

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the

— Mark 16:15

VOL. LXIV

LITTLE ROCK, ARKANSAS, MARCH 1945

NO. 13

No Substitute For Easter Message Now

THE old proverb, "Man's externity is God's opportunity" is more meaningful today than at any other time in the life of this generation. The necessity for a message now that can give hope in situations that are otherwise hopeless was never so urgent as today.

Multiplied millions of homes have been darkened by the shadows of death and the light will go out in other homes before this terrible war ends. By human powers, we can attempt to do something to relieve almost any situation except death. When our loved ones die, so far as earth is concerned, that is final. If they are with us, we lovingly provide for the body, that is so soon to turn back to dust, and then realize that we have gone as far as human hands and human hope can go. If they have been lost at sea, blown to bits on battle fields or buried on foreign soil, we feel even more helpless.

When death comes, there is absolutely no substitute for the Easter message, if we are to continue to hope and believe that our loved ones are still our own. Without the Easter message, the crossbones and skull may well be the symbol of death; without the Easter message we may appropriately speak of death as the "Grim Monster," since, without that message, death leaves us nothing of our loved ones except sadening memories of happier days.

It makes an eternity of difference if we believe the story of the resurrection and believe also the promise of the Master, when He said, "Because I live, ye shall live also." For millions of broken, lonely hearts around the world today there is but one message that can bring new courage and hope; there is one message for which there is absolutely no substitute—The Easter Message.

Weeping When They Should Be Shouting

IN the early quiet of that first Easter morning, the women who came to anoint the dead body of Jesus, silently wept because the grave was empty. For them the empty tomb but added further confusion to the disillusioning experiences they had suffered when Jesus was crucified.

These good women had hoped, at least, to have the satisfaction of anointing the body of their dead friend. Now that the grave was empty, they were fearful that even that last privilege was to be denied them.

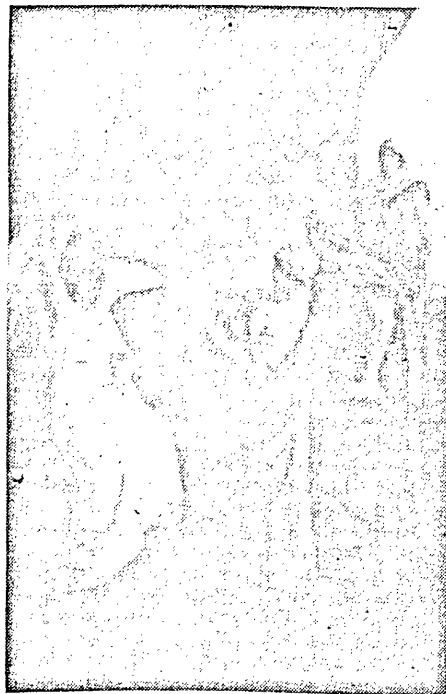
Mystified and sorrowful, "Mary stood without the sepulchre weeping" . . . weeping because the grave was empty. Because she did not understand, Mary wept in the presence of the most meaningful, reassuring, promising victory earth has ever known. Mary wept when she would have shouted had she known the significance of the empty tomb.

Many of our sorrows and disappointments are the result of our failure to understand the full meaning of the experiences that, at the time, appear to be tragic. We weep when a full understanding of the experience which caused our tears would have brought joy instead of sorrow. When the presence of Jesus revealed to Mary the meaning of the empty tomb, sorrow gave place to joy and Mary became the first to carry the Easter message to others.

Angels Bear First Easter Message

ANGELS of God have acted as messengers to bring to earth two of the most wonderful meaningful messages man has ever received from heaven.

It was an angel that appeared to a band of shepherds, as they watched their flocks at night feeding on Judean pasture lands, and revealed the fact of the birth of Jesus in the little town of Bethlehem. It was angels also that sang in the heavens above these shepherds that night a never-to-be-forgotten song, "Glory to God in the highest, and on earth peace, good will toward men." Earth had never had a message before so filled with meaning for all mankind.



It was given to angels also to bear the first Easter message. The many things Jesus has said to his disciples about rising from the dead had either escaped them altogether or had impressed them very little. They did believe in Him as the promised Messiah and were ready to follow in any movement He might lead. Nevertheless, when He died on the cross, faith in Him as the Messiah died in the hearts of the disciples. They still loved Him as a great leader. In the hearts of some there was a great sadness over the fact that conditions on the day of His crucifixion made it impossible to care for His body as they had desired.

After the Sabbath was past, even before light had dawned on that third day, women hurried out to the tomb to anoint His body as a tribute of love.

It was to this band of astonished, frightened women that an angel delivered that other message that has brought hope and courage to all who have dared to believe it . . . "He is not here, but is risen." Earth needs this Easter message now as never before.

Of Infinite Value Because He Is Eternal

IF we measure the value of life by the short span of years one is permitted to live here, it would be possible to find many things with which we could at times compare the values of human life. If all of human values were crowded into life here, some of the teachings of Jesus would sound quite unreasonable.

When Jesus says, "What shall it profit a man if he shall gain the whole world and lose his own soul?" He is, in effect, saying that one human life outweighs the total values of the world.

Astounding as that evaluation of life may sound to a material-minded man, it is literally true because the life of a man is immortal. If there were ever a time, be it ever so long, when the life of a human being would cease to be, it would be possible to find something with which to compare it in value. However, believing that the soul is immortal, there is nothing of a material or temporary nature with which it can be compared in value.

Granting that this world may stand a billion years or a billion times a billion years, if at the end of that time it is destroyed by some cataclysmic, celestial disturbance it has measurable values as compared to the soul of man that Jesus teaches us will live as long as God lives. A limitless life can not have limited values.

No man can take seriously the teachings of Jesus as to the value of human life without taking human life seriously. Leaders of earth may sacrifice human life, with its timeless values, for temporary ends. To do so is to give evidence of a limited, inadequate conception of the true value of a man created in the image of God.

"Alive Forevermore"

ANYONE studying the question will be convinced that the Christian Church had its origin in the life and teachings of Jesus Christ. An unprejudiced study of the Christian Church across the past two thousand years should also convince anyone that some Power above and beyond human power has undergirded it across the centuries.

John the revelator has Christ saying, "I am he that liveth and was dead; and, behold, I am alive for evermore." The most amazing miracle of the centuries is the survival of the Christian Church in the face of the many powers within and without that have attempted to destroy it. Its survival is inexplicable, if we consider only the human element involved. It can only be explained when we stand alongside of the human element the Christ who is "alive forevermore."

We could never have built a live Christian church on a dead Christ. Faith in a risen Christ was essential to the growth and development of the Christian church across the years. Faith in a risen Christ is essential to the continued life and progress of the Christian church of the future. Even after these long years, a loss of faith in the resurrection of Christs would be fatal to the life of the church.

Enemies of Christ and the church have been quick to recognize the basic value to the Christian religion of faith in the resurrection of Christ. For that reason there has been no other doctrine of Christianity which has been subjected to such a relentless, endless attack as

(Continued on page 4)

Why Believe The Witnesses To Christ's Resurrection

By REV. EDWARD T. ROOT

THE good news which created the New Testament centers in the thrilling assertion that One who was dead lived again.

If the narratives are historical, the death of Jesus was witnessed by faithful friends, rendered certain by Roman executioners at the instigation of His enemies, officially attested, and assured by burial in a sealed and guarded tomb. Yet incredulous disciples, "by many infallible proofs were convinced that He again stood before them alive, not a disembodied spirit but having flesh and bones. At different times, by one, two, eleven, five hundred, was He seen, in the close intimacy of an upper chamber and in the open air. He spoke, walked, showed them His wounds and ate before them, to prove His bodily presence; and proved that He was the same imperial mind by giving, "with all authority," a commission to all the world and for all time.

The most obvious and striking characteristic of these narratives is their uniqueness. Such a reappearance of the dead has never before or since been asserted or imagined. The narratives themselves are a fact for which we must account.

The witnesses to these alleged events were practical, average men, simple and honest. They used this astonishing message, not to obtain gain or advantage for themselves, but, in the face of ridicule, persecution, and death, to enforce a doctrine of truth, purity, and self-sacrificing love. Who can believe that they were deliberate or conscious liars?

Yet so incredible seem their statements that the prevailing view today, even in church circles, appears to be that, while they were undoubtedly in some way convinced that their Master was alive forevermore, they were mistaken in expressing this conviction, so naively, in narratives of a physical resurrection—which, of course, no modern can accept.

But must not such incredulity have confronted them from the outset? Why should they ever have expressed their conviction in a form which, not merely to Greek philosophers and Jewish Sadducees, but also to Pharisees and the common people, must obviously seem "a thing incredible?" The possibility that "a spirit or angel hath spoken" was admitted even in the Sanhedrin (Acts 23:9); but the assertion that a body once dead had lived again was everywhere scouted as contrary to all experience. If the disciples themselves did not so regard it they were quickly made to feel the general scorn. And as normal men they might have realized what they were asserting. It is true that they did not have our modern conception of the uniformity of nature. That conviction is the product of scientific experiment. It could not arise until the age of experiment, because most natural laws are obscure in their action and their importance is not obvious to the average man. Not such is the law that death is final. Every man is concerned with the question "If a man die, shall he live again?" It is forced upon him anew by the death of every one whom he loves. The strongest of motives drive him to seek an affirmative answer. Generation after generation has yearned, agonized, and exhausted every natural means and every imaginable supernatural pow-

er—in vain. Long before the time of the apostles, the uniformity of death was an established fact. The wider uniformities known to modern science may explain, but can add nothing to, that certainty. What could have induced the witnesses to fly in the face of universal knowledge?

But does not our conception of the uniformity of nature exclude the possibility of such an event as the resurrection of a dead body? An age that has witnessed such inventions as the aeroplane and the radio, seen the atom resolved into a solar system, and heard the startling doctrine of the relativity of space, cannot be hasty in declaring that apparently established uniformity can never be altered. What science does warrant and compel us to say is this: The same forces invariably produce the same results:



Therefore, if a phenomenon occurs which no known combination of forces can account for, a force hitherto unknown has been introduced. We could deny the possibility of such an event only if we knew all the forces of the universe, which no finite mind can ever claim.

If, then, the body of Jesus did live again, as asserted in the New Testament, it must have been by the action of a new force. Such an event could be established only by scientific experiment, or, since that is impossible in case of a past event, by historical evidence which excludes any other explanation. This evidence, long accepted by the church as conclusive, is now being reexamined in the more searching light of modern scientific criticism. Such reexamination is just, inevitable, and required by the principles of Christianity itself. The fundamental question is the credibility of the witnesses. We offer a single consideration.

They were honest, but were they sufficiently intelligent to know what they were asserting? Did they realize what we have just been saying, that the alleged event was contrary to human experience and could have taken place only

through the introduction of a new force? The records compel us to answer: Yes!

What but the demonstration of such a force by an unparalleled event could have restored to Peter and the first disciples their belief that Jesus was the Messiah? After His death they could only say: "We trusted that it had been he that should have redeemed Israel." How could they believe that one who had been rejected, condemned as an impostor, and helplessly crucified, was still the Son of God, the King of Israel? Yet we find them asserting this very thing, in the face of ridicule and persecution, and convincing thousands. Their own explanation was that the universal experience, unbroken even in the case of "the patriarch David," had been transcended by an unexampled act of God. This, and this alone, proved that "God hath made him whom ye crucified both Lord and Christ." Would the mere pious conviction that their Master still "lived," like the good of all ages, have given them such boldness? Would it have "pricked to the heart" and convinced three thousand in one day? No! Their conviction was that a new force had entered into human experience.

But more conclusive, because more philosophical, is the interpretation of the event by Paul. His testimony is stronger, not only because he was a bitter opponent convinced against his will, but because he had the intellect and training to see the significance of what he accepted. He frankly recognized that the raising of the dead was "thought a thing incredible." But he made it the center of his message, staking upon it all the Christian's hope. And he always represented it, not as something easy to believe, but as an event so stupendous that it has not only a personal, moral, and theological, but also a cosmological significance. To him it was the introduction of an entirely new force into the universe. The sentence in which this conception is most concisely stated is in Phil. 3:21: "Who shall fashion anew the body of our humiliation . . . according to the working whereby he is able even to subject all things unto himself." In his undisputed epistles, the same thought is sublimely worked out. (1 Cor. 15:25-28, and Rom. 8:19-21.) The process began in the raising of Christ's body means ultimately that "the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This bold inference may be mistaken. It may go farther than the facts warrant. But, at least, it proves that this thinker took an attitude perfectly in accord with modern science. If the resurrection did occur, this is precisely what it must have been—the manifestation of a force capable of subjecting all matter to moral and spiritual ends. Men who were able thus to see the full implications of the even which they asserted are witnesses not lightly to be disregarded. For this reason we accept their testimony.

When the modern church recovers their faith, it will not merely be a pious hope, comforting in the face of death, but a conviction which transforms the whole significance of the universe.—Zion's Herald.

PROVERBS FROM SPURGEON

Buy not silk when you owe for milk.

Better do than dream; better be than seem.

She who buys "bargains" is often "sold."

Avoid what makes thy pockets a void.

Desired things may not be desirable.

Fear of failure is the father of failure.

Why kill nettles of you grow this-tles?

Pegging away will win the day.

Maybes are not honey bees.

Add pence to pence, for wealth comes thence.

A maid's best dress is bashfulness.

Father's fraud drives sons abroad.

Play not with fire nor ill desire.

To be loved, be lovable.

It's risky riding, when the devil is driving.

Lessons learned in the cradle last to the grave.

Be hardy, but not hard.

Better be one-sided than two-faced.

A laugh is worth a hundred groans.—Lamb.

WRITER SAYS RELIGIOUS FREEDOM IS 'TAKEN FOR GRANTED' IN LIBERATED POLAND

MOSCOW (By Wireless) (RNS)—Religious freedom is "taken for granted" and many Roman Catholic priests are cooperating with Red Army authorities in liberating areas of Poland, according to Dr. Anna Louise Strong, American born writer, who has returned here after an eight weeks' tour.

"The clergy are represented on various citizens' committees along with representatives of trade unions

and other organizations," Dr. Strong stated. "Among them is Dr. Josef Kruszinski, rector of Lublin Catholic University, who was a member of a general citizens' committee which collected 140,000 Christmas packages for Polish soldiers."

If you have love in your heart, you'll meet it down every highway and byway, smiling for you.—Wesleyan Christian Advocate.

"There is a difference between declaring our independence and making a display of our stubbornness."

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

FROM THE BOOKSHELF

It is only reasonable that before anyone can be very effective in the business of enlisting others for Christ and the Church he must first of all have a clear idea of what it means to be a Christian.

Too often Christianity is looked upon as an organized attempt to "take the joy out of life."

Becoming a Christian certainly should mean the surrender of any practice or habit that would tend to hinder life at its best.

Every surrender made for the sake of Christ opens new channels to deeper gains.

The motivating force in the lives of the first disciples was a personal devotion to the personality and leadership of Jesus. That is what discipleship means today.

Once it has been established that Christianity in its essence is nothing less than complete fulfillment of a truly abundant life it does not necessarily follow that such a life will be easy to attain.

Everyone wants abundant life. But not everyone has the courage and the will and the perseverance to achieve it.

Christianity challenges the very best we have and offers no compromise with anything less.—from *Holland: The Ministry of Friendly Guidance.*

WHAT THE FAMILY ALTAR MEANS TO CHILDREN

"... and Rachel had stolen the images that were her father's." *Genesis 31:19*

Read *GENESIS 31:17-30*

Dr. Charles A. Blanchard in his book "Getting Things From God," tells this striking story:

"It is said that a little girl in a worldly home was permitted at one time to visit her grandfather. This was an old-fashioned Christian home, where each day there was time to pray, to read the Bible, to sing Christian hymns. After a few weeks her mother came to take her home. The little thing objected. She wished to stay at her grandfather's. Her mother was mortified and somewhat nettled. She said to the little child: 'Do you not wish to go home with mother?' and the child replied: 'Yes, mamma, I would like to go home with you, but you know there is not any God at our house. Grandpa has a God here at his home and I like to stay where there is a God.'"

