

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye in"

the world" — Mark 16:15

VOL. LXIII

LITTLE ROCK, ARKANSAS, MAY 16, 1944

NO. 11

Must We Assume World War Number Three?

WHILE we are still in the midst of World War Number 2, which has shaken the very foundation on which our civilization rests, we have people, at home and abroad, quite glibly talking about World War Number 3.

We recently read an article in which the writer was very seriously discussing the necessity for the building up of a great "stock pile" of critical material in the United States, after the war, sufficient to meet war emergencies far greater than we have had in the present war. This article is characteristic of a trend, quite common in a school of thought, which declares that, as soon as this war is over, we should begin to prepare for a war, far greater than the present one, which may be thrust upon us at a later date.

Whether true or false, we have reports, repeatedly, that the leaders of Germany, knowing that the present war is lost, are now drawing the blueprints for World War Number 3. Discussing this third world war as frankly as we are doing in America, we should not be surprised if there are echoes of similar discussions coming to us from European countries.

At the close of the present war it is not likely that the United States will renew the ship-scuttling program it followed for a while after the first world war. Having learned some things the hard way, it is not likely that we will disarm ourselves again very soon, to the point of helplessness, in a world where other nations are powerfully armed. We should, however, get this "third war" idea out of our mind and so far as we are able get it out of the minds of other nations of earth.

In the writing of the peace and in the adjustments necessary in the world, after the war, our world faces some of the most difficult problems earth has known. This loose talk, at home and abroad, about another war will arouse suspicions and distrust that could easily turn peace negotiations into a mad scramble for positions of power and advantage that would all but guarantee another war.

Young People And Evening Services

TWO great needs can be met if our young people stay close to the church today. In so doing, our youth will find that the church will be a tower of strength to them in this crucial period when problems, more difficult than any generation of young people has ever faced, are all about them. By staying close to the church now, our young people can render the church a distinct service at a time when it badly needs the help that the few young people left with us can give.

In our contact with various churches over the state, in many of these churches, we find that our young people have assumed the responsibility for the music at the evening hour. The presence of these young people in an evening service leading the musical program is a spiritual inspiration as well as a practical service. Our young people will find pastors very sympathetic and cooperative in any plans they may have for furnishing the choir for the evening hour. In any of our churches, where this is not already a part of the program for the evening service, we believe the possibilities should be studied.

"Musts" For Methodism

AS FORMERLY announced, we are discussing in this column, for a while, "Musts" For Methodism. This week we want to say, **METHODISM MUST RE-EMPHASIZE THE MEANING OF CHURCH MEMBERSHIP.**

The Methodist Church today has too many members who have little or no appreciation of the significance and value of church membership. This is true, after they have taken the vows of baptism and church membership, because it was true while they were taking these vows. Understanding little about the vows they were taking and less about the institution they were joining, many have taken these vows simply because it seemed to be necessary in order to become a member of the church.

Properly understood there is no other vow or oath man makes which is quite as sacred and morally binding as the vows of baptism and church membership. Binding oaths in court and marriage vows, sacred as they are, are not so far-reaching. They largely have

Do you confess Jesus Christ as your Saviour and Lord? ... Will you be loyal to The Methodist Church and uphold it by your prayers, your presence, your gifts and your service?—Methodist Discipline.

to do with human relationships. Baptismal and church membership vows constitute a voluntary covenant between both God and man.

Because of the infinite importance of these vows by which we become members of the church, it is a telling tragedy for either the church or the applicant for membership to treat them lightly. Church vows are not simply a convenient form for the reception of members; not just a bit of ecclesiastical red tape prescribed as a prerequisite to church membership. They are channels through which, in an impressive and intelligent manner, we may make a declaration of our faith in God and our trust in Christ as our personal Saviour. They furnish a channel through which we may publicly, meaningfully declare our inner purpose to loyally and faithfully live the Christian life, and to live a life of service to God and man through the church of our choice. That being true, no person is ready to assume these vows who has not already settled these questions in the deep of his own soul. Taking of these vows does not make a man a Christian. They are simply a public confession and declaration of something which has already happened.

If Methodism would give more attention to its members before they take the vows of the church, it would have less trouble with them after the vows are taken.

Approved Benevolent Lawlessness

ACCORDING to original, revised, supplemented, corrected and "one and only" press reports of the past week, the Arkansas Racing Commission voted unanimously to "extend," "to recommend the extension," "to supervise," "to lend its full support and assistance to"—choose your own word since you come out at about the same place so far as the attitude of the Commission is concerned—the proposition to have six days of racing beyond the plainly stated thirty-day legal limit, the proceeds to go to various charities.

The action of the Commission was placed in the hands of Governor Adkins, apparently with the hope that he would lend his support to this plan for benevolent lawlessness. To put it mildly, this was a very doubtful compliment to the Governor and promptly had his unqualified disapproval. This action of the Commission, and other supporters of race track gambling, is but additional evidence of the extent to which this group is willing to go in selling Arkansas down the river for questionable revenue. We have apparently traveled a "fur piece"—and that in the wrong direction—when a constituted legal agency of the state and other honored citizens express publicly their willingness to join in a back-handed, public violation of a plainly written state law, and have such a blurred perspective as apparently to be surprised that the Governor of the state does not fall in with the big concept.

If an idea can be plainly stated in the English language, our ill-advised racing law specifically limits race track gambling, pari mutuel betting—perhaps you know a more descriptive word—to thirty days within any given six months. It looks a little like stage play for people qualified to hold important positions of state to turn to the Attorney General for an interpretation of a statement that almost any grammar-grade graduate could understand.

If words mean anything no action by the Commission, by the Governor, or by any other group of benevolent minded (?) citizens, extending the racing season beyond thirty days, would have any more legal status than a similar action by a colored group of back-alley crap shooters, granting themselves a six day immunity from the law, while they fleeced the gullibles in their "open season" for crap shooters.

Casualties Of War

PRACTICALLY every day now, one or more families in Arkansas are notified of a son wounded or "missing in action." Unfortunately these casualties of war on the battlefields of earth are likely to grow more numerous as the tempo of battle increases.

There are, however, in our very midst, casualties of war more tragic in some ways than the loss of life in the defense of freedom. In many of our centers there are boys and girls making shipwreck of character whose downfall is directly chargeable to the fact that our nation is at war. Father has been called to the service. Mother has a job in a defense plant hence the children find that they are largely "on their own" often at the most critical stage of life. The boy is enamored with the care-free spirit of adventure which seems to characterize the life of a soldier. He discovers that it does not always work out so well in civilian

(Continued on page 2)

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE ACCEPTED TIME

2nd Corinthians—6:2.

When Queen Elizabeth, of England, was dying, she said, "My kingdom for a moment of time." Time is the most valuable thing in the world, and yet there is nothing we waste with so large a prodigality. We cannot buy it or sell it, but we can use it.

NOW is the only time we have. YESTERDAY is forever and irrevocably gone. "The moving finger writes and having writ, moves on." Neither our tears nor our prayers can lure it back. TOMORROW is a delusion. It never comes; it is a mirage, a dream island that disappears when we approach it.

