

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world—" — Mark

VOL. LXV

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NO. 15

Eastertime And The Year Of Evangelism

OUR last General Conference, in planning the program for the Crusade for Christ, fixed this year, 1946, as the Year of Evangelism. Methodism has set as its goal, in this year of Evangelism, one million additions to our church.

Throughout America our Methodist people are feeling that this goal can be reached. The specific work of evangelism is being emphasized by our leaders, this year, in a more direct, aggressive manner than has been seen since the early days of Methodism.

In the south, we have long considered the mid-summer months as the season for revival meetings in the rural areas. There, because of the large areas served by a single pastor, and because the homes are often widely scattered, mass evangelism is often the most effective method of reaching the people.

As mid-summer seems to offer the season for the most effective evangelistic efforts in the rural areas, Eastertime has come to be the season for the most effective, fruitful efforts in evangelism in our cities and smaller towns. No pastor, in our centers of population, who hopes to reach the evangelistic goal for his church this year, can afford to overlook the opportunities that Easter offers for reaching people.

God's love and concern for people is not determined by customs, by the calendar or by the seasons of the year. The only limitation that is placed on God's power and willingness to save people is the limitation people themselves impose by their attitudes. Jesus said "Whosoever WILL let him come." Under the present plan of salvation, God's saving grace must await the willingness of people to be saved.

By virtue of the weather, the roads and the limited heating facilities in our rural churches, we have emphasized evangelism there in the summer months. There has been developed a psychological attitude on the part of people that makes it easier to reach them at that time than at any other season. In our centers of population, we have developed an emphasis and an attitude that makes it easier to reach people through Eastertime than at any other season of the year.

The result of our evangelistic efforts during this Easter season will go far toward determining whether or not we are to be successful in reaching our goal in this Year of Evangelism.

A Choice Inspired By Blinding Prejudice

AT THE trial of Jesus during Passion Week, it was plainly evident that the religious leaders of the Jews were so blinded by bigotry and prejudice that they lost all sense of proportions.

Nowhere is that more clearly seen than in the choice they made between Christ and Barabbas. Pilate forced them to choose between a rabble-rousing thief and murderer, Barabbas and Christ who "went about doing good." They chose Barabbas and cried the louder "crucify Him." Jesus prayed for them, "Father forgive them for they know not what they do."

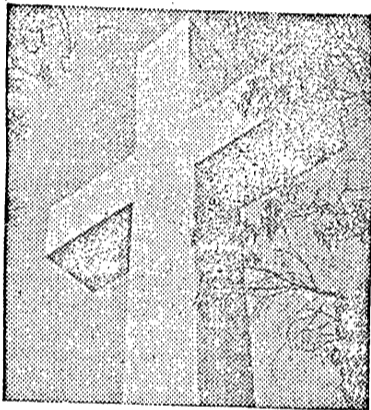
Before we too caustically criticize their choice as foolish and unreasonable we should remember that millions today make the same choice as to the spirit that is to be loosed in their lives. We too must choose between Christ and Barabbas. We too need vision that we may be able to see matters in their right proportion.

"Greater Love Hath No Man Than This"

IN their last evening together before His crucifixion, Jesus spoke more tenderly and more intimately with his disciples than on any other occasion. One great concern of Jesus, at this time, was to impress his disciples with the fact of his deathless love for them and for the cause for which he was to give his life.

While instituting the sacrament of the Lord's Supper, He had spoken of His broken body and His shed blood much as if He had already made the supreme sacrifice for them.

Jesus knew that His disciples were to be homeless as they went about



preaching the truths they had learned from Him. That they might be encouraged He said, "In my Father's house are many mansions." Though homeless here, He was telling them that they were to have the best that a God of infinite power and love could provide for them hereafter.

It was evident to Jesus also that His disciples were soon to face a test even more trying and disconcerting than homelessness; they were soon to feel the depressing influence of a great loneliness. They had leaned heavily on Jesus as their Leader for the three years of His ministry. Jesus knew that, in a short time, they were to be deprived of His physical presence. Loneliness, discouragement and lack of self-confidence might even cause them to abandon their holy venture.

To prevent this defeating loneliness Jesus, in these closing hours together, is assuring His disciples of His endless love for them and also of the fact that He would be with them in spirit, always. Knowing that He was to die on the cross in less than twenty-four hours, Jesus used that very fact to assure them of His measureless love. He reminded them of the supreme test of love: "Greater love hath no man than this, that a man lay down his life for his friends."

By making His own life a gift of love, Jesus did more than convince His disciples of His love; He convinced the unborn generations of earth that God wills us nothing but good and that He would sacrifice heaven's best to prove it.

"He Saw The City And Wept Over It"

ONE of the most dramatic moments in the life of Jesus came as he was approaching Jerusalem at the beginning of Passion Week. Seated astride a donkey, Jesus was riding at the head of a shouting, happy multitude. The people were acclaiming Him the "Son of David . . . King of Israel." Some cut branches from trees and spread them before Him. Others spread their garments in the road for Him to pass over.

Admired this scene of tumultuous joy they came in sight of the city of Jerusalem. It appeared that this was really to be a "triumphal entry." Unrestrained joy filled the hearts of His followers but unconcealed sadness filled the heart of Jesus. "He saw the city and wept over it."

The mental contrast between the fate that was soon to befall Jerusalem and the immeasurable glory that would have come to it, as the religious center of the world, brought unsuppressed tears to the eyes of the Master. The faces of his followers beamed with joy; the face of Jesus was wet with his own tears.

It is quite probable that Jerusalem is not the only city over which Jesus has wept. In recent years, as one proud city after another has been wrecked by unprecedented bombings and unquenchable fires, when the flesh of the inhabitants, combatant and non-combatant alike, has been so mixed with the debris of wrecked buildings and bomb-blackened, fire baked mud that only the stench that filled the air revealed its presence, surely we can say again, "He saw the city and wept over it." When Jesus has looked on other cities of our day, unmarked by the direct physical ravages of war, and has seen the selfishness, the greed, the hatred and malice that fills the hearts of its people and knows also of the wicked indifference of its people toward the suffering, starving millions of earth, he must weep also over those cities.

Unless we find a way to settle our international differences in this atomic age, without recourse to war, some one may write later, if there is anyone left to write, "He saw the world and wept over it."

"Behold The Man"

THE trial of Jesus before Pilate was a mockery, a high-handed travesty against justice. At no time was there even a semblance of a fair and impartial trial. It is strange that Rome would be a party to such legal procedure.

Pilate the judge, after an investigation, stated that he found no fault in Jesus. Following that statement, however, he had Jesus whipped as if he were a common criminal. He then turned his prisoner into the hands of the soldiers who had brought Him into court and made no protest as they crowned Him with thorns, mocked Him, struck Him and spat upon Him.

Before Pilate would fix his signature to the death warrant he publicly "washed his hands before the multitude, saying, I am innocent of the blood of this just person." These are strange words for a judge who has just passed a death sentence on a prisoner in his court. It is strange logic that says "He is faultless, innocent, just, therefore crucify Him." Little wonder that millions of people reindict Pilate each Sabbath day for this crime against Christ with the words, "Suffered under Pontius Pilate, was crucified."



Putting On Immortality



A Pre-Easter Meditation

By W. P. WHALEY

SCIENTISTS think they have discovered a means of prolonging human life to twice "three score and ten years," the present expectancy. Two thousand years ago Christ announced a means to eternal life. To double our three score and ten years on earth we shall need to use the "new serum" the scientists have produced; and to attain eternal life we shall need to use the means Christ prescribed for that.

St. Paul said we "must put on immortality." He did not think that we inherit immortality unconditionally, but that we must make the proper use of the divine prescription. If that is true then the supreme "MUST" for us is the fight for eternal life.

Our bodies are of dust and must finally return to dust; but we ourselves are spirits, and the "offspring" of God who is a Spirit. God is eternal, and infinite in resources. As long as we can get spiritual sustenance we can live. Henry Drummond said, "eternal correspondence would be eternal life." That is, as long as the human spirit can keep in touch with the Father Spirit he may live. There is no need for our alienation from God; there is no excuse for spiritual poverty, starvation and death. God does not will the death of any of us.

"The gift of God is eternal life through Jesus Christ," but all God's gifts are conditional. Our physical life on earth is conditional. We have to take care of it, and God helps us to do that. Man's life is supremely important to man, and to God. How God provides for man's life, present and eternal, physical and spiritual! The two great divine dramas, creation of the physical universe, and the plan of salvation through Christ, were in order that man might have abundant and eternal life. Both these acts are upon such a sublime scale because the possibilities and values of human life are infinite and eternal.

"What shall I do that I may inherit eternal life?" To a rich young man who asked that question, Jesus replied: (1) "Keep the Commandments." Of course, that brief moral code is fundamental; and one who is not respecting it is not taking the first and simplest step toward eternal life. The "law" of the ten commandments is our primary "schoolmaster" in the school of eternal life. We cannot skip this primary department and make any satisfactory progress in the school of life. Yet there are millions seeking, after a fashion, to enter into eternal life without observing even this brief moral law. Keeping the Commandments is not all that is required for eternal life. This young man had kept them religiously from his "youth," but he realized painfully that he did not have the experience of eternal life. He had taken only the primary course in the school of eternal life, then quit school for business.

(2) "Sell what you have." Jesus does not require everyone to get rid of his possessions. This young man was a slave to his wealth; and Jesus was exhorting him to break away from his master, and have no master but God. "No man can serve two masters." Many things besides wealth can crowd to first place with a man, and make the consideration of eternal life take second or a lower place—ambition, business, profession, society, pleasure, family. These may be good and desirable to keep; and we may keep them if we can keep them in a secondary or lower place. "Seek first the Kingdom of God," is a most difficult commandment even for religious people. It is easy to be decent, to be an acceptable member of a congenial church, and to have the "form of godliness," but to put the fight for eternal life ahead of everything else is not easy. So many are mastered by some lesser good. They are not free, and do not have the joyous consciousness of "eternal life abiding" in them. "This one thing I do—I press toward the mark for the prize of the high calling of God in Christ Jesus," said Paul.

(3) "Follow me." If this young man had followed Jesus, he would have been led in the

way to eternal life. Christianity is the program for winning, teaching, training, and culturing people for eternal life. Over and over, Jesus said His mission was to bring people to eternal life. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He that followeth me shall not walk in darkness, but shall have the light of life." "I am come that they might have life, and that they might have it more abundantly."

We who profess Christianity and join the church should have the same purpose that Jesus



DR. W. P. WHALEY

had in instituting Christianity and founding the church. We should think where this way leads, what eternal life is, and what preparation to make for it. In the church is no place for aimless drifting. "Fight the good fight of faith, lay hold on eternal life." Jesus had great joy in planning for our eternal life; and "for the joy set before Him endured the cross, despising the shame." We ought to have the joy of assurance of eternal life. That will take away the sting of death. Jesus enjoyed what He was doing for us. We ought to enjoy what He has done.

Christ's program for eternal life is more than religious formality, more than inactive piety. What some of us mistake for trust in Christ may be a sin of presumption—presuming that "Jesus paid it all," and that there is nothing for us to do. All through His ministry Jesus urged people to co-operate with Him. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The sermon on the mount is Christ's instruction about doing the will of God. Benjamin Franklin's maxim, "God helps them that help themselves," is as true in putting on immortality as in growing corn or educating a mind. Our own part in attaining eternal life is so important that Christ said: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." "Shall not be able!" The way into the kingdom of eternal life is not so broad and easy that we may drift without effort into it. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The way is so plain that unlettered and simple people may "find it" if they "seek" it; while others blunder around, and miss it. It is sad to think of the multitudes of spiritually incapable people who "neglect so great salvation," presume along through their years, risk their eternal welfare to chance, and at last are "not able."

At the end of His Sermon on the Mount, on doing the will of God, Jesus said: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." The man who

is doing the will of God is building indestructible soul, putting on immortality. One of our poets said, "Each man builds himself." Susan Collinge compares the building of a soul to the building of a temple:

"Souls are built as temples are—
Inch by inch in gradual rise
Mount the layered masonries,
Warring questions have their day,
Kings arise and pass away,
Laborers vanish one by one,
Still the temple is not done,
Still completion seems afar.

Souls are built as temples are—
Here a carving rich and quaint,
There the image of a saint;
Here a deep-hued pane to tell
Sacred truth or miracle;
Every little helps the much,
Every careful, careless touch,
Adds a charm or leaves a scar.

Souls are built as temples are—
Based on truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the snows,
Up and on the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar."

(Concluded next week.)

RESURGAM

By G. A. Freeman

"I shall arise!"
Life does not end with the passing
Of life's little day;
Not as a blind alley,
But as a thoroughfare
That leads out into the infinite.
That is life!

These too shall arise!
In the wake of war
Rubble and ruin mark
Where once proud cities stood—
Lovely cities of beauty and worth;
Some day they too,
Rebuilt by love's strong hand
Shall arise.

And these shall arise!
Night and despair
Fall like death
On shattered civilizations;
Yet shall day break
When a new world shall rise
Out of these ruins,
Resplendent.

Yes, all life shall arise!
Always we see
Life conquering death,
Love stronger than hate,
Good mightier than evil;
And so life beckons us
Onward and upward
Resurgent.

—North Little Rock

A CHILD'S CONCEPTION OF IMMORTALITY

A four-year-old girl who was in a cemetery for the first time looked at the mounds of earth and asked, "What are these for?" Somewhat puzzled as to how to give an answer, her father finally said, "They belong to the people who have gone to heaven."

"To the angels?" queried the child.
When her father assented, the little girl concluded, "Then this is where they have left their clothes." She was right.—Religious Telescope.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

MINISTERS OF THE WORD

The Christian Church is a venerable and august institution stretching in unbroken succession of saintly souls from apostles and martyrs, to our time—garnering from age to age the riches of God's inheritance in these saints, scholars, poets, missionaries, artists. Of that incomparable spiritual wealth you and I are transmitters. See that we enter into and appreciate as much of it as possible and make it fascinating and compelling to our generation!