PRAYER: O GOD, our heavenly Father, in the multitude of thy mercies, grant us the revival of the family altar in the Christian homes of our nation. We ask it in the name of Jesus. Amen.

MEDITATION

of semi-heathen Laban felt the need of household gods and taught his children to value them, why cannot Christian homes of today sense the need of the family altar?—The Garden of Prayer.

D. F. White, Camden, Ala.

Find out what your temptations are, and you will find out largely what you are yourself.—Henry Ward Beecher.

HE PASSED THIS WAY

Letitia Morse Nash

*He passed this way, and sleeping Earth
Springs into life beneath His feet:
The seeds and bulbs that dormant lay
Send forth a message, green and sweet.
The hard, bare trees that for long months
Gave not a sign of growth or life
Burst into leaf and blossom rare,
Tall Easter lilies, white and fair
And all the Earth with joy is rife.
Proclaim the triumph of our King;
He passed this way, and all the Earth
Shall joyously His praises sing.*

*He passed this way, and stumbling feet
Walk straight and sure because He came;
And hands that faltered at their task
Are blessed and strengthened in His name.
He makes the groping blind to see,
The deaf to hear, the dumb to speak;
And brings a blessing of sweet peace
To troubled ones that comfort seek.
He heals the broken hearts of men,
And does their haunting fears allay.
And Earth may hope this Eastertime
Because our Saviour passed this way.*

STANDING OUTSIDE

It is well known that many people will continue with a leader in a cause for righteousness as long as it is popular and as long as no particular danger is faced and no sacrifice of social, political or financial standing is required. But when danger of losing position or life is involved it becomes an entirely different matter. Peter had been with Jesus from the beginning. He was one of the three who were closest to the Master, he had shared the transfiguration experience and had been near while his Lord was passing through the agony of Gethsemane. But see him now. The trial is on, there is danger and "Peter stood at the door without."

Would it be unfair to say that a great many people who were once very close to the Lord are now standing "at the door without" while Christianity is undergoing a great trial and the Church is being severely tested? "Was there ever a day," asks Dr. Robert E. Speer, when "... the world's need for Christ was so sharp and imperious as it is today?" This need puts Christianity on trial in the great court of the world. If it meets the need there will be a great victory for Christ but if it fails the cause of Christ will suffer. Where are we standing?

One of the reasons that the followers of Christ stand outside today is sheer indifference. It is so easy to drift into a disinterested attitude, it is so hard to overcome its sedative effect. It has been estimated by some world church leaders that one of the reasons for the impotency of the church in Europe was indifference on the part of the membership. While Christianity was being tried by Naziism and other forces the great mass of would-be followers stood on the

outside, aloof, until it was too late to curb the increasing momentum of the movement. To say that Christianity is lost in Europe would be inaccurate, but that it has suffered greatly no one can deny. Too many churchmen "stood at the door without."

Fear causes some people to stand outside. That was Peter's weakness. He had demonstrated his willingness to defend his Master against physical danger. But now fear of what would happen if he were identified with Jesus caused Peter to stand on the outside. How much... how very much it would have meant to our Lord to have had just one disciple at his side during that trial! But Peter wasn't to be that man. He stayed outside... with the wrong crowd.

Fear of consequences has caused many Christians to stand outside when an issue of righteousness was at stake. Fear of losing a political job, a teaching position, or patronage at store or office can be credited with causing many to take a negative position when a moral problem is before a community or state. Many of the chief rulers debase such an act would have put such an act would have put them out of the synagogue. They valued the praise of men more than the approval of God. Ridicule has always been an effective weapon in the hands of the enemy. Many are they who quail before its vicious attack. Rather than endure the pain from the rapier of ridicule they either deny their affiliations with the Lord openly or by their actions they stand with the enemy on the outside.

Bribery would go unmentioned as a reason if it were not for the fact that so many have shown a willingness to sell their birthright for a mess of pottage. It isn't necessary

PRAYER FOR THE WEEK

Dear God, whom we love with all our hearts and minds and strength, make us to be men and women of the burning heart. But how can we love Thee unless we love the things which Thou dost love? How can we love God Whom we cannot see unless we love our neighbors near and far? Set us aflame, we pray, with passion for a transformed earth.

Oh God of light and love, break in upon our darkness and our self-content. Open our minds that we may think Thy thoughts. May truth be more precious to us than the pride of race or the approval of the world. Let all ungodly prejudice die out in us that the open-mindedness of Jesus may have right of way. In the name of the Father, and of the Son, and of the Holy Spirit. Amen.—BISHOP RALPH SPAULDING CUSHMAN, Saint Paul, Minnesota, from *Prayers For a New World Order.*

for the "red beans" to be in bankable currency. They may be in the guise of promise of special favors to be paid at a later date. Judas Iscariot was not the last to sell out for a few pieces of silver. The temptation is a subtle one, many times concealed by innocent outward appearance.

Whatever the cause may be, many people have been found with Peter while their Lord was on trial for his life, and they must share with Peter a similar fate. Let us look for a moment at the result in the disciple's case. He stood outside, he denied that he knew his Lord, a natural sequence, and then he experienced the bitterest remorse he had ever known. "He went out and wept bitterly." How very much the words tell! The tears of remorse are life's bitterest. The tears of disappointment or disillusionment or grief do not compare in anguish with those which flow as a result of remorse, because there is the feeling that one has failed in the time of need, that one has been untrue!

But remorse is evidence that a person has returned to his right mind, that he has come to himself. And Peter had. After passing through those torturing days he no longer stood on the outside. He stood by the side of the risen Christ. He was a much wiser man now and he was willing to die for his Lord, willing in a far different way to what he had boasted earlier. He became a tower of strength in the early church.

There is a thought in this account of Peter's denial which is well for us to remember: we can escape the tears of remorse. Many of life's tears come to all alike and there's no avoiding them, but we can save ourselves from the agony of remorse. Those who are true to Christ in time of peace and in time of crisis will never know the torment of spirit endured by Peter.—Elmus C. Brown.

Love is the ladder by which we climb up to the likeness of God.—Schiller.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
Complimentary

Office of Publication, 1346 Donaghey Building
LITTLE ROCK, ARKANSAS

E. T. WAYLAND..... Editor and Business Manager
ANNIE WINBURNE..... Assistant Editor

ASSOCIATE EDITORS { Roy Bagley Mrs Sue M. Wayland
W. P. Whaley Forney Hutchinson

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, C. M. Reves, Aubrey
Walton, Burney Wilson.

North Arkansas Conference—Martin Bierbaum, R. L.
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,
A. D. Stewart, S. P. Brownlee, Jr.

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

AN EASTER MESSAGE

In a beautiful section of the city of Rome there is what is known as the English cemetery. Many famous literary men sleep within its sacred precincts, among them the bodies of Shelley and Keats. Above the gateway at the entrance of the cemetery is this striking inscription:

"Immortal am I. Mind, is there a choice?

Immortal am I. Heart, oh heart, rejoice.

Immortal am I. Soul, lift up thy voice."

Thus, in simple and poetic form, are given the three great arguments for the immortality of the soul.

First of all, it is reasonable; the head approves. Scientists tell us that nothing is ever lost. Values may change their form, but they never lose their existence. Surely, if this is true of material things, it is no less true of spiritual things. That an immortal soul should be created by divine power, be redeemed through the precious blood of Christ, and then be blotted out by the ruthless hand of death, seems to me unthinkable. It would be like writing a great book at tremendous cost, and then having finished it, hurl it carelessly into the flames. It just doesn't make sense. For reason, then, there is no choice.

In the second place, that we should be immortal meets the requirements of the heart. All normal men long for life. Only under the greatest pressure, and in the utmost depths of despair does one ever deliberately attempt to destroy life. Long ago it was said, "All that a man hath will he give for his life." We long to live here and hereafter, and a sane person will endure untold suffering before he will give up his life. Death is the extreme penalty. We love life!

Finally, immortality of the soul appeals to man's spiritual nature. The longer and the better he lives, the more he desires immortality. In fact, he lives with that end in view. The soul casts its vote in favor of everlasting life. Faith claims it and bridges the chasm between Good Friday and Easter Sunday.

Always at Easter, then, we face these three advocates as they argue for eternal life—our reason, our affections, and our faith. God, through the Easter promises and hope, has richly met that demand. May we not trust that at this season the hope of the resurrection may be renewed and strengthened. Head, heart and soul, a trio of witnesses, unite to that end.

Not only is he idle who is doing nothing, but he that might be better employed.—Socrates.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BISHOP PAUL E. MARTIN dedicated the new Hammond organ at Cabot Sunday evening March 18. All former pastors were invited to be present for this special service.

THE American Friends' Service Committee has announced that the first shipment of 2,000,000 atabrine tablets to fight Malaria has reached Calcutta, India. About 3,000,000 tablets a month are now being sent.

MRS. R. O. BECK has received a cable from Chaplain Roland O. Beck, saying he has been promoted to a captain. Chaplain Beck entered the Army in March 1944, and went overseas last November. He is serving on the staff of an evacuation Hospital in France.

MRS. JOHN WILSON WOOD, secretary of the Committee on the Christian Approach to the Jews, has announced that 100,000 Jews are members of Christian churches in the United States and Canada. And that 145 ministers of Jewish background are serving Protestant churches.

THE Gideons at their forty-fifth annual convention, held recently in Denver made plans to distribute the New Testament and Psalms to all children in the public schools of the United States who will accept them, regardless of the faith, and to place a Bible on the desk of every teacher.

THE movement in England for the pooling of the salaries of Anglican clergymen and the abolition of "Competitive living," so as to "enable the clergy to enter in a great brotherhood," seems to be gaining ground in that country. Naturally, the clergymen receiving small salaries will be in favor of this movement.

REV. J. T. WILLCOXON, our pastor at Van Buren was honored by the brotherhood of his church, Tuesday evening March 20th with a dinner in the basement of their church. Mr. Presley Askew, chairman was in charge of the program, and the dinner was served by circle number one of the W. S. C. S. of which Mrs. J. Y. Dollar is president.

A STAINED glass window portraying Madame Chiang Kai-shek as "representative of the Christian spirit in contemporary life" was installed recently at St. John's church at Massena, New York, fashioned from 7,000 pieces of thirteenth century French, Belgian, and English Glass. The window shows the first lady of China amid flowers of her native land holding a scroll inscribed, "We must try to forgive."

AS a "temporary and partial" solution to the problem of pastorless churches, due to the war and the demand of the chaplaincy, the Board of National Missions of the Presbyterian Church in the U.S.A. has prepared a series of worship services and accompanying sermons so that elders, women, or other lay persons may conduct services as "readers." Hundreds of rural and small town churches are without pastors or adequate ordained supplies, but it is believed these lay readers will make the closing of many of them unnecessary.

OUR First Methodist Church at Morrilton is rejoicing over the fact that they have been able to pay a deficit of \$6,000 incurred in a \$11,600 improvement program they had projected last year. The church has wisely raised this amount since the beginning of the new conference year, and Wednesday evening March 14th celebrated the full payment on the building project. This is in addition to their other regular church obligations which are always met in full, and is a fine tribute to the loyalty of the local Methodists to their church.

MRS. KATHERINE WINCHER TORREY, wife of the Rev. Ray L. Torrey, and a former Methodist missionary in China, died on March 14, after a long illness. Mr. and Mrs. Torrey lived in Jamaica, L. I., while Mr. Torrey has

been pastor of the Methodist Church in Elmont, L. I., for more than ten years. Born in Pittsburgh, Pa., Mrs. Torrey was educated at Wheeling (W. Va.) Female College, and in 1907 arrived in Chungking, China, where she was married to Mr. Torrey. They served in evangelistic work in Chungking, Hochow City, and Tzechow for eleven years.

DR. RALPH E. DIFFENDORFER, executive secretary of the Board of Missions and Church Extension of the Methodist Church, is chairman of an American committee of religious leaders and scholars who are doing the basic work for a 52-volume collection of Christian literature which is to be translated into the Chinese. When the American committee makes its selections of "Christian classics" available in English, it will be translated by Chinese scholars during a period of years. The project is under the auspices of Nanking Theological Seminary and will be made available for use in all parts of China.

DR. MARION NELSON WALDRIP, pastor of Troost Avenue Methodist Church in Kansas City writes "I celebrated the Golden Anniversary of my Methodist Ministry in 1944. Mrs. Waldrup and I celebrate our Golden Anniversary of marriage on the thirtieth day of April 1945. I will steal base on the Almanac and celebrate my Golden Anniversary of my pastorate in 1946. Then added to this string of Golden Days, my church, Troost Avenue Methodist Church, under my direction celebrated its Golden Anniversary in 1942. For many years I have decorated all of my churches in Roman Gold and Ivory. I hope some day to get to The City whose streets are paved with gold—"Jerusalem The Golden."

PFC. FRANKLIN DEWITT BLAKELEY, age twenty, was killed in action in Germany, March 4th. He was with Gen. Patton's 3rd Army, 87th Division. He was inducted into the Armed Forces, Dec. 31st 1943 and received his training in Camp Callon and Camp Hoan, Calif., Camp Howze, Texas and Ft. Meade, Maryland. He went overseas early in January 1945 and was in combat about two months. He was a member of the Friendship Church. He was baptised two years ago by his brother and received into the church by his pastor, the Rev. K. K. Caruthers. He is survived by his father and mother, Dr. and Mrs. G. W. Blakely of Rt. 4, Malvern, two brothers, Harold of Wilmington, Calif., and Rev. Eldred Blakely of Murfreesboro, Ark.

REV. VAN HARRELL, district superintendent of the Prescott District, writes: "Rev. E. B. Adcock, formerly a member of the Little Rock Conference, having located several years ago, died at his home in Nashville, Arkansas on March 13, 1945. Brother Adcock has been serving the Center Point charge since Annual Conference. He was doing a fine work when stricken and had raised about one half of his quota for the Crusade for Christ. His people spoke of him in highest praise. Surviving are his wife, and five children, Mrs. Ven D. Stone of Texarkana, Mrs. Lester Dyer, Mrs. J. D. Blackwell and Miss Doris of Dallas, Texas, and one son Raymond of Nashville, Arkansas. Funeral services were conducted by Rev. Van Harrell, Rev. J. W. Mann and Rev. R. D. McSwain with interment in Hillcrest cemetery, Texarkana, Texas."

"ALIVE FOREVERMORE"

(Continued from page 1)

has the doctrine of the resurrection. Despite these age-old attacks multiplied millions declare every week, "The third day He rose from the dead." We believe in the ultimate triumph of the Christian church because we believe that Christ is "Alive forevermore."

I find the great thing in this world is not so much where we stand, as in what direction we are moving.—Oliver Wendell Holmes.



News About The Crusade For Christ



TWENTY MILLION DOLLARS RAISED FOR CRUSADE FUND

CHICAGO—Methodism's Crusade for Christ Relief and Reconstruction Fund passed the twenty million dollar mark on March 15, with pledges and cash reported by Bishop J. Ralph Magee, Crusade director, as being \$20,115,500. The figure was compiled from the reports dated March 7 which were sent in by district superintendents.

With many local churches climaxing their Crusade financial efforts on March 4, the Day of Compassion, thousands of goals were reached, so that 119 districts were reported as over the top between March 5 and 15. The total number of districts which had attained success in the Crusade fund by March 15 was 325, out of a total of 566.

Six more Areas and 17 more Annual Conferences also reported their quotas subscribed by March 15, bringing the totals to 13 Areas out of 33 and 42 Annual Conferences out of 109. In several Annual Conferences Easter is to be used as the climax of the Crusade financial effort, and results will be reported later.

Of the more than \$20,000,000 reported to March 15, Methodists have paid \$8,250,466 in cash, according to the records compiled from the district superintendents report cards. The Crusade treasurer, Dr. Thomas B. Lugg, had received \$6,309,307 in cash up to March 15. The Illinois Conference had sent in the largest amount of cash, \$214,780, up to February 28, the latest date for which Conference totals have been compiled.

Bishop Paul E. Martin wired Crusade Headquarters on March 7, as follows: "Arkansas-Louisiana Area has much more than its quota for the Crusade for Christ." The Area goal was \$731,850. Each district in the Little Rock and North Arkansas Conferences exceeded its quota by that date, with each Conference reporting more than \$40,000 in excess of quotas. Five of the districts in the Louisiana Conference also had gone over the top.

