with their prattle and so sleepy. I'll spin me a hammock, go to sleep and forget all about their foolishness."

* * *

"What a long nap I've had! I think I'll get up!" He began to stretch. "How strange I feel! Where is my old coat? Oh, Mother Earth, the Grass, the Sunbeam, and the Little Bird did know! It is a delightful morning! I have a new garment! I feel like flying! I believe I can!"

Over the garden he fluttered. "Isn't this the most delightful morning!" he whispered to Mother Earth.

Mother Earth smiled brightly. "I've seen so many delightful mornings—thousands and thousands of them—but every time one of our folk comes into his kingdom, as you

have today, that seems the most delightful one."

The Butterfly moved his wings in and out—"My kingdom! Have I a kingdom?"

The Grass seemed to beckon him, so he flitted over to her. "Isn't this the most delightful morning?"

"Isn't it?" answered the Grass. "I know how you feel. I felt so when I first entered my kingdom."

"Oh," exclaimed the Butterfly, "do we all have a kingdom? Is it the same one—but of course it couldn't be!"

The Grass fanned herself softly as she thought. "Yes, and no. We are in separate kingdoms, yet we are all in one big one under a Wonderful King."

The Butterfly couldn't quite understand, but his heart beat with joy as he flew up to the Apple Tree.

"Come up under my canopy," invited the Tree.

The Butterfly settled down and looked about him. "Isn't this a de-

BOYS AND GIRLS OF OTHER LANDS

A BEAUTIFUL PLAN

If all the boys and all the girls
From all the distant lands
Could choose a day and meet and play
We'd just join hands.

And scamper here and scamper there,
And laugh and run—and then,
Some other day not far away,
We'd meet and play again!

—Nancy Byrd Turner.

A CHILDREN'S PRAYER FOR CHILDREN

Our Father in heaven, the Father of all the children of the world and our Father, too! We are glad that all boys and girls are brothers and sisters to us. We are glad that they, too, pray to Thee, the Father of all of us.

We are sorry for the times when we have been unkind or selfish to those who differed from us in speech or dress, or color of skin. Forgive us for being unfair to those whose ways seemed strange to us. Help us to remember that all children are really much alike and that we can all be friends and have happy times together. Help us to see the good in boys and girls of every race and nationality. Make us slow to believe unjust and stupid tales about any of Thy children. Make us eager to understand them and anxious to learn from them. Make us glad to share our games and good times so that they will not feel lonely. Help us to make them thankful that they live on our street or go to our school. Help us to find many ways of showing our love. We pray, in the spirit of Jesus, the friend of all. Amen.—The Pastor's Journal.

lightful morning!" The little leaves turned to listen.

"It was such a morning as this," mused the Apple Tree, "when I entered my kingdom. I had been so small that I was afraid that I would be destroyed, lost, or forgotten—and then I fell asleep—but you know the joy of finding your kingdom."

A Little Bird joined them. The Apple Tree greeted him lovingly: "Come right in. I'm so glad you stopped this morning, for the Butterfly is here and you will enjoy him. We were talking of our kingdoms."

"Isn't this a delightful morning, Little Bird?"

The Little Bird sang several notes, stopped, then repeated them. "Yes," he replied, "so many have found their kingdoms this morning that the day is overflowing with joy."

The Butterfly looked surprised. "How did I know you had entered?" chirped the Little Bird. "Why, Butterfly, you have on your Easter Gown."—Madella McKenzie, in Zion's Herald.

He who loves goodness, harbors angels, reveres reverence, and lives with God.—Emerson.



There's a wind in the world
All the flower bells ringing;
There are birds in the land,
And the children are singing.

Every bud, every brook
Has broken its prison—
All the earth is in song:
Christ is risen, is risen!
—NANCY BYRD TURNER,
in *The Youth's Companion*.

The Living Christ

By HOMER T. FORT

"Lo, I am with you always, even unto the end of the world."
Matthew 28:20.

AS WE STUDY the history of the Christian Church and ponder over the victories and defeats which it has suffered we see emerging from these experiences of men four conceptions of Christ. Do not allow this to shock you for in reality all of us have with our own eyes witnessed this fact.

Before this war began there were thousands of people who every year travelled for thousands of miles to view the land where Jesus walked. They wanted to see with their own eyes the beloved Jerusalem; they wanted to view the scenes around Nazareth, look into the blue waters of the Sea of Galilee, follow the Master's footsteps from Bethlehem to Calvary.

It is necessary that all Christians have these facts for without an actual basis of fact the life of Jesus passes away into nothingness and becomes only a dream. But the mere knowledge of familiar places, the establishing of facts which no atheist might deny, the indisputable proof that a man by the name of Jesus of Nazareth actually lived, was an influence during the corrupt days of the Roman Empire, preached and was heard, was tried and executed, will not suffice when it comes to regenerating the heart of a bewildered world.

Yes, there is a Christ of history just as there is a Napoleon, a Julius Caesar or a Charlemagne. These men are thought of admired and studied but they are dead and only memories. We must be familiar with the Jesus of history but this is far from our ultimate goal.

Another conception of our Lord which has made a great impression upon the hearts of men is his appeal to the world of beauty. No personality in all of history has offered such a challenge to the imaginations of men—a glorious and perfect ideal is He. He looks down upon us from the Transfiguration of Raphael; He is the King Arthur of Tennyson's Idylls; He lives and breathes in the beautiful sacrifices and deeds of St. Francis; His life is remembered in the Cathedral of St. John the Divine and is perpetuated in St. Peter's at Rome. Think of the poets who have sung of Him; the artists who have sat before Him; the architects who have tried to put Him in brick and stone. Verily He has set the imagination of the world on fire.

Following upon these two conceptions there is a third which has played a great role in Christian History—The Christ of the world of Theology. We all agree that Jesus came to fulfill the covenant of grace; that He rendered glorious obedience to the Eternal Law; that He died for us, rose for our justification and "will come again to judge the quick and the dead."

What a tragedy that the glorious personality of our Lord has been so covered with the folds of doctrine that oftentimes His beauty and attractiveness have been obscured. One of the darkest pictures we have to-

day is the many and varied denominations which are so prevalent today. We ministers may argue from now until the Judgement regarding the particular doctrines of our church yet the bare fact remains that the world today is not interested in technicalities—the day of

the theological debate is gone. In far too many instances some man of influence, being out of harmony with his church, has decided to organize one of his own. He then has run for the Bible, selected an emphasized Scripture, enlarged it and made it the basis for a new denomination. We Methodists have achieved a great victory in the union of the three branches

of our Church—it was one of the outstanding acts of consecration of the past hundred years—yet we are firmly convinced that there cannot be a great sweeping, spiritual tide over this earth until there is a wholesale amalgamation and consolidation of denominations.

During the past several days we have had in Hot Springs Mrs. Victoria Booth Demarest. This outstanding woman has been leading eighteen churches of many faiths in a Spiritual Re-armament Campaign. The other evening I sat next to a Baptist minister. We were singing from the same hymn book, making the same type of supplication, burdened for the same people, anxious about the same community, weeping as a Presbyterian delivered a wonderful message. If we would allow our highest spiritual moments to predominate in our thinking, we would forget many of our small differences. The tragedy is that while we discuss some outworn idea and while a world is on fire there are millions who do not have the Gospel. In my own mind I am certain that one of the greatest sins the modern church will have to have forgiveness for is that of deliberately refusing to combine its power and efforts in such a way that there will be no useless duplication of effort. So we can see that

the Theological Christ is far from adequate in this modern day.

But now we come to this glorious Easter thought. There is another Christ who refused to stay in a grave, who is not in some far-away Heaven. He is the Christ who revealed Himself to the disciples on

the way to Emmaus; the Christ who was persecuted by Saul of Tarsus; Who arose from His throne to receive the Martyr Stephen—the Christ who calls upon men to leave all and follow Him; Who suffers with every Christian who toils with every Christian who serves. He still welcomes Magdalene, teaches Thomas, is still betrayed and crucified,

and yes, thank God, is still loved and worshipped. Thus we see that the Resurrection not only is, but must be, the foundation stone of Christianity.

Easter morning thousands will gather out in California for a beautiful sunrise service. Actors, actresses, great and near-great will sing hymns of adoration and praise, a great occasion which newsreels

and papers can tell about. Then there is the Easter parade on Fifth Avenue and down the Board Walks at Atlantic City. Here in Hot Springs thousands will gather on North Mountain to hear and see a beautiful pageant and the radio will carry the message to millions over the Nation. To minimize the beauty and inspiration of these occasions would be cruel, but we can say that to engage them—to sing these songs and use the Resurrection only as an opportunity to display our talents

or finery is a stench in the nostrils of God and makes the Master hang his head in shame. We need fewer parades and more altars; fewer radio broadcasts and more messages from a Throne of Grace. I saw a statement in the Christian Century the other day which impressed me, "This Easter ministers should refrain from preaching a beautiful message on the glories of the resurrection and

bring one upon the eradication of sin—a message that will startle the thousands who gather for the annual show."

When we think of the Third Day—the Resurrection, we must realize that this event is of the gravest importance today. It is not enough that the world have the Gospel—it must have Jesus. The other day one of the finest young men in my church was home on leave from an aviation camp. Before entering the service he was a reliable sort of boy who went about his tasks in a routine manner. Now for the first time in his life he is facing a task which can mean either life or death. He came to my office and we talked for an hour or more. He said one thing which lingers in my mind, "Brother Fort, these boys in the service are not interested in dances in U. S. O. houses or the trivial things which people are trying to do for them. You would be surprised how many get together in little groups and talk about the after life—how many of them pray, in a simple way, that God will be with them here, and if death comes, in another world."

Have you read Dr. Weatherhead's recent statement about his preaching in City Temple—"I used to preach on immortality at decent intervals, but now my people want me to use this subject constantly. With bombs falling daily, with my people standing beside the graves of their dead, with a beautiful nation battered and bleeding—not knowing whether the sun will rise tomorrow or not, there is nothing else that counts." No wonder the most popular hymn there is,

*Be still, my soul; the Lord is on thy side;
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain.
Be still my soul; thy best, thy heavenly Friend,
Thro' thorny ways leads to a joyful end.*

*Be still, my soul; thy God doth undertake
To guide the future as He has the past.
Thy hope, thy confidence let nothing shake;
All now mysterious shall be bright at last.
Be still, my souls the waves and winds still know
His voice who ruled them while He dwelt below.*

*Be still, my souls the hour is hastening on
When we shall be forever with the Lord,
When disappointment, grief, and fear are gone,
Sorrow forgot, love's purest joys restored.
Be still, my souls when change and tears are past,
All safe and blessed we shall meet at last.*

As we read the scriptures we have convincing evidence that the
(Continued on Page 15)



DR. HOMER T. FORT
Pastor First Church, Hot Springs

ULTIMATE SPRING

Rising wind picks up
The wail of withered leaves
That cling to almost empty boughs,
Like age to vanished youth.
Icebergs hang, like crystal earbobs,
Flashing . . . and glittering . . .
From the lichened eaves.
Summer's beauty is dead.
But in my heart there is no grief.
I know that spring will come again.