Back of the Church, its creator, and accompanying it as its chief treasure in every century, is the Word of God in the Bible. Never listen to the incredible folly of certain contemporary educators who disparage the memorization of its great passages! It is criminal, it is robbery, not to introduce the minds of children to these, and to store them with a literary and a spiritual possession for which they never can be sufficiently grateful. And continue to feed your own souls and to store your memories, if you can from these hallowed pages! Life convinces one of the immediate relevance of passage after passage to contemporary situations, public and individual; but of course the relevance never will be apparent unless memory is amply stocked with the Bible's amazing contents.

Whether your medium be an organ and choral music or sermons, preaching and personal counseling, be ministers of the Word of God. You will become increasingly enthusiastic for and devotees of the Scriptures, intensely glad to open their meaning to boys and girls, and to men and women, in all heights and depths of their journeyings.—Henry Sloane Coffin, retiring President of Union Theological Seminary, before the 1945 graduating class.

IN EXTREMIS

An affirmation for a time of personal anxiety.

In Thee I can endure all things. I am delivered from the bondage of fear. I can face unafraid all sorrow, or loss, illness, death, or calamity of any sort. I accept with joy and gratitude all escapes, and mercies, and good things which may be vouchsafed to me. I strive with all that is within me to avert suffering or evil; but having done all, I stand. Though all life's structures come tumbling down, yet are my feet on solid ground. Thou art my Rock. I can walk secure amidst the wrecks of time, knowing that in the economy of the ages, and through the mysteries of the spirit, Thou makest all things to work together for good to them that love Thee. Out of my darkness a great Light shineth. I am still, and know that Thou art God.—James Myers, Industrial Secretary of the Federal Council of Churches.

Men have from time to time proposed the axiom, "No work, no bread." But no man has ever dared to threaten the calamity of "No thought, no talk." — William Lawrence Sullivan.

THE RESURRECTION

*He gave his life upon calvary's tree
To pay a great debt for you and for me;
In the cold dark tomb three days he slept
While his friends and disciples in sorrow wept.*

*He told them before lest they be surprised
That on the third day he would surely rise;
So as morning dawned, first day of the week,
Came the two Marys their Saviour to seek.*

*But the stone from the door had been rolled away
By an angel of God who was heard to say,
"Fear not, for our Lord who was crucified
Is not here—but risen and has verified"*

*The promise he gave to his children true
"I'll rise from the dead and so shall you.
Marvel not the time cometh"—he had said—
"When every grave shall give forth its dead."*

*This wonderful promise to us he has given
Triumph o'er death, life eternal in heaven.
By the light of his face to see unroll
The beauties of God in that home of the soul.*

*Oh! heavenly home where no troubles are
Not a tear nor a sigh not a discordant jar;
Not even a memory of days that are past
When clouds of sorrow the skies o'er cast.*

*But glorious grandeur, rapturous delight
Of an endless day without a night.
Reunited with loved ones and Jesus too
I want to go there to live, don't you?*

Contributed by Mrs. Ida Deer
of Leola, Arkansas

A METHODIST REVIVAL

We Methodists have started out to have a revival. We have our goals all set and our organization pretty well lined-up. But these things alone will never bring a real revival of religion. The writer is a great believer in goals and he is thoroughly convinced that no unorganized effort can ever succeed. What do we need in addition to goals and organization?

First, we must be convinced of the need of a revival. The psalmist prayed, "Wilt thou not revive us again; that thy people may rejoice in thee?" He felt the need of a revival. The condition of the world of his day made a renewed interest in religion, or the higher things of life, a necessity. What about our day? We all know that we are living in a crisis time and that the only solution to the problems we face is a deepening of interest in the higher qualities of life which are imbibed in the Christian Religion. Take for example the crime wave of our nation. We spend \$15,000,000,000 a year trying to curb this evil alone. The writer is not a crank in the matter of divorce. He realizes that there are people who will never make a go of it. They should have never married in the first place. But after due allowance is made for such situations, it yet remains that we have a divorce evil which is enough to blush Satan himself, and it is growing worse day by day. Then, there is our ever present liquor problem. For the most part the liquor boys have never kept the law and they

never will. They are too selfish to be good law abiding citizens. Their self-touted patriotism is a laugh. Every intelligent person knows that there is no good in liquor. The person who sells it does so for but one purpose and that is the profit he gets out of it. He knows that his wares often cause serious trouble even to the extent of the destruction of the lives of his fellow citizens.

Then we have our problem of corrupt politics. Be it far from us to even insinuate that all office holders are corrupt. Many are fine Christian men. Thank God for them! But on a world wide basis there are more corrupt politicians than there are Christian statesmen. This fact is seen in the uneasy feeling that is registered throughout the world. We hardly realize what a day may bring forth.

There is but one solution to these problems and that is a revival of religion; a deepening of interest in the higher things of life throughout the world. Revivals are costly. They require great sacrifice and unselfish service. We must be thoroughly conscious of the need of a revival otherwise we will not pay the necessary price.

Another requisite in bringing about a great revival is a passion for the lost. Jesus had this passion. "On the last day the great day of the feast, he stood and cried, If any man thirst, let him come unto me and drink." On the Sunday before his crucifixion he was riding

to Jerusalem. He stopped on the Mount of Olives from which the city was in plain view. Again he cried saying, "O Jerusalem, Jerusalem, thou who killest the prophets and stonest those who are sent unto you; how often would I have gathered your children together as a hen doth gather her brood under her wings and you would not. Now your house is left unto you desolate."

How are we going to get this passion? There are two or three necessities: First, we must realize that human beings are immortal. That all people must spend eternity somewhere. We must know that all people, even good moral citizens, out of Christ are lost. A preacher once said to the writer, "I make no distinction between the saved and the lost; I never call any person a sinner." Christ called people sinners, and because he knew them to be sinners he went about trying to save them. He said of himself "The Son of Man came to seek and save that which is lost." Any human who doesn't realize that people out of Christ are lost will never have a passion to win them.

How are we to get this passion? We must realize that it is God's love in us for the unsaved rather than our own. We read in his Word, "The love of God hath been shed abroad in our hearts by the Holy Spirit which is given unto us." What about the love of God? "God loved the world and gave his Son," Christ loved the world and gave his life. In speaking of it he said, "Greater love hath no man than this, that a man lay down his life for his friends." Paul said, "If any man hath not the Spirit of Christ he is none of his." But the Spirit of Christ was and is a compassionate love; a zeal for the lost. This passion led him down the pathway that ended at the cross. When the time of his departure came to hand we are told that he set his face like flint toward Jerusalem. His disciples tried to turn him aside but all to no avail. Is it true that those who do not have his Spirit do not belong to him? If so, the acid test of our discipleship is found in a burning zeal and passion for the lost. If the Methodists everywhere get this passion to go along with our goals and organization, there are not enough evil influences in this world to keep us from having a great revival of religion. May we realize that it comes only through a completely surrendered will; a life that is hidden with Christ in God. It is the love of God that throbs in our souls and makes us feel like John Knox when he prayed, "Give me Scotland, or else I die." We must have that same passion to see our Nation brought to the feet of Christ.—H. O. B.

A PRAYER

Our heritages are as easily despised as Esau's was. We sell power by sloth, joy by sin, and peace by selfish ambition. Let us be careful how we handle our Godgiven privileges, or we shall reap eternal remorse in the end.—War Cry.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE PASTOR AND THE DOCTOR

At the turn of the century I was pastor of Hunter Memorial Church on the east side of the city of Little Rock. Near the church lived Dr. Bentley, who was a member of the faculty of the medical school of the State University, also located in that part of the city. Dr. Bentley was not a Christian, rather he was reputed to be an unbeliever. However, he was a man of fine sense and my good friend.

In the membership of my church, living near the medical school, was a family by the name of Rock. Mrs. Rock was a member of my church and I often visited in her home. Mr. Rock was not a Christian and was afflicted with a fatal malady. Dr. Bentley was his physician and called frequently to see him. He was afraid to die and always insisted that the doctor do something to save his life. I did my best to help him and his wife and others of our people prayed for him. Finally he saw the light, became reconciled to his fate, and prayed that God's will should be done.

Dr. Bentley noticed the change in his attitude and told his class of young doctors about the case. He exhorted them that whenever they got out to practicing medicine, to cooperate with the preachers on every possible occasion. He said that Mr. Rock's case had given him great distress and that after his change his attitude had become so different that it was a pleasure, as his physician, to visit him. In conclusion, he told his boys that the least you could say about religion was that it made it easy for a man to die and meet his God.

I am not sure that the old doctor ever became a Christian, but I'm sure he gave his students good advice on a very vital subject.

In the main, my relation to the physicians in communities where I have served as pastor has been very pleasing. Many of them have been consecrated Christians, while others, like Dr. Bentley, have been appreciative of my work. Thank God for good doctors who know and love the Great Physician!

Surgeon's Hands

"His face, I know not whether it be fair,

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JAMES UPTON, professor of Bible at Hendrix College, taught the course, "The Teachings of Jesus" at the Prescott Methodist Church, beginning on Sunday evening, March 21. Rev. C. Ray Hosendorf is pastor.

DR. CONNOR MOREHEAD, pastor of the First Methodist Church of El Dorado, was the guest speaker at the Men's Fellowship Dinner at the Methodist Church at Smackover on Tuesday evening, March 19. Rev. W. R. Burks is pastor.

BISHOP PAUL E. MARTIN announces that Rev. Virgil Keeley, who has been serving as pastor at Carr Memorial Church, Pine Bluff, has been appointed pastor at First Church, Stuttgart. Rev. Roland E. Darrow, who has been serving as an Army chaplain, has been appointed to Carr Memorial.

THE Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, head of the Church of England, will visit the United States this coming fall as the guest of Presiding Bishop Henry St. George Tucker of the Protestant Episcopal Church of the United States. He will be a speaker at the denomination's General Convention which opens in Philadelphia on September 10, and will tour the country, speaking in many of the larger cities.

DR. T. Z. KOO, internationally known Chinese Christian educator, says: "Christian students of America have before them a vast field of opportunity in the mission work of reconciliation and rehabilitation in Japan and other countries ravaged by war. Governments cannot heal the wounds of spirit and heart; only Christian love can do this. Our ideas of God and our faith must see above the nation and above fixed patterns of our day. If this vision does not come we are stagnant and useless."

THE Jurisdictional Council will meet in the First Methodist Church, Tulsa, Okla., on April 30. The Council is composed of the Bishops of the Jurisdiction, the Chairmen of the Jurisdictional Boards and Jurisdictional Conference standing committees, and the officers of the Jurisdictional Conference. The officers of the Council are: Bishop William C. Martin, Bishop A. Frank Smith, Dr. Charles E. Schofield, Chairman, Dr. Paul W. Quillian, Vice-Chairman, Dr. A. W. Martin, Secretary, and Lovick Pierce, Treasurer.

ACCORDING to recent surveys made by religious education authorities, the "average" Protestant child in the United States receives only about thirty hours of religious training in Church Schools in the course of a year; while a Roman Catholic child receives 200 hours, and a Jewish child 335 hours of training. This, they say, is part of the reason why chaplains of the armed forces so often report that "Protestant boys do not know what they believe." Also because of this number of Protestant communions are engaged in efforts to "revitalize

Or lined and grayed to mark the slipping years.

His eyes? I do not glimpse the pity there,
Or try to probe their depths for hopes or fears.

Only upon his wondrous hands I gaze,
And search my memory through so fittingly
To voice their loveliness, In still amaze
I bow before their quiet dignity

They make the crooked straight and heal
old sores,

The blind to see, the war-torn clean and whole.

Throughout the suffering world they touch
the doors

That open wide to life. The bitter bowl
Of pain they sweeten till the weary rest,
As though the hands of Christ had served
and blest."

the Sunday school" and other forms of religious education.

CAPTAIN HAROLD E. STASSEN, former governor of Minnesota, says: "The fundamental teachings of religion must be at the base of that essential harmony and mutual respect between men of all walks of life and of all creeds and faiths and races. Under these teachings there can be no 'wrong side of the tracks' in our cities. We cannot point with pride to our churches and close our eyes to our slums. We cannot be smugly content with Sunday and Church Schools of all faiths, filled with one-half of our communities' children, and ignore the other half of our children who are not receiving any religious training or education whatsoever."

INDIA is today faced with a food shortage which will far outstrip in seriousness the Bengal famine of last year and famines of recent decades, according to government and private advices reaching the India Committee of the Foreign Missions Conference of North America, and the Federal Council of the Churches of Christ. The India Committee has appealed to President Truman for government aid for India, saying that American church people are ready, under his leadership, to assume voluntary rationing so that supplies may be sent to the stricken people. Lord Wavell, the India viceroy, confirms the situation, saying that the country is 3,000,000 tons short of food grains and that this amount cannot be imported because of world shortages.

HEAR YE! HEAR YE!

Half the world is hungry, cold, homeless, or helpless. Want to help?

HERE'S HOW:

1. MONEY for Methodist or general relief, for any country, should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

2. FOOD OR CLOTHING should be forwarded by parcel post or express prepaid, to one of the following centers: Address, United Church Service Center, at New Windsor, Md., 46 Cornhill St., Boston; 101 Pine St., Dayton, Ohio, or 18 Warren St., New York City. Centers are also being established at St. Louis, Los Angeles, and Seattle. Donors are requested, wherever possible, to send to the Center with each package, a processing and shipping charge of ten cents a pound. Supplies intended for Methodists should be marked clearly "For Methodist Relief." All others will be distributed by joint Protestant agencies on the field.

3. Those who wish to send supplies directly to INDIVIDUALS OR FAMILIES can secure suitable names in Italy, Poland, Czecho-Slovakia, Norway or Belgium, on request to the Methodist Committee for Overseas Relief.

4. No individual packages can yet be sent to GERMANY OR JAPAN. But approximately 400 tons of clothing and food can now be sent monthly to Germany through the Church Committee on Overseas Relief and Reconstruction, in which we participate.

5. SUPPLIES MOST NEEDED: powdered milk and eggs, cereals, tinned meats, fruits, or vegetables; summer and winter clothing, cloth by the yard, underwear, sweaters, shoes, blankets, soap, vitamins.

"He gives twice who gives quickly."