Truly, it is NOW or never. The devil's chief weapon is procrastination. He is perfectly content if we will just put it off. To this end he tempts us with reference to our happiness. When we are young, he tells us to wait until we are grown and settled in life before we try to be happy. When we are single, he tells us to wait until we are married, and then all of our troubles will be over. When we are poor, he insists that we can never enjoy life until we get rich. He is a liar and the father of lies. We should give him a backhanded lick and insist on being happy now. Indeed, there is no other time. It's now or never.

He deals with us in the same fashion with reference to salvation. Just now, according to him, conditions are not favorable, our surroundings serve as a handicap. Why not wait until another and better time?

To offset his treachery, the church should insist on action now. Today is the time of salvation. Now is the accepted time. The songs used in my childhood laid the emphasis on the present. How we used to sing in the meetings of those days,

"Oh, do not let the word depart,
Nor close thine eyes against the light,
Poor sinner, harden not your heart,
Be saved, oh, tonight."
The Chorus, "Why not tonight, etc."

Another chorus ran,

Why not now, why not now?
Why not come to Jesus now?"

The church and the ministry of our day need more urgency and stronger insistence upon immediate action, in spirit of desperation which refuses to be denied.

Yes, "Now is the accepted time." Indeed, NOW is the only time there is. It is now or never.

NEWS AND NOTES ABOUT FACTS AND FOLKS

HENDRIX COLLEGE NEWS

Beginning with the summer session Hendrix College will offer a major in education and will grant the bachelor of science degree instead of the bachelor of arts degree in seven fields—education, business, chemistry, physics, biology, mathematics and speech.

The primary difference between the two degrees, which will call for the same total amount of work, will be that the bachelor of science degree will allow a student greater specialization in his chosen major and allied fields. This will permit those wanting professional training in the sciences, mathematics, education, speech or business to concentrate his efforts and interests to a degree not possible in the liberal arts type of education, for which the bachelor of arts degree has always stood.

Requirements for the bachelor of arts degree remain the same as in the past and the degree will be granted with majors in the fields of Latin, English, French, Greek, history, economics, political science and music. The bachelor of arts degree will also continue to be granted majors in the four divisions, the humanities, social sciences, natural sciences, and philosophic studies.

Students already enrolled in the college seeking either the A. A. diploma or the A. B. degree will be given their choice of adopting the new program or of continuing the program they have already set out upon.—Reporter.

CHRISTIAN EDUCATION NOTES By Roy E. Fawcett

Little Rock Training School

The Little Rock Training School, sponsored by the Methodist and the Christian Churches of Greater Little Rock, was held last week, with a total enrollment of 390 and with 251 credits issued. The enrollment by classes was well balanced, and good work was done by all the groups. The attendance held up splendidly throughout the week, and the interest evidenced by the participating churches was encouraging.

Pine Bluff and Arkadelphia Schools

The Pine Bluff School, being held this week, is also a cooperative school with the Christian and the Presbyterian churches. The instructors are Rev. James Upton, Mrs. C. B. Nelson, Rev. Paul Kennedy, and Dr. R. D. Adams.

The Arkadelphia School has been in session this week, also. The three classes have been taught by Mrs. W. F. Bates, Rev. J. E. Cooper, and Mr. J. S. M. Cannon.

A REQUEST

In the transition from the old mailing list to the new after the campaign we ran short of papers for the issue of March 2. We have had a number of requests for this issue. If some of our readers who do not keep a file of their copies, will mail their copy for this date to our office, we can then supply some who failed to get their paper. We have also had a request for several copies of this issue because of a special article it carried. If you will mail us your copy, we shall appreciate it very much.

CASUALTIES OF WAR

(Continued from page one)

life. A girl is fascinated by a uniform and its brass buttons and surrenders her birthright to a soldier lad she never sees again.

There is a tragic difference in the casualties of war suffered on battlefields and these casualties of war among civilian youth about army centers. We pay the highest tribute of honor and respect to those who are wounded or killed in battle. We pay little attention, often, to the casualties of war among our civilian youth. If their hurt is discovered at all it usually means disgrace instead of honor. Such are the tricks of fate in war.

BORN to Rev. and Mrs. C. Ray Hozendorf on Wednesday, March 8, a son. Brother Hozendorf is our pastor at Mena.

PLANS instigated by the Religious Life Council are under way for a little Chapel on Simpson College campus, Indianola, Iowa. It is to be a place of quiet and beauty where students may go to worship and meditate.

REV. L. M. STARKEY, pastor at Magnolia, writes: "We had a great day Sunday, March 5, with Dr. John W. Cline speaking at the morning service. Our church was filled to capacity with people turned away. Dr. Cline knows how to tell the missionary story and bring it close to the people."

REV. GROVER C. JOHNSON, district superintendent of the Helena District, writes: "The Helena District Conference will convene at Brinkley at 2:30, Monday, May 15, and will hold over until the afternoon of the 16th. We will be happy to have with us all who have interests of the Kingdom that should be presented to the Conference. The district is carrying on in a fine way. Preachers are in good favor with their people and no interests are being neglected."

QUARTERLY CONFERENCES

Pine Bluff District: Second Round

Little Prairie Ct., at DeLuce, Mar. 5, p. m.
Lakeside, Mar. 8, p. m.
Swan Lake, Mar. 12, a. m.
Gillett, Mar. 12, p. m.
Stuttgart First Church, Mar. 19, a. m.
Conference Apr. 26.
St. Charles Ct. at Pleasant Grove, March 19, 3:00 p. m.
DeWitt, Mar. 19, p. m.
White Hall, Mar. 26, a. m.
Good Faith, Mar. 26, p. m.
First Church, Pine Bluff, Mar. 29, p. m.
Bethel-Redfield at Bethel, Apr. 2, a. m.
Carr Memorial, Apr. 2, p. m.
Rowell Ct. at Mt. Olivet, Apr. 9, a. m.
Star City at Star City, Apr. 9, 3:00 p. m.
Grady Gould at Gould, Apr. 9, p. m.
Roe Ct. at Ulm, Apr. 16, a. m.
Pine Bluff Ct. at Mt. Carmel, Apr. 23, a. m.
Bayou Meto Ct. at Bayou Meto, Apr. 30, a. m.
Almyra, Apr. 30, p. m.
Hawley Memorial, May 3, p. m.
Sheridan Ct. at Moore Chapel, May 7, a. m.
Sheridan-New Hope at Sheridan, May 7, p. m.
Rison, May 14, a. m.
Grand Avenue, May 14, p. m.
Sherrill-Tucker at Sherrill, May 21, a. m.
Altheimer-Wabbaseka at Wabbaseka, May 21, p. m.
Humphrey-Sunshine at Sunshine, May 28, a. m.—W. Neill Hart, D. S.