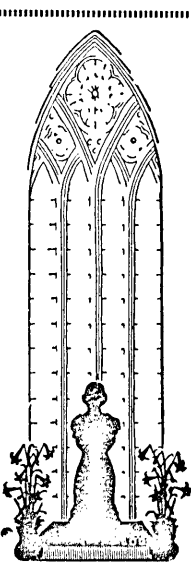
The Atlanta Area reached its goal on March 10, according to Bishop Arthur J. Moore, who telephoned the good news to Bishop Magee. He reported the Florida Conference total as \$460,000, on a quota of \$392,325.

On March 9, Bishop William C. Martin telegraphed Crusade Headquarters as follows: "Kansas-Nebraska Area over the top on Crusade offering by \$28,000."

Bishop W. T. Watkins sent word on March 10 that the Louisville Area had reached its quota, with all but two districts over the top. He expected his Area to be 100 per cent over within a few days.

ATTENDANCE ALMOST DOUBLED

Barnett Memorial Church, North McAlester, Oklahoma, reports twenty-nine new members since annual conference and a Sunday school that has almost doubled. Rev. W. S. Dabney is the pastor.



A CRUSADE PRAYER

By Rev. Ralph Grieser

O thou Shepherd of the sheep, we thank Thee that our Methodist Church is pledged to increase the enrollment of our boys and girls in Sunday schools of religion. We take courage in this expression of the will to overcome the defeat of recent years shown in decreasing attendance. We are inspired by new evidences in our time of that desire to win souls which moved the good shepherd of old to leave the ninety and nine in the fold as He sought the lost one. Bless our efforts to grip the minds of our people with Christian truth. Speak to us through our teachers in the Sundays to come. Amen.

CRUSADE NEWS PARAGRAPHS

Chaplain Clarence M. Walton of The Parachute School, Fort Benning, Ga., sent \$35.44 to the Crusade office with a letter telling of their missions offering once each month in the school's chapel. "We chaplains believe it is very important that we emphasize missions to the men with whom we serve," he wrote. "We are firmly convinced that it is the sacred responsibility of every Christian to encourage missions and to contribute regularly to their support."

Results of the Crusade for Christ Relief and Reconstruction Fund appeal in the Jonesboro District of the North Arkansas Conference were broadcast over radio station KBTM at 9:30 on the evening of March 4. Rev. J. Albert Gatlin, district superintendent, announced the unique program this way: "The pastors will report to their area chairman in the afternoon who will, in turn, report to me. We will compile figures and give them on the radio that all may know the results of the day's contributions. We hope to make this an inspiring service and not just merely the reporting of figures."

From Dr. William F. Quillian, executive of the Southeastern Jurisdiction Council, comes these suggestions: "Methodism has always been a witnessing church. Let us open the way for our people to give testimony to their faith in Christ and their need of divine guidance and strength in these days of trial. . . . It is the practice on the part

of many pastors to make an opportunity for people to accept Christ and apply for church membership at every service. This may be done by a public invitation or by requesting those interested in a designated room with the pastor and a committee to discuss the question of personal relationships to Christ and the Church."

Church School workers of First Church, Copperhill, Tenn., meet for a 30-minute prayer period preceding the beginning of the school. One teacher stated: "After teaching 25 years, I must confess that teaching has been a drag for me—I have forced myself to do this work. Since entering into the 30-minute prayer fellowship, I have found it a joy to teach. In fact, I have found God in a new way."

Chickens who lay eggs on Sundays for the rest of 1945 will provide the income for a Crusade pledge made by a housewife in the mountain section of Virginia.

In the Alabama Conference, April 15 has been designated as Church School Day, to emphasize the fifth spearhead in the Crusade for Christ. Rev. Charles C. Turner, Jr., Conference executive secretary, has stated the purpose of the day is "to stir the people into action in building the church and Sunday School membership attendance; to create good will for the program of Christian education, and to raise an offering for the work of Christian education in the Conference."

ST. PAUL'S CHURCH, HOUSTON

For the eight months beginning last June, church school attendance at St. Paul's Church, Houston, Texas, has averaged 172 more per Sunday than for the corresponding period of the previous year. This is an increase of 25 per cent or more. Dr. Dawson C. Bryan is the pastor.

When the outlook is dark, try the uplook.

'AND A LITTLE CHILD SHALL LEAD THEM'

CHICAGO—Stories of the leadership given by children in making sacrifices for the Crusade for Christ frequently are received in the Headquarters Office here. Following are some examples:

Demand for Crusade for Christ coin cards increased rapidly in a church of the Charlottesville, Va., District after a nine-year-old girl had "preached" about the Crusade on the school bus. She had been

A new convert to the church for every \$25 pledged to the Relief and Reconstruction Fund is the Crusade for Christ 1945 aim of Rev. Wilbert O'Hull, pastor of churches in Madrid, Buck's Bridge and Chase Mills in the Northern New York Conference, inspired by her pastor, and the opportunity of putting her own dimes into the card.

Betty Ruth had never been to Sunday School, but she came after the Rev. G. C. Corley, pastor of the B. B. Comer Memorial Church, Alexander City, Ala., invited her. Later she brought Gladys with her. When the Crusade fund was presented, the girls took coin cards home, and brought them back filled with \$34. Then they asked the pastor if they might become church members.

Pigs will pay dividends to the Crusade Relief and Reconstruction Fund next fall when they are big enough for market. L. R. Whitten, lay leader of the Charlottesville, Va., District, heard of a boy who offered to raise a pig for the Crusade. Now he is looking for 100 pigs to be given to as many boy and girl Crusaders.

Profits from trapping fur-bearing animals this winter provided the Crusade contribution of a 13-year-old boy in Virginia. He told his father, who is steward of the church, "Put me down for \$5.00 for the Crusade."

Dress Up for Easter

Look at
Your
Hat!
Everyone
Else
Does!



Newest
Spring
Styles
In 3-Star
Custom
Build

Hats Made Complete IN OUR OWN PLANT

HATS CLEANED
"The Better Way"
For Men and Women

Exclusive Dealer For
MALLORY HATS

PHONE 9976

MORRISON

THE HATTER

523 Main St Little Rock

Postwar Planning For India

By MURRAY T. TITUS

NO Post-war planning for India can be attempted without a clear comprehension of four basic factors in her life which condition the whole problem. They may be listed as the four "P's": population, poverty, psychology, potentiality. An intimate knowledge and understanding of them must form the "back-drop" for any successful attempt to solve her gigantic problems.



As India enters an industrial era, it is hoped that factories do not add to the slum districts of her great cities—as here in Bombay.

With 389 million inhabitants in 1941, India's population included approximately one-fifth of the population of the world. This figure revealed an increase of 50 millions in the preceding ten years; which indicates that her population is steadily increasing at the rate of from four to five millions a year!

But the population is not only vast, and rapidly increasing . . . it is essentially a rural population. In fact the latest reports show that seven-eighths of India's people live in rural communities, and only one-eighth of them make up the urban population. The life of India is "village" or rural life, for these seven-eighths of the people live in 700,000 villages—"the village is the real India."

Poverty

India's poverty is appalling. Over large parts of North India the average annual income per family of five persons is said to be the equivalent of only \$32. While it is true that the day laborer's income has increased in the last century from four to six hundred per cent, at the same time the price of food has increased from six to eight hundred per cent. At the same time food production has not been keeping up with the increase in population. In the last thirty years there has been very little change, relatively, in the amount of food produced.

But India's poverty is not due to inadequate production of food alone. Other factors contribute to this. Insufficient diversity of occupation. Industry has not been developed as it should be. A bare start has been made at industrialization on modern lines . . . and that only in the last twenty-five years. Land reforms will have to be faced. There are too many non-essential landlords, and too many landless tenants and farm laborers. Also, the traditional credit system insures poverty, for the village money-lender grows wealthy on an interest rate of seventy-five per cent which keeps the poverty-

stricken peasant in a state of perpetual debt . . . which is often handed down from generation to generation. Illiteracy, affecting at least 88 per cent of the population, too, enhances poverty . . . for all too often the money-lender will give a cash loan of say one hundred rupees, but will take a receipt from the illiterate farmer, "signed" with his thumb print, which calls for the repayment twice as much!

Other contributing factors to India's poverty are inadequate communications, inefficient tools, and ill-health.

Psychology

India's "psychology" goes back to the village. Improvement of Indian conditions requires a change in Indian psychology. This point was recognized by the Royal Commission Report on Agriculture in 1928. The village is too much

given new life and hope to millions. More recently Mr. Gandhi started his famous Harijan or Removal of Untouchability Movement for the purpose of reversing history and religious practice, and giving the 60 million depressed classes in India a recognized status of some sort within Hinduism. All of this goes to show, however, that no vast revolutionary social, religious, or economic changes on a nation-wide scale in India can hope to succeed apart from outstanding Indian leadership such as might be provided by a Gandhi or a Nehru.

Potentiality

Finally, no post-war planning can be done adequately by anyone or any group that does not fully understand and believe in the capacity of India and Indians to become a great nation. They must understand, as Lord Linlith-



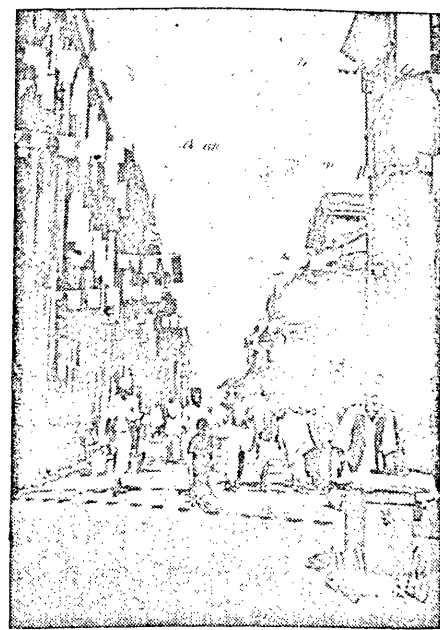
India's 700,000 poverty-stricken, mud-walled villages constitute the major social and economic and human problem of the nation.

dominated by the habits, and customs, the fears and taboos of the ancestors. The tilling of the soil, harvesting of the crops, worship of the gods, celebration of the ancient festivals, consulting Brahmins for auspicious days for marriage, the marriage ceremonies themselves, the ceremonies surrounding birth and death . . . all must be carried out according to the ancient pattern. Innovation is frowned upon, and openly discouraged. People literally prefer to die from smallpox, cholera, or bubonic plague rather than defy the customs of the ancestors, and give offense to the goddess Kali by being vaccinated or inoculated.

It will require bold leadership on the part of Indians themselves if this situation is to be changed. Nor can foreign rulers do it, for in addition to the suspicion with which their efforts would be viewed, they have made it their policy not to interfere with the religious practices of the people of India, which policy, of course, tends to perpetuate an intolerable social and economic situation, since practically the whole of village life is centered around religious beliefs.

It must not be overlooked, however, that Christian missions have made a bold attempt to face this issue in the last hundred years, and not without some success . . . in certain directions. Education for girls and women, which was violently opposed by the public a century ago was pioneered by missionaries, and today it has few opponents. The uplift of the depressed classes was started on a large scale by missions with the beginning of the "mass movements" which sprang up among them three-quarters of a century ago. These "mass movements" have gathered momentum through the years, and have

gown once wrote, "that India's wealth, in an overwhelming degree, is in her agriculture; and that upon the fields of her cultivators is found the whole structure of India's economy."



There is potential agricultural wealth in India as experts at Jubbulpore Theological College and at the Jubbulpore Experiment Farm demonstrate in sugar cane.

More than this we must see the enormous potentiality in India's natural resources, which
(Continued on page 16)



The Easter Quest



By H. CONRAD BLACKWELL In The Revival Pulpit

"Martha saith unto him, I know that He shall rise again in the resurrection at the last day.

"Jesus saith unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:24,25.

IT is not by chance that our Easter services are the most beautiful and significant of the Church year. Thousands will attend worship in our sanctuaries on Easter Day and there will be more of a genuine quest in the average heart, registered by this attendance, than we usually admit. Everyone has a personal interest in the message of Easter. This longing for the good life which seems to be brought to a climax at Easter is native to the human soul. There is something about the thought of everlasting life which catches the imagination of the human mind and intensifies our mental processes. We want to know that there is "a life beyond." We are anxious to know all we can about the quality of this life.

Is it possible for us to get new strength and to have our horizons of thought pushed back as a result of the Easter message this year?

Easter will bring reassurance to us that God is very much concerned with His creation. To the loved ones of many of our youth who have paid "the last full measure of devotion," the words of our Lord, "I am the resurrection and the life," will bring unusual consolation in the hour of their sorrow. Perhaps it will be easier for us to understand the message of Easter this year than in many years. Our weakness will be met by His strength. In the light of His sacrifice and His triumph we shall find new light for these dark days. God's concern will be manifested in new and untried ways, largely because we have been thrown back again upon divine resources.

God has been working a long time to convince His children of the reality of this life after death. Before Christ came, we hear Him speaking in the pages of the Old Testament. In the Book of Daniel we read "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." The Easter fact itself is proof that God did all He could to make Himself understood. The love God has for us is not terminated in this life.

God is just, and in this justice is our hope in immortality. God is the determining Will back of the universe. This brings consolation, for we know that the finest values of earth will be preserved. Life's highest values are always seen in personalities. Truth, beauty and goodness exist permanently, if translated into human characters. In this connection, we can draw help from the world of science. Force, matter, and energy are always preserved. These change their forms but are not destroyed. Fire does not destroy but changes a thing from a solid to a gaseous form. God will "follow through" with this policy in the realm of personal life.

Furthermore, everywhere man dreams of immortality, and God has inspired the dream. Would He deny the possibility of its realization? Joseph Addison in *Cato* makes a character say:

"It must be so—Plato, thou reasonest well!

Else whence this pleasing hope, this fond desire,

This longing after immortality?"

And to make the dream come true, God replied to the evil forces of a mighty Empire. When Christ was crucified it seemed that evil had triumphed. But God's answer to evil is Easter morning and a Risen Christ. Evil could not have the last word. The mystery of Easter answered the evil of Good Friday.

The mystery still surrounds our lives. It assures us of the presence of a Power in our world which is forever at work to redeem the whole race. For our God "is not willing that any should perish, but that all may have everlasting life." God is present with us. We do not need to fully understand the mystery; we need to accept it and proclaim it.



The thing that makes all the difference in life is this: "And the Word was made flesh and dwelt among us." A religion that ends in the grave can never meet our human need. But Christ lives! "Why look ye for the living among the dead? He is not here but risen." Not only His influence lives (yes, that too) but Christ our Saviour and Lord! The invisible is real and we sense His presence walking the ways of our weary world.

In the second place: Easter will remind us that Life persistently triumphs over Death.

So it is that Easter becomes for us who are in the faith the supreme festival of hope. As I sit in my study, writing this sermon, I can see how strong is the grip of winter upon nature. Cold and snow and sleet seem to be having their day. But "if winter comes, can spring be far behind?" Yes, we know spring will come with healing in its wings. Birds will rest on the limbs of trees, now heavy with sleet, and their melodies will be welcomed by eager ears. We are told that our bodies undergo certain changes every seven years and that every seventh year we are "new creatures." Life has again triumphed over death.

Of great interest to us is the fact that our

spiritual selves are given a new lease on life. It is said that John Quincy Adams, when eighty years of age, met a friend on the streets of Boston who asked: "And how is John Quincy Adams today?" to which Mr. Adams replied: "John Quincy Adams himself is very well, thank you. But the house he lives in is badly dilapidated. It is tottering on its foundations. The walls are badly shattered, and the roof is worn. The building trembles with every wind, and I think John Quincy Adams will have to move out before very long. But he himself is very well." Adams was in no doubt about his spiritual state.

All over our war-torn world now the thoughts of men are turning again to that query: "If a man die, shall he live again?" A risen and a victorious Christ removes forever any doubt from our minds and gladdens our hearts with "because I live, ye shall live also." If we have lost Christ as the center around which our lives can be built, we will have some doubt as to the final chapter of existence. Let us, then, at this Easter-time, make life Christ-centered. Let us see that loyalty to Him is the supreme loyalty. God in Christ is worthy of our best.

"Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick and lead the blind.
Just and holy is Thy name,
I am all unrighteousness;
False and full of sin I am,
Thou art full of truth and grace."

Finally, a helpful question presents itself to us: Are the qualities of our lives now worthy of endurance?

A certain type of unending life might not be desirable. Have we proven ourselves worthy of an everlasting fellowship with God? How tragically the idea registers itself in a quotation attributed to the late O. Henry, the writer. On June 5, 1910, as he lay dying, he said to his nurse: "Nurse, bring me a candle." "A candle? Why do you want a candle?" "Because," said Henry, "I'm afraid to go home in the dark."

Immortality might stand for mere existence—"exemption from oblivion." On the other hand, eternal life signifies fellowship with God on an enduring plane. The New Testament conception of death as a sleep is suggestive of the idea that men will be awakened to experience an invigorated and renewed life. Christ says to them who are true to Him: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "In my Father's house are many mansions: if it were not so, I would have told you."

Of the everlasting life, then, Jesus was the first fruits. He lives in liberating truth which will succeed against all dictatorships and totalitarianisms! He lives in countless lives struggling against great odds to win out in this spiritual warfare!

Christ is here. Immanuel is His name! "God with us." In the testimony of John Wesley, as the sun of life was going down, we take high courage: "The best of all is, God is with us."

PRAY WITHOUT CEASING

What the key is to the watch, that prayer is to religion; it winds it up and sets it going. It is before other duties in regard to opportunity for its performance. A Christian cannot always hear, or always read, or always communicate, but he may pray continually. No place, no company can deprive him of this privilege. If he be on the top of a house with Peter, he may pray; if he be at the bottom of the ocean with Jonah, he may pray; if he be walking in the fields with Isaac,

he may pray when no eye seeth him; if he be waiting at table like Nehemiah, he may pray when no ear heareth him. If he be in the mountain with our Saviour, he may pray; if he be in prison with Paul, he may pray; wherever he is, prayer will help him to find God. Every saint is God's temple; and he that carryeth his temple about him, may go to prayer when he pleaseth."—Selected.

Things don't turn up in this world until something turns them up.—Ex.

THE TONGUE UNIVERSAL

"The boneless tongue, so small and weak, can crush and kill," declares the Greek.

"The tongue destroys a greater horde," the Turk asserts, "than does the sword."

The Persian proverb wisely saith, "A lengthy tongue, and early death." Or sometimes takes this form instead: "Don't let your tongue cut off your head."

"The tongue can speak a word whose speed," say the Chinese, "outstrips the steed."

While Arab sages this impart: "The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung, "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole: "Who keeps his tongue doth keep his soul."—Exchange.

The only universal rule for wooing sleep seems to be Mark Twain's. "If you cannot sleep, try lying on the edge of the bed . . . then you may drop off."

THE EASTER HOPE

Dwight Mallory Pratt, D.D.

Thank God that Easter is possible in such a year as this! Death stalks defiantly among the nations. Sepulchres multiply beyond the power of man to compute. A hemisphere has become a cemetery. Everywhere on two continents terrified millions are "afraid for the terror by night, for the arrow that flieth by day, for the pestilence that walketh in darkness, for the destruction that wasteth at noonday." Thousands are falling at their side and ten thousand at their right hand, and the weary are waiting and hopeless nations are breaking their hearts with grief.

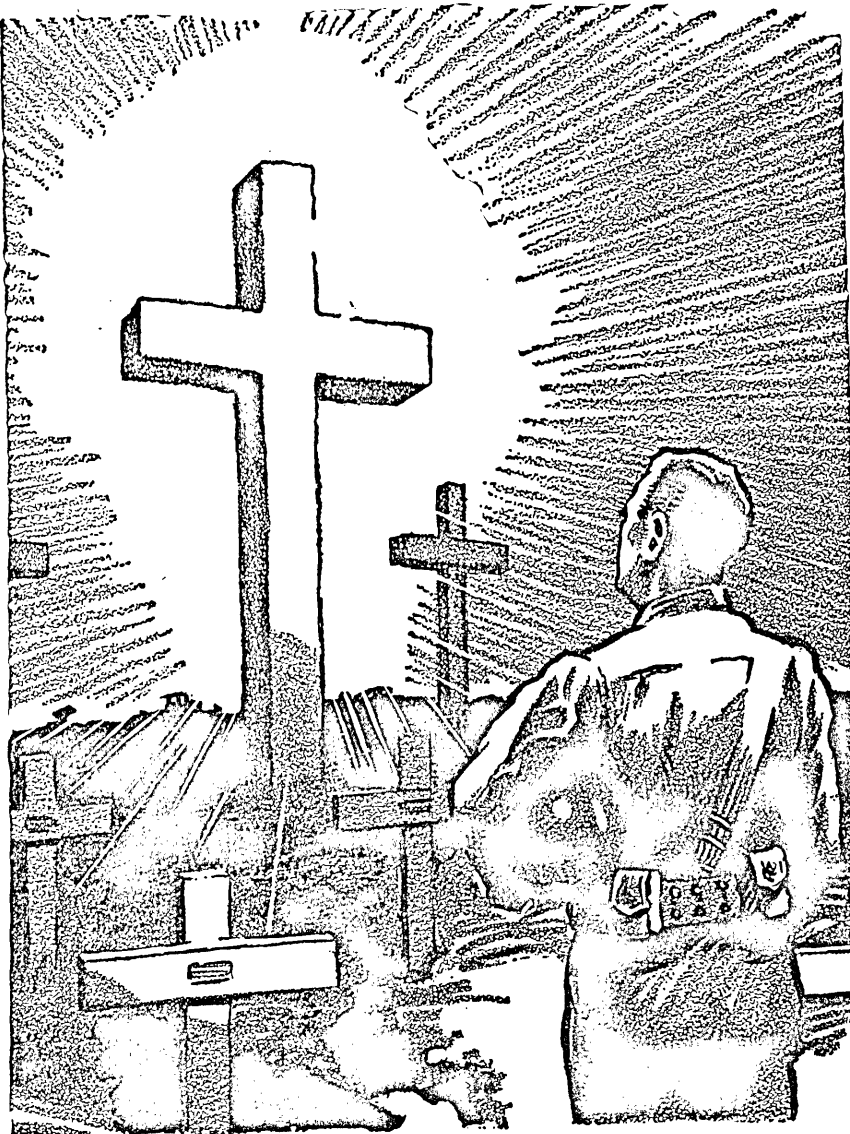
Can a startled and awe-stricken world still believe in a risen and all-conquering Christ, in an open sepulchre, in the glad message of Life, in an assured immortality? The issues of faith were never more tremendous. What contrasts challenge us in a warring world—love and hate, compassion and cruelty, ministry and malevolence, life and death.

Were there doubt as to the outcome of the subtle and deadly conflict we would still side with Paul and stake all upon the great venture of faith, and say, "If Christ be not risen then is our preaching vain, our sins hopelessly fatal, our dead in Christ perished, and we with our deceptive hope in Him of all men most miserable." And then, boldly facing the doubt which would challenge us with such an issue of life as this, we would exclaim with confidence and exaltation: "But now is Christ risen from the dead, he shall yet deliver up his victorious kingdom to the Father, and put down all rule and all authority and power, and reign until he has put all enemies under his feet, and the last enemy that shall be destroyed is death."

It seemed the blackness of darkness to the followers of Jesus when he was slain and buried in a sealed sepulchre. It seems as dark to many now when the so-called civilized nations of a hemisphere are murdering men by the million and converting a continent into a graveyard. But the end is not yet. The ultimate victor on this international battlefield will not be Germany nor the Allies, but the risen and regnant Christ. "The last enemy that shall be destroyed is Death." The great apostle closed his eloquent and mighty argument on the Resurrection with these triumphant words: "Death is swallowed up of Victory." This killing business will some day come to an end. Humanity will yet catch the vision of Life and cease devoting its science and energy and wealth to the processes of destruction. The nations, standing in the presence of Christ's open tomb, will find some nobler occupation than the digging of graves for the burial of its slaughtered dead.

Let us then thank God for the coming of another Easter. Let us exult and rejoice and sing. Let us sound out the glad message to a hopeless and weeping world: "But now is Christ risen from the dead." Let us return to the Source of our life, and say with new purpose and passions, "O that I might know Him and the power of His resurrection!"

The days of human boasting are over. When the words Caesar and culture are spelled with a "K" the days of barbarism have returned and man is proved to be the same



Thank God for the dear ones safe today,
Safe at home on the happy shore,
Where the smile of the Father beams for aye
And the shadow of pain shall fall no more.

Thank God today for the hope sublime
Which fills our souls in the darkest hours;
Thank God that the transient cares of time
Are wreathed in the glory of fadeless flowers.

Thank God for the rift in the desolate grave;
'Tis the soldier's couch, not the captive's prison;
He hallowed its portal, who died to save,
And we write o'er its arch, "The Lord is risen."

—By Margaret E. Sangster

old arrogant, insolent, brutal murderer that he was in the beginning, when brother, in jealousy, took the life of brother. Evolution is now hiding its head in shame for its pretentious and self-gratulatory claims that man had at last come out of brutehood into brotherhood, and into sainthood, for at the climax of human culture kings are still murderers, scientists the inventors of destruction, philosophers the advocates of hatred and revenge, and even the ministers of a historic faith the defenders of gigantic wrong in the holy name of religion.

Shall we then believe in an open sepulchre and in a risen Christ? Yea, with a new assurance and exultation. All else has failed. Science, philosophy, culture, civilization, are

impotent to save. Culture is the shoddiest of veneer. Man is the same defiant and wicked sinner that he was in the more ancient confusion of Babel. Only one voice has challenged the world's evil and its ceaseless program of death. On this glad Easter that Voice is still heard above all the roar of the conflict and the laments and groans of the dying: "I am the resurrection and the life."

The open tomb of Jesus has, indeed, "begotten us again to a living hope." The only light that comes to us on this glad spring day, in this year of terrible international strife, is that which shines from the radiant form of the risen Christ. His life in the soul drives out all bitterness and hatred and death,

and Easter becomes a veritable experience—the most blessed and permanent and demonstrated fact in man's innermost spirit.

"Welcome, happy morning! age to age shall say;
Hell to-day is vanquished, Heaven is won to-day.
Lo! the Dead is living, God for evermore;
Him, their true Creator, all His works adore."

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

WE EXTEND

Easter
GREETINGS
to
ARKANSAS METHODISTS

The awakening of Spring re-
vives women's eternal desire
for the unusual in personal
adornment.

We invite you to see our selec-
tions of exquisite Jewelry,
Diamonds and the most strik-
ing Novelties of the moment.

CAVE
JEWELERS

102 E. CAPITOL AVE.

Personally Owned—Personally
Operated by T. M. Cave



FOR EASTER
Complete Line of Fine
GROCERIES and MEATS

featuring
EASTER LAMB
FRYERS, lb. 58c
HENS, lb. 49c

• Everything for the Easter
Feast—at Money - Saving
Prices!

PHONE 9157

R. C.

GRISSOM
GROCERY & MEAT
MARKET

We Deliver Anywhere In Little
Rock or North Little Rock
1124 W. 7th St., Little Rock.



Your Church Is Calling You



By REV. SAM B. WIGGINS

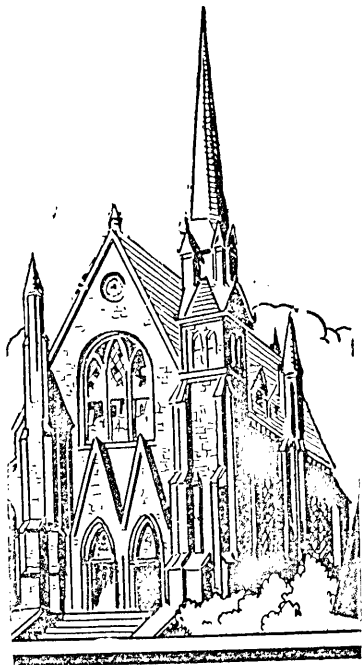
(First of a series of articles being run in the Northwest Arkansas Times, in Fayetteville, in the interest of increased church attendance.)

The Church is a divine institution. A great religious leader of another generation said: "The Church is of God, and will be preserved to the end of time, for the promotion of His worship, the due administration of His word and ordinances, the edification of believers and the conversion of the world." Through the centuries the Church has brought new hope, encouragement and new vision to the people. It stands today to meet the needs of this hour.

These are not easy days for the rank and file of us. Most every home has felt the impact of this war. With war comes stress and strain, tensions, uneasiness, suffering and loneliness. It is in just such situations that the church can best serve you. The churches and the ministers are standing by, ready for counsel, guidance and discussion of your problems that baffle. You will find the doors of the church thrown open to you at all times. The time spent in the sanctuary will bring peace of mind, strength for living, and a new sense of comradeship with God and your fellow man. The people who meet with you in the church are not perfect, neither are you, but we strengthen each other as we worship and serve together.

Your church has gone wherever there is a need. Thousands of chaplains of all faiths are ministering to those of our homes who are battling to free a world. On every battle front you will find Catholic, Protestant and Jewish chaplains working side by side from front

lines, back to the hospitals, training camps and induction centers. Through them the men find God and finding Him can feel again with their loved ones at home, quiet of mind and strength of spirit. In fox-holes and in simple altars on the front the ministers of the church are helping those who wage the battle. A common bond of worship ties us just that much more closely to them.



The church was there before the marines, sailors and soldiers arrived. Missionaries had been there for years pointing the way to God. "Hundreds of wrecked aviators, and sailors have discovered that the reason they were tenderly carried on stretchers for days across the "Owen Stanley Range" by "fuzzy-wuzzy angels" instead of being eaten

forthwith or being turned over to the enemy for reward, was that the Church had been at work among those tribes for years." Everywhere our boys have gone they have found missionaries and their contacts have been delightful. These representatives of the church have thrown their homes open to them.

So as we gather for worship tomorrow and each Sunday, we are aware of the presence of the Eternal and we know that they "over there" and we "over here" have a common bond that brings us strength for whatever experiences lie just ahead, and new courage to face life. We find a new sense of comradeship with all who worship, in whatever church they may choose and wherever they may live. We feel that this comradeship in worship will hasten the day "when men shall learn war no more and shall beat their swords into plow shares and their spears into pruning hooks."

The Church is made up of men and women bound by a common loyalty to God and committed to His cause. The Church is just what we make it. The Church needs you and you need the Church. The best step you can take is the step that leads you to the door of some sanctuary and into the Haven of Faith. Regular church attendance promotes integrity of character, nobility of purpose and good will. Will you not join other pilgrims along the highway of life at the Church tomorrow and each Sunday? The doors of the Church are open wide. You will cherish the fellowship. The inward satisfaction will more than compensate for any effort you may make to get there. The Church is calling you.—Northwest Arkansas Times.

THE MIRACLE OF EASTER

On the first Easter morning, Jesus left an empty tomb. We believe in the empty tomb because we believe in Jesus. Jesus was the greatest of miracles; the supreme miracle of the ages. No other person has ever lived who has wielded such an influence as Jesus Christ. No one ever lived such a life as he lived. The things he did and said are clothed with a dignity, majesty and power that are different from that of any other life.

The life of Jesus was so commanding that skeptics, who have

denied his deity, have paid the highest tribute to him as the supreme personality of all time. There is no one who expects a greater than Jesus to arrive. If his life had not been a miracle, it would be reasonable to suppose that his life could be duplicated. No one has been able to duplicate the words of power spoken by Jesus.

It is because Jesus is a miracle that miracles characterized his life. Miracles did not explain Jesus; Jesus explained miracles. The resurrection does not account for Jesus; Jesus accounts for the resur-

rection. What happened on Easter morning was only a normal manifestation of Jesus, who was himself the miracle of miracles. The resurrection is the greatest of miracles because Jesus himself is the greatest miracle.

We can no more explain the resurrection than we can explain Jesus. Jesus is inexhaustible in his character; no one has ever been able to explain him. Discoveries in science have taught us that there are many facts that have baffled all efforts of explanation.—Pentecost Herald.