EVANGELISM IN ACTION

Gadsden, Ala.—The Gadsden District of the North Alabama Conference, last week secured 300 commitments in four nights. Five churches participated. The visitation plan is in full swing in the District, District Superintendent J. S. Eddins states. "We have organized one new church, re-opened another, and re-claimed one that did not become a part of The Methodist Church at the uniting conference in 1939," he said.

Education Through Easter Seals

By PAUL EDWARD SHELTON

THERE was a time, not so very long ago, that if a person was unfortunate enough to contract a physical disease, or to be born with an impairment, he was looked up on by his fellow-men with a certain degree of sympathy; and placed aside into a previously arranged category. He was referred to as "Poor John," and if he was lucky enough to have been born into a fairly wealthy family, his stay on this earth would not have to be too unbearable. But if he were of poorer origin, there were charity organizations set up to provide him with the necessities of life.

If he were badly handicapped, no group really went to too much trouble to prepare poor John to meet the qualifications set up for physically normal persons. His one hope against hope was that God may be considerate enough to implant into his very soul a special talent, that would recompense for the physical hardship already given him. If his wish came true, he was indeed blessed, and his grueling endurance was lessened infinitely, and his contacts with mortals would of course be made many more degrees happier. But he was still confronted with the public, who would on all occasions not refrain from harboring attitudes of pity or aversion. This of course, was always more difficult to overcome, than the actual handicap itself.

Someone famous once said, "That out of all evil comes some good," or words to that effect. So it should not be too incredible that the second World War manifested this paradox. The factories in the United States were desperately needing help; anyone was welcome. Into these factories to man the lathes and riveting machines, came the aged, the blind and the crippled. This was to be their hour of triumph; could they, with all the odds pitched against them, match the ability of their more fortunate brethren—could they? We all know they did! And well they did it.

This one field of achievement, and the usefulness they served, undoubtedly lends more integrity to the work being carried on by the Arkansas Association for the Crippled than any other measure. We, the public of the United States, are now firmly convinced, as never before, that though a person may be afflicted with a serious physical handicap, he can, under the correct preparations, meet in an accredited manner, the stipulations that physically normal people must meet in order to earn their daily bread.

It would not be too presumptuous on the part of this writer, though he has no backing for such a statement, to say that probably eight-tenths of these crippled persons that did such wonderful work in our factories of war, had not the advantages of the benefits which our crippled children are receiving today. Nevertheless, they did produce in the hour of need.

Today, our crippled children, and homebound adults are not the forgotten people they once were. There are perhaps in Arkansas alone, a dozen or more agencies to care for them in every possible way. Nothing is spared, and hardly anything is left to chance.

So let's see what the Arkansas Association for the Crippled does; find out what its program is.

First we discover that it was organized in Arkansas in March, 1944, purposely to meet the "heretofore unmet needs of the crippled." In other words, to fill in the gaps of services rendered by the other agencies concerned with the care of our crippled.

One of the most important needs

pled children. Some 30 Negro children were students.

The association also paid tuition at private schools for crippled children. There are ever so many unmet needs, and new ones are constantly popping up, but one important need is transportation. This means providing transportation to and from hospitals, clinics, and transportation for crippled children who are able to go to school, and for transporting the teachers. The tension at the clinics is relieved

tend to all matters that are necessary for the well-being of our crippled.

Not unlike anything else, all this work cost money, and the association is now conducting its second annual sale of Easter Seals. About 230,000 letters have been mailed out, each letter containing \$1 worth of Easter Seals and an enclosed letter explaining the functions of the associations. The association hopes to realize a goal set at \$75,000, as against \$50,000 raised last year. This money will remain in Arkansas, and will be used to carry on and expand the type of work described.

So from now until Easter buy and use Easter Seals, so that you too may aid in the well-being of our physically handicapped.

YOUTH RALLY HELD AT MORRILTON

Over 300 young people attended the Conway District Youth Rally held at the Methodist Church in Morrilton Monday night. Seventeen churches of the district were represented.

The rally started at 6:30 o'clock with a lovely buffet supper served by the hostess church.

A sing-spiration followed led by Betty Jane Claud and Bonnie Jordan. Rev. Vernon Chalfant, district director of Youth Work, explained the future plans for the district. During the worship service inspirational talks were made by Bill Elder, Virgil Bell, Pryor Cruse and Betty Jane Claud.

This is the first district wide meeting held for youth in several years and plans were made to meet again on Labor Day. The president and secretary of each sub-district Youth Fellowship were appointed on a nominating committee with the Rev. Mr. Chalfant as chairman to select officers for the district, the election to be held at the September meeting.—Reporter.

VETERANS AT MANILA HEAR METHODIST LEADER

The Rev. J. Albert Gatlin, superintendent of the Jonesboro District, was the principal speaker at the reception honoring veterans of World War II Friday night, March 1, at Manila Methodist Church.

Group singing of "My Country 'tis of Thee" and prayer by the Rev. J. J. Decker, church pastor, opened the program. Mrs. Myrtle Brown and Mrs. Martha Lawhorn sang a duet followed with the congregational hymn, "There Is a Fountain."

Guests were welcomed by the Rev. Mr. Decker after which veterans made one minute extemporaneous talks. The address by the Rev. Mr. Gatlin followed a solo by Mrs. W. O. Green.

Dinner was served following a hymn and prayer by the Rev. Norris Steele.

The war is not over in any real sense until we have found the way to remove the factors and tensions which make possible recurring wars, with their accompanying death, suffering and despair for innocent millions.—Dr. Roy G. Ross.



Joyce Anderson of Judsonia at Arkansas Children's Home. She is continuing her studies in the fourth grade under the tutoring of Miss Dovie Arnold, supervisor of hospital schools for the Association for the Crippled.

was the education of crippled children. In the past, basket weaving, coloring pictures, or something similar sufficed academically. But that is not the case now. The education of crippled children has been elevated to contemporary standards, and it is a well organized program.

To teach these children, the association employs accredited teachers, armed with standard textbooks, and sends them into the hospitals, and in the homes of the children. The result is, that they are taught the three R's that matches, if not surpasses the standard taught in either public or private schools.

In Little Rock there are enough pupils in three hospitals to warrant the setting aside a special room to be used exclusively as a classroom. All those that can't make it to class are taught at the bedside. The children undergoing treatment at home receive the same advantages. The association dispatches a teacher to go there and he receives an hour's instruction a day same as if he were in the hospital. The fourth hospital school is in the Davis Memorial Hospital in Pine Bluff. In other hospitals in Arkansas there are not enough pupils to constitute a quorum, and the teaching is sporadic.

So now it is no longer basket weaving, but English, reading, spelling and arithmetic, and the children love it. The teachers are professionals, and they make every effort to first manifest a talent, and then cultivate it. Hobbies are given the same consideration. Last year the association employed 20 teachers to teach over 500 children in hospitals, 30 homebound crippled

somewhat by the association frequently serving hot meals, and often janitor service. If a crippled child or adult needs a wheelchair, artificial limb, braces, corrective shoes, yes, even a bicycle, the association will get him one. Last year they purchased 30 of such items.

If a child is hard of hearing, speaking, or has some similar trouble, the association will take him to a specialist, whether the specialist be in Little Rock, St. Louis or Chicago or anywhere else, not only paying for the treatment but the transportation. They have provided clothing so crippled children could go to school; medicine when it otherwise wouldn't have been provided; once a wig when a crippled child had its hair burned off.

The need for a state program of visual education for the hard of hearing, speaking, and other physically handicapped persons is constantly being given a legislative hyperdermic; and the anticipation of a convalescent home for crippled children has already materialized, with the association making an initial down payment of \$18,000, and construction to start soon as material is available. The convalescent home will cost about \$250,000 in all, and is badly needed in Arkansas to relieve the hospitals of a congested situation, and crippled children need somewhere to convalesce period.

Crippled adults who are "homebound" are not forgotten. They are given work projects, and in most cases they are nearly if not all self-supporting.

Actually, so broad a program as "meeting the unmet needs" could never end, but it is safe to say the association spares no effort to at-



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WHY THE LILIES HANG THEIR HEADS

Once there was a lily hidden away in the dark earth. Close beside her her sisters were lying fast asleep, quite content to wait until Mother Nature should call them to waken and come out in the sunshine. But little Miss Lily fretted and would not sleep. "What is the use of living," she moaned, "if one is to spend all one's life down here in the dark?"

"Hush—sh—sh," whispered the trees above her. "It is time to rest now. When it is time for you to waken you will know. Sleep, and wait patiently."

"But I have waited a long time now. The summer will be quite over if Mother Nature does not call me soon. I think she has forgotten about us lilies."

"Our Father never forgets," rustled the trees. "He knows you are there, and He has promised that some day you shall wear a white dress out in the sunshine."

This beautiful secret kept the lily quite happy for a little while. She fell into a sweet sleep, and was dreaming of the green earth, the flowers in the garden above her and a chime of bluebells ringing a sweet little melody that, as she listened, seemed to turn into a tiny song:

*Flower bells are ringing,
Soft the notes and clear;
Sleep time is over,
Waken, sister dear.*

"Is it time to come out?" called Lily, walking with a start.

"Toes down and head up. Push!" cried Mother Nature. "Ah! here you are, my dear. Make the best of these sunshiny days now and grow as rapidly as possible. I know you will like the food which the sunbeams will bring you, and the raindrops have promised to see that you have a cool drink whenever you need it. Good-bye; I must hurry, for I have all the roses to waken, and they seem unusually sleepy this year."

Little Miss Lily looked about her contentedly. It was a pleasant garden, and the most delightful spot of all was Miss Lily's home. Tulip and Hyacinth, her next door neighbors, nodded a bright "Good morning" to her, and took the opportunity of a friendly breeze to send their visiting cards at once. Columbine was climbing over a stone wall near, but she stopped long enough to ring out a greeting from her scarlet bells.

"Ho, ho!" chirped a robin, flying down from an elm tree and hopping on the lily bed. His head turned first to the one side, then to the other, and between friendly twitters he kept one black eye watching for an unwary worm. "The first lily of the season! I like your courage, my dear. I always try to get around early myself. Why Mrs. Robin and I were working on our nest before some of our neighbors arrived on the scene. By the way, Miss Lily, if you were just a little taller you could see that nest, sixth bough from the trunk,

hidden away among the leaves in the safest way."

"I will look, Mr. Robin, just as soon as I am tall enough," answered Miss Lily, much interested.

The days went by and Miss Lily, measuring herself by the sunshine that fell on the stone wall, found that she was growing quite rapidly. She was tall enough to catch a glimpse of Robin's cozy home, with four tiny birds in it now. But Miss Lily did not watch the doings of the birds very often, or listen for Columbine whispers. She was growing more and more impatient every day, and at last began to murmur so that the sunshine heard her.

"Our Father has only given me green leaves, though He promised a white dress. He has forgotten."

"Why, how impatient you are!" laughed the sunbeams, dancing on her broad green leaves. "Wait a little longer, and be happy while you wait." But Lily refused to be comforted. One morning she awoke to find her tall green stalk full of tiny green balls.

"This is the end," she sobbed. "I have waited so long and just for this."

"Cheer up! Cheer up!" sang Father Robin.

"Sweet! Sweet! Sweet!" chirped Mrs. Robin, looking at the round green balls with an admiring eye.

"They are not sweet at all," returned Lily ungratefully.

Just then down the garden path came Grandma, leaning on her cane. Grandma was very old, but she liked to walk among the flowers, and, best of all, she loved the lilies.

"Dear little Lily," she whispered,



EASTER SURPRISE

*A little brown bulb
I hid away,
Under brown earth
In a flower pot gay.*

*A bit of green
Soon came peeping through;
I watched each day
As slowly it grew.*

*Easter morn I looked
At my plant again. Surprise!
A lovely white narcissus
Had opened wide its eyes.*

—Violet E. Holbrook,
Morrilton, Arkansas.

IN THE WORLD OF BOYS AND GIRLS

A CHILD'S EASTER SONG

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

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

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

*The snows have gone away
And all the little birds
Sing songs that need no words,
For this is Easter Day!*
—Margaret Widdemer,
In Ex.

JUST FOR FUN

"Father, freight is goods that are sent by water or land, isn't it?"

"That's right, son."

"Well, then, why is it that the freight that goes by ship is called a cargo and when it goes by car it is called a shipment?"

And then Johnny wondered why father put on his hat and sauntered outside to get the air.—Presbyterian Advance.

A fire chief was inspecting a building against fire hazards. After a thorough inspection, he came to the manager and said: "I find this building safe except for one thing. You have no fire escapes. Where are they?"

"Oh, don't you know," replied the manager, "this is leap year."

Little Albert came home from school with a new book under his arm. "It's a prize, Mother," he said.

"A prize? What for, dear?"

"For natural history. Teacher asked me how many legs an ostrich had, and I said three."

"But an ostrich has two legs."

"I know that now, Mother, but the rest of the class said four, so I was nearest."

Dorothy had been praying each evening at bedtime for a baby sister. The other day her mother, while reading the paper, exclaimed: "Well, Mrs. Blank has a little daughter."

"How do you know that, mamma?" Dorothy asked.

"It says so in the paper, dear."

"Read it to me."

Her mother read: "Born, on March 2, to Mr. and Mrs. Blank, a daughter."

Dorothy thought a moment and then said: "I know what I'm going to do; I'm going to stop praying and begin advertising." — Boston Transcript.

bending over her. "You are almost ready to wear your white dress. Our Father has promised that I, too, may wear a white robe in His kingdom, but it is so long to wait and I am so old and tired."

Somehow when Miss Lily heard this she forgot her own impatience, and answered softly: "The trees say our Father never forgets, and surely they know, for they are much older than you or I, and have trusted Him so long. He will remember His promise."

The sun shone brighter and warmer, and Miss Lily's heart was so full of sweet, warm sympathy that the little green balls began to unfold. One morning Miss Lily was wakened by merry shouts from Father Robin. "Wake Wake! Wake!" he called, and Lily swung on her green stalk and opened her eyes to find herself dressed in white and breathing sweetest perfume.

"Oh, how happy I am," she said, "our Father did not forget me." But when she remembered all her impatience and discontent she hung her head.—Presbyterian Banner.

Speed fiend (as he slowed down a bit): "Don't you feel glad you're alive?"

Timid Passenger: "Glad isn't the word. I'm amazed."

"What did the big firecracker say to the little firecracker?"