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Little Rock District: Second Round

March 5th, Austin Circuit at Concord 11 a. m. Mabelvale at 7:30 p. m.
March 12, Primrose at 11 a. m., St. Mark's, 7:30 p. m.
March 19th, Carlisle Circuit at Hamilton, 11 a. m., Forest Park at 7:30 p. m.
March 26th, Keo-Tomberlin-Humnote at Tomberlin 11 a. m., Henderson at 7:30 p. m.
April 2nd Bryant Circuit at New Hope, 11 a. m., Hunter Memorial at 7:30 p. m.
April 9th, Hickory Plains Circuit at Providence, 11 a. m., Chenault's Chapel at 7:30 p. m.
April 13th, Scott Street at Oak Forest at 8 p. m.
April 16th, Carlisle at 11 a. m., Lonoke-Eagle at Eagle at 3 p. m., 28th Street at 8 p. m.
April 23rd, Des Arc at 11 a. m., New Bethel at 3 p. m., Hazen at 8 p. m.
April 30th, Winfield at 11 a. m., England at 8 p. m.
May 5th, First Church at 11 a. m., Pulaski Heights at 8 p. m.
May 12th, Douglasville-Geyer Springs at Douglasville, 11 a. m., Highland at 8 p. m.
May 19th, DeVall's Bluff at 11 a. m., Capitol View at 8 p. m.
May 26th, Bauxite-Sardis at Sardis, 11 a. m. Asbury at 3 p. m.
District Conference will convene at 9 a. m., May 23rd, at Scott Street Church in Little Rock and will adjourn at 4 p. m.—C. M. Reves, District Supt.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

A CONTENTED MIND

A contented mind is one of the great treasures of life. Many people are always borrowing trouble. They make themselves miserable and everyone else who comes into contact with them. This disposition shows a great lack of faith. There was a little child in a home where the mother was always looking on the dark side of everything. One evening the child was saying her prayers. She remarked, "Dear Lord, do take good care of yourself. There are so many bad things happening. If anything should happen to you, I don't know what we would all do." Well, there are a good many bad things happening. We need not try to minimize our troubles or see the bad condition of this world. We need, however, to magnify the power of the Lord to see us through. We should at least have the faith of the Psalmist who said, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Paul said, "I have learned, in whatsoever state I am, therewith to be content." He did not mean he was willing to accept bad conditions as they were and do nothing to try to change them. More than anyone else, other than Christ, he worked at the job of making a better world. He was so positive and determined in his approaches to evil conditions that it has been said of him that, "Everywhere he went they either had a riot or a revival." If, by the help of the Lord, evil conditions could be changed, he didn't worry about them, he changed them. On the other hand, if they couldn't be changed, he still didn't worry. He was willing to work and leave the results of his labor in the hands of God.

Today, we are in the midst of a crisis. There is a lot of wear and tear on our own nerves and those of others all about us. The world is growing tired. We are using up a lot of nervous energy in hurrying around, sometimes to accomplish nothing. I am wondering if we have learned, as the great Apostle did, to be contented? To do so will not mean we will accomplish less, we will do more. We will conserve our energies for the accomplishment of the tasks which lie before us, rather than depleting ourselves in needless worry. We will also exhibit a greater faith in God. Paul raised a very helpful question, "If God be for us, who can be against us?" He then goes on to answer by calling attention to every imaginary evil that could possibly come upon us, and then winds up by pointing out that we are more than conquerors through Christ. He is our hope in the darkest hours. When we are in company with Him, we may rest assured that back of every dark cloud the sun is still shining.—H. O. B.

There are no times in life when opportunity, the chance to be and to do, gathers so richly about the soul as when we suffer. Then everything depends upon whether we look to lower or the higher source of help. If we look to God, the hour of suffering is the turning hour of life.—Phillips Brooks.

WHICH ARE YOU?

*There are two kinds of people on earth today;
Just two kinds of people, no more, I say.*

*Not the sinner and saint, for it's well understood,
That the good are half bad, and the bad are half good.*

*Not the rich and the poor, for to rate a man's wealth,
You must first know the state of his conscience and health.*

*Not the humble and proud, for in life's little span,
Who puts on vain airs, is not counted a man.*

*Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.*

*No; the two kinds of people on earth I mean,
Are the people who lift, and the people who lean.*

*Wherever you go, you will find the earth's masses
Are always divided in just these two classes.*

*And, oddly enough, you will find too, I ween,
There's only one lifter to twenty who lean.*

*In which class are you? Are you easing the load
Of overtaxed lifters, who toil down the road?*

*Or are you a leaner, who lets others share
Your portion of labor, and worry and care?*

—Ella Wheeler Wilcox, From "Poems of Inspiration."

WALKING WITH THE LIGHTS

In Dr. E. Stanley Jones' recent book, ABUNDANT LIVING, one page is devoted to the subject, Walking With The Lights. The figure is drawn from the use of red and green lights on our city streets—the one a warning of danger, the other the assurance of safe passage. The highway of life has its dangers and assurances, its negatives and its positives—things that we may and may not do. "If you want to live well, walk with the green lights which God has hung in the constitution of things. If you don't, then walk against God's red lights—and be hurt." "If the nature of reality guarantees the instability of evil, it also guarantees the stability of good." "When you speak the truth, the whole universe is behind you; when you lie the universe is against you." "There is one fact that history sounds—the moral law is written in everything."

God's Word has its positives and its negatives: God's green lights, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." God's red lights "Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet." The condition of human society today around the world is due to the degree in which humanity has observed or disobeyed these fundamental commands of God. Humanity is in a jam, the greatest the world has ever known, because we have forgotten God and are crashing all the red lights of the moral law. Not loving our neighbor as ourselves, but each man, each nation, each race, forgetting the cooperative welfare of humanity, is sacrific-

ing the world's resources and welfare for individual gain. "Your Heavenly Father knoweth that ye have need of all these things," food and raiment and all the material resources of life, and yet because of our selfish anxiety we are destroying nine tenths of the world's available wealth.

The family is the source of all that is best in life, it is meant to provide the initiative and the stability of each personal life. Failure in childhood means the failure of youth and adulthood, and the failure of aggregate humanity, which is the tragedy of the world today. We hear much today about juvenile delinquency. The warning red light against adultery is being disregarded, family integrity is being broken down. Is the future home to be left without worthy parentage?

Drinking and drunkenness is increasingly prevalent. Workers and soldiers are rendered unfit for duty and service. "Time off" is too largely entered into the records. Women are becoming as weak as men—they are too frequently seen in the joints. Is not future motherhood and home life in increasing peril?

"The moral law is written in everything." Even God cannot change it. We must travel through life guided by "the green lights which God has hung in the constitution of things." Why crash the red lights for another thousand years or even for another generation? Humanity can reap the rewards of obedience, or humanity must suffer the penalty of disobedience.—Chas. Franklin, Conway, Ark.

Happiness is a thing to be practiced, like a violin.—Ruebens.

FOR "EFFECTIVE" PRAYER

Ten rules for "effective" prayer were suggested in a recent sermon by Dr. Norman Vincent Peale, pastor of the Marble Collegiate Reformed Church in New York City. These are as follows:

1. Set aside a few minutes to be alone and quiet. Relax body, mind, and spirit by turning the thoughts away from problems and fixing the mind on God. Think about Him in the way that is most natural.