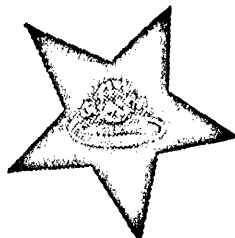
He who sets aside a portion of his wealth for the relief of the poor will be delivered from the judgment of hell. Of this the parable of the two sheep that attempted to ford a river is an illustration; one was shorn of its wool and the other was not; the former, therefore, managed to get over, but the latter, being heavy-laden, sank.—Talmud.

SINCE 1880

THE FINEST

IN

DIAMONDS!



In a diamond, quality is more important than size. Things to look for are color, lustre, and fire—for skillfully cut faceting that gives a diamond maximum beauty. And in your selection benefit by Stiff's skill, experience and reputation... nearly 65 years in the making. Take this opportunity, moreover, to choose from our present outstanding collection of beautiful wedding rings, engagement rings, and fine matched ensembles.



STIFFT'S

JEWELERS

310 MAIN ST.

Toys



Toys



Toys



Baby Furniture

STEINKAMP'S

1120 W. 7th

PHONE 4-2204

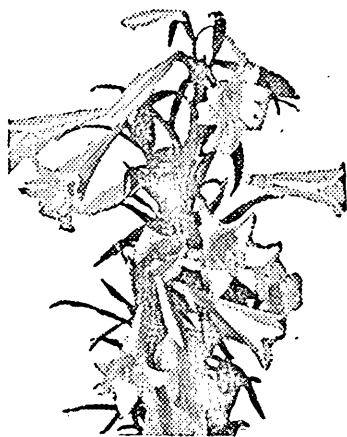
WE FILL MAIL ORDERS



FLOWERS



ARE THE LOVLIEST
EASTER GIFTS YOU
CAN GIVE!



Your selection from our gorgeous array of beautiful Easter flowers will bring pure JOY to the heart of the recipient on Easter morning!

"Direct from Growing Bench"

GARRETT Brothers
FLORISTS

2611 West 13th St., Little Rock

Phone 4-2244



Religion and Life

By

Aaron H. Rapking

Recently my wife and I took a ride on a double-decker bus over the famous Riverside Drive here in New York. For two hours from the upper deck we watched the crowds on the streets and the groups in the parks along the way. A good part of the way on the one side was the Hudson River where ships were being loaded. On the other side huge apartment houses are stacked on top of each other high up toward the sky. It was St. Patrick's Day and, according to newspaper reports, 50,000 Irish joined in a colorful parade while perhaps half a million watched the parade.

Here we are as Americans brought together by a kind Providence from all parts of the world. Now as no other people we are going to all parts of the world. Perhaps an instinct like that which directs its birds on their journey brought us together until now the

blood stream of all races and nations flows in our veins. Today gigantic forces beyond our control have thrown us into the center of the world picture. Like the eagles push their young out of their nests to teach them to fly, so we, as a nation, have been thrown into the world struggle in order that we can be a mighty factor in bringing the races and nations closer together to live as members of God's great family ought to live.

It was a great day when the Pilgrims landed on our shores. We also live in a great day, challenged as no people have been to extend our interest, our love, our faith, our hopes, our influence and our prayers to all the "Riverside Drives" of the world, over the highways, along jungle trails, over the seven seas and along the mighty rivers and streams that wind their way between the hills and mountains and across the wide open plains to the oceans.

The world and the universe with which we all build our own world is tremendous, not only size, but also from the point of view of the secrets that we are discovering. I almost gasped for breath the other day when I heard over the radio that bombs weighing eleven tons were being dropped over some of the cities of Europe. I have to stretch my imagination to the breaking points as I try to get a

picture of what it means, to take eleven tons of destruction up into the air, across the rivers, plains and mountains, and drop it on cities over me as I think of how we can set fire to miles and miles of a city in a single night.

We do indeed find ourselves in a tremendously challenging situation. The Easter message challenges us to believe that we are preparing for participation in a larger realm when we have lived our allotted time here. It is quite apparent that at best we can only know a small fraction of what could be known here. We want to know more about the meaning and significance of life here and in the realms beyond eternity, which defy our imagination.

We cannot afford to be careless in our living when, by the grace of God, we can determine how we will live in a thousand, ten thousand, yes, in millions of years from now.

The American Indian represents a definite challenge to the missionary work of every denomination. The Indian has given up much of his nomad existence and has settled down to farming. Many have left their rural life and show great adaptability to highly technical and mechanical jobs. For the first time these Indians have been given a chance to make a good living at a trade other than farming.—Ex.

POSTWAR PLANNING FOR INDIA

(Continued from page 6)

one day may result in her being the leading industrial country of the East. Utilization of India's resources of hydro-electric energy has only begun, and it has been estimated that these resources are second only to those of the United States. India has enormous coal reserves, most of which are easily worked. The iron-ore deposits of India exceed the combined deposits of Great Britain and Germany, and in quality they are among the best in the world. Fortunately they lie near Bengal coal fields, and are very easily worked. India has large reserves, also, of manganese, bauxite, mica, some copper, and abundant salt. There is some oil in Assam and the Punjab. In addition to the above, India has abundant supplies of raw cotton, jute, and a hoard of gold and silver second only perhaps to that of one other country in the world. And yet, with all these advantages, India today is able to support only about two per cent of her population by factory industry.

Post-war Planning

With this background in mind, we pass on to the consideration of those long-term problems which, if rightly solved, will make for a better and happier India. A deliberate effort must be made by all concerned to put India's national life after the war on a better and more efficient footing. A determined effort, also, must be made to improve the standard of living for all Indians. In making this effort to build a new India, the present Viceroy, Lord Wavell, is very optimistic, making it very evident that he believes in the Indian potential.

It is apparent that Great Britain has learned an important lesson concerning the imperative necessity of industrializing India, if for no other reason that the global strategy of the United States requires it. But be that as it may, India requires it for her own sake, that she too may share in the abundant life hitherto denied her for a variety of reasons both internal and external. To this end we may well expect that, as Lord Wavell says, both Britain and America will contribute both in expert guidance, machines and funds as may be necessary, and as Indians themselves may desire.

Following closely on the steps that must be taken to develop India industrially, are the plans and efforts that must be made to improve India's agriculture. Surely the land can be made to yield more, livestock can be improved, and

concurrently the whole standard of living in the rural community raised. Therefore, it is essential that the development of industry and the improvement of agriculture must go hand in hand. To the former, missions can make but little if any contribution. This is something for the Government to undertake. For the latter, they can do a great deal. Already, in fact, something has been done. The outstanding achievement, of course, is the Allahabad Agricultural Institute, which was founded by Dr. Sam Higginbottom. It has achieved an India-wide reputation, and draws students, both Christian and non-Christian, from all parts of the country. It is known and recognized by all the Provinces, and receives grants both from its own province and from the Central Government. It endeavors to serve rural India through the improvement of agricultural implements, such as the plow, as well as by demonstrating and teaching improved methods of farming and livestock breeding. Post-war planning for an institution such as this, which has such a direct bearing on the day to day life and welfare of the rural masses, should involve the hearty co-operation of all the mission boards that serve India.

More than this, this great institution should be the extension-work center which should be closely linked with all the small experimental farm-schools that are already found in operation in many of the missions of India. Today they are working without adequate guidance, and assistance which should be forthcoming from the Allahabad Institute to make them more effective. And finally, there should be a close link-up between this Institute and the training of our Christian ministry in India, so that ministers who go to rural areas, and the great majority of them do serve there, might be able to make their ministry applicable to "the whole of life."

While industry and agriculture are undoubtedly the first and major items in any government post-war planning for India, the "social services" must be next in order of consideration. It is a matter of genuine satisfaction, therefore, that among mission leaders both in America, Britain and India there is an increasing conviction that in the post-war period special efforts must be made to increase the extent and effectiveness of medical missions to India; and secondly, that a new and greatly increased effort should be made to attack the problem

of India's vast illiteracy, and the problem of more and better Christian literature for her people.

To help meet the first objective a program is already under way for raising the Vellore Medical College in South India to an institution of the first class, and this project has the moral support and financial backing of a growing number of mission boards and societies in both Britain and America. In addition, a large number of boards are planning to strengthen their existing medical work: hospitals, dispensaries, and extension services, as well as preventive medical and health services.

Illiteracy

But perhaps missions can render the greatest service to India in the post-war period by extensive and well-organized efforts, that are under way, to assist India in her struggle to rid herself of the curse of illiteracy. There are in India only 12 per cent of the population literate. This in spite of the fact that some gains were made, amounting to an over-all increase of 70 per cent in literacy in the decade ending with 1941. Full success in removing illiteracy in a country the size of India, doubtless, cannot be secured without a government program, but in spite of the absence of any such lead or assistance, as one would expect from a truly national government, the mission forces in India are now definitely committed to a plan for uniting their resources and efforts to achieve all that is humanly possible.

The directing agency for this united mass attack on illiteracy in India, is, of course, the National Christian Council. It will work through the provincial councils, and through them to the member churches and missions in a grand effort to "set the pace" or provide the pattern for stamping out illiteracy in that country. Through the efforts of Dr. Frank Laubach, world apostle for the removal of illiteracy, India has the materials, and has learned the technique for accomplishing this gigantic task. Determination and funds will do the rest.

Great, and better days are ahead for India. And in this post-war planning we must remember that it cannot all be done over in America. In the last analysis it must be done with Indians. In fact the plans that will serve India best, and hence the post-war world best, will be those plans to which India gives her full and free approval, and in which she has a large or entire part in the making.

Easter Charm

in

Junior Fashions

Fetching styles as new and fresh as spring in an array of the season's most exciting colors.

MRS.

JACK FINE

Entire Mezzanine Floor
of Exchange Bldg.,
Fifth and Main

No Charge for Alterations

WOMEN

MEETING OF THE EXECUTIVE COMMITTEE W.S. OF THE LITTLE ROCK CONFERENCE

The Executive Committee of the Little Rock Conference met at the Hotel Marion in Little Rock, 13-14. With Mrs. A. R. McKinney, Conference president, presiding.

Mrs. E. D. Galloway, secretary of organization and promotion reported that in the Little Rock conference they have 182 societies and members. The committee recommended that an executive board be organized in each district. And also the recommendation that there be set for five per cent net increase in membership for the year.

Miss Ruth Martin, conference secretary of Wesleyan Guilds, reported 40 guilds with 1950 members.

Miss Lila Ashby made her report which was adopted. She is emphasizing on family service throughout the war period for guarding the home and curbing juvenile delinquency.

Mrs. T. S. Lovett, secretary of Missionary Education reported that three districts had met to elect for a standard district. The districts and the secretaries were as follows: Pine Bluff, Mrs. Earl Adams; Little Rock, Mrs. Edwin Haskew; Camden, Mrs. J. T. Dodson, Secretary.

Mrs. A. R. McKinney announced that the pledge made for next year to the Jurisdiction was \$27,000 for the year of 1945.

Mrs. Tom McLean, conference chairman of Spiritual Life reported the evening session with a total of 100. Mrs. Paul E. Martin, of Bishop Martin, expressed appreciation to the conference for sending her with a life mission.

Mrs. Walter Ryland, conference vice president, was introduced as a new jurisdiction officer. She was elected to the office of District Recording Secretary.

Wednesday morning, March 15, the reports were resumed; E. Moseley, reported on the work. Mrs. W. Neil Hart, reported on Children's Work. The Board of Women's Division for new members to promote Mrs. Hart's work through the districts this year.

The district pledges for the year of 1945 are as follows: Arkadelphia, \$3465; Little Rock, \$3465; Pine Bluff, \$735; Prescott, \$2250; Texarkana, \$2250. In addition to the pledge for the year, the conference accepted 10 shares of \$100 each for the advance work program of the Woman's Division for new members.

Mrs. W. F. Meissner, Texas District secretary, was elected as secretary of organization and promotion for the year. Mrs. Owens, of Stamps, who has been secretary for five years.

BERRYVILLE INSTANT OFFICERS

A very impressive service was held at the regular Sunday church hour, January 14, Berryville Methodist church, pastor, the Rev. Jesse L. Owens, in a public candlelight

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

ECU-
S.C.S.
CK

of the
at the
March
Kinney,
ing.
tary of
eported
ference
d 7373
voted
organ-
adopted
ne goal
increase

nce se-
repor-
bers.
report
placing
ecurity
or safe-
ing ju-

tary of
ed that
e goals
Districts
ollows:
; Mon-
Eudora;
Smack-

ounced
missions
150 for

ference
opened
devo-
n, wife
appre-
or pre-
ember-

ference
ced as
having
Juris-

y.
h 14th.
Mrs. C.
tudent
eported
d vot-
work

r.
e con-
are as
Cam-
Mon-
\$3750;
\$2800.

r mis-
s have
ach in
of our
ork.
arkana,
organi-
Texar-
P. H.
served

LS

e was
vening
at the
The
hson,
service



THE PROMISE OF EASTER

Through the years, Easter has been a shining symbol of love and hope. Its light was dimmed for a while in the Dark Ages, only to be reborn with greater brilliance in the awakening that followed.

Never in history has the message of Easter meant more than it means today, when so many have forgotten it. While we pray in the churches of our choice, fierce battles rage across the world. But just as surely as day has always followed night, Easter, 1945, brings the age-old promise . . . that new life will come again to a world of Peace and Freedom.

installed the officers of the Woman's Society of Christian Service for the ensuing year, as follows: Mrs. Ray Beck, president; Mrs. W. B. Cain, vice president; Mrs. Fred Boyer, recording secretary; Mrs. H. A. Schoepel, treasurer; and Miss Ruth McQuown, corresponding secretary. Department secretaries installed are Mrs. G. W. Buell, Missionary Education and Service; Mrs. T. H. Villines, Christian Social Relations; Mrs. Homer Locklin, Literature and Publications; Mrs. Raymond Crow, Children's Work; Mrs. Vinnie Hull, Spiritual Life; and Mrs. Jake Shepherd, Supplies.—Reporter.

He is not here but is risen as He said.

LITTLE ROCK CONFERENCE W.S.C.S. DISTRICT MEETINGS

Work with Youth, Student Work and Children Work will be emphasized at the districts meetings scheduled to meet during the month of April. Mrs. Fred Longstreth, Mrs. C. E. Moseley and Mrs. W. Neil Hart conference officers of these three departments will attend all of these meetings. The dates are as follows: Arkadelphia, at Malvern, April 10; Texarkana, in 1st Church, Texarkana, April 11; Camden, at Magnolia, April 12; Monticello, at Dermott, April 13; Pine Bluff, Grand Ave. Stuttgart, April 18 and Prescott April 19, place to be announced later. Little Rock will meet at 1st Church, in Little Rock, April 20.

MEETING OF EXECUTIVE COMMITTEE W.S.C.S. NORTH ARKANSAS CONFERENCE

The Executive Committee of the North Arkansas Conference met at the La Fayette Hotel in Little Rock, March 14-15, Mrs. R. E. Connell, conference president, presiding.

Reports were given and missionary work for the year 1945 was discussed.

Mrs. A. P. Patton, conference secretary of organization and promotion reported 259 societies with a membership of 8670. The conference spent \$26,806 for missionary work and \$44,719 on local improvements and charity. Thirty societies met the standard of efficiency. The secretaries of the eight districts made reports of their work for the year of 1944. The reports of these secretaries that all obligations had been met shows the fine work they have done.

The district pledges for the year of 1945 is as follows; Batesville District, \$3325.00; Conway District, \$3800.00; Fayetteville, District, \$2450.00; Ft. Smith District, \$3525.00; Helena District, \$3625.00; Jonesboro District, \$4030.00; Paragould District, \$1525.00; Searcy District, \$1800.00. The total pledge for the conference was \$24080.

Mrs. Effie Rogers, conference secretary of Wesleyan Guilds, reported 54 Guilds with a membership of 1263 for the year of 1944. She reported that \$2332.00 had been spent on missionary projects.

The report was read from the research committee in regard to filling vacancies in the conference offices. The office of treasurer was to be filled. Mrs. W. T. Bacon who had served for eleven years resigned. Mrs. Leland Hunt, Ft. Smith was elected to fill this office. Mrs. Robert Bearden our recording secretary also resigned and Mrs. W. D. Murphy, Jr., was elected as recording secretary. Mrs. Horace Lewis, Conway, was named secretary of organization and promotion of the Conway district, to replace Mrs. Baxter Gatlin, resigned.