Rising wind picks up
Death's hollow laugh,
Echoed from out the shadows.
But in my heart there is no fear.
Death's victory, like winter's reign, is
brief.
I know that I shall live again.
—Sarah Mizelle Morgan.

BERRYVILLE

The Berryville church has been busy since the annual conference. The official board, organized under plan number one in the Discipline, adopted the unified budget system for the regular finances of the church. The board meets each month with a fellowship supper. The membership of the church has a fellowship supper at least every two months. The church accepted a ten per cent raise on Benevolences. The church lot has been landscaped, shrubs and flowers are being placed. Two new sidewalks have been built. A study for the pastor and a church office have been arranged in the annex. The basement has been decorated and new recreation equipment has been added by the young people. Plans have been made to improve the old part of the building in the next two months. Money is now being raised for that purpose.

Our special period of evangelism will begin on April 12th. Rev. and Mrs. G. G. Davidson have their home here. He is a steward and general helper and Mrs. Davidson is president of W. S. C. S. Rev. and Mrs. J. C. Snow live here. He is not in good health. The parsonage family is enjoying the high altitude, the beautiful scenery, the gracious reception of the people, and the Christ-like response of the church. The choir, the Boards, the W. S. C. S. and the church as a group are working hard. They follow or lead in such a way that they are getting the best this pastor can give. We expect to dedicate this summer the new educational building which was erected during the pastorate of Rev. W. A. Downum. This church has had two bishops to visit it during its long history. The first one came in 1895 and the second one in 1910. Our optimistic District Superintendent, Brother Wiggins, believes that he can get our bishop to dedicate the new addition to our church plant when we get ready.—Henry A. Stroup, Pastor.

PROGRAM FOR HOMECOMING DAY AT CACHE LAKE

10:00—Church School.
11:00—Sermon by Rev. H. Lynn Wade.
11:30—Dedication service.
12:00 to 1:00—Lunch at church; layman's program.
1:00—Devotional by C. L. Martin.
1:15—History of Cache Lake Church by Mrs. Andy Adams.
1:30—The layman's place in the church and the value of the church to the community, by Alfred Walden, District Lay Leader.
2:00—What our college is doing for the church, by Bro. Henry or Bro. Holifield.
2:15—Methodist Hospital, by Mrs. Bettie Rogers.
2:30—The Articles of Faith of the

Methodist Church explained by Rev. P. W. Emrah.

2:45—Why I am a Methodist, by C. L. Martin.

Special songs will be given between talks.

The man who is climbing the Alps must not look back or he gets dizzy; he has but to follow his guide, and set his foot on the right spot before him. This is the way we must let Christ lead, and have Him so close to us also, that it will be but a short view to behold Him.—Cuyler.

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

SILENT STEWARDSHIP PROMOTION

The Church may now put on a "Ten Weeks" course of tithing education right in the midst of its other activities, and at a ridiculously small cost.

The Layman Tithing Foundation, which has distributed many thousands of pamphlets and tracts on the tithe, now announces an attractive series, at so low a price that distribution to an entire church through ten weeks costs only three cents and a half per family.

A complete set of samples and full particulars will be sent free of charge postage paid, to any address.

When you write please mention the Arkansas Methodist also give your denomination.

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If your subscription has expired, renew it now—today!

HOW TO USE THE CHRISTIAN HOME

Strong Links
IN A DEMOCRACY

by Mrs. S. M. Duwall
Executive Director, The Association for Family Living,
Chicago, Illinois

HOME: How important is it today? Most of us care tremendously about our families. Our deepest concerns involve our loved ones. Our greatest triumphs, our sharpest pain originate in family life. "Yes, my family comes first" expresses for most of us our conviction that of all the pressures and pulls of our vast changing world home comes first in our loyalty and devotion.

Good homes are the real victory. We live in a world of violence. The prayer of freemen, the very soul of liberty are being challenged by gigantic forces that crowd closer with each passing hour. Total victory calls for more than military success. Lasting protection of our way of life depends upon the day by day growth of people who care about each other.

We parents do not build planes or drive tanks. We hold a mightier power. We build manpower. That manpower is as strong as the homes from which it comes. Broken homes, disrupted families, indifferent parents, neglected children are the weak links in the human chain of Christian democracy. Here lies the greatest sabotage. Here lies your challenge and mine.

FOR STRONG FAMILY LIFE

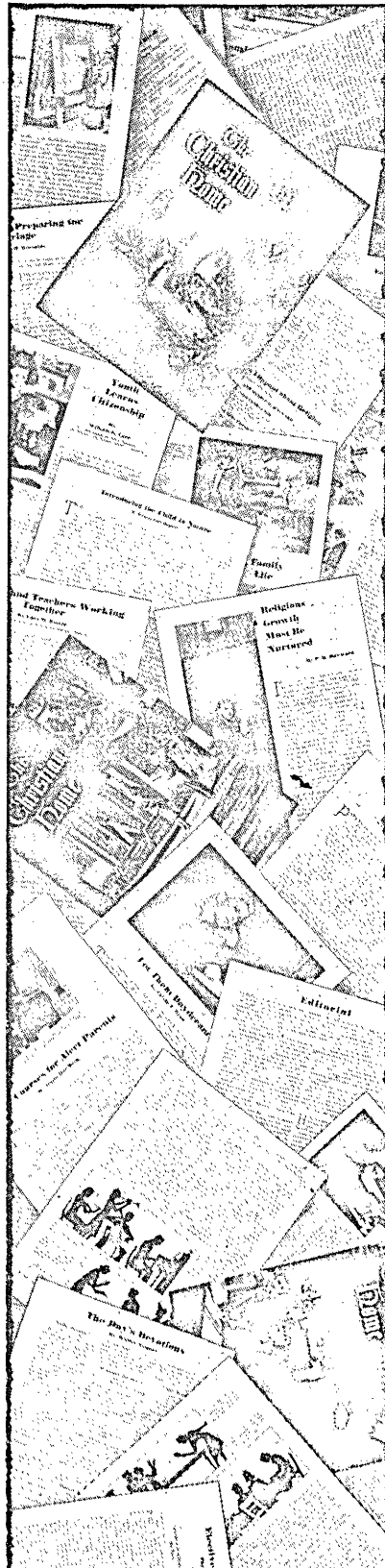
Strong family life is no accident. It doesn't just happen. It is the result of years of patient application of the best that is known. It begins with devoted

preparation for marriage. It flowers in the loving guidance of children that sets their feet sturdy and free on the road of life. The skills of building a strong family are far more intricate than those involved in constructing a long-range bomber. Well-wishing will not build a plane, nor will good intentions suffice for a home that would be truly Christian.

The Christian Home comes to parents who care enough about their families to learn and grow on the job. Such parents need the findings of the best that is known about how children develop. They are eager for valid guidance in promoting the spiritual growth of their children in the many baffling situations that arise in the modern family. Such parents accept the challenge of parenthood. They work at the job of being a parent. And they like it.

HELP FOR THE JOB

The Christian Home can help you find joy in your job as a parent. It is a magazine that you will enjoy and use long after the month of publication is past. You will find it attractive to "pick up" in a leisure moment. You will discover its full potentialities as you use it more fully. You will consult it as you would a wise and honored counselor. You will find yourself clipping its poems, telling its stories, feeling "the lift" of its articles at the growing edge of your daily experiences. Its special course for parents will supply you with abundant up-to-date material for regular group and individual study. Its "First Steps in Christian Nurture" will prove invaluable in your planning for and using religious experiences in and through your daily family life. As church worker, as Christian adult, as loving, consecrated parent you will use and enjoy its regular inspiration.



THE METHODIST PUBLISHING HOUSE

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We Are Gandhi's Guests

By PRINCIPAL FRED G. WILLIAMS, Ushagram Schools, Asansol, India

At the invitation of Mahatma Gandhi, Mrs. Williams and I recently spent a week at his Ashram at Sevagram, near Wardha.

Several years ago we had tried to "convert" Mr. Gandhi to the principle of septic tank sanitation for rural homes. At that time he was advocating the use of a modified bucket-latrines which was effective and sanitary but required the trenching disposal of the night soil by the user. With the growth of the Ashram in its new site at Sevagram there had also been a new interest in septic tanks and he called us in for consultation. While there he allowed an installation of the Ushagram type to be made in his own cottage, and he admits that if this is successful he will be "converted" to the principle.

Mrs. Williams and I were taken in as members of a big family (there are about fifty living in the Ashram) and given a room in the Guest House which is a mud-walled building just in front of the cottage where Mr. Gandhi lives. The floors were of mud and there was no furniture except two beds made of planks laid on two wooden horses. The first three nights our bones creaked and screamed as we turned on these beds, but we became used to the hardness.

We ate with Mr. and Mrs. Gandhi and other members of the Ashram, sitting in line on the mud floor of the open veranda of the food cottage. Mealtime was a time of great sociability. Mr. Gandhi has a keen sense of humor and enjoys a good joke. The meals were entirely vegetarian and the food was boiled. There were no spices used. There was plenty of fruit and raw tomatoes—it was a balanced diet and we never felt better than while there. After meals we followed the others to the well where we scrubbed with ashes the wide shallow brass plates on which our food had been served. Meals were at six-thirty a. m., at

eleven a. m., and again at five p. m.

The day began with prayers at 4:15 a. m. in total darkness rather penetrating cold. The group

gathered about Mr. Gandhi as he reclined in bed on the ground in the open courtyard near his cottage. There was silent meditation, chanting and singing.

After breakfast and again at six p. m. Mr. Gandhi took a long walk, and usually a large crowd accompanied him. These were the times for conversation on any and every subject. Several of the morning walks while we were there were

completely given over to a discussion of the problems of sanitation.

Evening prayers were held after the walk about 7, and always closed with a roll call to which each member of the Ashram replied by stating the number of yards of thread he had spun by hand during the last twenty-four hours. Even small children reported 80 to 100, and the highest ran to 500 yards. Mr. Gandhi spins for half an hour only every day between 4:30 and 5, just before supper. He sits most of the day on the floor of his little cottage talking with the political leaders who come from all over India to see and advise with him.