2. Talk to God simply and naturally, telling Him anything that is on your mind, and do not think you have to use formal words and phrases. Talk to Him in your own language, for He understands it.

3. Practise talking to God as you go about the business of the day. On the subway or bus, or at your desk, close your eyes for just a moment, to shut out the world, and have a word or two with God. This will remind you of His nearness.

4. Affirm the fact that God is with you and helping you. That is to say, do not always beseech God, asking Him for His blessing, but affirm the fact that He is giving you His blessings.

5. Pray with the thought that your prayers reach out instantly over land and sea and throw their protection around your loved ones, and also surround them with God's love.

6. Think positive, not negative, thoughts when you pray.

7. Always state in your prayer that you are willing to accept God's will, whatever it is. You can ask Him for what you want, but express willingness to take what He wants.

8. In your prayer simply put everything in God's hands. Pray for strength to do your best, and with confidence leave the rest to God.

9. Say a word of prayer for people who do not like you or have treated you badly. This will help them and release tremendous power in you.

10. At some time during the day say a word of prayer for our country, for the President, and for the armed forces, and ask for victory and a lasting peace.—Zion's Herald.

THE ART OF SELF-DEFENSE

"Do you think it wrong for me to learn the art of self-defense?" asked a young man of his pastor.

"Certainly not," answered the minister. "I learned it in youth myself, and I have found it of great value during my life."

"Indeed, sir! Did you learn the old English system or Sullivan's system?"

"Neither. I learned Solomon's system."

"Solomon's system?"

"Yes; you will find it laid down in the first verse of the fifteenth chapter of Proverbs: 'A soft answer turneth away wrath.' It is the best system of self-defense I know."—Christian Digest.

If you act more and more on your emotions and less and less on considered and sober thinking; you are asking for trouble.—Selected.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE FIVE LITTLE BROWNIES

By Marjorie Gates Stephens

Once upon a time there were five little brownies. They lived all together in a little red house. Now, this little red house was different from some houses. It was round, and inside there was just one room all furnished in white. Right in the middle of this room there were five little white beds where the little brownies slept.

Right underneath the little house there was a little pantry where the brownies kept their food, and a little secret passage led up from the pantry right to the middle of the house, and all the little beds faced toward the secret passage.

Now, this little house had no windows, but it did have a chimney—the funniest kind of chimney. It was brown, and it stuck right up on top of the little red house. Now, most houses are built on the ground, but where do you suppose this house was? It hung by its chimney up in a tree, and when the wind blew, it rocked the little red house back and forth, and the five little brownies had pleasant dreams as they swung to and fro in their beds. The little brownies were very happy, and they lived like this for a long time.

Then one day something happened! The little brownies all this time had been growing, and when they grew, their beds grew too, and so did the little red house. By and by it grew so big that the branch of the tree on which the little red house hung began to be afraid she could not hold it any longer. So she spoke to the mother tree about it. "Let it drop," the mother tree said. "It will not hurt the little red house and it is time the little brownies went out to see the world."

The next morning the little brownies were awakened very early. "Why what is happening?" they said. "Where is our little house taking us?" Down, down, down, they went until they reached the soft brown earth with a thud. "Well, wherever we are bound for, we are here," one little brownie said. "I wonder what will happen next," said another. They did not have long to wait.

Presently a little girl came along. She saw the little red house and quickly picked it up, and took a great big bite right out of that lovely little red house, and she ate into the little house until she came to the little brownies. When she saw the little brownies, she picked them right out of bed and tossed them lightly on to the ground. One went north, one went south, one went east, one went west, and one fell out of bed right by the little girl's feet. Then she finished eating the little red house—all but the chimney and the pantry, which she threw away.

The little brownie that fell at her feet watched the little red house disappear and saw the chimney and the pantry cast aside. "What shall we do," he said, "now that we are separated and our little red house

is gone?" "Wrap yourself up in my blanket," said a voice close to the brownie's ear. It was Mother Earth.

So the little brownies wrapped himself up in the little warm brown dirt blanket. The wind sang a lullaby, and the little brownie began to feel sleepy. Deeper and deeper he sank into the warm blanket and soon was fast asleep.

He did not know that the very same thing had happened to the other little brownies. All winter long they slept wrapped up in the warm dirt blanket and covered over with a beautiful white coverlet.

Then one day the spring came. She sent the little south wind to awaken the little brownies. The brownie that had fallen at the little girl's feet was the first to wake up. One fine morning in the month of April, he opened his eyes. "Where am I?" he said to himself, and he poked his head right up through the middle of the blanket and looked all around to see if he could find what had become of the other little brownies. But they were still sleeping. Bravely the little brownie lifted up his head and all day long he breathed in the warm sunshine. A few days later another brownie woke up, and before very long they were all awake. Helped by the sunshine and the rain, they soon began

to grow and the spring gave them each a fine new dress of green leaves.

One day the same little girl who had eaten the little red house came that way with her mother. When she saw the little brownies with their dresses, she said, "Oh, mother, look! What is this growing?"

"Why," said her mother, "they are little apple trees. Some day they will grow big and tall and have apples on them."

"I wonder how they got there," said the little girl.

But the little brownies never told. —Zion's Herald.

JUST FOR FUN

Little Betty was dressed in a bathing suit and taken into the water for the first time. Soon her voice was heard:

"Mother, is this thing supposed to be keeping me dry, 'cause it isn't a bit."—Windsor Star.

* * *

Little Edith—"Say, Mamma, I want to know something."

Mamma—"What is it now, Edith?"

Edith—"When the first man start-

WE SHARE EXPERIENCES

Dear Boys and Girls:

We have a large number of letters on hand and if yours does not appear this week, look for it later. We are so glad to hear from Alice Marie who now lives in Idaho. She formerly lived in Murfreesboro, Arkansas. She writes a very interesting letter. We like to hear from boys and girls in other states as well as those at home.—Children's Page Editor.

* * *
Rosebud, Arkansas.
February 13, 1944.

Dear Boys and Girls:

I am a girl eleven years old. I am in the Seventh Grade. My teacher's name is Mr. S. T. Cherry. I like him very much. I go to Sunday School every Sunday. My teacher is Mrs. Katherine Baldrige. I like her very much.

My mother takes the Arkansas Methodist. I enjoy reading the Children's Page.

I have a brother in Service and one brother and a sister at home. My brother's birthday is on Valentine Day.—Your friend, Mary Catherine McAfee.

* * *
Coeur d'Alene, Idaho.
February 24, 1944.

Dear Girls and Boys:

I am a little girl six years old. Mother and I lived at Murfreesboro, Ark., before we came here. My daddy was in Dutch Harbor, Aleutian Islands then but when he was sent here for duty we came and are lucky to be with him. He is Personnel Officer at the Naval Hospital at Farragut.

Mother had our Arkansas Methodist sent here. She reads the Children's Page to me and I look forward to it every week.