The Executive Committee voted to place the name of Mrs. O. E. Goddard in the Scarritt Book of Remembrance. Each name entered in the Book of Remembrance places \$100.00 on the Esther Case Scholarship Fund.

A vote of Commendation was given Governor Laney for vetoing a legislative bill which would have instructed the revenue commissioner to issue liquor licenses to anyone of reputable character.

Final reports were made by Mrs. D. G. Hindman, secretary of Spiritual Life; Mrs. J. L. Bledsoe, Christian Social Relation; and Mrs. J. B. Randolph, secretary of Supplies. Mrs. Peter Kittle reported on the Jurisdiction Conference held in Little Rock in March.

NOTICE

Officers of the North Arkansas Conference will please take notice that the News Sheet, which was to have appeared in this issue will be published in the first issue in April.



Religion and Life

By

Aaron H. Rapking

Recently my wife and I took a ride on a double-decker bus over the famous Riverside Drive here in New York. For two hours from the upper deck we watched the crowds on the streets and the groups in the parks along the way. A good part of the way on the one side was the Hudson River where ships were being loaded. On the other side huge apartment houses are stacked on top of each other high up toward the sky. It was St. Patrick's Day and, according to newspaper reports, 50,000 Irish joined in a colorful parade while perhaps half a million watched the parade.

Here we are as Americans brought together by a kind Providence from all parts of the world. Now as no other people we are going to all parts of the world. Perhaps an instinct like that which directs its birds on their journey brought us together until now the

blood stream of all races and nations flows in our veins. Today gigantic forces beyond our control have thrown us into the center of the world picture. Like the eagles push their young out of their nests to teach them to fly, so we, as a nation, have been thrown into the world struggle in order that we can be a mighty factor in bringing the races and nations closer together to live as members of God's great family ought to live.

It was a great day when the Pilgrims landed on our shores. We also live in a great day, challenged as no people have been to extend our interest, our love, our faith, our hopes, our influence and our prayers to all the "Riverside Drives" of the world, over the highways, along jungle trails, over the seven seas and along the mighty rivers and streams that wind their way between the hills and mountains and across the wide open plains to the oceans.

The world and the universe with which we all build our own world is tremendous, not only size, but also from the point of view of the secrets that we are discovering. I almost gasped for breath the other day when I heard over the radio that bombs weighing eleven tons were being dropped over some of the cities of Europe. I have to stretch my imagination to the breaking points as I try to get a

picture of what it means, to take eleven tons of destruction up into the air, across the rivers, plains and mountains, and drop it on cities over me as I think of how we can set fire to miles and miles of a city in a single night.

We do indeed find ourselves in a tremendously challenging situation. The Easter message challenges us to believe that we are preparing for participation in a larger realm when we have lived our allotted time here. It is quite apparent that at best we can only know a small fraction of what could be known here. We want to know more about the meaning and significance of life here and in the realms beyond eternity, which defy our imagination.

We cannot afford to be careless in our living when, by the grace of God, we can determine how we will live in a thousand, ten thousand, yes, in millions of years from now.

The American Indian represents a definite challenge to the missionary work of every denomination. The Indian has given up much of his nomad existence and has settled down to farming. Many have left their rural life and show great adaptability to highly technical and mechanical jobs. For the first time these Indians have been given a chance to make a good living at a trade other than farming.—Ex.

POSTWAR PLANNING FOR INDIA

(Continued from page 6)

one day may result in her being the leading industrial country of the East. Utilization of India's resources of hydro-electric energy has only begun, and it has been estimated that these resources are second only to those of the United States. India has enormous coal reserves, most of which are easily worked. The iron-ore deposits of India exceed the combined deposits of Great Britain and Germany, and in quality they are among the best in the world. Fortunately they lie near Bengal coal fields, and are very easily worked. India has large reserves, also, of manganese, bauxite, mica, some copper, and abundant salt. There is some oil in Assam and the Punjab. In addition to the above, India has abundant supplies of raw cotton, jute, and a hoard of gold and silver second only perhaps to that of one other country in the world. And yet, with all these advantages, India today is able to support only about two per cent of her population by factory industry.

Post-war Planning

With this background in mind, we pass on to the consideration of those long-term problems which, if rightly solved, will make for a better and happier India. A deliberate effort must be made by all concerned to put India's national life after the war on a better and more efficient footing. A determined effort, also, must be made to improve the standard of living for all Indians. In making this effort to build a new India, the present Viceroy, Lord Wavell, is very optimistic, making it very evident that he believes in the Indian potential.

It is apparent that Great Britain has learned an important lesson concerning the imperative necessity of industrializing India, if for no other reason that the global strategy of the United States requires it. But be that as it may, India requires it for her own sake, that she too may share in the abundant life hitherto denied her for a variety of reasons both internal and external. To this end we may well expect that, as Lord Wavell says, both Britain and America will contribute both in expert guidance, machines and funds as may be necessary, and as Indians themselves may desire.

Following closely on the steps that must be taken to develop India industrially, are the plans and efforts that must be made to improve India's agriculture. Surely the land can be made to yield more, livestock can be improved, and

concurrently the whole standard of living in the rural community raised. Therefore, it is essential that the development of industry and the improvement of agriculture must go hand in hand. To the former, missions can make but little if any contribution. This is something for the Government to undertake. For the latter, they can do a great deal. Already, in fact, something has been done. The outstanding achievement, of course, is the Allahabad Agricultural Institute, which was founded by Dr. Sam Higginbottom. It has achieved an India-wide reputation, and draws students, both Christian and non-Christian, from all parts of the country. It is known and recognized by all the Provinces, and receives grants both from its own province and from the Central Government. It endeavors to serve rural India through the improvement of agricultural implements, such as the plow, as well as by demonstrating and teaching improved methods of farming and livestock breeding. Post-war planning for an institution such as this, which has such a direct bearing on the day to day life and welfare of the rural masses, should involve the hearty cooperation of all the mission boards that serve India.

More than this, this great institution should be the extension-work center which should be closely linked with all the small experimental farm-schools that are already found in operation in many of the missions of India. Today they are working without adequate guidance, and assistance which should be forthcoming from the Allahabad Institute to make them more effective. And finally, there should be a close link-up between this Institute and the training of our Christian ministry in India, so that ministers who go to rural areas, and the great majority of them do serve there, might be able to make their ministry applicable to "the whole of life."

While industry and agriculture are undoubtedly the first and major items in any government post-war planning for India, the "social services" must be next in order of consideration. It is a matter of genuine satisfaction, therefore, that among mission leaders both in America, Britain and India there is an increasing conviction that in the post-war period special efforts must be made to increase the extent and effectiveness of medical missions to India; and secondly, that a new and greatly increased effort should be made to attack the problem

of India's vast illiteracy, and the problem of more and better Christian literature for her people.

To help meet the first objective a program is already under way for raising the Vellore Medical College in South India to an institution of the first class, and this project has the moral support and financial backing of a growing number of mission boards and societies in both Britain and America. In addition, a large number of boards are planning to strengthen their existing medical work: hospitals, dispensaries, and extension services, as well as preventive medical and health services.

Illiteracy

But perhaps missions can render the greatest service to India in the post-war period by extensive and well-organized efforts, that are under way, to assist India in her struggle to rid herself of the curse of illiteracy. There are in India only 12 per cent of the population literate. This in spite of the fact that some gains were made, amounting to an over-all increase of 70 per cent in literacy in the decade ending with 1941. Full success in removing illiteracy in a country the size of India, doubtless, cannot be secured without a government program, but in spite of the absence of any such lead or assistance, as one would expect from a truly national government, the mission forces in India are now definitely committed to a plan for uniting their resources and efforts to achieve all that is humanly possible.

The directing agency for this united mass attack on illiteracy in India, is, of course, the National Christian Council. It will work through the provincial councils, and through them to the member churches and missions in a grand effort to "set the pace" or provide the pattern for stamping out illiteracy in that country. Through the efforts of Dr. Frank Laubach, world apostle for the removal of illiteracy, India has the materials, and has learned the technique for accomplishing this gigantic task. Determination and funds will do the rest.

Great, and better days are ahead for India. And in this post-war planning we must remember that it cannot all be done over in America. In the last analysis it must be done with Indians. In fact the plans that will serve India best, and hence the post-war world best, will be those plans to which India gives her full and free approval, and in which she has a large or entire part in the making.

Easter Charm in Junior Fashions

Fetching styles as new
and fresh as spring in
an array of the season's
most exciting colors.

MRS.
JACK FINE

Entire Mezzanine Floor
of Exchange Bldg.,
Fifth and Main

No Charge for Alterations

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MEETING OF THE EXECUTIVE COMMITTEE W.S.C.S. OF THE LITTLE ROCK CONFERENCE

The Executive Committee of the Little Rock Conference met at the Hotel Marion in Little Rock, March 13-14. With Mrs. A. R. McKinney, Conference president, presiding.

Mrs. E. D. Galloway, secretary of organization and promotion reported that in the Little Rock conference they have 182 societies and 7373 members. The committee voted that an executive board be organized in each district. And adopted the recommendation that the goal be set for five per cent net increase in membership for the year.

Miss Ruth Martin, conference secretary of Wesleyan Guilds, reported 40 guilds with 1050 members.

Miss Lila Ashby made her report which was adopted. She is placing emphasis on family security throughout the war period for safeguarding the home and curbing juvenile delinquency.

Mrs. T. S. Lovett, secretary of Missionary Education reported that three districts had met the goals for a standard district. The Districts and the secretaries were as follows: Pine Bluff, Mrs. Earl Adams; Monticello, Mrs. Edwin Haskew, Eudora; Camden, Mrs. J. T. Dodson, Smackover.

Mrs. A. R. McKinney announced that the pledge made for missions to the Jurisdiction was \$27,150 for the year of 1945.

Mrs. Tom McLean, conference chairman of Spiritual Life opened the evening session with a devotional. Mrs. Paul E. Martin, wife of Bishop Martin, expressed appreciation to the conference for presenting her with a life membership.

Mrs. Walter Ryland, conference vice president, was introduced as a new jurisdiction officer, having been elected to the office of Jurisdictional Recording Secretary.

Wednesday morning, March 14th, the reports were resumed; Mrs. C. E. Moseley, reported on the Student Work. Mrs. W. Neil Hart, reported on Children's Work. The Board voted to promote Mrs. Hart's work through the districts this year.

The district pledges for the conference for the year of 1945 are as follows; Arkadelphia, \$3465; Camden, \$5400; Little Rock, \$7350; Monticello, \$2588; Pine Bluff, \$3750; Prescott, \$2250; Texarkana, \$2800. In addition to the pledge for missions, the conference societies have accepted 10 shares of \$100 each in the advance work program of our Woman's Division for new work.

Mrs. W. F. Meissner, Texarkana, was elected as secretary of organization and promotion for the Texarkana District to replace Mrs. P. H. Owens, of Stamps, who has served for five years.

BERRYVILLE INSTALLS OFFICERS

A very impressive service was held at the regular Sunday evening church hour, January 14, at the Berryville Methodist church. The pastor, the Rev. Jesse L. Johnson, in a public candlelight service



THE PROMISE OF EASTER

Through the years, Easter has been a shining symbol of love and hope. Its light was dimmed for a while in the Dark Ages, only to be reborn with greater brilliance in the awakening that followed.

Never in history has the message of Easter meant more than it means today, when so many have forgotten it. While we pray in the churches of our choice, fierce battles rage across the world. But just as surely as day has always followed night, Easter, 1945, brings the age-old promise . . . that new life will come again to a world of Peace and Freedom.

installed the officers of the Woman's Society of Christian Service for the ensuing year, as follows: Mrs. Ray Beck, president; Mrs. W. B. Cain, vice president; Mrs. Fred Boyer, recording secretary; Mrs. H. A. Schoepel, treasurer; and Miss Ruth McQuown, corresponding secretary. Department secretaries installed are Mrs. G. W. Buell, Missionary Education and Service; Mrs. T. H. Villines, Christian Social Relations; Mrs. Homer Locklin, Literature and Publications; Mrs. Raymond Crow, Children's Work; Mrs. Vinnie Hull, Spiritual Life; and Mrs. Jake Shepherd, Supplies.—Reporter.

He is not here but is risen as He said.

LITTLE ROCK CONFERENCE W.S.C.S. DISTRICT MEETINGS

Work with Youth, Student Work and Children Work will be emphasized at the districts meetings scheduled to meet during the month of April. Mrs. Fred Longstreth, Mrs. C. E. Moseley and Mrs. W. Neil Hart conference officers of these three departments will attend all of these meetings. The dates are as follows; Arkadelphia, at Malvern, April 10; Texarkana, in 1st Church, Texarkana, April 11; Camden, at Magnolia, April 12; Monticello, at Dermott, April 13; Pine Bluff, Grand Ave. Stuttgart, April 18 and Prescott April 19, place to be announced later. Little Rock will meet at 1st Church, in Little Rock, April 20.

MEETING OF EXECUTIVE COMMITTEE W.S.C.S. NORTH ARKANSAS CONFERENCE

The Executive Committee of the North Arkansas Conference met at the La Fayette Hotel in Little Rock, March 14-15, Mrs. R. E. Connell, conference president, presiding.

Reports were given and missionary work for the year 1945 was discussed.

Mrs. A. P. Patton, conference secretary of organization and promotion reported 259 societies with a membership of 8670. The conference spent \$26,806 for missionary work and \$44,719 on local improvements and charity. Thirty societies met the standard of efficiency. The secretaries of the eight districts made reports of their work for the year of 1944. The reports of these secretaries that all obligations had been met shows the fine work they have done.

The district pledges for the year of 1945 is as follows; Batesville District, \$3325.00; Conway District, \$3800.00; Fayetteville, District, \$2450.00; Ft. Smith District, \$3525.00; Helena District, \$3625.00; Jonesboro District, \$4030.00; Paragould District, \$1525.00; Searcy District, \$1800.00. The total pledge for the conference was \$24080.

Mrs. Effie Rogers, conference secretary of Wesleyan Guilds, reported 54 Guilds with a membership of 1263 for the year of 1944. She reported that \$2332.00 had been spent on missionary projects.

The report was read from the research committee in regard to filling vacancies in the conference offices. The office of treasurer was to be filled. Mrs. W. T. Bacon who had served for eleven years resigned. Mrs. Leland Hunt, Ft. Smith was elected to fill this office. Mrs. Robert Bearden our recording secretary also resigned and Mrs. W. D. Murphy, Jr., was elected as recording secretary. Mrs. Horace Lewis, Conway, was named secretary of organization and promotion of the Conway district, to replace Mrs. Baxter Gatlin, resigned.

The Executive Committee voted to place the name of Mrs. O. E. Goddard in the Scarritt Book of Remembrance. Each name entered in the Book of Remembrance places \$100.00 on the Esther Case Scholarship Fund.

A vote of Commendation was given Governor Laney for vetoing a legislative bill which would have instructed the revenue commissioner to issue liquor licenses to anyone of reputable character.

Final reports were made by Mrs. D. G. Hindman, secretary of Spiritual Life; Mrs. J. L. Bledsoe, Christian Social Relation; and Mrs. J. B. Randolph, secretary of Supplies. Mrs. Peter Kittle reported on the Jurisdiction Conference held in Little Rock in March.

NOTICE

Officers of the North Arkansas Conference will please take notice that the News Sheet, which was to have appeared in this issue will be published in the first issue in April.

CURRENT NEWS IN THE RELIGIOUS WORLD

CHURCH OF SCOTLAND TO PRESENT RELIGIOUS FILMS, PLAYS

EDINBURGH (By Wireless) (RNS)—The Church of Scotland has become owner of a theater here which it will use for presenting religious plays and films. The theater, fully equipped as a cinema or playhouse, was deeded to the Church by a former proprietor, who believes more use should be made of the drama and film in evangelism and religious propaganda.

The present lease runs to September, 1946, but meanwhile the Church of Scotland's special committee on use of films plans to obtain a sufficient number of movies of high professional quality with which to begin operations. Plans are also being discussed to invite the Canterbury Players for a series of performances.