At 73 Mahatma Gandhi seems to be in perfect health and in full control of all his faculties. He is extremely careful of his health. Each morning he has an hour of massage before his bath. He speaks perfect English, but carries on most of his conversations in Hindu or his own language, Gujarati. All sorts of people trudge the four miles from the railway station at Wardha along the dusty road to Sevagram to see the "Saint of India" as millions of Indians revere him.

We felt it a great privilege to become so well acquainted with India's man of destiny, and to be able to make some small contribution to the life of the Ashram.



Principal and Mrs. F. G. Williams

REPORT OF LITTLE ROCK CONFERENCE TREASURER

(Continued from Last Week)

MINISTERIAL SUSTENTATION FUND

Arkadelphia District

Sparkman Sardis\$ 10.00

Total\$ 10.00

Camden District

J. A. Newell—Chidester\$ 3.25

Previously reported\$ 73.25

Total\$ 76.50

Little Rock District

England\$ 5.00

Hunter Memorial—L. R.\$ 3.18

Scott St.—L. R.\$ 6.00

Previously reported\$ 51.00

Grand Total\$ 65.18

Monticello District

Dumas\$ 1.75

Monticello\$ 6.75

Previously reported\$ 5.35

Grand Total\$ 13.85

Pine Bluff District

Sheridan Station\$ 4.20

Grand Avenue—Stuttgart\$ 9.00

Total\$ 13.20

Prescott District

Amity Charge\$ 2.50

Blevins Ct.—Chas. Glissen\$ 3.00

Gurdon\$ 2.10

R. L. Long—Gurdon\$ 2.10

S. T. Baugh—Prescott\$ 2.00

Previously reported\$ 33.45

Grand Total\$ 45.15

Texarkana District

Lewisville—Bradley\$ 3.00

College Hill, Texarkana\$ 1.17

Previously reported\$ 2.34

Grand Total\$ 6.51

Grand Total Received\$230.39

GENERAL ADMINISTRATIVE AND JURISDICTIONAL CONFERENCE EXPENSE FUND

Arkadelphia District

Sparkman-Sardis\$ 8.00

Previously reported\$ 7.99

Total\$ 15.99

Camden District

Fordyce\$ 10.00

Previously reported\$ 60.50

Total\$ 70.50

Little Rock District

St. Mark's\$.32

Previously reported\$ 45.75

Total\$ 46.07

Monticello District

Dumas\$ 1.25

Monticello\$ 6.25

Previously reported\$ 2.50

Total\$ 10.00

Pine Bluff District

First Church—Pine Bluff\$ 25.00

Sheridan Station\$ 3.00

Total\$ 28.00

Prescott District

Amity Ct.\$ 2.50

Forester\$ 2.50

Gurdon\$ 2.10

Previously reported\$ 27.20

Total\$ 34.30

Texarkana District

College Hill—Texarkana\$ 1.00

Previously reported\$ 6.00

Total\$ 7.00

Grand Total received\$211.86

WORLD SERVICE SUNDAY OFFERINGS (4th Sunday)

Arkadelphia District

Arkadelphia Ct.\$ 3.00

Friendship Ct.\$.58

Malvern Station\$ 16.48

Keith Memorial Charge\$ 3.67

Leola Ct.\$ 1.08

Princeton Ct.\$ 3.58

Sparkman-Sardis\$ 2.00

Traskwood Ct.\$ 6.50

Previously reported\$ 102.38

Grand Total\$139.27

Camden District

Camden Station\$ 25.00

Chidester Ct.\$ 5.50

Ebenezer Ct.\$ 1.00

Vandrase Memorial Charge\$ 4.25

Emerson Ct.\$ 2.04

Hampton-Harrell\$ 6.17

Kingsland Ct.\$ 4.81

Parker's Chapel-Fredonia\$ 2.00

Snackover\$ 5.00

Stephens-Mt. Prospect\$ 13.31

Taylor Ct.\$ 5.15

Thornton Ct.\$ 1.00

Previously reported\$134.60

Grand Total\$209.83

Little Rock District

Austin Ct.\$ 1.00

Bryant Ct.\$ 3.00

Carlisle Ct.\$ 3.29

Hickory Plains Ct.\$ 7.35

Koo-Tomberlin\$ 4.00

Hunter Memorial\$ 2.25

Mabelvale\$ 15.00

Paron Ct.\$ 1.00

Primrose Chapel\$ 4.00

Roland Ct.\$.84

Previously reported\$ 183.23

Grand Total\$224.96

Monticello District

Dumas\$ 3.00

Fort Hill Ct.\$ 2.00

Lake Village\$ 2.08

New Edinburg Ct.\$.93

Wilmar Ct.\$ 7.11

Previously reported\$ 44.83

Grand Total\$ 59.95

Pine Bluff District

DeWitt\$ 8.00

Good Faith-Faith\$ 5.50

Grady-Gould\$ 5.00

Humphrey Sunshine\$ 21.75

Carr Memorial Pine Bluff\$ 3.81

Hawley Memorial, Pine Bluff\$ 2.00

Lakeside, Pine Bluff\$ 44.26

Roe Ct.\$ 1.60

Sheridan Station\$ 6.00

Sheridan Ct.\$ 6.25

Sherrill-Tucker\$ 4.00

Grand Avenue, Stuttgart\$ 18.00

Swan Lake\$ 1.60

Previously reported\$ 193.70

Grand Total\$321.47

Prescott District

Bingen Ct.\$ 2.27

Center Point Ct.\$.50

Emmett-Bierne\$ 2.00

Glenwood Charge\$ 6.96

Gurdon\$ 2.50

Mineral Springs Charge\$ 1.25

Previously reported\$ 52.91

Grand Total\$ 68.39

Texarkana District

Ashdown\$ 2.00

Dierks-Green Chapel\$ 1.44

Horatio Ct.\$ 8.00

Lewisville-Bradley\$ 3.26

Lockesburg Ct.\$ 2.00

Richmond Ct.\$ 2.50

Previously reported\$ 79.75

Grand Total\$ 98.95

Grand Total received for World

Service (4th Sunday Offering) \$1,122.82

Recapitulation

Bishop's Fund\$ 887.39

Conference Claimants\$ 2,107.84

Benevolences\$ 5,788.04

Gen'l Adm. and Jur. Conf. Exp.\$ 211.86

Ministerial Sustentation Fund\$ 230.39

World Service Sunday Offerings\$ 1,122.82

Golden Cross\$ 2.00

Methodist Student Day for 1941\$ 5.00

Grand Total\$10,355.25

—C. E. Hayes, Treasurer,

Little Rock Conference.

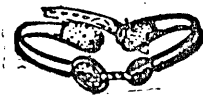
SHOW YOUR STUFF

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

GOSPEL OF EASTER

The gospel of Easter is marvelously comforting. There are multitudes of sad hearts in the world. How few are the homes that have not felt the blighting touch of bereavement. It is a time to remember in loving prayer those whose faces are stained with tears and whose hearts are weary with heavy burdens.

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The White Cross--A Story

By ALPHA T. NICHOLS



INA LEED walked along slowly beside John, her husband, in the dim light of the early dawn, the still air cool on her thin face. She looked about absently at the silent crowd of men, women and children reverently wending their way toward the hill-top north of town where the annual Easter sunrise service was to be held.

By habit she focused her attention on new Easter clothes the women wore. Always she had loved beautiful clothes. She looked down at her new blue dress, glorying for a moment in its expensive simplicity, and on to her beautiful white shoes. Then, inevitably, dread clutched her heart again, leaving her with a sense of emptiness and despair. What good would beautiful clothes do her now—or anything else? For this was the last Easter day she would live to see.

A strange prickling chill swept over her small body as her mind went back over her talk with Dr. Benson yesterday morning. His kindly gray eyes were grave with sympathy and concern as he said, "You must be brave, Ina, and face it. In your condition it is inevitable."

It was incredible that she had only a few more months, less than a year, to live! A slow horror crept into her heart when she knew the grim certainty of facing death. "Then there is no hope? I can't get well?" she asked, her voice barely above a whisper.

"It would seem that way," he answered soberly. Then, taking her cold hands in his, he talked to her quietly and soothingly. Dr. Benson was wise and kind; she'd known him like this since she was a little girl.

"Think of this," he said. "Your life comes from God, so say this to yourself, 'God is blessing me now with courage to live.'" But she was too horrified and defeated to

give much thought to his words, or be comforted by them.

To be cut off so soon, with so much undone, was too much. She burst out bitterly, "But why does this have to happen to me? I'm young, only twenty-eight; I have a good husband and two fine little girls. Why should I have to leave them? Oh, it's unfair!"

The doctor said quietly, "Physical life is subject to ailments, my dear, preventable or unpreventable, and it pays to hold the heart in readiness for all things. Especially the way things are today. But you have life, if you're conscious of it."

It sounded like a riddle to her. Going home from that interview she thought, this must be a bad dream, I wish I could wake up and see that it is unreal as it seems. But the fatal knowledge weighed heavily on her mind and heart, darkening the sun, robbing the new spring day of its beauty.

Her little white stucco house, surrounded by brightly blooming roses and green shrubbery had never looked so cozy and sheltering. But it couldn't shelter her now from the frightful reality of death. She couldn't look ahead, there was only blackness. So she looked back, not regretting the comfortable, indifferent, lovely life she had led but she was sorrowful to leave it. And her bitterness deepened.

She shivered a little in the bright morning sunlight and drew her light coat closer around her. Feeling weak and faint, she sat down in the porch swing. How would John take this bitter verdict? Or had he known all along these past few months that he would lose her? John, her tall, brown-eyed, kindly husband. Their love had never wavered. He'd worked hard in the mercantile business to give her a good home, a happy time, and all her heart desired.

Then she thought of their little girls, Nina, who was nine and dark-eyed like her father. And Betty, eight and blue-eyed and fair like her mother. The thought of leaving them motherless in a world filled with turmoil, uncertainty and war filled her with a sharp panic, overcoming for a moment her fears for herself. Was there some way

to prepare them for the tragic thing that was to happen to them soon? She was afraid not, for she had never given much thought to death and what it meant. It happened to others but to her it was something very remote. The horrifying news of death and destruction in the war-ridden countries had seemed too far away to worry about. Now, it was more real and terrifying.

Her dread and rebellion increased. She knew she was afraid of death. She asked herself again, why did she have to die—and what did it mean to die anyhow? She felt like something falling through space, winding and turning slowly now, with nothing to hold to.