I was born in Florida and with a father making the Navy his career you can imagine I've done my share of traveling and I could tell you of oh, so many interesting places I've been and sights I've seen. While living in Boston, Mass., we visited every New England state and Mother made a scrap book of pictures of me beside many historical show spots such as the Plymouth Rock, homes of Longfellow, Paul Revere, John and Priscilla Alden, Louisa May Alcott, House of Seven Gables and others. We visited inside most of these homes, also old North Church where the signal lanterns were hung to start Revere on his ride.

I saw a strand of George Washington's hair, some tea from the Boston Tea Party, visited aboard "Old Ironsides" and many more places of interest I'd like for all of you to visit, too. I've seen President Roosevelt too.

Idaho is a grand state with her beautiful mountains, lakes and forests now all clad in ice and snow.

Hope this isn't too long to print. —Yours sincerely, Alice Marie McHughes.

ed to write the word 'Psalm' with a 'p' why didn't he scratch it out and start over again?"—Pathfinder.

✻ Advance--Build A Christian World ✻

(This address was delivered by Mrs. A. R. McKinney, president of the Little Rock Conference, at the annual meeting at First Church Texarkana, Feb. 29-Mar. 2nd.)

In this year of 1944 we are holding our third Annual Conference in a world at war.

We as women do not want war; we want a warless world. And yet, do we want it enough, or are we Christian enough, to help bring it about?

What kind of post war world do we want? I heard this question and I also heard the answer. The answer was this:

First, we want all our boys to come home. Second, we want work for everyone. These two desires bring up very serious questions.

One question is, Will there be enough work for every man and for the woman who will continue to work?

But is that all we want? Are we thinking just of ourselves? What about the rest of the world that has been left torn and bleeding, cities ruined, children starving, homes destroyed, and gone.

We seem to want material security—let us want it for all. And what about the greatest security, security in Christ.

I am reminded of a story told by the King of England that many of you have read in the Upper Room.

A boy was carrying a younger lad up a steep hill. A stranger asked: "Isn't that a heavy burden?"

Whereupon the boy replied: "This isn't a burden. This is my brother."

We can never build a Christian world until as individuals we learn to be Christlike. Let us remember that God is our Father and that every person in the world, regardless of color, is our brother.

Our Theme for this Conference is: Advance—To build a Christian world.

Any advance we make will become as sounding brass and a tinkling cymbal unless it is built on a Christian foundation.

Let us as women examine our own lives and our attitudes and compare them with those of Christ. Let us be very simple, very child-like and ask ourselves, would Christ do this or would Christ act like that?

We, no doubt, in this post war world will have many situations arising upon which we must act, many questions to answer in our own strength; but let us be worthy of the name Christian and think the situation through and act as Christ would have us.

Some of these tensions may be in our field of race relations. I speak of the negro and the Japanese in our country. Are we going to be Christ-like in our attitude toward them?

What are we going to do about the starving peoples of the world? Are we going to say they brought it on themselves, let them suffer, or are we going to send missionaries and our dollars to help these people, Mrs. George Sexton said in a letter to me that those who attended the Annual Meeting of the Board of Missions and Church Extension came away with burdened hearts for the needs of the world. Are we going to feel that burden?

Let us ask ourselves: "After the victory—what?"

Some of our men are coming home with a new experience of religion, a new experience of religion found in their extremity. Will that religion hold over into civilian life?

Our soldiers have praised the work of the missionaries as they have seen them at work in foreign lands. Let us take advantage of this opportunity and intensify our work.

Those who have read Henry P. Van Dusen's article in the Saturday Evening Post, "The Church Did It," know how the Christian people of persecuted Europe have stood firm and are the only front that the Nazi's fear—they are even making converts of some of the Nazi youth. So this is our opportunity.

Now two million Methodist women can bring about a change in any situation if they want to. and ten thousand Methodist women in Arkansas

can do the same if they will let their representatives in Congress know how they stand.

But let me come back to our organization. We have some evils in our own organization, evils that we can correct without writing to our Congressman. I asked to be placed on the program at this time because I wanted to talk to you very intimately, more so than I could in a night address.

One of the evils we have is one of those small evils that in the end makes such a big one. The one I am speaking of is the evil of not reporting, and not reporting on time, and not reporting accurately.

The on-going of the Kingdom consists in a large measure of just such seemingly trivial things as reports. Have you ever thought of it in that way—that when you fail to report you are retarding the Kingdom?



MRS. A. R. McKINNEY

The unremunerative service that flows from our women is one of the most wonderful services in the world today; and yet, when it comes to this small service of reporting, we fail. Where can we put the blame for this—whose fault is it?

We think immediately of the officer whose duty it is to make out the report. She, of course, is to blame; she should make the report and send it to her superior officer, regardless of any reminder, but in many instances she does not.

Then who is at fault? It depends largely upon the president of the local society. The president must be almost a superwoman, but you know someone always must carry the banner, and she is the one in your W.S.C.S. If she does not get her executive officers together at the close of the quarter and see that the reports are made out and sent to the right officer in the Conference and District, she is at fault. Right alongside of the President in responsibility is the local Corresponding Secretary. She, too, has a big responsibility in getting and compiling reports and sending them to the District Corresponding Secretary.

If the officers and corresponding secretary fail to report, evidently the president has failed to impress her officers with the importance of reporting.

At our last executive meeting of the year, at the time for our annual reports, as each officer gave her report, I checked off whether we were advancing or not in our effort to build a Christian world. I am happy to say to you we are advancing, we, as a Conference, are progressing.

I put at the top our Missionary Education. We again are 100 per cent in Missionary Education in a district—Monticello District. Do you know what that means? It means that every society in the district has made some kind of study this year, and it also represents a lot of hard work.

In some fields we have had to pioneer. Pioneering is always a slow process at first; for

instance, in our Youth Work—and that is the new name for our Y. W. and Girl's Work. We are showing an increase. We have some new interest groups and new members.

We have an increase in our W. S. Guilds and new members.

We have lost a few small societies, due, we feel, to transportation and lack of cultivation because of the war; but we have held our own because we have seven new societies organized this year.

The untiring effort of our district officers, who are so limited by the restrictions of travel, again brings to my mind the unremunerative service that our women are rendering.

As you know, Mrs. Gannaway, because of illness in her family, felt she must give up her office. Her mantle fell on Mrs. J. P. Carpenter.

Mrs. Carpenter said to me, "I thought dealing with figures and money might prove uninteresting;" but instead, she has found it a thrilling experience. And do you know why? It is because money is alive, it is ourselves, it is proof of what we believe in, it represents human value, it is the result of our effort. It is ourselves.

Last year we asked you to have a life membership from every society, and our faith in you has been justified.

I could hardly wait to know the final result of our year's cultivation. You have paid the pledge in full—\$21,000—plus the money that channels thru the Division for our two projects, the Little Rock City Mission and the Camden District Rural Work. This makes the pledge to the Division \$23,576.00. You have paid over and above the pledge \$2,564.41, as Week of Prayer offering, and over all that \$2,111.23 in Life Memberships, a grand total of \$28,251.64. A 10 per cent increase.