"My pop's bigger than your pop."

Lady—Who is that terribly ugly man sitting over there?

Gentleman — Why, that's my brother!

Lady—Oh, pardon me, I really hadn't noticed the resemblance.

"On Making Decisions"

(This address was delivered at the session of the Annual Meeting of the Woman's Society of Christian Service, March 26-28, by the president, Mrs. R. E. Connell.)

"There are moments in the lives of men when they are impelled to certify—to seal—with their actions, what they believe and what they teach. Such a moment has now arrived in my life. I shall so certify."—Buenaventura Bello.

THESE impressive words are a part of the thoughts of a Filipino teacher, who, when Japanese invaders came to his school and ordered him to pull down the American flag from over his desk, decided not to obey, and was shot at the expiration of the two minutes allowed him. The story—an inspiring sequel to a great war story—can be found in the March number of the Reader's Digest, and gives food for thought to all Christians.

Great truths and calls to courageous action come to us from many sources—through individuals and through organizations. Through the Woman's Society of Christian Service we are urged to practice brotherhood, justice, self-denial, devotion. The time has come when we must "seal with our actions," these truths, if our pronouncements are to have practical value.

Women Are Accustomed to Making Decisions

Since Adam and Eve set up housekeeping there have always been matters concerning the home, food and clothing, care and training of children, that women have had to decide. The choices to be made have so multiplied with the passing of the centuries, that in our day it is the exceptional woman who does not have several decisions pending daily. We speak of them as great or small decisions, yet who can tell which is which?

Last month at a large assembly of ministers and laymen, a woman rose from her place and quietly announced that she had decided to give a million dollars to the university in which the meeting was being held. It may not have been a great decision for her to make, yet the results will be far-reaching when the money is used in buildings, or equipment or in teaching personnel.

Some Decisions Made by This Conference and Some of the Results

During the past four years, certain objectives that were decided upon by this conference have been achieved wholly or in part.

Among them are the following:

I. The work should not be allowed to suffer because of interferences brought on by the war and its restrictions.

New methods of cultivation were found during the war interval to keep the work growing. There has been an increase in regular giving so that the pledge to the Woman's Division has increased three thousand five hundred dollars. Some stimulation of interest in the work of missions has come about because of the service personnel scattered throughout the world. First-hand reports from these men and women concerning the value of Christian communities in non-Christian lands, have greatly encouraged the societies.

II. Another scholarship should be established, which would honor the memory of Miss Esther Case, missionary from this conference, who gave long and fruitful service.

Not only was the money (\$10,000) raised to endow a loan fund at Scarritt College, but four young women from our conference are now receiving training there for Christian leadership and still another is studying at the Training School in Kansas City (supported by funds from the Ft. Smith District.)

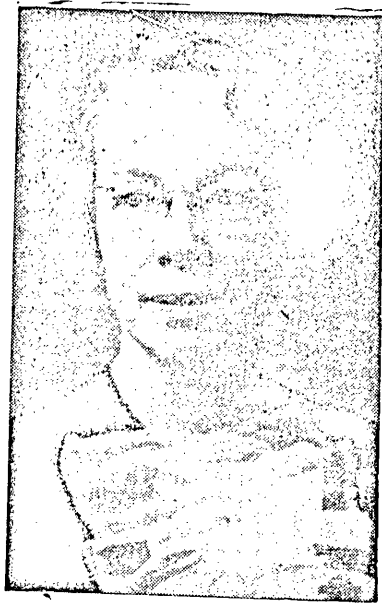
III. Each district of the conference should become a fully organized Society of Christian Service.

This objective, decided upon after extended debate, has not been fully accomplished, but a

considerable portion of the delegates at this meeting are district officers. There is a growing understanding of the value of full organization. The fact that nearly eight times as many women as in former years, are helping to bear conference responsibilities, is of itself convincing. At the same time many more women are being trained in the lines of work promoted by the W.S.C.S.

IV. The conference would follow plans of The Methodist Church and the Jurisdiction in the development of work.

At the jurisdiction meeting held last month in St. Louis, Mrs. Sexton reported that this



MRS. R. E. CONNELL

jurisdiction had paid into the treasury of the Woman's Division more than \$750,000. This conference had its share in this larger giving. It also had its share in the failure to hold 15,000 former members, and the loss of some societies.

Full results from the cooperative efforts with the Crusade for Christ will not be known for some years, but the women have in the past and will continue to carry out those assignments made to them in this endeavor.

In line with the jurisdiction planning, is the School of Missions—the first one as a conference project—which will be held this summer under the joint auspices of the Little Rock and the North Arkansas Societies of Christian Service.

There has been Cooperative work with our Town and Country Commission and the state WCTU which has resulted in a greatly improved program of work in rural areas, and a nice sum of money to be used for instruction of youth as to the truth about alcohol.

Personal Decisions Are Called For

As a Society we have decided well on many subjects. As individual members of the W.S.C.S. we have also made decisions either for or against certain forces, influences, or conditions with resulting gain or loss to us and to the cause to which we have pledged our allegiance. Let us consider some of these conditions, forces and influences.

Dr. Stuntz of Scarritt College who addressed the delegates of the South Central Jurisdiction in St. Louis, said that in the United States the average income of every man, woman and child is \$1,100 as compared with \$60 or less for each individual in war-torn lands. What will we do about our personal spending in the face of this fact?

We read in the Methodist Advocate that in 1944 the American people spent more than seven billion dollars for alcoholic beverages. (Figures for 1946 are not yet available.) What shall be our attitude toward the serving of cocktails at social functions, and kindred ideas and actions, as we consider this appalling fact?

News stalls are loaded with salacious and sexy magazines bought—so we are told—largely

by women of middle age. On the other hand it is sometimes difficult to persuade members of the W.S.C.S. to subscribe for and read such excellent literature as the WORLD OUTLOOK and the METHODIST WOMAN. Shall we use our minds as garbage cans, or as repositories for beautiful and elevating ideas?

It is a common sight to see long lines of women waiting for admission to moving pictures, or to purchase nylons, while mission study classes are sometimes poorly attended. Bridge clubs flourish and absorb the time and energy of women, while offices in the Society remain unfilled and youth groups are without proper leadership. What things shall we make firsts in our schedules? Personal decisions are needed in these and other areas of life.

A hymn that is often used in our services of worship has this line; "Give of your sons to bear the message glorious." Today our best trained sons and our most winsome daughters are sorely needed to bear the glorious message by teaching, preaching and healing and loving folks around the world. Will you offer yours to God for such service, and lead them to accept such responsibility? It is in the sharing of life that the best witnessing for God is done.

An incident concerning Dr. Laubach whose methods of teaching illiterates are so widely used, was recently recounted in a great gathering of women—an incident as fragrant and beautiful as a flower. After leaving Scarritt College where he had spent some time, he wrote to a member of the faculty, "It is easy to believe in heaven now that I have lived at Scarritt." When a student heard this she said, "It is asy to believe in Jesus now that we have known Dr. Laubach."

Referring again to the words of our Filipino friend quoted in the beginning of this message we would say:

"There are moments . . . when . . . impelled . . . to seal . . . with actions." Today is such a moment. May our lives certify the beliefs we profess.

METHODIST ON COMMITTEE OF INTERNATIONAL CHURCHMEN

Bishop G. Bromley Oxnam of New York has been named by the Provisional Committee of the World Council of Churches, meeting in Geneva, Switzerland, as a member of the newly created Commission on International Relations.

This is a new department of the World Council designed to integrate and make more effective the churches of the world in the area of world order. One of its first activities will be the convening of a conference of international churchmen early in August, probably in London, to exchange information on what the churches have done in this field during war years and since, and to plan collectively a global strategy in this respect.

In addition to Bishop Oxnam, the four United States representatives on this committee are Mr. John Foster Dulles, Bishop G. Alston Oldham (Protestant Episcopal) and Professor Reinhold Niebuhr. Members from other countries include Bishop Berggrav of Norway, Dr. Toykio Kagawa of Japan and the Bishop of Chichester, England.

WESTMINSTER CHOIR TO MAKE TOUR

The world-famous Westminster Choir, Dr. John Finley Williamson conducting, is being booked for a nation-wide tour by its booking management, W. Colston Leigh, Inc., 521 Fifth Avenue, New York City. The tour is being divided into two periods: late October and November, 1946, and from January 15, 1947.

The tour will mark the twenty-fifth anniversary of the founding of this famous choir which makes its headquarters at the Westminster Choir College, Princeton, New Jersey. Graduates of the College are now active as choral leaders and choir directors in every state in the country.

According to the Leigh Bureau in New York, special cooperation and preference is being given to church groups who want to take advantage of the coming tour to sponsor the Choir in their communities.

For Me To Live Is Christ

By RICHARD C. RAINES, Minister, Hennepin Avenue Church, Minneapolis, Minn.

For me to live is Christ!—Philippians 1:21



HE was short of stature, bandy and bow-legged, thin and wiry, hook-nosed, beetle-browed, bald-headed, utterly unimpressive physically—so in contrast with the physical, commanding presence of Moses. Yet he was the most brilliant of the first-century organizers of Christianity, and one of the most remarkable and vivid personalities of all time.

I write of Paul—apostle, traveler, missionary, thinker, organizer, who emblazoned upon his unsullied life-banner in vivid letters what is the fountain of his colossal influence, the motto of his life—"For me to live is Christ!"

Three aspects of Paul's life are of particular relevance to us in these days, and the first of these aspects is his startling conversion.

To understand this experience we must know a little more about his life. He was born in Tarsus, a city of wealth, culture and commerce located at the northeast corner of the Mediterranean. He was taught the tentmaker's trade. He was educated in the schools at Tarsus, and in the university. Then he went to Jerusalem and sat at the feet of one of the greatest teachers of any generation—Gamaliel.

Paul was brought up as a strict Pharisee. We despise the Pharisees today, but they were greatly revered in that day for their patriotism and their religious zeal. They believed that the obedience and minute fulfillment of every detail of the Mosaic law would save them, would be pleasing to God, would rescue Israel from tyranny.

Paul came down to Jerusalem and there he met a group of disciples of a certain Jesus—a crucified criminal or felon—who were now teaching that the law of Moses was obsolete—no longer the way of salvation—and that obedience to this Jesus had superseded the law. Paul saw in this a dire threat to the very foundation of his philosophy and to the welfare of the Hebrew people. He joined actively with others in persecution of these disciples of Christ.

As he dragged them out of their houses, to be jailed or whipped, he found in them a peace of mind, a self-contained tranquillity, a courage which he did not expect. He saw an inner joy, a remarkable love, a relationship between the members of the family that was deeper than that he had known in his own home, and it bothered him.

Seeking to escape from this inner tug-o'-war, he sought the right to go from Jerusalem to Damascus with papers to arrest and persecute the disciples of Christ who happened to be gathered there. But he could not sleep while on this two- or three-day journey. Here was something that was good and true and fine, denying what he had been taught. Both could not be true. This new way seemed true, yet he would not abandon the teaching of his youth.

The struggle went on until, at last, just as he came within sight of Damascus, his amazing, startling conversion experience took place. He saw a light, heard a voice, was prostrate, even lost his eyesight for a time. I am not concerned with the external, startling accompaniments, for they are not the measure of any man's reality of conversion. One person standing on the brim of the Grand Canyon, seeing its terrific grandeur, immediately begins to talk; another can't say anything. So it is in conversion—it will be yours according to your temperament and the background of your mind and your code of conduct.

William James once said something like this: Conversion is the psychological and religious process through which a person hitherto divided, unstable, unhappy, at odds with himself, becomes a person integrated, happy, at peace with himself, and with new insights and purposes. Obviously, that is the reality, and it is not to be labeled "first century" or "fifteenth

century" or "twentieth century."

"But," someone says, "Conversion — isn't that antiquated, obsolete? Doesn't it belong with the horse and buggy, the kerosene lamp, and beards?"

I am more and more convinced that conversion is like adolescence: You may agree among yourselves not to talk about or recognize or look at adolescence, imagining that children will go immediately from childhood into maturity. But they will go through adolescence just the same, whether you pay attention to it or not. I believe conversion is of the same nature: you either go through some such experience as that, or you do not get unified, and you do not have the peace of mind that might be yours.

Consider the experience that some of our men had under battle strain, an experience that gave them deeper insights, greater reverence than they had before. It is compounded of: First, going all-out for something; second, all-out for something with other people; and third, all-out for something that is felt to be bigger than life itself.

Now that is a form of conversion. That is re-orientation of one's life around a new master sentiment, and every life needs it. If we are going to move out into a world of peace and justice, a world where we are at our best, we all will need what we call this conversion experience. It will come according to our natures; it may be rapid or slow; it may be startling, or it may be very ordinary.

This is what Paul meant when he said, "For me to live is Christ!" Before his conversion for him to live was the Mosaic law, was to be a great rabbi, was to enjoy himself, was to get his education and make his mark in the world. Now for him to live was to obey Christ, accept his insights, serve him, that in all things Christ might be pre-eminent.

The second of these aspects of Paul's life that is particularly relevant for us is his amazing capacity to endure hardship, to take it on the chin, to suffer disappointment, bereavement, defeat, without any lowering of his morale. Here is a condensed calendar of his calamities, as found in 2 Corinthians 11:

Thrice I was beaten with rods. . . Thrice I suffered shipwreck; a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness; in weariness; in painfulness, in watchings often; in hunger, in thirst, in fastings often, in cold, and nakedness.

You remember, too, that Paul had a thorn in the flesh—some psychological abnormality or some physical disability which humiliated him again and again as he spoke in public. But listen to what he says as he writes to his churches: "Rejoice, and again I say, rejoice . . . Riches of glory . . . Grounded in love . . . The fullness of God . . . I can do all things through Christ which strengtheneth me." How did he manage?

First of all, he had no illusions about life. Christ hung until he died upon a cross, and Paul did not expect his own pathway to be easy. But, more important than that, Paul had a life goal that was so great, so worth-while, so noble, so eternal that Paul's joy did not depend on what happened to him personally. His motto was, "For me to live is Christ."

No man really longs most deeply for influence, for money, for security. The thing that really brings satisfaction when we look at death is the sense that we are doing, in honor, the thing we were sent to do, that we are living as we were meant to live, that we are not letting the life-force of God in Christ down. Such a man is invulnerable; he can take anything that life offers and come out victorious.