That feeling still persisted as she walked along now, clutching John's arm. They were nearing the natural stage and in the hushed quietness under the pink-tinted sky Ina heard the soft tread of many feet on the new green grass, the muffled movements of many bodies being settled in the circular rows of seats.

Sitting beside John she looked around curiously, wondering if, in all that vast throng there was another person as miserable as she. And there were certainly those here who were as happily indifferent to the grievous side of life as she had been this time last year. She felt John's eyes on her and looking up into his face, she saw the shadow of deep dread deep in his eyes. She tried to smile reassuringly. He reached over and took her hand.

A hush fell over the crowd. The program had begun. Then looking up she saw the dazzling white cross standing tall and beautiful on the rise of the hill.

She continued to stare at it, as the rising sun turned golden, and its whiteness shone. A sort of hope struggled in her heart. Wasn't that cross a symbol of life? She had learned years ago, when she went to Sunday School as a child, that Jesus had died on a cross "to save the world from its sins."

She listened absently to the music and for a moment the beauty and solemnity of the atmosphere caused a lump to rise in her throat. This was a sunrise Easter service of worship. What meaning had it —

for her? If Jesus had died for the world, then he had died for her. Dr. Benson had said, "Your life is from God." If that were true, wasn't God concerned about her? He must be near. If life came from Him, why didn't the things to sustain life come from Him too?

She was conscious of the speakers' words, "Easter is the time of rebirth, of renewed hopes, courage, faith and inspiration." Looking at the cross, she tried to understand, and a new, unvoiced desire for God's help came to her.

She was scarcely aware of the children's devotional exercises until she saw Nina and Betty among them. She couldn't help the shrinking dread that crept back into her heart at the thought of leaving them.

Quickly she turned her eyes back to the cross. It wasn't a cold, inanimate cross standing there; it was an encouraging, friendly cross. Its cross beam seemed like sustaining arms. It meant—God. And God meant life. Well, with God giving renewed life and courage, need there be any permanent defeat or despair?

"God is all around me and I trust Him," she repeated over and over. The thought was new and strange at first for she'd left God out of the life she had been living, but it was comforting. Now that she needed Him, He must be near to help her.

As the last prayer was being uttered, she felt the transformation taking place in her mental attitude; felt her heart warmed with the new radiant hope that had arisen. What did Dr. Benson tell her?—"God is blessing me now with courage to live."

In hushed solemnity the vast crowd moved out, bright Easter apparel splashing color in contrast to the renewed foliage of nature.

Ina saw the girls coming toward her, their eyes bright and cheeks flushed above their white dresses. With a long last look at the white cross, she willed that next Easter morning her girls would look up at it and think of her with rejoicing thoughts. Christ traveled toward the cross and triumphed. So could she. Life, from God, would not pass her by.—Bradford, Ark.

RESOLUTION ADOPTED BY FEDERAL COUNCIL OF CHURCHES

Whereas, the Biennial Meeting of the Federal Council of the Churches of Christ in America, held in Atlantic City, N. J., in December, 1940, adopted the following resolution:

"Whereas, The National Selective Service Act, now in operation, will call up millions of young men for training in military camps and naval stations, and

"Whereas, During the World War the Selective Service Act of 1917 set up effective procedures on the part of our government for protecting the young men in the national service from being exploited by the liquor traffic and by commercialized vice, prohibiting the sale of intoxicants to any man in the uniform of the Army or the Navy of the

United States, and throwing a zone of ten miles around the training camps as a protection against organized vice, be it

"Resolved, That we call upon the President of the United States and upon the Secretaries of War and of the Navy to take such action as will secure the fullest possible moral and health protection for our soldiers and sailors."

Resolved: That the Executive Committee of the Federal Council of the Church of Christ in America reiterates the action taken by the Federal Council in December, 1940, as indicated above, and hereby calls upon the President and the Congress of the United States to take such action as will give to our armed forces protection from the liquor and commercialized vice traffics in order that the physical and moral welfare of our armed forces may be

safeguarded and national defense be promoted.

Resolved: That a committee be appointed to present this action to the Military Affairs Committee of the House and of the Senate of the United States and advocate prompt protective action.

Resolved: That a copy of this action be given to the press with the request that it be published as adopted, throughout the country.

Resolved: That communities adjacent to army camps and naval bases and the churches throughout the country be urged to cooperate in securing necessary measures and in making them effective.

The Federal Council's Executive Committee also discussed plans for following groups of Japanese being evacuated from west coast areas with the ministry of the churches.

This would involve extensive changes in the work of Japanese Christian churches already in operation.

In addition the Committee voted a resolution which appealed:

"To the pastors of Protestant churches throughout those areas in the West not affected by the present evacuation order, to discover through their congregations whether employment can be provided on farms and in homes and in other occupations for American citizens of Japanese ancestry who by government order are being removed from designated areas along the Pacific Coast; it being understood that the churches in areas now being evacuated will undertake to interview and recommend suitable persons for such positions as may be opened."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

SPIRITUAL LIFE PLANS, SECOND QUARTER

North Arkansas Conference

Theme: "Thy Kingdom come, Thy will be done—through Stewardship."

I—SCRIPTURE:

"I have a stewardship entrusted to me." 1 Cor. 1:17 A. R. V.

II—SUB-TOPICS:

Cultivate, Create, Give.

1. Cultivate

I have a Stewardship to do and to be.

Aid women in finding opportunities suited to their time and gifts.

Cooperate with pastor in Spiritual Lenten Services (cottage prayer meetings).

Go to District meeting following Annual Conference.

2. Create

In Quarterly Executive Committee meeting in the local church plans for presentation of Spiritual Life cultivation (See Handbook, page 14) to W. S. C. S.

Are you an active Spiritual Life Committee?

Check with Suggestions for Spiritual Life Committees, and the Handbook.

3. Give

The responsibility for "Giving" and "Christian Stewardship" are both stressed as objectives.

Stewardship involves more than systematic giving of money.

III—PRAYER PROJECTS:

1. A revival in MY community—beginning in ME.

2. Use the PRAYER CALENDAR for projects for this quarter.

IV—READING MATERIALS:

1. I Have a Stewardship.—Cushman.

2. Stewardship Packet.

3. Tithing Materials from Layman Co.

4. World Outlook and Methodist Woman.

5. Arkansas Methodist and Christian Advocate.

V—REPORT:

Send Second Quarter report of S. L. based on this outline to District Chairman by June 30, but think and do something "on your own."—Mrs. D. G. Hindman, Chairman.

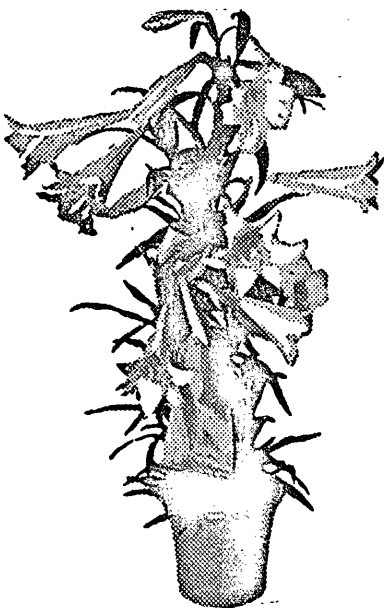
MISSIONARIES IN PHILIPPINES RELEASED

Mrs. Lena Dyer, of Fort Smith, mother of Miss Nellie Dyer, missionary in the Philippines, has received word from the Mission Board that all American missionaries in the Philippines area occupied by the Japanese have been released and permitted to resume contact with their respective organizations.

EMMETT SOCIETY

The Lula McSwain Society of Christian Service met in the home of Mrs. Milton Townsend for the March meeting. Mrs. T. L. Garland had charge of the devotional, and Mrs. J. B. Youmans brought the last chapter of our mission book, "Christian Roots of Democracy in America." Mrs. Mac Garland, superintendent of Mission Study, gave the first chapter in a previous meeting and Rev. and Mrs. C. B. Wyatt gave the other chapters. There were fourteen who took the book.—Mrs. Ramy Garland.

But now is Christ risen from the dead, and become the first fruits of them that slept.—1 Cor. 15:20.



THERE WAS A GARDEN

*Morning fair on Calvary hill!
There a garden was in flower.
Lilies, rarest white and gold,
Opened for that wondrous hour.*

*Every flower fair unfolded
Eager to adorn His tomb,
Blossoms on the trees and bushes,
Every little grass in bloom.*

*"He is risen! He comes hither!"
So they whispered each to each.
Calvary's crosses are forgotten.
Joyous all the flowers' speech.*

*Every little flower waited
Oh! will Jesus pass that way?
Blessed little flower garden
On that one great Easter Day!*

—Selected.

THE RISEN CHRIST

Jesus Christ holds a mighty place in the thought and life of mankind. Music, art and literature throb with His intimate presence. Christ is imposing His ideals of life upon an ever increasing number of men, and the number of real disciples steadily increases. While the teachings of Christ are reaching further and further as time goes on, there is still much of life that is in direct contradiction to His spirit and ideals. Even then we feel certain that an increasing number of people would today strive against wrong. Increasing numbers of men and women are endeavoring to bring their lives up to the standard of righteousness and brotherliness as they see it revealed in Jesus Christ. This is true because the world feels that He is a living personality directly related to human life. Men do not reason that out, but they feel it out and know it.

Men speak of history as past and current, but of Jesus we think always in the present tense. Had the life of Jesus closed with His death, His disciples would have gone back to their trades to stay, and they never would have preached such a Christ. Perhaps we never would have heard the name of Jesus but for the well attested fact of His resurrection from the dead. He arose from the dead and became a dominant personality in the world then and today. His mighty hand is felt in the life of the race.—Oklahoma Methodist.

ZONE 2 OF FAYETTEVILLE DISTRICT

Zone 2 of the Fayetteville District met at Bentonville March 26. There were nine societies represented with 65 in attendance. Mrs. A. P. Dunagin presided during the day.

The music for the day was in charge of Mrs. Florence Gladden at the organ with solos by Mrs. Eula Wright of Bentonville and Mrs. Linda Harris of Rogers.

The morning devotional was given by Mrs. Thomas Harding of Gentry. The afternoon devotional was given by Mrs. W. F. Matthews and Mrs. Armstrong of Rogers. Rev. Lloyd M. Conyers of Bentonville gave the welcome address and Mrs. Will Stroud of Centerton responded to the welcome. Mrs. Luther A. Vaughn of Gravette was in charge of the prayer retreat before noon. She was assisted by Mrs. Clay Jenkins, Mrs. Porter Weaver and Rev.

Porter Weaver, who gave the talk on "Praying for our Nation."

The Bentonville ladies served a bountiful luncheon at noon in their educational building.