Aren't you thrilled at that report? I am, and I thank God for such a group of women.

Now let's look to the future, to this coming year. This year's work is a challenge to us for the coming one. We have set a precedent for ourselves. We must meet these same dollars and do even more, for the world's need.

Our government has given us the privilege of deducting 15 per cent of our income for religious and charitable work. Let us use that 15 per cent for the very best good, and this is one of them—one of the best—making Christ known, building a Christian world.

As you know by reading the Methodist Woman, that the budget of the Woman's Division has never been met and unless it is, the work must be cut.

No new work, however urgent, can be opened until we provide for that already undertaken. Most of us have continued pre-war levels of giving to meet greatly increased costs of war-time living. We are asking many of our workers to live on bare subsistence salaries, especially in defense areas, where rents and foods are highest.

In China alone it takes \$2,920 for a bare living. In India, famine has caused prices to soar. Surely missionary women will help to meet this need.

We want increased giving, even sacrificial giving—the old pledge is not enough. The Division is asking for an increase of 5 per cent this year. On your response will depend our pledge to the Jurisdiction.

Christian Missions are undergoing critical tests at home and abroad. We must not fail.

As your District Corresponding Secretaries make their pledges, so that we can make the pledge to the Jurisdiction, let us have faith as Paul did, as he stood watching the stormy waters in the port of Seleucia, when he was starting out on his first missionary journey.

As Paul stood there watching the furious green-crested waves hurl themselves against the rocks, the waters flung back repeatedly by the granite guard, gather themselves again and renew the assault, he thought, no matter how often the sea is repulsed it does not give up the siege.

And to Paul it seemed he had seen the curtain lifted on the image of his own years to come, and he says in his heart.

"From this day on my life shall be like that of the assaulting ocean."

Let us, like Paul, press the claims of Christian principles until we build a Christian world.

REPORT OF HENDRIX SPECIAL OFFERING

ARKADELPHIA DISTRICT	
Carthage	\$ 15.00
Sparkman	18.00
Malvern	100.00
Traskwood	5.00
Friendship	8.00
Benton	100.00
Hot Springs Ct.	22.25
Keith Memorial	15.00
Leola Ct.	29.00
Grand Ave.	20.00
Princeton Ct.	16.00
Sparkman-Sardis	22.00
Holly Springs	7.00
Oaklawn	15.00
Dalark	6.70
Arkadelphia Circuit	12.00
Arkadelphia	100.00
Total	\$ 510.95

CAMDEN DISTRICT	
Junction City Ct.	\$ 25.00
Chidester Ct.	41.00
Thornton Ct.	25.00
Fordey	100.00
Louann	20.00
Strong	35.00
Harrell	11.82
Smackover	100.00
Vantrease	50.00
Ethel	5.00
Wesley Chapel	1.75
Magnolia	175.00
Emerson	5.00
Atlanta	5.00
Bearden	25.00
El Dorado	750.00
Fairview	30.00
Camden	750.00
Huttig	51.25
Hampton	18.18
Christie's Chapel	5.00
Ebenezer Ct.	13.36
Total	\$2242.36

LITTLE ROCK DISTRICT	
Pulaski Heights	\$ 250.00
Bryant Ct.	16.00
28th Street	40.00
Scott Street	25.00
Keo	40.00
Primrose	40.00
Geyer Springs	25.00
Hickory Plains	10.00
Hunter	40.00
Carlisle Ct.	10.00
Carlisle	75.00
Hazen	35.00
Henderson	40.00
Highland	75.00
Forest Park	40.00
Mablevale	25.00
Chenault Chapel	5.00
Lonoke	65.00
Asbury	250.00
Austin Ct.	30.00
De Valis Bluff	23.21
Douglasville	25.00
Capitol View	50.00
First Church	800.00
Winfield	500.00
Sardis	20.00
Total	\$2554.21

MONTICELLO DISTRICT	
Arkansas City	\$ 15.00
Crossett	125.00
Dermott	75.00
Drew Circuit	10.00
Dumas	75.00
Eudora	25.00
Fountain Hill Circuit	15.00
Hamburg	75.00
Hermitage Circuit	11.00
Lake Village	41.00
McGehee	75.00
Monticello	125.00
Montrose-Snyder	40.00
New Edinburgh	22.00
Portland-Parkdale	64.00
Tillar-Winchester	40.00
Warren	125.00
Watson-Kelso	15.00
Wilmar Ct.	13.00
Wilmot-Miller's Chapel	45.00
Palestine-Sumpter	5.00
Mr. and Mrs. Davidson	25.00
Total	\$1061.00

PINE BLUFF DISTRICT	
Star City	\$ 25.00
Grady	30.00
Sheridan	50.00
Swan Lake	10.00
Altheimer	25.00
De Witt	100.00
Grand Ave., Stuttgart	100.00
Gillett	35.00
Little Prairie Ct.	18.00
Bayou Meto	13.00
First Church, Stuttgart	100.00
St. Charles Ct.	10.00
Gould	15.00
Rowell Ct.	10.00
Rison	40.00
Wabbaseka	25.00
Carr Memorial	60.00
Hawley Memorial	35.00
Almyra	10.00
First Church, Pine Bluff	400.00
Roe Ct.	10.00
Lakeside	350.00
Redfield	13.00
Sherrill	30.00
Good Faith	15.00
Glendale	5.00
Humphrey	20.00
Total	\$1554.00

PRESCOTT DISTRICT	
Glenwood	\$ 10.75
Murfreesboro-Delight	40.00
Nashville	100.00
Ozan	5.00
Okolona Charge	21.00
Mineral Springs	25.00
Hope	150.00
Springhill Ct.	23.00
Amity Ct.	18.00
Elberta Union M. Y. F.	5.00
Total	\$ 407.00

TEXARKANA DISTRICT	
Buckner Charge	\$ 14.50
Winthrop Charge	6.00
DeQueen	75.00
Mena	75.00
Doddridge	15.00
Horatio	15.00
Sardis-Shiloh	4.00
First Church, Texarkana	450.00
Richmond Ct.	25.00
Bradley	30.00
Foreman Ct.	2.00
College Hill	25.00
Ashdown	45.00
Taylor Ct.	28.75
Lewisville	40.00
Stamps	40.00

Texarkana Ct.	39.00
Cherry Hill Ct.	7.80
Foreman	35.00
Fairview, Texarkana	27.50
Hatfield	12.00
Total	\$1012.05
Grand Total to date	\$9341.57
—J. S. M. Cannon, Treasurer, March 11, 1944.	