The third aspect of Paul's life that I would mention was his work as the first great Christian missionary. When he launched out on his first journey to visit the Jewish colonies scattered over the Mediterranean world, he met

welcome and persecution. To his amazement, he discovered that the Gentiles, when they heard the Word and accepted Christ, found exactly the same saving experience as the Jews. It was borne in upon him that his conversion experience, the release of his energies, the toning up of his life, the giving to him of strength and power, had not come about because he was a Jew, but because he was a human being. He saw, for the first time, that Christ was not the Christ of the Jews; he was the Christ of men.

Do you see the logic of it? It is this: Christ means so much to me, not as an American, not as a white man, but as a human being, that I must share him with others. Men need him everywhere, I must go out and preach him. So Paul went establishing churches. Over the bridge of his labor Christianity walked from being a little, narrow, nationalistic sect into being a world religion. If he had not done it, so far as we can see, the Word would never have reached us. It was missionaries who came from Philippi, Macedonia and Rome who went into Germany, up into what is now Sweden, and over into England, who brought the gospel which at last reached us.

Have we any reason to think that the end of God's sending Christ into the world was to get the gospel to us? Or, was it to get the gospel through us to the world? The man who is not converted doesn't have anything to export. Naturally, he doesn't believe in missions. But the man who has it cannot keep it in himself; he knows it is too precious. He knows that the Word was meant for the world.

Paul, through his power to endure, reminds us of the invulnerability which Christ makes possible so that we can take anything, if our goal is high enough and we are fired with zeal to win the world to him. Paul reminds us of the world's need for Christ. No wonder Paul, coming to old age and getting ready to be killed for his Christ, could say with quiet equanimity, "I have fought the good fight; I have kept the faith. Henceforth I laid up for me a crown of glory." You and I can say it, too, if our life motto has been and is, "For me to live is Christ!"

'HEIFERS FOR RELIEF' PROGRAM ADOPTED BY NORTHERN BAPTISTS

NEW YORK CITY.—A home missions project that will help to save the lives of starving children in other lands has been inaugurated by the American Baptist Home Mission Society, cooperating in the "Heifers for Relief" program of the Church of the Brethren. Young cows will be sought as gifts by the Society for shipment to Europe to build up the depleted herds in devastated countries.

"Heifers for Relief" is seeking 200,000 head of stock this year for shipment to European countries. The Brethren Service Committee also is appealing for about 8,000 men who are needed to act as handlers on the overseas journey of the cattle. Men of good Christian character are desired, 18 to 50 years of age, who are paid \$150 and expenses after leaving the United States for the eight-week trips.

The Baptist part of the program will be directed by Rev. C. R. McBride, who was appointed recently as a field worker in the Department of Town and Country of the Home Mission Society. He will reside at the "Rural Church Center," Northern Baptist Assembly, Green Lake, Wis. He also will inaugurate a program of settlement on the land to encourage young Baptist couples to move on farms, thus strengthening churches in rural areas.

The great thing in this world is not so much where we stand, as in what direction we are moving.—Anon.

Let us impart all the blessings we possess, or ask for ourselves, to the whole family of mankind.—George Washington.

Pioneering In Christian Vocations

By CECIL R. CULVER, District Superintendent, Ft. Smith District

THE desperate cry on the part of the Methodist Church for full time and part time Christian workers gave birth to a happy idea and thought in the mind of the District Director of Youth in the Fort Smith district, the Reverend John Bayliss, pastor of Second Methodist Church, Fort Smith. Unlike so many happy thoughts that come to the mind and then are forgotten, the thought of this young minister was taken and put into action. To pioneer in any field is no easy task and to try pioneering in the field of Christian vocations requires faith, hard work and careful planning.

The idea was in reality a rather simple plan for interesting young people of the Fort Smith District in full time and part time Christian service. The simplicity of an idea, however, is often the basis for a powerful expression of a great need or truth. Many week-end conferences for youth have been held and many times the opportunity has been given for the dedication of life to full-time Christian service. The emphasis, however, has not been completely centered about the idea of full time or part time Christian service. The happy thought presented to us was that a week-end conference of youth of our district be held and that the whole program be built around the idea of Christian service. With this idea in mind we set ourselves to the task of working out such a program.

We conferred with Rev. James S. Upton, head of the Department of Philosophy and Religion of Hendrix College, our Methodist College of the state, knowing that he had taken teams of young people out for week-ends to help local churches develop their programs for youth. The idea was presented to him and he was asked if it would be possible to bring a group of young people from the college who were volunteers for part-time or full-time Christian service to our district some week-end and guide in such a program. The plan appealed to him and so a date was arranged.

In securing young people to attend this conference every charge in the district was given the opportunity to send a certain number

of youth to this meeting. The response from the charges over the district was most gratifying.

Friday evening, March 15, in First Methodist Church, Fort Smith, approximately one hundred youth and adult workers came together to join in a new type program. Brother Upton and five outstanding

Time Christian Service. Some young people attended each of these specialized quests which showed that there was interest in these various types of service.

The worship services were led by the Hendrix youth. The general theme of the Worship services was, "Going His Way." The first

left his card before the cross. The service was impressive and the dedications were made in all seriousness and honesty. Partially every individual filled out the card checking some dedication.

A tabulation of the results shows the following dedications were made. Eight young people dedicated their lives to full time Christian service. Two of these dedications were for the ministry, three were for Foreign Missionary Service, one for Youth work, and two for Christian teaching in some Christian school. Four others signified interest in dedicating the life for full-time service but were not yet ready to make the definite decision. Sixteen young people asked for the opportunity to give part-time service in Youth Caravan work. Twenty-five others said they wanted to do part-time Christian work. These dedications speak for themselves.

I see in this plan some great possibilities. Every district in Methodism can hold such vocational conferences. This report is sent to the religious press with the hope that some such movement will become a permanent part of the total church program. The number of volunteers for full-time service in our first pioneering attempt was unusual, but that does not tell the whole story. The many young people that volunteered for part time service, caravaning, fellowship teams etc., if properly cultivated will give to the church several more life service volunteers. In the Fort Smith District we are sold on this happy thought and wonderful idea given us by Rev. John Bayliss and now since it is no more a thought not put into action, but a thought in action that has produced marvelous results, we intend to continue such a program in our district work with youth.



young people from Hendrix College were present with us. From the very beginning of the first meeting there was a fine religious atmosphere prevailing.

The type program was most interesting and helpful. The conference opened with a banquet and Brother Upton spoke to the group explaining the set-up and pointing out the importance of making one's life count in the greatest possible way. Five quests were held by the youth from Hendrix. Each youth took a group and led them in discussions on the possible kinds of service that young people could offer as full time or part time volunteers for Christian work. Each group discussed the same things but the smaller groups made it possible for more persons to ask questions and participate in the discussions. The last evening some adults working in various fields of Christian service were asked to lead quests dealing with specific fields of Christian service. Quests on the following phases of Christian service were held: the Ministry; Home and Foreign Missionary work; Youth Workers; Religious Education; Ministers of Music; and Part

service considered the subject, "Going His Way In Finding God," the second, "Going His Way In Serving Others," and the last service, "Going His Way in Full Time Service." These services were inspiring and challenged all of us. The last worship service included a Communion and Consecration service. A card which gave the individual an opportunity to check the particular dedication that he wished to make had been given to each young person earlier in the day and full explanation made as to what was to be done with the card. When the youth had partaken of the elements of the Lord's Supper he lighted his individual candle in front of the cross and

VISITATION EVANGELISM CAMPAIGN AT HELENA

Due to the illness and death of my wife, we of Helena were compelled to postpone our Visitation Evangelism Campaign until this week.

Then under the guidance and direction of the Rev. Garland C. Taylor of Morrilton, Conference Director of Evangelism, we held what we considered under the circumstances a very successful three-day campaign bringing in 22 new members of which 11 came in by vows or confession of faith.

It was impossible, under the circumstances, for the pastor to give the cultivation and supervision so necessary, but our Lay Leader and Chairman of the Board of Stewards did a splendid bit of work, securing the teams, the suppers, the lists and having everything set to go

upon the pastor's return from Washington.

Of Bro. Taylor's work, we of Helena can rightly and highly commend it. He was gracious and considerate and co-operative, and his briefing of the teams was to the point, both informative and spiritual in content.

Also, on the last night, all present signed up for a continuation program, a council, club, fellowship to meet once a month with the pastor and take their assignment of prospect cards and carry on the work and spirit of Evangelism.—Golder Lawrence, Pastor.

There are those who would mobilize the church in a holy war against communism. There are others who would mobilize similarly against capitalism. Ideologies are not destroyed by bayonet and bomb. The only answer to error is truth.—Bishop Oxnam.



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The Church... and the Countryside

By GLENN F. SANFORD

REV. KERMIT VAN ZANT AND MADISON COUNTY

Rev. Kermit Van Zant moved to Huntsville last summer to assume his duties as pastor of Madison County Methodism. In anticipation

was finished a few weeks after their arrival.

Brother Van Zant has moved into his work in a fine way, gradually but surely widening his scope at Huntsville and Presley's Chapel have been greatly strengthened. He has made contacts in many places over the county and has established regular preaching obligations in some of them. These preaching obligations are being taken care of on Sunday afternoons and during the week at night. Arrangements have been made with Rev. Paul Galloway for his associate pastor, Rev. Bob Scott, to preach at Huntsville each second Sunday morning making it possible for Brother Van Zant to give that morning service to a rural church. Wide use will be made of local preachers and lay service in this expanding program. Plans are being made for an expanded youth program in the county.

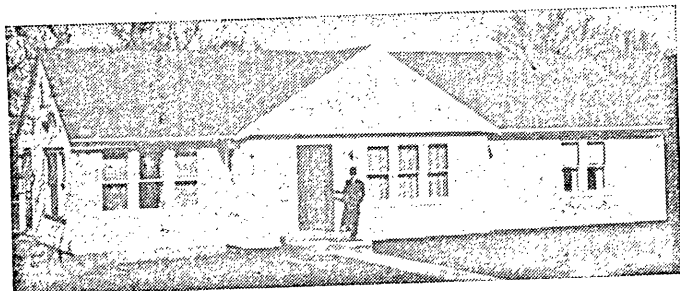
The work is promoted in close harmony with the public schools over the county, with the County Health Unit, the Soil Conservation Service, the Farm Agent, the Home Demonstration Agent, and all other worthy agencies working in the county.

At the time of this writing they are in a great revival at Huntsville with Rev. E. H. Hook doing the preaching and Rev. J. T. Randle leading the song service.

of their coming the people, with the helpful guidance of Brother Sam B. Wiggins, undertook the building of a new parsonage. It



REV. KERMIT VAN ZANT



METHODIST PARSONAGE AT HUNTSVILLE

INDIA'S "GROWING PAINS"

"India is moving rapidly toward independence which it will either have or undergo such suppression as few other nations have endured in recent years," says the Rev. James E. McEldowney, Methodist missionary in Jubbulpore, Central Province, India. "No nation is ever fully ready for such a step, and India has more problems than some, but she must experience growing pains if she is to mature. No external nation, no matter how kind, can do for her what she must do herself."

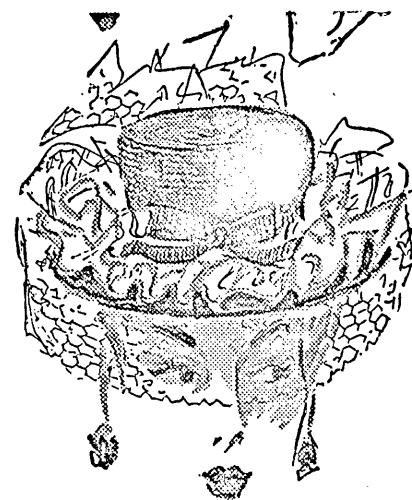
"These are momentous days. England is being called to play a new role in the East, and we hope she will find that responsible place and fill it; but it will demand major changes which will take much grace and sacrifice. So England needs our earnest prayers; and to-

It was a Jew who brought the gospel to Rome, a Roman who took it to France, a Frenchman who took it to Scandinavia, a Scandinavian who took it to Scotland, a Scotchman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the gospel except at the hands of an alien. —S. S. Times.

Stand with anyone who is right; stand with him while he is right; part from him when he goes wrong. —Lincoln.

wards all we must show kindly tolerance. Into this situation our Christian leaders venture. Pray earnestly that the church may lead the way out of chaos into order, and may be as fearless as the prophets of old in proclaiming the word of God."

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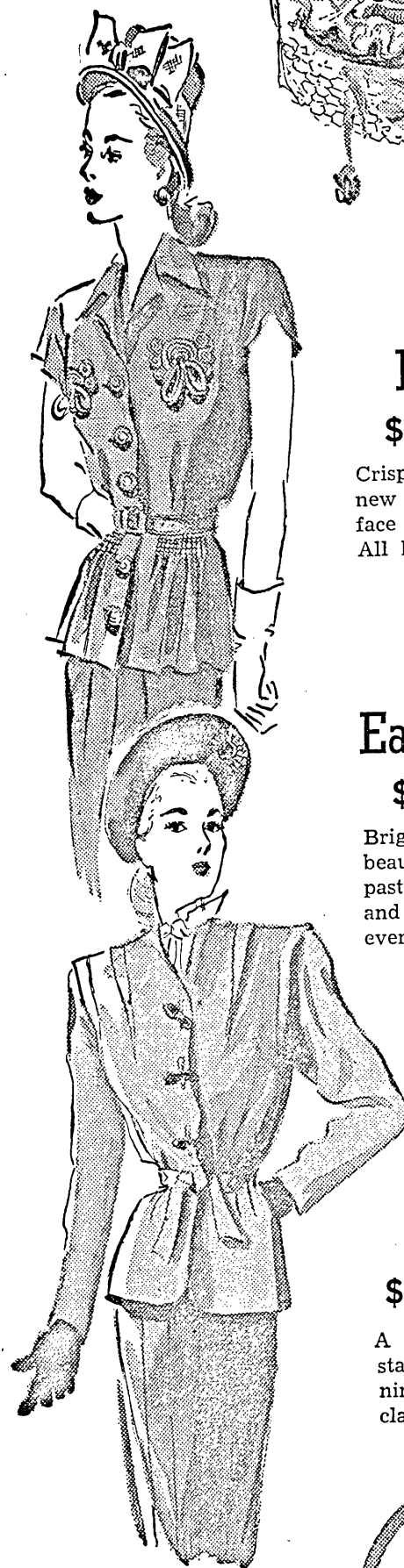
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

FIFTH ANNUAL MEETING W. S. C. S. LITTLE ROCK CONFERENCE

Lakeside Methodist Church at Pine Bluff was host to the Woman's Society of Christian Service of the Little Rock Conference for the fifth annual meeting, March 26 - 28. The theme of the Conference was "OUR FIELD — THE NEW WORLD." Guest speakers were Bishop Paul Martin and Miss Dorothy McConnell, co-editor of the World Outlook.