At the afternoon session each society gave a report of what they had done this quarter. Mrs. Sam McNair, the District Secretary from Fayetteville addressed the meeting, especially emphasizing the work of the secretary of Young Women's and Girls' work, the secretary of literature and publication also telling the importance of the societies having the proper literature to use. She stressed the sending of reports and having them accurate. She talked about the Annual Conference meeting at Batesville on April 21-23. Mrs. Sam Wiggins of Fayetteville talked about supply work.

Zone voted to make Karl Dickson Wienand, three months' old son of Rev. and Mrs. Clarence H. Wienand of Pea Ridge, a Baby Life member.—Mrs. Porter Weaver.

LUCY CLARK ZONE

The Lucy Clark Zone met March 10, in Lamar. Mrs. Doyle Baker, zone chairman, opened the morning session by singing a beautiful hymn followed by prayer by Mrs. Baker. Committees were appointed and other business attended to. Mrs. T. A. Hillis, district secretary, discussed the work for this year.

Mrs. O. E. Goddard, Conway, who attended the Jurisdictional meeting at Oklahoma City made a very inspiring report of the meeting.

Mrs. J. E. Pitts, Spiritual Life chairman for the Zone, held one part of her Prayer Retreat before noon, using Matt. 13:24-33. Rev. P. L. Franks of Pottsville had the meditation, followed by prayers by Rev. S. B. Bryant and Mrs. Hillis.

After lunch Mrs. Pitts resumed the Prayer Retreat with a number of members taking part. Mrs. C. L. Gardner gave the meditation, followed by prayers by Mrs. Cooper, Mrs. Faulkner and Mrs. Goddard.—Mrs. Henderson, Secretary.

SEARCY AUXILIARY

The Searcy Woman's Society of Christian Service met Friday afternoon, March 20, for the monthly program meeting. Among the guests were five ladies from the colored church who came in the interest of the study of racial problems.

The meeting was opened by the singing of "I Love To Tell the Story." Mrs. S. J. Albright, president, asked for confirmation of the appointment of delegates to the North Arkansas Conference next month. Those who will attend are Mrs. S. J. Albright, Mrs. H. H. Fulbright and Mrs. R. D. Caldwell, as alternate.

New program leaders for the next quarter will be Mrs. Henry Yarnell, Mrs. Lester Mason and Mrs. R. E. Connell.

Mrs. A. P. Strother, program chairman, presented Mrs. H. H. Griffin who gave the devotional on the subject, "Jesus Went About Healing and Teaching." The scripture, St. John 5:1-15 was read. The devotional was closed with prayer by Mrs. R. E. Connell. Mrs. Strother led the discussion on "Health Problems of India." An interesting dialogue was given by Mrs. R. D. Caldwell and Mrs. S. Y. Turnage on missionary health work in India.

The meeting was closed with prayer by Mrs. A. P. Strother.—Secretary of Publicity.

A MISSIONARY WRITES

Marama, Nigeria, West Africa. Dear Mission Board: The church at Marama wishes to give two pounds to relief of Chinese Christians. This is more money than any individual Christian here has. With wages for labor at five cents a day here, and counting \$4 a day labor there, I figure it is comparable to an \$800 gift in America. We are studying Acts in prayer meeting. In chapter 11:27-30 it tells of the famine in Judea and the sending of help by the brethren at Antioch. The gift came out of this study.—World Christian Facts.

If you have a thing in mind, it is not long before you have it in hand.—John Burroughs.

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.

LEADERS TAKE CREDIT IN BENTON SCHOOL

The number of credits issued in the Training School at Benton last week was nearly double the goal for that Church for this year. Among those taking credit were: the Pastor, the Chairman of the Board, the Vice-chairman, the Treasurer, the General Superintendent, the President of the W. S. C. S. and most of the others holding key positions in the Church. The Instructors were: Miss Fay McRae, Rev. J. E. Cooper, and Rev. Clem Baker. Rev. J. M. Hamilton is in his first year at Benton, preaching to fine congregations and we hear nothing but good reports of his work. We doubt that there is another District Superintendent in the entire Church who is giving as much attention to the training program and teaching in as many schools as is Rev. J. E. Cooper.

PINE BLUFF DISTRICT BROTHERHOOD MEETING

Upon invitation of the District Superintendent, the Executive Secretary of the Little Rock Conference attended the Pine Bluff District Brotherhood held at First Church, Pine Bluff, last Thursday. There was practically a one hundred per cent attendance of preachers. Reports indicated that this district is reaching every goal set for the year as they come. Plans were made for the next three months. It was my privilege to talk to the group about our Training program now in progress and about our Pastors' School in June. The District Superintendent and pastors are planning to attend this school one hundred per cent. As usual, the good women of First Church served an appetizing dinner at the noon hour.

SOME PERSONAL NOTES

By Clem Baker

Rev. Curtis Williams and his people are building an annex to our Church at Douglasville, doing the work at night.

Rev. Joe H. Robinson may soon be a "station preacher". His church at Keith Memorial, Malvern, is growing so fast that they are asking for full time pastorate.

Rev. H. B. Vaught recently taught a successful class on the MEANING OF THE CHRISTIAN RELIGION at Prairie Union and was so pleased with the course that he plans to teach it in his own Church in the near future.

Rev. Van W. Harrell and his people at First Church, Stuttgart, are rejoicing over the recent payment of the last dollar of indebtedness on their church.

Rev. E. C. Rule received 15 adults on profession of faith into First Church, Pine Bluff, March 22, making more than a hundred additions to this Church since Conference.

Rev. Frank Walker, our pastor at Bauxite-Sardis, is having a unique experience preaching at two eleven o'clock services on Sunday. At 11:00 "War Time" at Bauxite and at

THE SUPERINTENDENT'S CORNER

SUPERINTENDENTS TRAINING FOR SERVICE

By CLEM BAKER

Some weeks ago I wrote in this corner that our General Superintendents should be the first people in our Church to enroll in Training Schools and take credit. I also lamented the fact that in many cases the Superintendents felt that they were too busy to go to Training Schools. Today I have been checking over the records of a few of the Training Schools that have been held in the Little Rock Conference since I made that statement and find that the Superintendents listed below have taken credit within the last few weeks:

Chester Stinson, Douglasville
S. E. Whitwell, Geyer Springs
Roland Shelton, Asbury, Little Rock
O. M. Bradley, Henderson, Little Rock
E. L. Oliver, Hunter, Little Rock
W. R. Roebuck, Scott Street, Little Rock
W. C. Reed, 28th Street, Little Rock
Burnett Meyers, Mabelvale
J. L. Woosley, Carlisle
T. A. Prewitt, Tillar
Jesse Peacock, Winchester
Clifton Bolding, Huttig
Miss Ethel Scott, McNeil
R. H. Shaddock, Fairview, Camden
Harry Fite, Manchester
Crawford Whaley, Monticello
John L. Hughes, Benton

I am sure this list is not complete. The only records I have are for schools held on the accredited basis where the report was sent to my office. Doubtless three or four times this number of Superintendents have taken credit in schools held on the "Group Study" plan but I do not have a record of these schools yet.

11:00 "Old Time" at Sardis, six miles away.

Rev. Roy Bevan, pastor on the Hermitage charge, is in school at Monticello A. & M. this semester.

Rev. Leland Clegg is teaching in a number of Training Schools in his district this spring. He reports the school recently held at Emerson was the best in which he has ever taught. Rev. Arnold Simpson is the pastor.

Rev. W. W. Christie, on a recent visit to his home, was found reading Fosdick's newest book. This faithful minister, though retired, does not intend to become "rusty".

Rev. Herston Holland, teaching school this year within the bounds of the Austin Circuit, recently filled the pulpit at Carthage made vacant by the transfer of Brother James to Lockesburg.

Rev. Gerry Dean, Rev. Bryan Stephens, and Rev. Joe B. Roe will each receive the A. B. Degree at the Hendrix Commencement in May.

Rev. R. H. Cannon is teaching a Bible course for his people at Lake Village this week. He will also lead in the same course at Eudora at an early date.

Rev. Joe Hunter, our pastor on the Antoine Circuit, has recently taken unto himself a bride—Congratulations!

Rev. W. S. Cazort will move into the new parsonage at Mt. Ida within ten days. It is to be one of the best preacher homes in the Conference.

Rev. J. A. Wade, of Stamps, has accepted an invitation to be the In-

structor in a one-unit school at Mena where Rev. C. Ray Hozendorf is the pastor. He will teach a Bible course.

Rev. Roland Darrow continues to build. This time it is a remodeling job for our parsonage at Grand Avenue, Stuttgart.

Rev. W. Neill Hart has recently led in successful personal evangelism visitation campaigns in Pine Bluff, Gillett, and Stuttgart. Pastors participating with him in these campaigns are all enthusiastic in their appreciation for the leadership which Brother Hart furnishes in this type of work.

Rev. Doyle T. Rowe assisted Rev. John W. Rushing in a personal visitation campaign of evangelism at Ulm recently in which twenty-three members were received into a church that had only twenty-six members before the campaign.

Rev. Virgil Keeley received 28 adults into the Church, most of whom were men coming on profession of faith, on March 15, as a result of a personal visitation evangelism campaign in which he was assisted by Rev. W. Neill Hart.

He that obstinately throws off the restraints of Christ's easy yoke is not only in danger of irrevocable ruin, but will find himself deceived in the expectation of a life of relaxation and liberty; for restraint, opposition and disgust will perpetually arise, wherever he turns the imaginations and desires of his heart.—a Kempis.

HENDRIX HAPPENINGS

Thirty-two students have been selected to join the first Hendrix military science class, organized at the college this week. Members of the first class were selected as a tests group for the new program which will be offered to all men students next year. The program will be entirely voluntary.

Hendrix has added the course in military science to its curriculum in order to help its students advance more rapidly if inducted into the army. The underlying belief of the new program is that if Hendrix students are given the elementary but fundamental training which the ordinary soldier does not receive until after induction, that the student will be able to rise in rank in a much shorter time and at the same time be of more service to his nation because of his increased ability.

E. W. Martin, business manager of the college, will have charge of the introductory program this spring, and other members of the faculty who have had military experience will teach classes next year.