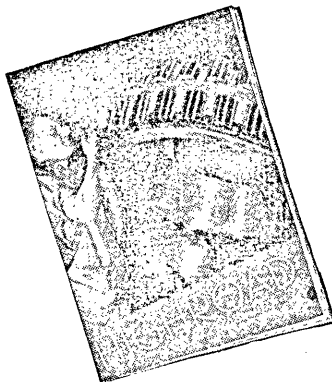
THE METHODIST HOME

Since our last report we have received the following gifts:	
Sulphur Springs Church, Pine Bluff Ct.	\$ 7.00
Mrs. M. W. Peek, Builders Class, Rison	3.00
Rev. Chas. W. Baughman, Hot Spgs. Ct.	1.00
Susanna Wesley Class, Texarkana	5.00
Rev. C. A. Simpson, Austin Church, Austin Ct.	1.31
Rev. W. A. Lindsey, Harrisburg Church	10.00
West Helena Church	30.00
L. O. Nickerson, Springdale Church	1.00
Miss Helen Bowles, Holly Grove, in memory of Miss Lillian Peete	3.00

Mr. and Mrs. O. G. Robinson	1.00
Mrs. N. E. Graham, Stamps, Ark.	5.00
Dr. and Mrs. J. W. Pennington, in memory of their son, John Paul, reported missing in action in the S. West Pacific	100.00
Mr. and Mrs. John Mann, in memory of Mrs. W. B. Young	3.00
Haynes Church, Helena District, by Mrs. R. L. Long, incorrectly reported in a previous report	19.65
Robt. Montgomery, Morning Star Ct.	5.00
Rocky Hill Church, Chidester Ct.	10.26
H. R. Nabors	
—J. S. M. Cannon, Supt.	

There is no prospect of freedom from pain in our time. But as we discover God's will and seek to make it prevail in the affairs of men, He delivers us—not from pain, but from evil. The Christian can know that God suffers with us, sustains us even in our halting efforts to advance His kingdom, leads us out of bondage and into His peace.—Georgia Harkness.

FOOD for THOUGHT



HIGHROAD FURNISHES:

Provoking articles, such as—

- The Church Across Battle Lines by Paul G. Macy (Feb.)
- War and Hate by Smiley Blanton (Feb.)
- Does God Answer Prayer? by James Gordon Gilkey (Mar.)
- The Teachings of Jesus on True Happiness by Robert M. Hawkins (Mar.)

Sunday school lessons, such as—

- The Making of the New Testament by Harvie Branscomb (Feb.-Mar.)
- Forces That Have Influenced the Church by Clarence Seidenspinner (Feb.-Mar.)
- Prayer and Our Growing Experience by Edward D. Staples (Apr.)

Programs for evening meetings, such as—

- Jewish Neighbors in America by Mary Moxcey (Feb.)
- The Church as a Fellowship by Clarence Seidenspinner (Mar.)
- Christian Values in Economics by William Schuhle (Apr.)

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The Sunday School Lesson

By DR. W. P. WHALEY



JESUS CRUCIFIED

LESSON FOR MARCH 19, 1944

SCRIPTURE TEXT: Mark 15:21-47.

GOLDEN TEXT: "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5.

The thirty coins did not feel as good in Judas' pocket as he thought they would. He sickened at their touch. He took them back to the temple and threw them on the floor. All sin has an after regret. Judas' retrospection, reflection, and bitterness were commensurate with the magnitude of his crime. He could not live with such a conscience. He went and hanged himself.

I. Mark's Account (Mark 15:21-47)

Mark relates in twenty-six short verses the most important event in human history. He tells almost nothing else, but lets the divine spotlight rest upon Jesus as He hung upon the cross during three hours of darkness!

Read the crucifixion story in Matthew 27:32-56; Luke 23:26-49; and John 19:16-37. They tell the story with the same inspired brevity. You can't think of anything but Jesus dying on the cross, as you read these short accounts. These few words were to be burned into the hearts of all people.

Now read the twenty-second Psalm and the fifty-third chapter of Isaiah. Those ancient inspired writers were believing in the invisible Christ; and realizing, even in their day, that He was already dying for their sins.

II. Crucifixion

Crucifixion was the method of capital punishment that the Romans had adopted from other heathen people. A Roman citizen was above and immune to that most terrible and degrading punishment. It was the method for disposing of slaves and the worst criminals. It was the most terrible and the most shameful mode of capital punishment ever devised. Stoning was the method of capital punishment among the Jews. If the Jewish church could have proved Jesus guilty of blasphemy, the Roman courts could have granted them authority to stone Him; but these church leaders hated Jesus so inordinantly that they were not satisfied to have Him stoned according to Jewish law. They asked that He be killed by this most cruel method the heathen used in disposing of their worst criminals.

III. Crucifixion Did Not Kill Jesus

Jesus' death was the "culmination of a long martyrdom." The crucifixion was only a petty human interference in a sublime divine tragedy. The crucifixion was a local affair. A group of church leaders in Jerusalem two thousand years ago committed that crime. You and I had nothing to do with that and are not guilty along with those church authorities. Only a small minority of the Jewish people were involved in this crime. Multitudes of the Jewish people heard Jesus gladly, and were following Him.

This small group of high church officials were guilty of many other

sins. (Matt. 23) Only persons guilty of so many other sins could have committed the crime of the crucifixion. However, Jesus would not let His life be taken from Him. He laid it down of His own free will. (Jn. 10:17). For months before the crucifixion, Jesus was suffering death. It got so on His mind that he talked a great deal about it. He was bowed in prayer over the painful prospect when Moses and Elijah came to Him on the mountain, transfigured Him with glory, and comforted Him by talking with Him about His coming death. He had every opportunity to avoid His enemies up at Jerusalem, but He was determined to go. At any time He might have escaped; but death was something He had to "accomplish." It was the greatest thing He came into the world to do. (Lk. 9:31; 12:50).

As Jesus walked into the garden of Gethsemane, He said to His disciples: "My soul is exceeding sorrowful, even unto death" (Matt. 26:38). His prayer and bloody sweat in Gethsemane showed He was dying with anguish. Carrying the world's griefs, sorrows, transgressions, and iniquities was breaking His heart.

It was surprising that Jesus died on the cross in three hours. No other person is known to have died on a cross in so short a time. Often men hung on the cross three days. The two thieves were still living some hours after Jesus was dead, and the officers had to kill them while they still hung on their crosses. Jesus did not wait to be killed. Hours before the officers came to hurry the deaths of the three, Jesus had said, "It is finished." "Father, into thy hands I commend my spirit." He finished His sacrifice, and laid down His life for the world, before the shameful cross could do its work. Into that glorious achievement of sacrificing himself for the whole world Jesus threw all the magnificent powers of His divine personality. He could not afford a mean death. It had to be a worthy death, though upon a dishonoring cross. He had to be as great in His dying as in His living. In all the history of the human race, no finer thing has been done than the dying Jesus did on the cross. Jean Paul Richter was right when he said that in that splendid act Jesus "lifted with His pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." No other deed has so profoundly changed the world.

When the soldiers killed the two thieves, and found Jesus was already dead, one of them thrust a spear into Jesus' side, and out poured water and blood. Mr. Geikie says: "The immediate cause of death appears, beyond question, to have been the rupture of His heart, brought

about by mental agony. Excess of joy or grief is known to induce the bursting of some division of the heart, and the consequent flow of blood into the pericardium, or bag, filled with colorless serum, like water, in which the heart is suspended. In ordinary cases, only examination after death discovers the fact, but in that of our Lord, the same end was answered by the thrust of the soldier's spear. In a death from heart rupture the hand is suddenly carried to the front of the chest, and a piercing shriek uttered. The hands of Jesus were nailed to the cross, but the appalling shriek is recorded. Jesus died, literally, of a broken heart." He would have died without the cross.