The Executive Board met Tuesday, the 26th, at 10 a. m. at the Pines Hotel with Mrs. A. R. McKinney, President, presiding. One important decision of the board was that the Conference would send its rural worker, Mrs. Wilmer Lewis, and its Chairman of the Rural Board, Mrs. C. E. Mosley, to the Rural Church Seminar to be held in Tulsa, Oklahoma, April 30th, through May 2nd. It was announced, too, that plans are still in progress for placing a worker in the field of Religious Education in Henderson College. Immediately after adjourning, members of the board were guests of the W.S.C.S. of Lakeside Church at a luncheon in the Pines Hotel. Mrs. Leslie Helvie, president, presided.

The first session of the Conference was called to order by Mrs. McKinney at 2 p. m. at Lakeside Church. Mrs. V. O. Buck, Secretary of Literature and Publications; Miss Lila Ashby, Secretary of Christian Social Relations and Local Church Activities; and Mrs. S. J. Holt, Chairman of the Committee on the Status of Women, gave their reports and recommendations.

Rev. Otto Teague, pastor of Lakeside Church, and Mrs. Teague were presented to the Conference; and attended the meetings.

Miss McConnell gave her formal address Tuesday evening on the San Francisco Conference. She stated that Christian missions had set the stage for the United Nations Organization and said that the success of the plan depended on the Christian element in the group.

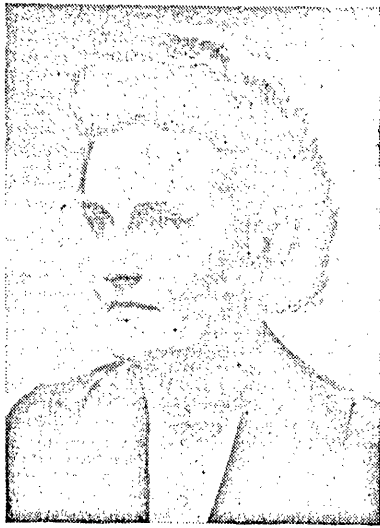
A fellowship hour in the church parlors followed the evening service.

Mrs. R. H. Cole presided at the Memorial Service on Wednesday morning. An impressive feature of this service was the reading of a memoir by Mrs. F. M. Williams of Bro. John Fall Taylor, who created an endowment fund of over \$33,000.00 to be used to put a worker in either the home or foreign field. The 1946 minutes of the Little Rock Conference W.S.C.S. will be dedicated to Brother Taylor.

A panel on Recruits for the Field was presented as a part of Mrs. C. A. Evans' report on personnel. This was directed by Miss Margaret Marshall and Mrs. Russell Henderson. Those taking part were: Misses Ida Shannon, Mary McGuire, Theresa Hoover, Margaret Marshall and Mrs. Russell Henderson, Mrs. Wilmer Lewis and Rev. Mouzon Mann.

The Research Committee, with Mrs. J. S. Holt as Chairman, presented the slate of Officers for 1946:

Mrs. E. D. Galloway, President;



MRS. E. D. GALLOWAY, Little Rock, Ark.
Newly Elected President of the Little Rock Conference

Mrs. Walter Ryland, Vice President; Mrs. H. C. Johnston, Secretary Promotion; Mrs. Fred Harrison, Recording Secretary; Mrs. J. P. Carpenter, Treasurer; Mrs. T. S. Lovett, Secretary Missionary Education and Service; Miss Lila Ashby, Secretary of C. S. R. and Local Church Activities; Miss Athea Wade, Secretary of Wesleyan Guild; Mrs. Fred Longstreth, Secretary of Youth Work; Mrs. Neill Hart, Secretary of Children's Work; Mrs. C. E. Mosley, Secretary of Student Work; Mrs. Cline McKay, Secretary of Supplies; Mrs. V. O. Buck, Secretary of Literature and Publications; Mrs. Tom McLean, Secretary of Spiritual Life; Mrs. C. E. Kitchens, Secretary of Status of Women; Mrs. A. R. McKinney, Chairman of Missionary Personnel; Mrs. H. King Wade, Chairman of Research; Mrs. J. S. Holt, Custodian and Cultivation Chairman of fund to be created for the Christian Education of girls.

Members of Jurisdiction Society of Little Rock Conference:

Mrs. A. R. McKinney; Mrs. E. D. Galloway, Miss Lila Ashby, Mrs. J. P. Carpenter, Mrs. Walter Ryland, Mrs. Tom McLean.

Delegates to the Assembly in Columbus: From the Conference: Mrs. E. D. Galloway, Mrs. T. S. Lovett and Miss Athea Wade.

From the Districts:

Mrs. T. W. McCoy and Mrs. R. H. Cole, Mrs. R. C. Wells, Mrs. Jimmie Rogers, Mrs. Leon Bundy, Mrs. W. L. Phillips, Mrs. H. C. Johnston.

Mrs. Lovett, Secretary of Missionary Education and Service, announced a School of Missions sponsored by the North Arkansas and Little Rock Conferences of the W.S.C.S., to be held at Hendrix College in August. She reported Camden District leading in number of study classes; and Camden and Pine Bluff "Honor Districts," each making educational progress and being one hundred per cent in study.

Mrs. Watson Joplin, Secretary of Supplies, recommended increase in all supply work and jurisdiction recognition in attaining goals.

Mrs. McKinney's message which was given at this time will be published in full in a later edition of

Mrs. J. P. Carpenter, Treasurer, the Arkansas Methodist.

total receipts for the year of \$43,887.58, total Conference credit of \$30,556.00 and total sent to the Division \$37,759.84. Mrs. Carpenter and Mrs. McLean conducted the Pledge Service. Pledges for the Districts were as follows:

Arkadelphia, \$3,640; Camden, \$56.00; Little Rock, \$7,725; Monticello, \$2717; Pine Bluff, \$4,000; Prescott, \$2350; Texarkana, \$2950.

Mrs. Carpenter urged the five per cent increase in gifts to Missions.

Mrs. McLean, Secretary of Spiritual Life, asked the women to work and pray that our country may become a Christian influence in the United Nations Organization, in achieving a just and durable peace.

The Conference and Districts reports were given by Mrs. E. D. Galloway for the Conference and by the District Secretaries for the Districts. The dates for the District Society Meetings were announced as follows:

Pine Bluff, May 7; Prescott, May 8; Camden, May 9; Monticello, May 10; Arkadelphia, May 16; Little Rock, May 17; Texarkana, May 21.

Mrs. Walter Ryland, Vice President, asked for a closer study of program methods and materials and a continued emphasis on Life Memberships.

Life Memberships were given to four women of the Lakeside Society and one by the Conference to Mrs. C. A. Evans, who is retiring from the board. Mrs. McKinney was given the Honorary Life Patron Membership in recognition of her services to the W.S.C.S. the past five years. The Conference placed twenty-five dollars in the loan fund for girls in honor of Mrs. Watson Joplin, who is also retiring from the board this year.

Bishop Martin in addressing the meeting on "The Field is the World" told of appeals from all the mission fields for enlarged programs. He said there is an urgent need for three hundred workers now to maintain the work already in progress. He stated that the cross should be a standard by which we live instead of an ideal which we see from afar.

Holy Communion was administered by Bishop Martin, Rev. C. D.

CRUSADE PROVIDES SERVICE FOR INDIA'S HEALTH

Better health—better food—better economic and sanitary conditions and widespread literacy campaigns in the villages: these are among the basic needs of India's 388,000,000 people revealed afresh to the whole world during the days of India's war effort. And they will remain India's needs whether she continues to be a part of the British Empire or becomes a free state in the family of nations.

The Crusade for Christ funds allocated to the Division of Foreign Missions and to the Woman's Division of Christian Service will enable the Methodist Church to make new advance in its efforts to meet some of these needs in India. As the Board girds itself for added service in India's "new day," the mastery of health needs in this land where millions die prematurely, where the life span is low, where epidemics are never unknown, are given first consideration.

Gifts from Crusade funds—\$100,000 from the Division of Foreign Missions, \$60,000 from the Woman's Division—assure the success of the All-India Medical College, with its hospitals and nurse-training, at Vellore. This is to be a degree-granting institution, preparing doctors and nurses for skilled services to India's people. Eight Protestant denominations of the United States and Canada support this College—formerly for women only, now broadened and enlarged to train men and women from all areas of India.

Madar Union Tuberculosis Sanitarium was the first institution of its kind in India—and still is one of the most famous. Now it is to be enlarged and given new land and equipment. Eleven thousand dollars—\$5,500 from the Foreign

(Continued on Page 14)

Cade, Rev. Virgil Keeley, Dr. William Brown and Rev. Otto Teague.

The closing session on Tuesday morning, the 28th, included reports by Mrs. Wilmer Lewis, Camden Rural Deaconess; Mrs. Neill Hart, Secretary of Children's Work; Mrs. Fred Longstreth, Secretary of Youth Work; Mrs. C. E. Mosley, Secretary of Student Work; Conference Secretaries in their lines of work.

These officers recommended closer cooperation between parents, church, school officers and teachers, pastors and W.S.C.S. Secretaries in promoting Missionary Education, fostering projects in training children and young people in Christian living and service.

Rev. Kenneth L. Spore, pastor of Winfield Church, Little Rock, and president of the Methodist Council, spoke briefly concerning the work of this organization.

Mrs. Wade gave appropriate recognition to all local societies meeting the goals for 1945.

Miss Athea Wade, Secretary of the Wesleyan Service Guild of the Conference, reported progress and enthusiasm in all the Guilds. The Wesleyan Service Guild dinner was held on Tuesday evening, the 26th, at which time Miss Wade was the honor guest. There were 190 present at the dinner.

CURRENT NEWS IN ARKANSAS METHODISM

THE METHODIST HOSPITAL IN HOT SPRINGS NATIONAL PARK

Having recently been made president of the White Cross Guild of the Methodist Hospital here, a new interest prompts me to pass my enthusiasm on to you of Arkansas who no doubt would like to know what we are doing at the home base.

The months of improvement since the dedication of the hospital have brought a great change in the interior of the building as all the rooms and halls have been decorated, a nursery installed, the kitchen made new with steam tables, stove and necessary equipment, the dining room also has new steam tables and service rails. Only the bath house needs redecorating and improvements. Many rooms have been newly furnished by individuals, classes, clubs and other organizations, yet there is much to be done.

The Garden Club is looking after the lawns by donating flower seeds and plants, a library is in the offing, and many immediate needs are to be met. A shrine will be established in the lobby where will be a Book of Remembrance in which will be inscribed the names of the donors in furnishing rooms and making large gifts.

Of all the needs that could be mentioned, expansion is the greatest. No money can be made on so small a hospital and the plan to enlarge is now in the minds of the Board of Managers. More land, more buildings, more equipment is the cry and large contributions are sought to make ours a hospital which will serve the needs of suffering humanity and do credit to Arkansas Methodism. White Cross Units may be organized all over the state, contribution of foods is acceptable, your interest at least is invited.

Those furnishing rooms or making gifts are:

Mrs. T. O. Rorie; Mrs. W. T. Sturgis of Arkadelphia; B. T. Fooks, Camden; Dr. H. K. W. Honor of Mrs. W. B. Phillips; Camden Women of Church; McMath Bible Class, First Church, Hot Springs; Wesley Philathea Class, Hot Springs; Frost Bible Class, Texarkana; Mrs. Seaton T. Douglass, First Church, Hot Springs; Mrs. G. C. Coffey, First Church, Hot Springs; Wesley Bible Class, Honoring Mrs. F. M. Williams; Mrs. T. E. Towell, Memory of Dr. Towell; Mrs. A. C. Jennings, Hot Springs; Children's Room, W. T. Sturgis; Alzheimer Woman's Service Guild, Lyons President; Mrs. Geo. Donaghey, Little Rock; Mrs. W. M. Blackshare and family for Mrs. McGarry; Mr. and Mrs. Amos G. Wheeler, Pine Bluff; Pilot Club for Nursery \$350.00, Hot Springs; Dr. W. H. Connell, Desk for Nurses Station; under the capable direction of Miss Pee we feel that our hospital will be wisely administered and soon become one of the great hospitals of the South.—Mrs. F. M. Williams, 408 Prospect Ave., Hot Springs, Ark.

If you want to change a whole civilization overnight — start with the children. If you want to plant a conviction indelibly into a society, plant it in the hearts of children.—Dr. Paul Calvin Payne.

YOUTH CRUSADE MEETING AT MONTICELLO

Bishop Paul E. Martin of Little Rock reconsecrated more than 700 young people who overflowed the First Methodist Church at Monticello for a Youth Crusade meeting Sunday night, March 31.

Citing the careers of Bishop Arthur J. Moore, Miss Ruby Kendrick, the late missionary to Korea, and Dr. John R. Mott, who he saw consecrate their lives at a similar meeting, Bishop Martin said that it was not impossible that some young people at this meeting might become great powers for good through dedicating their lives to the work of God.

Rev. Coy Whitten, pastor of the Monticello Church, opened the meeting by presenting Rev. Marion W. Miller of McGehee, district director of young people, who led the devotional and presided. Walter and Wells Moffatt of Monticello sang a duet, and a combined choir of Dermott and McGehee young people, under the direction of Rev. Warren Golden of Dermott, sang as a special number, "All For Christ," written by Rev. T. T. McNeal, now superintendent of the Monticello District. "The Lost Chord" was played as a duet by Mrs. W. D. Law, organist, and Miss Betty Gibson, pianist, for the offertory.