Students participating in the introductory program are Bud Farris, Bill Harton, Wilbur Kamp, and Fletcher Smith, Conway; Bill Atkinson, John Riffel, and Tom Williams, Little Rock; Glenn Black, Booneville; Gail Brown, Springdale; Don Butler, Waldron; Jim Charles, Fort Smith; William Clement, Jack Keith, Jim Moore, and Walter Trulock, Pine Bluff; Bill Florence, Magnolia; Henry Henley and John Polk, Helena; John Heringer, Jonesboro; Larry Honeycutt, Nashville; Bob Hunt, Carlisle; Robert Jewell, Edward Lester, and E. P. Young, Hope; George Lindahl, Malvern; John Mann, Marianna; Woodson Mosley, Forrest City; Bert Oliver, Searcy; Richard Perdue, Louann; Sloan Rainwater, Imboden; Orville Rook, Cabot; and R. A. Teeter, McGehee.

Mary Griffin, senior from Searcy, won first place in the after-dinner speaking contest held in connection with the convention of the Southern Association of Speech Teachers at Atlanta, Georgia, last week. Virginia Rhine, junior from Thornton, who also attended the convention was fourth place winner in the extemporaneous speaking contest, and Miss Rhine and Miss Griffin also won third place as a debate team in the women's debate meet. Dr. Robert B. Capel, assistant professor of speech, was elected third vice-president of the Speech Teachers' Association, which includes thirteen states.—Pat Dunnahoo.

A DREAM

"There is an enticing dream—the dream of wise freedom made contagious;

The dream of nations in love with each other, without a thought of hatred or danger;

And who will lead the way? The good and wise must lead. Let the people love and they will lead;

Let the people love and theirs is the power."—Writer Unknown.

The Sunday School Lesson

By HORACE M. LEWIS

THE RISEN CHRIST

LESSON TEXT—Mark 12:24-27; I Cor. 15:50-58.

GOLDEN TEXT—"Thanks be to God, who giveth us the victory through our Lord Jesus Christ." I Corinthians 15:57.

LESSON FOR APRIL 5

When the women came to the tomb of Jesus on the first Easter morning they were met by an angel. They were shown the empty sepulcher and were told, "Jesus is not here, He is risen." Thus Jesus brought to the surface the old question, "If a man die shall he live again?" The question of immortality has engaged the minds of Philosophers, Scientists and men of religion throughout all of history.

Jesus' view of death is that it is not a penalty for some misdeed because death, like birth, is a universal experience. If death were a penalty then birth would likewise be a penalty. Jesus also said by His teachings that heaven would not be a place of noble idleness but a place of noble work. Throughout Jesus' life He strove to put death in its proper setting as an incident in the eternal life of the Master. Jesus' appearances after death are as natural as His appearances before. A man as unobtrusive as a gardner approached a woman who was weeping at His tomb and by His sympathetic voice she recognized Him to be the Lord. This recognition had its roots in previous experiences. On another occasion when Jesus appeared to His Disciples on the seashore He spoke in such casual, familiar manner that the disciples instantly recognized the voice of Christ. This recognition had its roots in experience. On another occasion Jesus appeared in a room and spoke in such familiar tones that His disciples, who frankly admitted that they were not expecting Him, were forced to confess that He was the Christ. These considerations bring us to the conclusion that immortality does not begin at a point of time but is co-extensive with the life of God. Eternal life did not begin for Jesus when He arose from the grave; it began with the existence of God. When God appeared to Moses at the burning bush and said, "I am"; when Jesus said, "Before Abraham was I am" and also when He said, "I am the Bread of Life, I am the Water of Life," He was identifying Himself with the Father. And when he speaks to us, "Lo, I am with you always," "where I am there ye may be also," he opens the possibilities of immortality to us. Eternal life for man does not begin when he is born. His physical being has its roots in history, his body has the characteristics of his ancestors. His mind has received the best or the worst of the thinking of all men. When man stands in the presence of a fossil taken from the heart of the earth and is able to read from that fossil something of the experience of the earth in creation; when a man is able to stand in the presence of ancient writings, and by the use of his mind and spirit is able to translate them into meaning; when he is able to stand in the presence of a great painting and read meaning into that painting it

is not unbelievable to say that man has lived. The roots of his physical being are in the past, the roots of his intellectual being are also in the past and the roots of his spiritual life are to be found in the past. So man does not begin to live when he is born. He is a creature of eternity. He does not stand on a siding somewhere down the line and couple his little life into the life of the Master, as the eternal life of God goes thundering down the ages, but he is a passenger on that train from the beginning to the end. We speak of immortal life as if it began today or at the time of our acceptance of Christ. It does not. Through the study of history we appreciate the contributions of the generations that are past. Through the study of the Bible we appreciate the contributions of God and of Jesus Christ. Our appreciation must take definite form. Our life span is the traditional three score years and ten. That life span is a habit-forming period. During that time we must form habits that are eternal in their significance. The habit of cooperation with God must be formed here. We can not wait until the close of life and accept Jesus Christ and expect to step into eternity and live in harmony with His spirit for He said, "My Father worketh and I work." Jesus has spent eternity working with the Father. For that reason, because of that close fellowship and association He is able to speak the mind and heart of God. For that reason he lives with Him eternally. During our earthly existence we, too, must live and work with God in order that we may live and work with Him throughout eternity. Life is given unto us, earthly life in order that we may, as Jesus did, fit our life into the human scheme, learn human fellowship, learn how to work with, for and among people. Only in so doing will we be able to inherit eternal life with God.

Immortality then does not begin now. It began when we were born. From the standpoint of our earthly existence this is the beginning. Not so in the mind and the plan of God. I am told that a tree has as many roots below the ground and they spread just as far as it has branches above the ground. Were it not for the unseen branches beneath the ground there could be no flowering foliage above. Our three score years and ten that are spent here this side of the gate that opens into eternal life must be as extensive as intensive and as diligent in our search of immortality as we expect our life beyond the gate that we call death to be.

God would not be a wise God if He gave eternal life with Him without proper preparation. Our allotted years upon earth are given to us to train us in the proper use of time and life. If we can not use three score years and ten in Christian habits, Christian work and Chris-

tian fellowship here, how can we be expected to use eternal life in that manner. If we can't live with God here, do God's work, fellowship with God's people, work in God's church here, how can we expect to follow those pursuits after death? The life of Jesus is a natural life and His resurrection was a natural resurrection of the life that he lived. It was but an unfolding, an opening up and out of the possibilities of the life of Jesus. He is not here, He is risen. Simple words but they were understood by those who heard. He is not here but risen, will they be understood by us?

PROPER TRAINING

It was mid-morning in the Hampson home. Dishes were standing unwashed. The mother with uncombed hair was trying to finish a two-weeks' ironing before her husband returned for dinner. Mrs. Hampson was entertaining friends at the Hartman Hotel in the afternoon. Just when she was putting her roast into the oven, the doorbell rang.

"Bobby, run and see who is at the door. If someone asks for me, tell him I'm not at home," demanded the petulant Mrs. Hampson.

Five-year-old Bobby returned breathless with excitement, "Mrs. Jones almost got in; she was so sure you were in the kitchen. I told her you went downtown."

"Why, Bobby, you shouldn't lie like that."

"Wasn't saying you weren't at home a lie?"

At 12:30 Mr. Hampson rushed in to announce that he had lost all his money but insisted that his wife have her party. "I'll get some money somehow. Act as if you had a million!"

Years later when Bobby was sentenced to prison for bank robbery, Mrs. Hampson, recalling Bobby's youth was startled and grieved as she read the words of J. Edgar Hoover, "Train in the high chair to avoid the electric chair."—Religious Telescope.

THE RISEN LORD

Risen today? Oh, yes, I know.
And it sets my soul aglow;
Risen in this heart of mine,
May His glory through me shine;
May I unto others tell
Of the Lord I love so well.
Help me, Saviour, to be pure,
May my love and faith endure.
—Mrs. J. M. Hunter.



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THE LAYMAN'S PAGE

A. J. SHIREY, Editor

POETS' CORNER

THINGS I LOVE

I love to roam a hillside
When spring is in the air
And drink the sweet aroma
Of flowers everywhere;
Of little daisies, oh, so shy,
Violets and daffodil,
And snowy-white dogwood
Beside a murmuring rill.
I love to watch the bluebird,
To hear his happy lay;
I love to smell fresh furrows plowed,
The scent of new-mown hay.
I love to hear the whispering pines,
Or wild geese in their flight;
I love to hear a baby say
A little prayer at night.
I love to feel their little hands
Against my breast and face;
I love to eat an evening meal
When someone has said grace.
I love to dream by an open fire,
And the handclasp of a friend;
I love to go to the house of God
And feel His warmth within.

—Mary Shelby, Christian,
Beebe, Arkansas

THE SHUT-IN'S PRAYER

Last night the moon pulled anchor
And sailed down the milky way.
It peeped through an open window
Where a lonely shut-in lay.

Then the moon seemed to shine brighter;
Every star to nod its head;
And the night became more peaceful,
When it heard what the shut-in said.

"Dear Father, the world has forgot me;
I've been a shut-in so long.
I'm needing your love, Dear Jesus;
Won't You put in my heart a song!"

The moon sailed on her journey;
The stars twinkled on above;
The shut-in drifted to dreamland,
And found the Father's love.

—Mary Beatrice Nance,
Huntington, Ark.

A WORLD OF DIFFERENCE

The following article has come to the editor's notice in several different publications at various times. Shop-worn though it may be, it contains a thought each of us needs to carry in our minds constantly. We need to look within ourselves to see if our knowledge of God is of the head or of the heart. The story goes: "Years ago at a fashionable gathering in the West End of London, a noted actor and an aged clergyman were present. Someone suggested that the gifted actor recite the Twenty-third Psalm, to which the gifted actor obligingly responded. With mellifluous voice, he so artistically rendered the Psalm that his hearers were mentally transported to the shepherd scenes of the Orient; and when he finished there was much applause. Then the aged minister also was urged to recite the Psalm. Reluctant, under the spell of the actor's elocution, the minister held back, but finally yielded to pressure. Certainly there was little of the actor's flawless elocution; but there was something else which brought an atmosphere of strange quiet into the room. It was quite evident, as the aged man proceeded, that he was not so much describing a scene as voicing an experience; and when he sat down, there was an impressive silence. The actor then got up and said words like these: 'My friends, we

have been most impressed. Your old friend has been speaking to our hearts. You see the difference between himself and myself is this: I know the PSALM; HE knows the SHEPHERD'."—J. Sidlow Baxter, in His Part and Ours.

HEALTH CARE IS SOUND PATRIOTISM

There is more than a faint possibility that the final difference between defeat and victory for those engaged in this present war may be determined by the health of the people back home. We, in this country, have been so blessed with competent physicians, in great numbers, to look after our ills that we have developed bad health habits. Instead of shouldering the responsibility of looking after our health as we should, we wait until we are sick and then call the doctor to get us well again. This procedure will have to stop.