"He bore the sin of many" (Isa. 53:12). He tasted death for every man. (Heb. 2:9). "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:2). These and many similar scriptures teach that "the sin of the world" was the crushing load that broke the heart of Jesus. Each sinner added his part to the sufferings of the Saviour. The Jewish church officials crucified Jesus; but our sins broke His heart.

IV. Why Did Christ Die?

1. "Christ died for our sins." (1 Cor. 15:3).

2. Atonement. That means "at-one-ment," bringing God and man together. God was not estranged from man, but man had wandered away from God. "God was in Christ, reconciling the world unto himself." (2 Cor. 5:19).

3. To prove what Jesus had announced: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might not perish, but have everlasting life." (John 3:16).

4. "Christ loved the Church and gave himself for it." (Eph. 5:25).

5. To demonstrate the Law of Love He announced for His church. (Jn. 13:34.)

6. To make the supreme divine appeal to men, and so win their faith. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." (Heb. 1:1.)

For two thousand years, the gospel preacher could say to any man: "Believe on the Lord Jesus Christ, and thou shalt be saved," having absolute assurance that He is able to save "them to the uttermost that come unto God by Him."

"Some people stand for nothing because they fall for everything."

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THE WAY ACROSS

She was only a tiny girl, unused to traveling, and it happened that in the course of the day her train was obliged to cross two branches of a river and several wide streams. The water seen in advance always awakened doubts and fears in the child. She did not understand how it could be safely crossed. As they drew near the river, however, a bridge appeared, and furnished a way over. Two or three times the same thing happened, and finally the child leaned back with a long breath of relief and confidence. "Somebody has put bridges for us all the way!" she said in trusting content. That is how we find it in life. God has built bridges for us all the way.

Easter is the way across. That is, Christ's resurrection is the way across. Rest in the Easter message. —100 Best Sermons for Special Days and Occasions.

NEVER TRIFLE WITH TRUTH

A lie is bad; not only because it may lead others astray, but also because it is a fault in the character of the one that utters it. Truth is the foundation and substance of character. When a man becomes a liar his character is gone. His whole life is out of joint. No one can trust him. He cannot trust himself. He is like a bridge with a rotten foundation. He is not safe. He is an unsafe friend, an unsafe neighbor, an unsafe business man. "Buy the truth and sell it not."—Exchange.

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, pimples, cuts, bruises, etc. 35c.

GRAY'S OINTMENT

For Really Fast Headache Relief

Snap Back with ETANEARK

FOLLOW PACKAGE DIRECTIONS. SEE YOUR DOCTOR IF HEADACHES PERSIST.

HEADQUARTERS
for CHOIR GOWNS
PULPIT ROBES
Vestments • Hangings • Stoles
Embroideries, Etc.
NEW CATALOG on Request
NATIONAL ACADEMIC CAP GOWN CO.
3212 ARCH ST. PHILADELPHIA

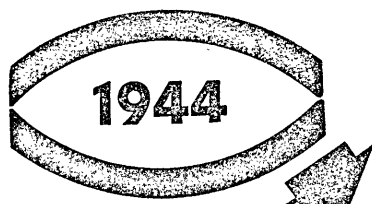
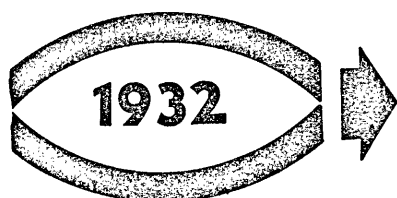
NEURALGIA
To quickly allay neuralgia or simple headache, take Capudine. It brings such soothing comfort—and so speedily. Being liquid, Capudine acts fast. Use only as directed. 10c, 30c, 60c sizes.

CAPUDINE
Calotabs
Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts. Caution: Use only as directed.



Here's Proof...

that you get **TWICE**
as much electricity for
your money as you did
a dozen
years ago!



ARKANSAS POWER & LIGHT COMPANY
PAYABLE AT COMPANY'S OFFICE
LITTLE ROCK, ARK.

THIS BILL IS NOW DUE. PROMPT PAYMENT WILL BE APPRECIATED. IF CURRENT BILLING IS NOT PAID WITHIN TEN DAYS FROM DATE OF THIS BILL THE COMPANY RESERVES THE RIGHT TO DISCONTINUE SERVICE WITHOUT FURTHER NOTICE. PREVIOUS SERVICE IS SUBJECT TO DISCONTINUATION MAY THEN BE RECONNECTED ONLY UPON PAYMENT OF THE PRESCRIBED CHARGE FOR RECONNECTION.

DATE OF BILL January 1932
FOR SERVICE RENDERED TO 1-7-32

Little Rock, Arkansas

METER READINGS		KIND OF SERVICE	ELEC. K. W. HRS. WATER-100'S GALLONS GAS-CU. FEET	AMOUNT OF BILL
PRESENT	PREVIOUS			
535	482	ELECTRIC	53 KWH	\$ 4.71

15
B908

ARKANSAS POWER & LIGHT COMPANY

WE TRY TO MERIT YOUR FRIENDSHIP AND YOUR PATRONAGE BY GIVING YOU DEPENDABLE SERVICE AT THE LOWEST COST POSSIBLE.

Little Rock, Arkansas

YOUR ACCOUNT NUMBER IS 05-22-2865

FOR SERVICE RENDERED TO 12-29-43

DATE OF THIS BILL January 1944

THIS BILL IS FOR SERVICE YOU HAVE ALREADY RECEIVED AND IS DUE NOW. PAYMENT SHOULD BE MADE WITHIN TEN DAYS.

HELP US GIVE BETTER SERVICE

METER READINGS		CONSUMPTION	KIND OF SERVICE	AMOUNT
PRESENT	PREVIOUS			
742	642	100 KWH	ELECTRIC	\$ 4.10

HELPING BUILD ARKANSAS

Next time you get to worrying over the high cost of living, we hope you will remember this advertisement and the one great fact it proves: *That electricity is certainly not one of the items contributing to that cost.* As a matter of fact, the average family gets more than *twice as much electricity for its money as it did a dozen or so years ago!*

Just study these two typical electric service bills a moment. They are *actual bills* of a Little Rock family, one dated January, 1932, the other January, 1944. On the old bill, 53 kilowatt hours cost this customer \$4.71, while today the same customer uses 100 kilowatt hours for only \$4.10.

Sure, the use of electric service has risen sharply... practically *doubled* in 12 years... but today the customer gets *twice* as much electricity for *less money* than was paid in 1932. We believe this proves conclusively that your outlay for electricity is the *least* expensive in your whole cost of living! Something to keep in mind, isn't it?

ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

WASTE IN WAR IS A CRIME. DON'T WASTE ELECTRICITY JUST BECAUSE IT ISN'T RATIONED.