The Rev. Mr. McNeal paid tribute to the ministers and youth leaders as well as the young people of the Monticello District, and introduced Mrs. Martin to the congregation. In presenting Bishop Martin, the Rev. Mr. McNeal paid tribute to the great service he is rendering and praised his personal qualities of leadership.

Bishop Martin opened his sermon by stating that no sermon could be as effective as seeing that huge group of young people all gathered to worship God and rededicate their lives to Christ. He said that secular meeting of that size and scope would attract reporters from all the leading newspapers of this state and section. He closed his sermon by asking all who would open their hearts to the call of God to stand. Everyone in the building stood.

Young people were present from Dumas, Arkansas City, Tillar, Winchester, Newton's Chapel, McGehee, Montrose, Snyder, Portland, Parkdale, Wilmot, Eudora, Lake Village, Hamburg, Crossett, Monticello, Drew Circuit, Wilmar Circuit, Warren, Hermitage Circuit, New Edinburg, Banks, Dermott, Fountain Hill, Watson, Kelso, Palestine and Sumpter.—A. F. Kinney Delta Young People's Counselor.

The Word of God is our only standard of judgment in spiritual things; that Word can be explained only by the Holy Spirit in answer to humble, believing prayer.—George Muller.

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HUNTSVILLE

It was a happy occasion for Huntsville and Madison County, when Samuel Presley Auslam dedicated his life to the Methodist ministry. He preached his first sermon to a well-filled house at the Huntsville Methodist Church on March 17. On March 26, "Sammy" appeared before the licensing committee of the Fayetteville District and was granted his Local Preachers license. He will spend the next two months helping the pastor in Madison County. His plans are to enter Hendrix College in June.

"Sammy" is a grandson of the late Rev. James B. Presley of Huntsville, Arkansas. His first sermon was dedicated to the memory of his grand father, who spent his life as a local preacher in Madison County. As far as our records show "Sammy" is the first candidate for the ministry in the history of the Huntsville Methodist Church.

On Friday night, March 29, we closed a very successful ten-day revival at the Huntsville Methodist Church. Our district superintendent, Rev. Elmer H. Hook did the preaching and Rev. James T. Randle of Rogers led the singing. A class of ten children and one adult were received into full membership of the church Sunday morning, March 31. Others plan to join the church on Easter Sunday.—Kermit Van Zant.

Mission work is the active life of the church.—Dean Howson.

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THE REGISTRAR.

HENDRIX COLLEGE NEWS

Conway, Ark., April 11.—A series of lectures on the atomic bomb and the problems created by it in the fields of human life will feature the spring chapel program at Hendrix.

Dr. M. J. McHenry, professor of chemistry and physics, began the series on April 2, when he lectured on the actual physical and chemical properties of the bomb.

Dr. David M. Driver, associate professor of Latin American civilization, was scheduled to speak on implications of the bomb in international relations on April 9. Rev. Aubrey Walton, pastor of the First Methodist Church, Little Rock, will lecture on the effects of the explosive in the field of religion on April 16; Dr. Matt L. Ellis, president, will discuss its probable influence in education on April 23; and Philip L. Howell, associate professor of economics, will give the fifth lecture on this topic on April 30, taking as his subject the effect of the bomb on economics and business.

Dr. Matt L. Ellis has returned from the 50th anniversary meeting of the North Central Association of Secondary Schools and Colleges. At the meeting, held in Chicago, he was chosen a member of the association's commission on colleges and universities. This commission rep-
(Continued on Page 13)

THE HEARING

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NORTH ARKANSAS CONFERENCE EDUCATION NOTES

Arkansas Pastors' School

The Board of Managers of the Arkansas Pastors' School met on March 29 at First Methodist Church, Little Rock, to make plans in the light of the housing conditions on Hendrix Campus. It was discovered that we could not hope to have more than 170 persons housed on the campus for the school, due to the larger attendance expected in the Hendrix College Summer School.

The Board of Managers took the following action:

That all space for Arkansas Pastors' School be reserved for Undergraduates and Supplies until May 20.

That no reservation for others be accepted until May 20, and then only such reservations as are post-marked May 20 or later.

That the space in Galloway Hall not needed for Hendrix College Summer School students and members of the Pastors' School faculty be available for ministers and their wives, but that all other available space on the campus be reserved for men only.

That space be reserved only by those planning to do credit work in the Pastors' School.

All regret that such action seemed necessary, but we believe you will understand the situation and be delighted to know of the increased attendance of students at Hendrix College.

This summer the Pastors' School offers an excellent program for all who can attend. The following courses are to be offered:

First Period

1. The Church and Rural Welfare, Rockwell Smith (first week).
2. Christian Evangelism, Caradine Hooton (second week).
3. Church in History, W. Henry Goodloe.
4. Understanding the Bible, Robert Bearden, Jr.
5. The Methodist Discipline, Arthur Terry.

Second Period

6. The Teachings of the Prophets, John H. Hicks.
7. Preparing and Preaching Sermons, H. B. Trimble.
8. Psychology of Religion, J. K. Benton.

Third Period

9. Bible Manners and Customs, John H. Hicks.
10. Philosophy of Religion, J. K. Benton.
11. The Stewardship of Life, H. B. Trimble.
1. The Church and Rural Welfare, Rockwell Smith.
2. Christian Evangelism, Caradine Hooton.

The order of the courses has been changed, but only in that those listed for first period have been changed to second period and those of the second period to the first period. This has been done in the interest of those driving in for the school. Most of those taking first period courses will be those staying on the campus as all but two of the five courses are primarily for Undergraduates and Supplies.

Church School Superintendent's Conference

A conference for Church School

DRINK COSTS HIM A JOB!

Dale Harrison, a feature writer on the staff of the Chicago Sun, tells the story of a tragedy which occurred during the recent Allied Nations aeronautical conference in Chicago, when a toastmaster arrived to preside over a certain banquet. Only a few days before he had been elevated to a \$30,000 position and a rosy career was ahead of him. "He came to his task too heavily in his cups," according to Mr. Harrison, and embarrassed his associates with his bungling as a consequence of his intoxication. The next day he was relieved of his post.—The Christian Advocate.

superintendents of the Fayetteville District is being held at Bethel Methodist Church, Fayetteville, April 11, beginning at 6 p. m.

This meeting is being held for the purpose of giving guidance to the superintendents. Church School enrollment and attendance, the keeping of records, planning of Vacation Church School, trends in children's work and other questions of interest in Church School work will be discussed.

It is hoped that this will be the first of a series of such district meetings throughout the North Arkansas Conference.

This program is to be directed by Rev. E. H. Hook, district superintendent, assisted by Miss Olive Smith, Roy Green, C. E. Rankin, and Ira A. Brumley.

New Training Record

The North Arkansas Conference has set another record in training work, having had persons participating in 53 training enterprises during the three months period, January, February and March.

We have already received the following training school reports for this period: First Series Schools: Clinton, Osceola, Wynne, Clarendon, Forrest City, Marianna, Marion, Holly Grove, West Helena, Leachville, Lake Street, Blytheville, Morrilton, Booneville, Gentry, Weona, Central Avenue, Batesville, Evening Shade, Parkin, First Church, Rector, Brinkley, Fifth Street, Fort Smith, Turrell, Keiser, Black Fish Lake, Garden Point, Wheatley, Union Grove, Square Rock, and Cotter. Second Series Schools have been reported as follows: First Church, Fort Smith; Clarksville, Springdale, Blytheville First Church, West Memphis, Jonesboro First Church, and Russellville.

The following First Series Schools have been held, but not yet reported: Elaine, Newport, Umsted Memorial, West Memphis, Pocahontas, Corning, Walnut Ridge, Marmaduke, and Greenwood.

Searcy Second Series School is yet to be reported.

Three churches have been conducting a Sunday morning training school: Harrison, Jonesboro First Church, and Joiner, and Goddard Memorial, Fort Smith, is having a Sunday morning training class.

Leslie has had a training class with eight persons writing the assignments.

Persons from our Conference participated in the Little Rock School and the School at Hendrix College for Undergraduates and Supplies.

A larger number of other schools have been planned and some of them are being held this week.

Plans now being worked out call for a total of more than one hundred training enterprises during the Conference year.

HENDRIX COLLEGE NEWS

(Continued from Page 12)

resents the association in setting up standards for admission to the association, one of America's best known accrediting agencies, and investigating applicants and members.

The board of trustees for Hendrix was scheduled to hold its regular semi-annual meeting at the college on April 9.

Alton B. Raney of Little Rock is chairman of the board.

Charles Wilson of Miami, Okla., has been chosen winner of the popular prize in the 1946 Exhibition of Arkansas Art, sponsored at Hendrix in February. Mr. Wilson, a former resident of Arkansas, will receive the \$25 prize—part of a donation from the state chapter of the AAUW—as the result of a vote of persons attending the exhibition of these paintings at the Little Rock Museum of Fine Arts in March.

His prize-winning lithograph of "Ozark Snow" is the one that was purchased by Hendrix during the contest for a permanent place in the gallery here.

Ashley R. Coffman, assistant professor of music and director of the Hendrix band, was one of the adjudicators in the Northeast Arkansas Band Festival held at Forrest City last week.

He has also been chosen a judge for the Arkansas State Meet, April 18 and 19, at Little Rock.

In addition to these activities he was guest conductor of the East

IMBODEN METHODIST YOUTH FELLOWSHIP

The Methodist Youth Fellowship of Imboden, which is a new organization, is proud of its thirty-one members. The M. Y. F. elected officers and a sponsor at the first meeting, March 12, with the aid of the pastor, Rev. B. W. Stallcup. The officers are: President, Peggy Heller; vice-president, Justin Jones; secretary and treasurer, Charles Weir and sponsor, Frank Heller.

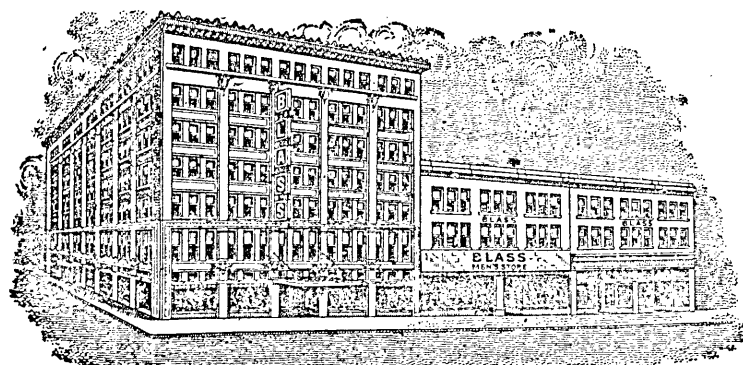
The M. Y. F. meets every Tuesday night at 7:30 and every other Tuesday night immediately following the devotional, those who wish to may meet for a social gathering.

The M. Y. F. of Imboden and the M. Y. F. of Black Rock work together as well as Smithville. The members plan to make the trip to camp at Hardy, Arkansas, sometime during the summer.

The program committee appoints leaders and the leaders appoint others to help on the program.—Peggy Heller, President of Imboden M. Y. F.

My first wish is to see the whole world at peace and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind.—George Washington.

Side Junior High School Band of Little Rock in a concert there Monday night.—Lane Scott.



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CRUSADE PROVIDES SERVICE FOR INDIA'S HEALTH

(Continued from Page 11)

Division, \$5,500 from the Woman's Division—has been provided from the Crusade to carry on this added health service.

At the Clara Swain Hospital in Bareilly, two young Methodist doctors—Dr. Charles V. Perrill, and his wife, Dr. Wilma Conger Perrill—have developed one of the best-known hospitals of Methodism in India during the past five years. It has attracted rich and poor; Mohammedan, Hindu, and Christian, British official and Indian rajah. Dr. Charles' friendships and ingenuity have secured an X-ray equipment, and air-conditioning system, and other improvements. Now a new medical building and its equipment are needed—and Crusade funds will provide \$10,000, half from the Foreign Division, half from the Woman's Division.

Crusade funds will also make it possible for the hospitals and some other institutions to purchase greatly-needed supplies as they become available from army stocks now in India. This will include medical and operating equipment of all kinds, automobile ambulance, and material for extension services from the hospitals out to the villages.

The Udra-speaking people form a large part of the Methodist Church in India, and have provided many Christian pastors. A Crusade appropriation of \$1,000 has been made to print a Bible concordance in Urdu—a volume greatly desired as the Church grows more and more literate.

A "comprehensive approach to village life and needs"—in a center where a group of cooperating workers have a church, a school, and a clinic—has long been a dream of missionaries and national Christian leaders in India. The sum of \$9,500, released from Crusade for Christ funds, will enable the missionaries to establish seven such simple centers in various parts of India. This is a new type of community service that promises to have a large place in the "new India."

WOULD LIKE TO READ OF SOME OF ARKANSAS' EARLY PREACHERS

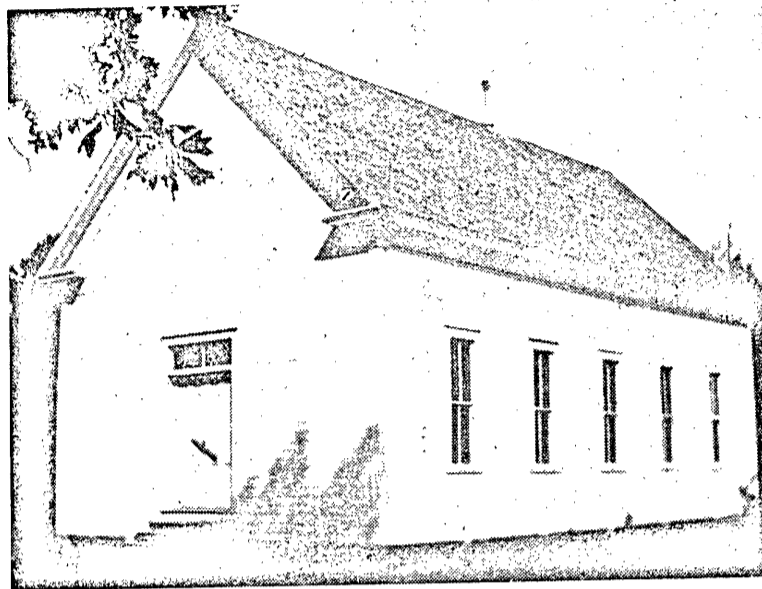
I have just re-read the sketch of Dr. Andrew Hunter by Mrs. F. M. Williams. Having begun my ministry on the then Saline Ct., I was deeply interested in the sketch, and now, Mrs. Williams, I would be so glad to read a sketch of several of Arkansas' great preachers. Begin with that sweet-spirited, grand old man, Rev. B. G. Johnson, whose mortal remains lie in the cemetery of his home town, Mineral Springs, Arkansas. He was my first presiding elder, and the most beloved pastor that ever blessed Arkansas circuits and stations.