Before this year, 1942 is up, it is estimated that one in six of our practicing physicians and surgeons will be in the medical corps of our armed forces. Since those being called are in every case the youngest, strongest, best trained and most efficient that our country affords; the loss to civilian health needs is greater than figures based on percentages would indicate. The one-sixth taken into the service will probably represent close to one-half of the nation's medical skill and talent.

The handwriting is on the wall, but this time anyone can read it who will: TAKE EVERY PRECAUTION WITHIN REASON TO GUARD YOUR HEALTH AND THE HEALTH OF YOUR FAMILY. Be vaccinated against all diseases for which immunity can be established in that manner. Even if you have had typhoid "shots" don't drink milk or water from untested sources. Don't eat at un-inspected eating "joints" which dot the country-side. Stay out of untreated creeks, rivers and swimming pools. These are prolific sources of serious infections. Now that summer is near at hand this is a matter to be given careful attention. It is good religion and good patriotism to take care of our bodies. God certainly intended that we should, and we must remember that time lost through our carelessness in this manner amounts to "aiding and abetting the enemy."

OF SUCH IS THE KINGDOM OF HEAVEN

A highly trained and extremely efficient sales manager, employed by a nationally known food manufacturer, quit his job a few weeks ago. The product of a Christian home, a Methodist Sunday school, and a member of a Methodist official board, he could not keep faith with his conscience and buy liquor for his customers as he was expected to do by his employers. When he could not convince them of the merits of his position, he quit.

We wish we could go on and add that the next day he was offered another position at twice the salary,

but that did not happen. He was out of work for a time, entirely. Then he made a new connection with a smaller firm at a little more than half the salary.

"But I have a burden off my conscience," he declared, "and that is worth more than all the salary anyone would pay me." To this simple tale we add but one comment—"OF SUCH IS THE KINGDOM OF HEAVEN."—Christian Advocate.

GOOD CITIZENSHIP IN SING SING

In recent days a news story was carried in most of the papers of the United States telling of the inmates of Sing Sing prison (New York), giving up cigarettes formerly purchased with the allowance of five cents per day given to each man, in order to buy defense savings stamps. At the time the story was written, they had already purchased \$925.00 worth of stamps in this manner. This is a remarkable demonstration of patriotism. When one stops to consider the fact that free American citizens burn over a billion dollars into cigarette ashes and smoke each year because of their enslavement to the tobacco habit, it staggers the imagination to think of the patriotic self-denial of these felons, already denied privileges of freedom so dear to the average person. They have set an example that it is safe to say will scarcely be equalled, and never be surpassed in the annals of American history throughout centuries still unborn. Such patriotism deserves the plaudits of the nation.

THE END OF AN ERA

The fall of Singapore sounded the death knell of an era of white dominance of Asia. The debates in Parliament as to what Britain shall do about India, in the long sweep of history are futile. India will decide her future. That future bids fair to be anything but pleasant for a long, long time to come. Hindu and Moslem may be fighting for supremacy when Churchill and the leaders of Britain's present war effort have been forgotten.

The recent visit of Chiang Kai-Shek to India symbolizes the growing solidarity of the East and fore-shadows a day when the white man will be bowed out of Eastern affairs. The great leaders of India and China are aware of their growing importance in world affairs. The day of both India and China as leaders not only in Oriental affairs but also in world affairs is at hand.

Pearl Buck, the president of the East and West Association and probably the best informed on Oriental affairs of anyone living today, said in a recent address: "THE WHITE RACE NEVER AGAIN WILL BE DOMINANT IN THE SAME WAY IT HAS BEEN IN THE PAST." Such a declaration coming from such an authority should make us sit up and take notice.

The happenings of our day are a clarion call to the Church to break the bonds of racial discrimination and injustice that have enmeshed us, cut all Gordian knots that bind us, and strike out boldly to put the

ethics of Jesus into the affairs of national and International life. We are at the end of an era. A new day is struggling to be born. It is YOUR RESPONSIBILITY AND MINE TO SEE THAT CHRIST DOMINATES THE NEW DAY.

CHURCH FINANCE

In the excitement of times like these it is mighty easy for the Layman who has been none too prompt in normal times in paying his Church pledge to forget to pay now. No Church can afford to get behind with its finance in a time of such uncertainty. No one can foresee the future with accuracy enough to tell what kind of turn events may take. Therefore, it becomes mandatory that the Church keep its financial obligations up to the minute. This is no time to be living upon expected income of the future. It may not materialize. If a "boom" period of expansion follows this war as some economists are predicting, the debt-free Church will not suffer by being able to enter such a period without debt. If, as is more likely, there comes a period of depression such as we have never before seen, the debt-free Church will be about the only kind that will have much chance of weathering the storm.

A religion without the divine Christ and superman mysteries is a temple without God.—Robert Hall.

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A Study In Evangelism

By James A. Anderson

The fourth chapter of the Gospel of John carries a charming story, the story of Jesus at Jacob's Well. He is resting there, while his disciples are gone into the town of Samaria to buy food. A Samaritan woman comes to draw water. She is a sinful woman, a social outcast. She has had five husbands, probably several times a divorcee, and is then living a sinful life with a man who is not her husband. As a Samaritan, she belonged to a despised race, a race of heretics as well. The record shows she was also ignorant and prejudiced. All of this is known to Jesus. Yet he would win her. How go about it? She seems to be about as unlikely a prospect as any we meet.

His first stroke is to put himself on our common human level. He asks a favor—that she would give him a drink of water. So he breaks through the racial barrier, through the social barrier, through any doctrinal barrier, through ignorance and prejudice. The woman is astonished that a Jew would so deal with her, and wishes to know why he did it. The next stroke was an appeal to her curiosity; he tells her if she only knew the gift of God, she would have asked him for water. But the well is deep and he has nothing with which to draw; does he claim to be greater than "Your father Jacob, who gave us the well?" He then tells her that the water he would give would be such that she would never thirst again. The next stroke is at the sore spot in her life: "Go and bring your husband

to me." "You have had five, and you are now living with a man who is not your husband." Despite her sins, in her heart, as in all human hearts, there is a hunger, and the poor woman eagerly grasps the opportunity to ask about religion, for surely this stranger is a prophet and can tell her something. And he does. He tells her that the worship of God is a spiritual matter, and not a matter of place or ceremony of any sort. He wins her, and she in turn helps him to win her town.

As for breaking through social barriers, Jesus was always doing that. He was notoriously the friend of publicans and sinners, friend of all sorts of outcasts. They were persons, and personality was to him the most sacred thing on earth—made in the image of God. Does his example here mean anything to us?

As for breaking over racial barriers, over and over again he did that. This woman at the well was a Samaritan; his example of a good neighbor was not priest or Levite, but a Samaritan; the centurion whose servant he healed was a Roman; the Syro-Phenician woman was not a Jew; Greeks who sought him rejoiced his heart; and his final order was that his Gospel should go to all races—"every creature" is the word of the Master. The evangelism taught us by Jesus knows no barriers of prejudice, no barriers of ignorance, no barriers of heresy, no social barriers, no sectional barriers, no national barriers, no racial barriers—it is for all men of all races and all lands.

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

In my work I am taken to different parts of the state. On last Tuesday, my wife and I spent the day in Prescott and I had the very great pleasure of being entertained by Brother Baugh, one of the most efficient and effective leaders of the Church work that I have ever known. We were given as fine a meal as was ever spread at noon by Sister Baugh.

In the afternoon we called on Mrs. McRae, the widow of a former congressman and governor, who in her advanced years is still attractive and helpful to those who see her. While in Prescott, I had several contacts concerning our Orphanage and I always feel refreshed after talking to them because I know what they have in mind.

One question has been asked me by several parties: "Why don't we put on a state-wide campaign and advertise the Orphanage?" My answer to this question is this: I am giving all of my time to the Orphanage and have had nothing but success since the brethren elected me. I have enjoyed it and am glad to tell you that all of the preachers, so far as I know, are as interested in it as I am. So far as I know, all of our bishops are interested in these enterprises and I would feel sorry to know that we had a preacher or layman who loves God that is not interested in this work we are trying to do for the Arkansas Methodist Orphanage.

I have been thinking a great deal recently about our relation to the whiskey business in Arkansas. Once again a conviction I have often expressed concerning prohibition,

namely, that National Prohibition is the most effective and practical means of protecting the American people, and especially the American youth, from the losses and tragedies of one of the principal social enemies that we have. I look into the faces of my own Orphanage family frequently and utter a silent prayer that they will never become victims of what is going on among the young people today.

I give through this weekly note a request to the people who think of us and love us to help us all they can. Living expenses have gone up until it is impossible to live well and comfortable, as we have lived, with the same means that we have been receiving heretofore.

With best wishes for all, I am, your brother.—James Thomas.

VISITATION EVANGELISTIC CAMPAIGN

On Sunday, February 23rd, Rev. Doyle Rowe of Pine Bluff came to Roe to assist the pastor of the Roe Circuit in a Visitation Evangelistic Campaign. We conducted the campaign in the Roe and Ulm Churches starting the Visitation on Monday night and ending Thursday. We were assisted by a loyal group of workers and the results exceeded even my expectations.

I have been told repeatedly since I have been here that there were no prospects in the Ulm communities, yet through the above campaign, I took twenty-three into the Church at Ulm Sunday morning, March 15th, and there are several more to come. Of this group nineteen were on profession of faith, and twenty were children and young people. Sunday night I took

THE LIVING CHRIST

(Continued from page 7)

first disciples bore witness to the FACT of the Resurrection. Their successors during nineteen centuries have united in their witness of the POWER of the Resurrection. If one has not believed in the fact of the Resurrection he must accept the fact that Jesus created a new society upon the earth which He called the Kingdom of God.

Yes, there have been many defeats and more victories. Sometimes the picture has been blurred and men have become discouraged, yet the conquest has continually gone on. Christianity and Christ are one. The reason the former is powerful is because the latter lives.

Last year Hitler entered Paris and stood at the grave of Napoleon. He did not order a single statue of that great conqueror to be removed; he even paid tribute to him as a warrior and leader. Why? Because dead men may be remembered but they lead no armies. Today there are hundreds of Christian ministers in German concentration camps; many churches have been closed; the name of Jesus is being supplanted by that of Hitler. Can you account for this? THE ANSWER IS—JESUS IS ALIVE. He walks the streets of Berlin, Hamburg and Cologne. He is the guest in many a German home. He stands beside German lads when they die and comforts parents' hearts in time of grief.