CHURCHES CREDITED WITH HELPING TO REDUCE DELINQUENCY

ST. LOUIS, MO. (RNS)—Efforts of churches to combat juvenile delinquency shared in the credit for a 40.7 per cent delinquency decrease here in 1944, noted in Chief Probation Officer Frank X. Reller's year-end report.

Reller attributed the reduction in youth crime partly to "schools, churches, service clubs, agencies, and organizations that have redoubled their efforts in the prevention of juvenile delinquency."

St. Louis churches cooperate with the Police Department's Juvenile Division, by assisting officers in persuading juvenile offenders to attend services, and to interest them and their parents in neighborhood church activities.



AWARD—This award of merit was presented to the National Broadcasting Company by the National Conference of Christians and Jews, for the program, "They Call Me Joe," at a special luncheon, Feb. 23. Left to right are Conference Board Members James M. Rosenberg and Martin Quigley; Dr. James Rowland Angell, Public Service Counselor of NBC, who accepted the citation; and Dr. Everett Clinchy, President of the Conference.

REVEALS FRENCH PROTESTANT PLANS FOR EVANGELISTIC MASS MEETINGS

GENEVA (By Wireless) (RNS)—Meetings similar to the great rally held last fall in Salle Wagram hall in Paris, attended by 4,000 persons, are being planned in France, Dr. French Protestant Federation, revealed in a visit to headquarters of the World Council of Churches here.

So keen has been the interest in the evangelistic campaign that is being conducted throughout the country, that a service is planned at the Dhiver Velodrome, the largest hall in Paris, to accommodate the expected turnout, Dr. Boegner said.

MONSTER RELIGIOUS MASS MEETING HELD IN PARIS

PARIS (By Wireless) (RNS)—Indicative of revival of spiritual interest in France, a monster mass-meeting, attended by thousands of men and women of all ages, classes and denominations, was held here under the auspices of the weekly religious newspaper *Temoinage Chretien*. Chairman was Maurice Schumann, prominent de Gaullist, and leader of the religious world spoke.

The Rev. Pierre Chaillet, S. J., founder of *Cahiers du Temoinage Chretien* and outstanding religious worker in the resistance movement, stressed the "magnificent work" done by Catholics during the occupation, while Andre Mandouze, editor of *Temoinage*, urged all Chris-

URGES CLOSER RELATIONSHIP BETWEEN CHURCH AND COLLEGE

ATLANTIC CITY, N. J. (RNS)—The gradual drifting apart of the church and the colleges founded by it was noted by Bishop Fred P. Corson, of Philadelphia, in the closing address before the 6th annual meeting of the Association of Schools and Colleges of the Methodist Church here.

Bishop Corson, who was president of Dickinson College, Carlisle, Pa., before being elected a bishop last year, gave several suggestions for bringing the two institutions into closer relationship.

"I would have the church define in the language of the layman just what a church-related college really is, emphasizing and explaining its character and purpose, the factors which make it a blood-brother in the family of religious institutions, rather than the ethical and legal relationship," he said.

"I would determine what would be needed from the church for the financial support of these colleges in order that the quality of the educational offerings might rank with the best and they could take the student who ought to have a chance as well as the student who could afford to pay for it.

"I would bring the parents and religious leaders closer to the campus so that they would have some real understanding of student life and be a help to college personnel endeavoring to guide students in their development toward the right goals in life."

tians to unite in reconstructing the country.

For Easter Wear:

★
SMARTER
CLOTHING
BY

ROCKLEIGH:

\$35 to \$50

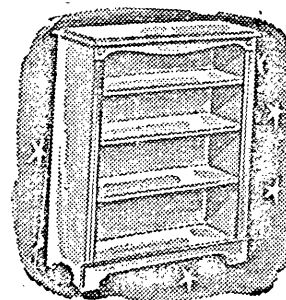
★
SHOES
BY
WALK-OVER
\$8.95 up

And this year:
Smart new
Two-Tone Com-
binations!

BAUMAN'S

SPECIAL GROUP OF NEW AND INEXPENSIVELY - PRICED

BOOK SHELVES



● LARGE stocks of these attractive book cases, ideal for office or home. Each is 48 inches high, has four shelves, recessed base and grooved top. Choice of walnut, maple or mahogany finish.

18 INCHES
WIDE \$12.95

30 INCHES
WIDE \$15.75

24 INCHES
WIDE \$13.95

36 INCHES
WIDE \$17.75

MANUFACTURERS

CURRENT NEWS IN ARKANSAS METHODISM

MONETTE METHODIST CHURCH

The Monette Methodist Church is putting over the whole program of the church, general and local. We have paid the askings for World Service in full for the first time in the history of this church. All other connectional claims have been paid in full.

Our church at Monette was the first in the state to report its quota in full in the Arkansas Methodist our collection of \$12.00 for the Children's Home before Christmas. Our district fund of \$30.00 and our askings for Episcopal residence of \$10.00 has been paid. We had a quota of \$715.00 for The Crusade for Christ. A check for \$800.00 has already been sent to the Conference Treasurer. Last but by no means least, we have received sixteen members since Annual Conference; fourteen of these joined on profession of faith.

There is a reason for this good record. I have found good people in every charge I have served but I find here some of the most loyal Christian workers I have known. A large number in my congregation, men, women and young people pray in public. Our Sunday School led by a wonderful superintendent is doing excellent work. The officers and teachers are capable and efficient. Our woman's organizations are not the largest in the Conference but they are among the best. Both the W. S. C. S. and the Wesley Service Guild are doing good work. Along with carrying the general program of their organization, they have put some unusually good furniture in the parsonage, including a chair and couch costing almost one hundred dollars. A generous pounding brought many valuable gifts.

The program has been aided very materially by the excellent services rendered by our District Superintendent, Rev. J. A. Gatlin. Without his help, the good record made thus far would not have been possible. He is doing a splendid work throughout the entire district.

The School for Ministers which he held in 1st Methodist Church, Jonesboro, was the best I have ever attended. Pastors of the Jonesboro District were the instructors and out of their experience they helped us very much. Jonesboro District is indebted to the Bishop for giving us the leader we have in Rev. J. A. Gatlin.—J. L. Shelby, pastor.

DR. GOODLOE AT HOPE AND AND EMMETT

Dr. Robert W. Goodloe, of the Perkins School of Theology, Southern Methodist University, Dallas, Texas, delivered a series of lectures at our First Methodist Church at Hope, Arkansas, March 16-18.

Dr. Goodloe's morning lectures were on the book of Ephesians, Friday evening on the prophet Joel, and Saturday evening on the book of Ruth. He also preached at 10:30 a. m. and at 5:30 p. m. Sunday.

Dr. Goodloe preached for our people at Emmett, Sunday evening at 7:30 where Rev. George Cagle is pastor.

A CONFESSION THE PARSON HEARD

By George Q. Fenn, Gentry



THE good wife and mother had passed to her reward, and left him with a family of growing children, two years before.

He was employed by a newspaper on a salary plus commission basis.

One morning the pastor preached on "Stewardship," and gave an opportunity for enlistment of tithing stewards. He was the second one to come forward and sign up.

Six months later, during which time a wonderful stepmother had come into the home, he came to the parsonage and asked to see the "Parson."

After greetings he said, "Parson, conference is coming, and none of us know whether you will be our pastor any more, or not, so I have come to give you a testimony to carry with you, and use as often as you like."

This is his testimony:

"When you preached on Stewardship, I had no faith in it, but when I saw the man with the biggest income in the church walk right up and sign his name to a tithing pledge as soon as you gave the invitation, the thought came to me that if you recommended it, and Mr. A. thought enough of it to 'take it on,' it was worth trying. So I signed up, and I want to tell you that we have not only given more than ever before, but introducing system into our giving has compelled us to introduce system into all our financial affairs, and we are actually living better on the nine-tenths, than we were on the ten-tenths, and that in spite of the fact that we are one more than when I signed the pledge."

SUPPLY PASTORS EXPRESS APPRECIATION

We, the pastors of the two Annual Conferences of Methodism in Arkansas who were privileged to attend Hendrix College March 12-22, wish to express our gratitude to all who made it possible. To our instructors and platform speakers for their fine leadership we also express our thanks.—R. H. Richert, Secretary of Committee.

POSTWAR FUNDS BY PROTESTANT CHURCHES

Methodists—\$25,000,000.00
Presbyterian Church in U. S. A.—20,000,000.00
Southern Baptists—20,000,000.00
Northern Baptists—8,000,000.00
Protestant Episcopal—3,000,000.00
Lutherans—2,000,000.00
Lutheran Synod of Missouri—5,000,000.00
Seventh Day Adventists—5,000,000.00
Southern Presbyterian—1,000,000.00
Evangelical & Reformed—1,200,000.00
—Protestant Voice.

The Senate Committee on Education has been conducting hearings on the bill for Federal aid for schools. A teacher from Mississippi who is employed by a district maintaining only a six months school each year testified recently that she works in a war plant during the other six months receiving about three times as much income as she receives for teaching. One of the Senators asked "Why don't you work in that war plant all the time?" "What!" she said, "and leave my profession?" Her reply, which I believe to be rather typical of our teachers, made a profound impression.—Brooks Hays.

Our Father has a multitude of talkative children, but the laborers are few.—Pentecostal Evangel.

ROCK RIVER CONFERENCE ON THE WAY

A. C. Crawford, chairman of the Committee on Attendance and Enrollment of the Rock River Conference, has received reports from 177 schools showing an increase of twelve and a half per cent in average church school attendance for the three months of October, November and December, 1944. This is taken as encouraging evidence that the year's goal of twenty per cent increase can be attained. Following is a list of schools showing increases of sixty per cent or more: Northlake, 175%; McKinley Park, 96%; Waukonda, 88%; Fowler-Clifton, 76%; Antioch, 75%; Western Springs, 68%; Ivanhoe, 63%; Millington, 60%; Scales Mound, 60%.

CHANGES OF PASTORS, BATESVILLE DISTRICT

Bishop Paul E. Martin announces the following changes of pastors in the Batesville District:

Rev. Harry King, who has been serving at Salem, was named as assistant to the District Superintendent, Rev. W. Henry Goodloe and will fill vacancies in pulpits in the district where needed.

Rev. Farris McDonal, pastor at Yellville, has been appointed pastor at Salem. The Rev. C. L. Fry, pastor at Cave City was appointed to succeed Brother McDonal at Yellville. The appointment of pastors for Cave City and Central Avenue Batesville will be announced soon.

A man should never be ashamed to own he has been in the wrong, which is but saying in other words, that he is wiser today than he was yesterday.—Alexander Pope.

"Since 1881 . . . 61st Year"

- ★ THREE-SCORE AND TWO years ago, the late Mr. R. F. Drummond founded the Drummond Company, Funeral Directors . . . and included therein the
- ★ principles of Reverence . . . Beauty . . . Dignity . . . and Service, to the departed. That has been and
- ★ will always be synonymous with the name of DRUMMOND'S.

BURIAL INSURANCE FOR THE ENTIRE FAMILY, AT LOW COST, IS ESSENTIAL IN ALL EMERGENCIES

★ ★

PHONE 4-0251

for

AMBULANCE

or

FUNERAL SERVICE



BERNIE HOFF, Manager

DRUMMOND'S

FUNERAL DIRECTORS

1014 MAIN STREET

"WE CARE"

The Methodist Home Pressure Groups

By J. S. M. CANNON

We are all familiar with what we call "Pressure Groups." Busy with their appointed tasks, these groups, in Congress and Legislatures, in public gatherings, in newspapers and magazines, seek to influence favorable opinions for their particular interests.

Beyond question, they have tremendous influence on the course of almost every piece of proposed legislation. They carefully study all measures to ascertain what if any effect they will have on their constituency. Any measure subversive to their interests would immediately be met with whatever pressure was possible to assure its defeat. Conversely, if it is in their interest, they will use all possible means to secure its enactment. The continuous clashing of opposing interests often makes difficult and sometimes defeats desirable legislation.

It does not necessarily follow that every activity by any or all such groups is opposed to public interest. It is only through efforts for purely selfish purposes, without regard to the rights of the public, that such activity becomes reprehensible.

Could we suggest that possibly there are "Pressure Groups" in the church? Yes, we do have them. In the absence of definite Christian stewardship convictions, the pastor, District Superintendent, and other leaders feel the necessity of putting pressure on indifferent churches to get them to meet their obligations. We have a variety of connectional interests in the church. Most of

their financial needs are met through combining their askings and sharing on a prorata basis the funds received. In determining the percentage each interest shall have, the relative importance of each participating interest, based upon its scope of work, must be considered.

There are other causes whose chief support comes from public and private donations. Among these, we mention our colleges, universities, hospitals, and homes for children and the aged.

Among all these, with one exception, are groups directly interested, whose voice and influence seek to gain public favor. It is the little children whose voices are unheard in councils where policies are formed and financial goals set. Unless someone not of their group speaks in their behalf, their needs will not be made known. No pressure group from their ranks watches after their interests.

All too often, as other interests press their claims upon us, we forget these little ones who cannot speak for themselves. After all, they are for the most part from the ranks of the very poor and ignorant. With so many important matters claiming our attention, we just cannot be bothered with these pieces of human trash. They just do not count in our thinking. Besides they are unorganized; they have no union affiliation, no voice in planning; and no connectional prestige will result from grants made to them.

Then, too, we have state supported reformatories that will take charge of them after they have be-

come delinquents and have started on the road to crimes of a serious nature. I just wonder if, in our indifference to the welfare of dependent children, we are not beginning to set in motion one of the greatest crime waves we have ever experienced.

But our church cannot take care of all these children. No, and we are not going to make Christians of all the sinners in our various charges, but should we not do what we can?

Our present capacity at the Arkansas Methodist Orphanage is pitifully small. We are going to increase it. If your church is too old and too small for your growing congregation, what will you do about it?

Expansion will add to the cost for care and maintenance. Shall we refuse to expand the Kingdom of Heaven in the world because it would add to our financial budgets? To do so would be to defeat the very purpose of the church in the world. Every day of delay in making provision for children now in need of our care and for whom we have a responsibility may prove disastrous in the life of some little child.

As we approach the time when the work of building will once again become possible, we should be prepared to take advantage of that sit-

BRITISH CHAPLAINS PREACH FROM MOBILE CHURCHES

LONDON (By Wireless) (RNS)—British Army chaplains are now equipped with four mobile churches, adapted to six-wheeled, three-ton trucks, and two of them, named after St. Paul and St. George, have been close to the Ardennes fighting fronts on the French-Belgian border.

Services conducted in France by chaplains of the mobile units have been attended by as many as 5,000 men.

To do so we must have available the financial means necessary. Our two Annual Conferences in Arkansas have shown themselves generous in providing the financial support we shall need. We have at the present time approximately one half of the amount we think will be needed in order to make provision for the next five years or more. Let us lose no opportunity to add to this fund such sums as we are able to spare.

The month of June will see another great War Bond Drive. Buy more of these Bonds and while you are buying, will you not make some of them payable to the Arkansas Methodist Orphanage to be used in building a greater Methodist Home for Children in Arkansas?

NEED MONEY?



DON'T CASH YOUR WAR BONDS!

A low-cost Personal Loan from The Peoples National Bank will solve your money problem.

It is quicker than cashing your war bonds, it is conveniently planned to be repaid monthly from income, and it provides cash for your individual needs without disturbing your war bond reserve.

Permanent residents of Greater Little Rock will find this the ideal way to borrow. See us today!

Personal Loan Department

Peoples National Bank
Of Little Rock

124 Main Street

Member F. D. I. C.

Look Your Best on Easter....