When we think of things in this light we become encouraged. It is the Living Christ who still leads men on. His mind is greater than national boundaries; His heart is big enough to take all the woes and anxieties of men and turn them into great spiritual yearnings and experiences. When the last boy has breathed his last in this war, when the last bomb has been dropped upon helpless babes, when the last ship has gone to the bottom of the sea, the last plane has fallen from the sky and people stand benumbed and bewildered at the turn of affairs—there will be Jesus, with tear-stained face, still crying "Come unto me all ye that labor and are heavy laden and I will give you rest" and by each grave, whether it be in Germany, France, Britain, Italy, America, or in the waste places of the world, He will stand and repeat the deathless words: "Ye believe in God believe also in Me. In My Father's house are many mansions."

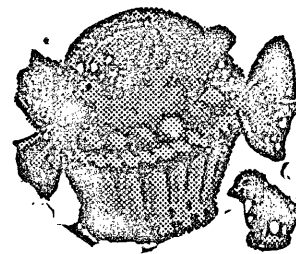
Yes, as St. Paul says, this is a mystery but, after all, out of mysterious things have come the most glorious facts of life. The only

one into the Church at Roe and reclaimed two people making a total of twenty-six as a result of the campaign.

I believe we have the greatest opportunity to win people to Christ that we have ever had. When we visited many of the prospects on our list we were told, "Yes, I want to join the Church. I have been thinking about it;" others said, "I have just been waiting to be asked." Many people would never have joined the Church had it not been for this Campaign of Visitation.

The people and myself wish to express our thanks and gratitude to Brother Rowe for his services. — J. W. Rushing, P. C.

hope we have today is in the Christ . . . not the Christ of beauty, history or theology but the Living Christ.



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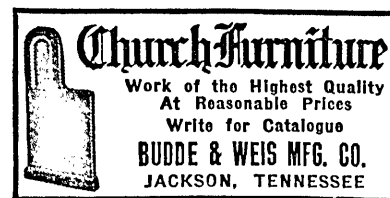
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Life Maintenance or Monthly Boarding Plan. Correspondence Solicited.

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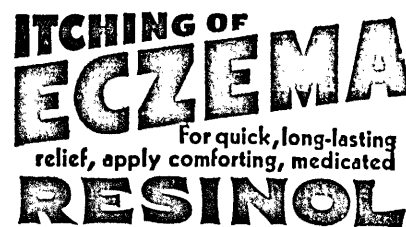
When you use Dr. Bond's Pills you do so with the knowledge that no more dependable laxative is made, for the simple ailments due to constipation and such symptoms as dizziness, sick headaches, biliousness and that tired, worn out feeling. Dr. Bond's Pills have been depended upon by thousands of the best families in the South for 50 years. They cost 25c at all drug stores. —Advertisement.



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→ GRAY'S OINTMENT



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To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia, or Lumbago in few minutes, get NURITO, the fine formula, used by thousands. No opiates. Does the work quickly—must relieve cruel pain to your satisfaction in a few minutes or your money back. Don't suffer. Ask your druggist today for trustworthy NURITO on this guarantee.

WINFIELD MEMORIAL

WOMAN'S SOCIETY OF CHRISTIAN SERVICE MEETING

The monthly meeting of the Winfield Woman's Society of Christian Service will be held at the Church next Monday morning, April 6, at 10:30. Circle No. 3, Mrs. R. G. Paschal, will be in charge of the program on "The City Church," with Miss Lila Ashby, the devotional chairman, as leader.

Mrs. Ray Scott, General Chairman, will preside over the business session.

Lunch will be served by members of Circle No. 7, Mrs. Frank Thacker, chairman.

SPIRITUAL LIFE GROUP TO MEET

The Spiritual Life Group will meet Monday morning, April 6, at 10 o'clock in the Y. P.'s Parlor with Mrs. A. S. Ross as leader.

NEW IN WINFIELD

Members of the Junior Department of our Church School:

Lady Mary Craig, 1917 Arch.
Patsy Cummins, 802 E. 7th.
Joe Ingram, 2300 Ringo.
Robey Irwin, 2303 Bragg.
Alma Packard, 2201 Louisiana.
Shirley Sisk, 1524 W. 19th.
Pauletta Snow, 1814 Maple, NLR.
Jack Thompson, 3908 W. 8th.
Tomme Wilson, 301 W. "F", Park Hill.

INFANT CHRISTENING

The infant does not become a member of the Church, under the Methodist practice of christening. The child becomes a member of the church when it reaches age of accountability and assumes the vows of the Church on its own free will.

The infant is here dedicated to God, as an acknowledgment that the child is pure and still belongs to God, and (2) as a vow on the part of the home to rear that infant as God would have the parents to rear him or her.

At this service there will be some children to be baptised and to join the church, some parents to be baptised, and with some others, to become members of the Church. This ought to be a beautiful service in which the full accountability of the home is rendered unto God in new and sacred ties.

HINTON CLASS TO HAVE ANNUAL FOOD AND PLANT SALE

The Carrie Hinton Bible Class will have its annual Food and Plant sale at the Curb Market at 14th and Cross streets this Saturday, April 4. The proceeds will go toward the Church Building Debt.

For information concerning the sale call Mrs. Emma Maddox, 2-1691.

WEDDING

Mr. John Abert Bigbee and Miss June Wimmer, of Des Arc, were married on March 4. They are living at 3110 Battery.

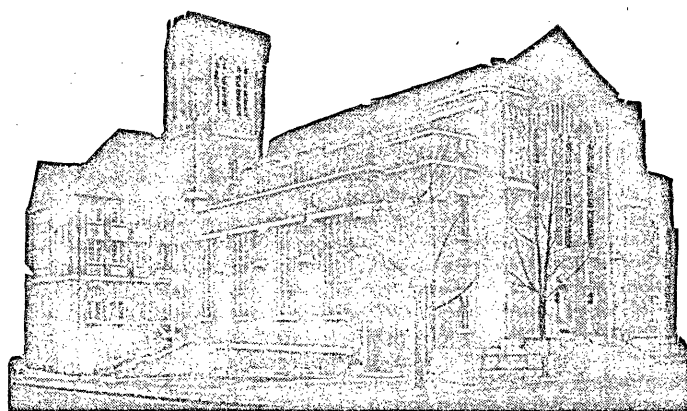
Our congratulations and best wishes to them.

OUR KNOWN SICK

Miss Dorothy Day, St. Vincent's Hospital.

Mrs. Joe Bilheimer, St. Vincent's Hospital.

Mrs. E. W. Becson, 1819 Gaines.



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"Where Old-Fashioned Friendliness Survives"

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

WILLIAM B. SLACK, D.D., Minister
REV. W. W. NELSON, Church Visitor

J. R. HENDERSON
Church School Supt.

MARGUERITE GOLDEN
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Religious Education

Next Sunday At Winfield

- 9:45 a. m. First Sanctuary Service. The Church School Classes and Departments, early visitors, etc. The class of young people will be received into membership. This service will be identical with the second. Following this sanctuary service those who attend will go to classes and Departments of the Church School.
- 11:00 a. m. Second Easter Sanctuary Service, identical with the first.
Sermon, "LET EASTER BE EASTER"
by W. B. Slack, Minister
Text, "The Spirit is willing but the flesh is weak."
Matthew 26:41.
- 4:00 p. m. Christening of infants and small children. A service of dedication, the assuming of the religious responsibilities of the home.
- 6:00 p. m. Meeting of the Junior High, Senior High, Young People's and Young Adult Fellowships.
- 7:30 p. m. Easter music by the full choir, under the direction of Mrs. I. J. Steed and Miss Kate Bossinger.

Members of the choirs of the evening will be guests at the parsonage, 2403 Louisiana, after this 7:30 service.

THE MINISTER'S MESSAGE

The Sabbath for believers in Christ was instituted because of His resurrection and because of the faith of believers in Him that the Sabbath is a day of spirituality.

There is reason to believe that in the days of the Apostles a weekly time was set apart to think of the resurrection, then after a year an annual time was set apart as special commemoration.

The warm rains and the sunshine this time of the year enable the seeds in the ground to burst their shells and be released, the life in the trees to come forth from the winter beds and bud into new leafage and flowers, and the birds long hushed by cold to sing in gladness again.

But the Church knows a meaning of life that is entirely moral and spiritual, because man's Saviour is not dead but is alive.

METHODIST CHURCH

Christian Education

By Miss Olive Smith

FELLOWSHIP MEETINGS

6:00 P. M.—March 29

YOUNG ADULTS: Meet in Couples Class room. The worship service will be led by Miss Mary Kate Meyers. The subject will be "Social Implications of Eternal Life."

YOUNG PEOPLE: Meet in their parlor for fellowship, followed by a special Easter Service, "Christ Lives On," in charge of Jay Holstein. A special musical number will be given by Miss Bobbie Jean Davidson. They had 24 present with 18 staying for Church.

SENIOR HIGH DEPT.: Meet in Fellowship Hall, to be followed by an Easter worship service in the Hinton Class room. The count for last Sunday night was 39 present with 35 staying for Church.

JUNIOR HIGH: Meet in Recreation Hall on fifth floor. The program on "What It Means to be a Christian" will be led by Virginia Bradshaw.

JUNIOR HIGH TEA

The new officers of the Junior High Group will be honored at a tea from 4:00 to 5:00 Sunday afternoon in Fellowship Hall. Parents and friends of the Junior Highs are invited to attend. Members of the Board of Education are also invited guests.

MAE JENKINS BIBLE CLASS ENTERTAINS

The Mae Jenkins Bible Class was entertained with an All-American Party on March 24th in the home of Mrs. Vada Ott. Co-hostesses were Mrs. Melvin Knight, Mrs. T. J. Booth and Mrs. J. A. Everett. The devotional was given by Mrs. C. E. Mashburn.

Mrs. J. P. Lunn, Mrs. J. P. Sibeck and Mrs. Ben Lessenberry were appointed a committee to plan an entertainment for the soldiers at the Base Hospital at Camp Robinson on April 10. They are also planning to sponsor the furnishing of a dayroom at Camp Robinson in which they are asking the co-operation of all Winfield women.

BOY SCOUTS SHARE

"Much fun was had by all" was the comment by the Junior High group who participated in a full evenings' fellowship last Sunday.

It began with a recreational period in the large room on the fifth floor and ended with fellowship at the parsonage as guests of Dr. Slack and his family.

The use of the fifth floor for recreational purposes was made possible through the sharing of this space by the Boy Scouts, who, under the leadership of Mr. Weidemeyer years ago saw possibilities in this area and did the pioneer work which made the room useable. We are grateful for the fine spirit of co-operation on the part of this group which makes possible an enlarged program.