VISIT STERLING'S
NEW
Budget Priced
FASHION
SHOPS

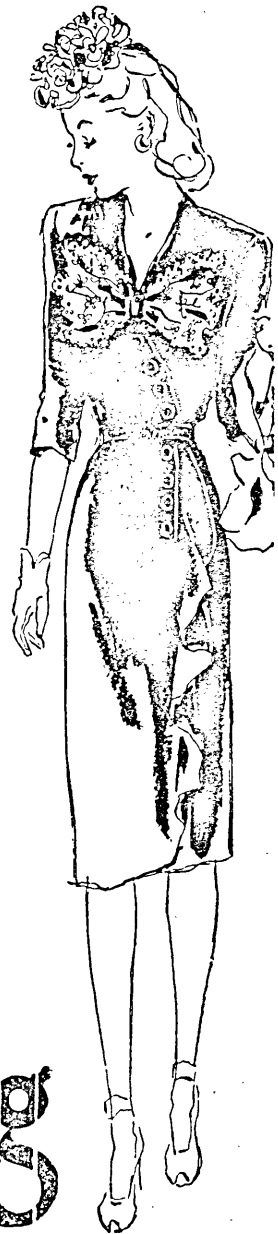
ON OUR NEW
SECOND FLOOR



Sterling's new Second floor Fashion Shops and First Floor departments are completely ready to outfit every member of your family . . . at thrifty prices. Come in soon!

Sterling

DEPARTMENT STORE
FIFTH AND CENTER



SPECIAL MUSIC PRO-GRAMS MARK EASTER

The Glory of Easter, 1945, sombered by a background of global conflict, will be proclaimed in impressive military and civilian devotional services and music programs over the Columbia Broadcasting System throughout Easter Sunday, April 1.

Starting network operations two hours earlier than usual, CBS will inaugurate the Easter Sunday schedule at 6:00 AM., EWT, with an hour-long broadcast of the annual Moravian Easter Sunrise Service, the 173hr of the church, from Winston-Salem, N. C. (WABC-CBS, 6:00-7:00 PM., EWT). The service will be conducted by Bishop J. Kenneth Pfohl, D. D., of the Moravian Church, who will proclaim the dawn of Easter from the public square at Winston-Salem and deliver an address to the Armed Forces of America and her Allies.

The broadcast will include also the traditional Easter procession to "God's Acre," nearby Moravian churchyard where the congregation pays homage to its dead. Fourteen microphones, placed at intervals along the procession, will pick up the proceedings.

Immediately following the Moravian Sunrise Service, CBS will bring the nation the soldier services at Camp Wheeler, Ga. (7:00-7:30 AM, EWT).

Following the Camp Wheeler services, the 15th annual Knight's Templar Service will be broadcast from Arlington National Memorial Cemetery (7:30-8:15 AM, EWT. From Washington).

At 815 AM, CBS switches to an army hospital in England for Easter Day Services to be conducted by hospital chaplains, with a choir of nurses and elisted men participating (8:15-8:30 AM, EWT. From London).

Columbia listeners will then be taken to the world-famous Garden-of-the-Gods at the foot of Pikes

Peak, near Colorado Springs, Colo., for the 25th annual Easter Sunrise Services sponsored by the Colorado Springs Ministerial Alliance (8:30-9:00 AM, EWT).

After a 15-minute news period (9:00-9:15 AM, EWT), organist E. Power Biggs will play a special Easter program. The principal work will be the Chorade Preludes comprising the Easter section of Bach's Little Organ Book (9:15-9:45 AM, EWT). "New Voices In Song" (9:45-10:00 AM, EWT) will also feature a special Easter program.

Columbia's early "Church of the Air" program will present the Rt. Rev. J. Hart, D.D., Episcopal Bishop of Pennsylvania, from 10:00 to 10:30 AM, EWT, from Philadelphia. Music will be by the Choir of Christ Church, Episcopal, of Philadelphia.

The famed Fisk University Choir, broadcasting from Nashville, Tenn., will present a program of traditional Easter songs and hymns from 10:30 to 11:00 AM, EWT.

At noon, the Salt Lake Tabernacle Choir and Organ group will present a program of Easter music (12:00 Noon-12:30 PM, EWT. From Salt Lake City).

On the later "Church of the Air," a Catholic clergyman will speak (1:00-1:30PM, EWT).

The New York Philharmonic-Symphony, under the direction of Bruno Walter, will devote its entire program to a performance of Bach's "Passion according to St. Matthew," with the English text by Henry S. Drinker (3:00-4:30 PM, EWT).

Assisting Walter and orchestra will be Nadine Conner, soprano; William Hain, tenor; Mack Harrell, baritone; Jean Watson, contralto; Francesco Valentino, baritone; Lorenzo Alvary, bass; Edouard Nies-Berger, organist; Janos Scholz, playing the viola da gamba; John Corigliano and Michael Rosenker, violinists; John Wummer, flutist; Harold Gomberg, oboist; the West-

minister Choir, directed by Dr. John Finley Williamson, and the Junior Choir of St. Margaret's Church, directed by Dr. Norman McCulloch.

"The Family Hour" (5:00-5:45 PM, EWT) and other CBS programs on Sunday evening also will observe Easter with appropriate music and dramatizations.

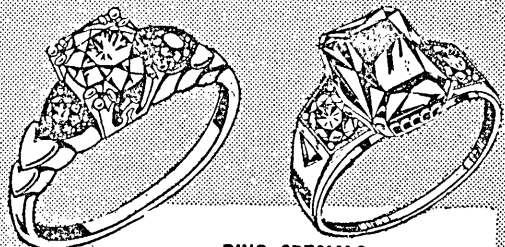
Methodists of Great Britain have been called upon by the denomination's president, Dr. Wilbert Howard, to raise at least 500,000 pounds to repair and rebuild war-damaged church buildings at home and abroad.

Whatever is necessary for your improvement, your enjoyment, your usefulness, is close to you. Distance lends enchantment to the view, but when a man is wise he knows he is standing on enchanted ground. A man's star is never in the sky. It is in his brain. Your ship of gold is not on the high seas; it is at the quay waiting to be unloaded and discharged. Your fortune is not at the bottom of a rainbow; it is at your feet.—W. L. Wilkinson.

When you get to thinking that the world is all wrong, remember it is made up of people like you.—Exchange.

Easter JEWELRY

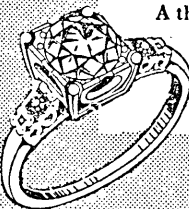
Make "Her" happy with a Diamond from United Jewelers. We will make it easy to do!



RING SPECIALS
for Ladies and Men

A thrilling selection of diamond and birthstone rings, attractively priced.

from \$8.40 Up



3-diamond Engagement Ring of unusual beauty.
\$420.00
Pay Weekly



A brilliant diamond in a distinctive mounting.

\$450.00
Year to Pay



Prices Include 20% Fed. Tax.

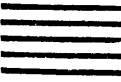
USE OUR LAY-AWAY PLAN

It is most convenient. Select what you want —put it in Lay-Away, and make regular payments. You'll hardly miss the payments!

UNITED CREDIT JEWELERS

106 West Capitol

GIVE to the RED CROSS
MAKE LIFE EASIER for the Boys



MEN WANTED
ALUMINUM ORE CO.

Bauxite, Arkansas

LABORERS URGENTLY NEEDED AT ONCE

Good starting wages, ample housing, churches and schools conveniently located.

For full information contact

Nearest U. S. E. S. Office or Plant Employment Office

Those now engaged in essential industry need not apply.



IN the midst of our Easter joys, let us not forget those who cannot be with their loved ones. Invite a service man or woman to share the pleasures of the Easter Bunny in your home Easter Sunday.

KEMPNER'S

Fine Shoes
Ready-to-wear

The Sunday School Lesson

By DR. W. P. WHALEY



THE BOOK AND THE FAITH

LESSON FOR APRIL 8, 1945

SCRIPTURE TEXT: Psalms 145; Proverbs 2:1-9; 2 Cor. 3:1-8; 2 Peter 1:21.

GOLDEN TEXT: "The Word of the Lord abideth forever." 1 Peter 1:25.

I. Putting in this Week Examining Your Bible

The Bible is a book made up of sixty little books. Thirty-nine of these little books are in the Old Testament, and twenty-seven in the New Testament. These little books were written by many different men who lived in that long period from Moses to St. Paul, more than fifteen hundred years. Some of these little books are history, some are prophecy, some are poetry, and some are moral proverbs.

You will find these little books listed and indexed in the front of your Bible. Turn leisurely through, and find each little book; so that when you wish to find a passage in one of them you will know just where to look for the little book. Get acquainted with the make-up of your Bible. Learn how to handle it. Learn how to read it. Learn how to understand it. Learn how to get the good out of it. The reason the Bible is not interesting and helpful to some people is they are not acquainted with it, and do not take the time to get acquainted with it. Since it is a divine and holy Book, it is tremendously important that we make use of it. Spend this week getting acquainted with your Bible. The word of God is the sword of the Spirit.

II. The Bible Is Not the Oldest Religious Literature

Our Bible is an old Book. It started thirty-five hundred years ago, and was completed about eighteen hundred years ago. But thousands of years before our Bible started there were other great religious books. The Egyptians had a great book of one hundred and sixty-six chapters called The Book of the Dead. It contained the religious funeral ritual, a description of the condition of the dead, prayers, and religious texts. Like our Bible, it was the growth of many years; some parts dated back as far as 4266 B. C. That far back, the Egyptians believed in the resurrection, eternal life, righteousness, and a judgment.

The Egyptians had another great religious book—The Precepts of Ptah-Hotep. This book is very much like the book of Proverbs in our Bible; and it dates back to 3500 B. C.

The beginning of Babylonian religious literature has never been found; but Babylonian civilization reached back eight or ten thousand years before Christ. Archaeologists digging in those old Babylonian mounds find the ruins of temples. Explorations about the temple of Bel in ancient Nippur brought to light a hundred and fifty thousand inscribed clay tablets. These tablets were covered with religious hymns, prayers, incantations, myths, and

legends. This clay tablet literature is supposed to date back to seven thousand years before Christ. All those people mentioned in the first eleven chapters of Genesis, the people before Abraham, lived in Babylonia, and had no religious literature except that written in cuneiform on clay or stone. The garden of Eden was in Babylonia, the tower of Babel was in Babylonia, the great flood of Noah's time was in Babylonia. Abraham's ancestors, up to and including his grandfather, were buried in Babylonia. Until he was seventy-five years old, Abraham was a religious Babylonian. Read the first eleven chapters of Genesis, and try to realize that all those people lived back in Babylonia, about seven hundred miles east of Palestine; and read those clay tablets, which were as old to them as our Bible is to us.

III. The Call of Abraham

God impressed Abraham to get out of Babylonia and into a new country. He was to become the father of a new race, the Jews; and the Jews were to lift religion to a level above that of the Egyptians, Babylonians, and others. Through the Jews God meant to produce a better religious literature; and Moses started the Old Testament. Through several hundred years he was followed by other writers of history, prophecy and psalm. The Old Testament is a higher type of religious literature than had been produced before. All through the Old Testament, Abraham's faith in a coming Messiah is emphasized. The preachers were preaching it, and the writers were foretelling it. Moral standards were higher, and spiritual aspirations were purer. There were great saints, mighty prophets, and wonderful writers in Old Testament times. The Old Testament was Jesus' Bible. He was very familiar with it, and quoted it constantly. The apostles had no Bible but the Old Testament. They preached from it, and proved from it that Jesus of Nazareth is the Christ. There is still much good preaching material in it.

IV. "God * * * Hath in these Last Days Spoken unto Us by His Son" Heb. 1:1-

Religion does not stand still, it is progressive. It proves all things, noids fast to that which is good, sneas off that which is not vital or necessary, and forges ahead to ever higher levels. The propnets and the church of the Old Testament served their day, and ceased to be progressive; so Christ was sent to give religion a new impulse, and inspire to still higher levels. He said he had not come to destroy the law or the propnets, but to fulfill them. In the Sermon on the Mount,

Jesus commented on Old Testament law; and we can see how He poured more meaning into the law than the Old Testament church did. The sabbath, tithing, fasting, prayer, and other institutions of the Old Church have a deeper and richer meaning for us than they did for the Jews. And how Jesus did lift moral standards! He said hatred could be murder, a look could be adultery, revenge was unlawful, judging others was not allowed, and divorce was contrary to the law of God. Jesus laid down some laws of His own that were not in conflict with the old laws, but were superior to them: the Golden Rule, first cast the beam out of your own eye, love your enemies, lay not up treasures on earth, forgive your enemies, seek first the Kingdom of God; and His great new commandment specially for His own followers, "That ye love one another." In His three years ministry, Jesus gave us a gospel far above anything the world had ever known. His voluntary death on the cross was the strongest declaration of God's love that even the Son of God could make. His resurrection brought life and immortality to light in human hearts everywhere. His followers have been inspired to write the New Testament, the greatest piece of literature in the world.

So, in the whole Bible, we see three stages of religious progress: (1) in the first eleven chapters of Genesis, religion and religious people in Babylonia, among Abraham's ancestors; (2) from the twelfth chapter of Genesis to end of Old Testament, history of Jewish people and the gradual development of Old Testament religion; (3) in the New Testament, the story of Christ, His gospel, and His new Church.

V. Inspiration (2 Peter 1:21)

The Bible definition of inspiration is "moved by the Holy Spirit." The Holy Spirit moves men to speak, to pray, to sing, to foretell, and to do things. The Spirit moves men by an inner impression. Noah was moved to build the ark, Abraham was moved to leave Babylonia, Moses was moved to deliver the Jews from Egypt, the child Samuel was moved to warn Eli, Elijah was moved to rebuke king Ahab, the psalmists were moved to write beautiful songs, Isaiah was moved to write his great book, the prophets were moved to chart the coming of the Christ, Elizabeth was moved to become the mother of John the Baptist, Mary was moved to become the mother of Jesus, and the New Testament is full of the movings of the Holy Spirit. Paul says we are to "pray" in the Spirit, "sing" in the Spirit, "read" the Bible in the Spirit, "preach" in the Spirit, and "go" in the Spirit.

Not everything in the Bible is inspired. There is all through the Book a human element as well as a divine element. We find here and there admixtures of the carnal, crude, and brutal that Christ and the Holy Spirit surely did not put in. Whatever is inconsistent with the spirit of Christ and the Holy Spirit we must charge to the human writer. In the book of Joshua it is claimed that the Lord told Joshua to utterly destroy all the men, women, and little children in the cities he took in Palestine. In the bloody book of Judges, men like Gideon and Samson claimed the Lord told them to do their terrible acts. We do not believe they were

A NEW METHOD

We make no extra charge for passing along the following method of dealing with public speakers, attributed to a South African tribe. This simple tribe considered long speeches injurious both to the orator and his audience. To protect both, there is an unwritten law that every public speaker must stand on one leg while addressing his hearers. As soon as his other foot touches the ground, his speech is brought to a close, by force if necessary.—The Safer Way.

any more moved by the Holy Spirit than are the military brutes of the present war. The psalmists wrote many poems that were divinely inspired; but the one who wrote, "Happy shall he be, that taketh and dasheth thy little ones against the stones," just let his human passion run away with him. St. Paul, in the seventh chapter of first Corinthians, admitted that some things he was saying he was saying by "permission" and not by commandment; that he was saying some things, and "not the Lord." He said "the time is short" till the second coming of Christ; but later he changed his mind and corrected his statement. In the Church today—its building, preaching, writing, and management, we have the inspiration of the Holy Spirit; but we have also much of the human spirit, and maybe a little of the Evil Spirit. Perhaps this has always been the case.

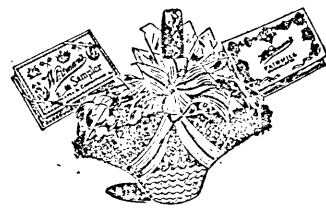
Commentaries say 2 Tim. 3:16, "All scripture given by inspiration of God is profitable," etc. The different placing of the word is makes a different meaning. The American version puts it this way: "Every scripture inspired of God is also profitable," etc.

EASTER IS APRIL 1st

Snodgrass & Bracey
DRUG COMPANY

110 Main St. Little Rock

is the place to shop
for **EASTER GIFTS**



GIVE **Whitman's**
CHOCOLATES

Choose from our grand display of Easter baskets and eggs... beautiful Easter-decorated packages, including America's favorite, the famous Whitman's SAMPLER, \$1.50 to \$7.50... Whitman's FAIRHILL, popularly priced favorite... and other delicious Whitman's selections!

KINGS

- Easter Bunnies
- Easter Cards
- Perfumes
- Compacts
- Cologne