Did you ever hear the "golden-mouthed" Dr. Augustus R. Winfield? I never heard but two pulpit orators that touched "Uncle Gus Winfield," as he was called. And the greatest orator Methodism ever produced was the silver-tongued Bishop George F. Pierce. He was not an Arkansas boy by birth—he was born in Georgia—but was a

A Sunday At Bellville

For more than four-score years the Bellville Methodist Church has stood for righteousness and Christian culture in the country two miles south of Lockesburg, in Se-

vier County. A list of the names of those who have at one time or another worshiped there, and the special significance for the writer because his father, grandfather and two grandmothers lie buried there. Many others among the pioneer settlers of Sevier County have found



BELLVILLE METHODIST CHURCH

ier county. A list of the names of those who have at one time or another worshiped there, and the special significance for the writer because his father, grandfather and two grandmothers lie buried there. Many others among the pioneer settlers of Sevier County have found

here, their last earthly resting place.

It was our good fortune to worship here on the fifth Sunday in March. Since the church is near where I grew up as a boy, I had often visited there in my child-

hood.

Brother Claud Roy, the pastor, has been known and loved by me for many years. He is doing splendid work on the Lockesburg Charge. Special emphasis is being given to rural work. From the large congregation present at this Fifth Sunday meeting, we think it safe to say his work is bearing fruit.

Besides the opportunity of meeting many relatives and old friends, it was a joy to be able to thank them all personally for the fund for our new Methodist Children's Home. They paid the pastor last year, \$1,534.00. They have contributed this year to the Home, \$148.

Sevier County has made a large contribution to the ministry of the Methodist church. I can recall fourteen men who have been members of the Little Rock Conference from this county. Many others have found prominent positions in judicial, political and educational spheres of influence in the state.—J. S. M. Cannon.

Take my word for it, it is not prudent as a rule to trust yourself to any man who tells you that he does not believe in a God or in a future life after death.—Sir Robert Peel.

Religious education is a task involving a sympathetic and intelligent cooperation between church, home and school.—F. Ernest Johnson.

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the pretty hats in the Easter parade. You'll want

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Pfeifers of Arkansas

FIRST CHURCH, HOPE

Three months ago the Men's Bible Class of the First Methodist Church, Hope, began to think in terms of reaching all available men in the community for their class, starting with about forty men. They decided they would work towards one hundred, and when they reached that mark, they would re-name the class "Century Bible Class."

However, when they reached the "One Hundred Mark" they decided to continue without any limit as to number, hoping that there might be two hundred men in attendance by Easter. On Sunday morning, March 31, TWO HUNDRED men answered to roll call.

Earl Clifton, President of the class, Harry Hawthorne, Vice-President, and W. A. Mudgett, Secretary, with their splendid committees, have determined to see that every Methodist man, or men without church affiliations, in this vicinity will have a cordial invitation to attend this Bible Class.

The other classes and departments of our Church School have also increased, which is shown by a comparative figure of March 31.

To date, we have received 104 new members into this Church, 37 of these by profession of faith. Our teams in Home Visitation Evangelism are continuing their work and we hope to reach our quota of 150 New Members by District Conference on May 17.

Dr. R. W. Goodloe of the Perkins School of Theology, Southern Methodist University, Dallas, Tex., will deliver a series of sermons, beginning April 14, and continuing through Easter Sunday. — Nannie Purkins, Church Secretary.

WOULD LIKE TO READ OF SOME OF ARKANSAS' EARLY PREACHERS

(Continued from Page 14)

citizen of all lands and so you can write him up if possible.

Last but far from the least, I ask you, if possible, give the Arkansas people a description of that cascade-Niagara man, Dr. Henry R. Rivers. I wonder if there is anyone living who heard the missionary address he delivered in Pine Bluff Methodist Church Sunday night during one of the earlier sessions of the Little Rock Conference. His description of Bayou Bartholomew before Christian missionaries turned it into a beautiful religious and cultured section; his description of that sluggish stream that ran through the jungle thrilled Bishop McTyeire through and through. Said he to me afterward, "I have heard the greatest pulpit orators on both sides of the Atlantic, but I never heard anything that equalled that sermon."

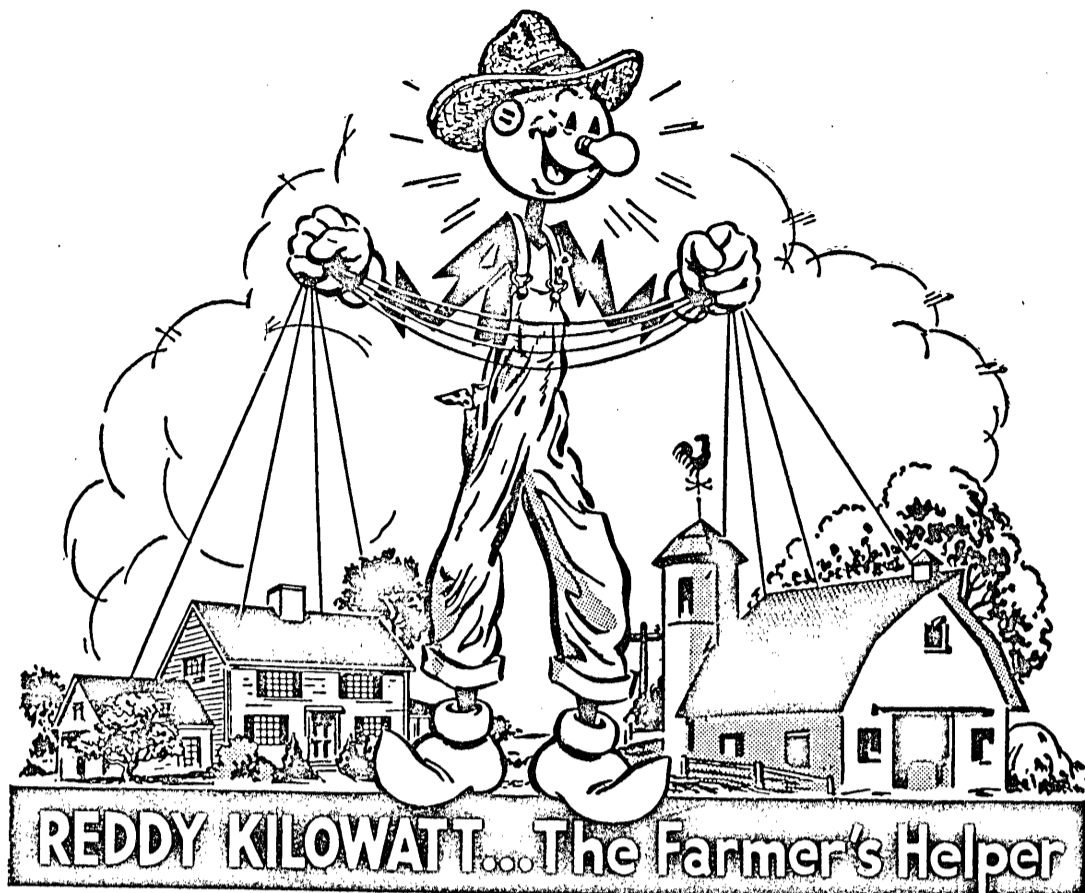
In conclusion, can you describe the matchless, pulpit Chesterfield, Alonzo Monk, D.D.?

I read the first issue of your splendid paper. You discarded the name "Western Methodist." Sam Colburn, D.D. was the editor. I am still reading your interesting edifying pages.

I will be 87 years old in a few days. For two years have been confined to my invalid chair from arthritis.

Don't fail me, my old companion in printer's type!—Luke G. Johnson, 447 Boulevard, Gainesville, Ga.

If there were no clouds we should not enjoy the sun.—Proverb.



Pays Tribute to Rural Electric Co-ops

Folks, let's give a big hand to the rural electric co-operatives of Arkansas. It was back in October, 1937, that ground was broken for the starting of the first REA-financed electric line in the state. That was not so many years ago.

Since that time the co-ops in the state have made rapid strides toward achieving their goal. The fine Boards of Directors and splendid managers of these co-ops have fulfilled their responsibilities of extending the comforts, conveniences and economies of electric service to farm after farm. And they are still at work.

Certainly the fine record they have made deserves commendation.

And the business-managed electric companies have done all they could to assist, working out territorial allocations, establishing low wholesale rates, and co-operating in other ways to the end that the greatest number of farms could receive the benefits of electricity.

With a continuation of this development it is a certainty that Arkansas will retain her high place in the field of rural electrification.

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The Sunday School Lesson

By DR. O. E. GODDARD



TWO FRIENDS TALK WITH JESUS EASTER LESSON

LESSON FOR APRIL 21, 1946

LESSON TEXT: Luke 24:13-35.

GOLDEN TEXT: They said one to another, was not our heart burning with in us, while he spake to us in the way, while he opened to us the scriptures? Luke 24:32.

"And beginning from Moses and from all the prophets, he interpreted them in all the scriptures the things concerning himself." Luke 24:27. What were some of these scriptures? The promise to Eve that the seed of the woman should bruise the serpent's head. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Genesis 3:15.

The promise to Abraham that in him all nations should be blessed. "And in thy seed shall all the earth be blessed; because thou hast obeyed my voice."—Genesis 22:18.

Concerning the coming of a greater prophet than Moses. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."—Deuteronomy 18:15.

He was to be a suffering Savior. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."—Isaiah 53:5.

Jesus' Amazing Familiarity With The Scriptures

The above references are but a few of the numerous scripture passages of the Old Testament referring to Jesus. Christ is the central fact in the Old Testament whether in the Prophets, or in the sacrifices offered, or in the rituals.

Like other Jewish parents, Joseph and Mary surely had great delight in teaching Jesus the law, the prophets, and the ceremonies of the church.

Protestants Distressingly Remiss In Bible Study

Jesus commanded us to search the scriptures. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." (John 5:39.) We teach that every person ought to study the Bible, and that he has a right to interpret it for himself. Ministers ought to expound the scriptures to their congregations much more than they do. Jesus' disciples said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?" (Let it be remembered that all these references to the scriptures by our Lord and the apostles referred to the Old Testament, only. There was no New Testament at that time.) A preacher today who can interpret the Old and the New Testaments will cause the hearts of the people to burn as he unfolds to them the great truths of the holy scripture. Preachers be an expounder of the word!

A Strange Emphasis

There are ten recorded appear-

tion. Some of these were to the notables—the leaders. But Cleopas and his unnamed companion were insignificant persons. They were not Apostles, only unknown disciples. Why the elaborate account of the incident? The Bible is a purposeful book. It is not accidental that this unusual record was made of the episode on the Emmaus road. Why such prominence to this story? Some literary critics have said that it is a literary gem, a unique story in literature and that there is nothing of this class equal to it in ancient Greek, Latin or modern English, or German or French classics. Even if that were true, it would not justify the space given to this story in the Bible. How extremely important was the interview Jesus had with his seven disciples who discouraged and defeated, returned to their business as fishermen. They toiled all night and caught nothing. Jesus appeared to them unrecognized and inquired of them as to their success. They told him they had caught nothing. He told them to cast their net on the right side. They reluctantly obeyed and caught a great draught of fish. But the Bible uses fewer words in relating this incident than it does in relating the episode of the Emmaus road.

The Real Reason For This Episode

This incident reflected the im-

pression the crucifixion and resurrection made upon the people in and around Jerusalem. Cleopas and his unnamed friend were amazed and stood aghast that this stranger had not heard of the crucifixion of one called Jesus. It seemed that the whole city and the country round about were in a frenzy over this amazing fact. (Any one who thinks that Jesus did not make a deep and wide impression upon his contemporaries is mistaken. Everybody was for him or against him.)

This incident reveals also the fact that the resurrection of Jesus wrought a revolution in the minds and hearts of many people. It changed despair into hope. It changed defeat into victory. Thousands of parents were saying to their children that they had hoped Jesus would redeem Israel. When he arose they shouted to their children, "He is risen!" "He will redeem Israel!" Their sighs and groans were changed into hosannas and hallelujahs. The darkness and gloom of night were dispelled by the rising of the Son of Righteousness.

Shall We Celebrate Easter?

Most emphatically, yes. It is the greatest day in the calendar. Greater than Christmas because without Easter Christmas would have been meaningless and soon forgotten. It would be an unspeakable shame to allow Easter to pass as just another regular Sunday. Every church, every family, and every individual should celebrate this glorious day.

How?

Eggs, rabbits, bonnets and flowers may be used helpfully and beautifully on this day. All such may be used to bring to the minds of the young and the old the great significance of Easter, or they may be used to obscure the meaning of the day. Everybody will do his or her best to use this sacred opportunity. Let no one make it a day of dress parade or fashion revue.

If you are able to buy new articles of wearing apparel (and can find such in the shops,) wear them not for display but in honor of your risen Lord.

All of our churches should do their utmost to have the very best Easter music possible. But whether solos, hymns, anthems let them be sung with a religious motive, by voices consecrated to Christ. Make the welkin ring with heavenly music and Jesus will be glorified. Let the minister, after much Bible study and communion with the Christ stir his congregation with a message of hope for the weary, saddened hearts and for those rejoicing in the great adventure of loving and serving the risen Christ. May every preacher deliver his message as moved by the Holy Spirit and with power sent down from heaven.

Questions

Teachers, what are you preparing for your class today? Will you make it a day never to be forgotten? Parents will you talk sanely and naturally with your children today about what our risen Lord has done for them?

Young people will you this day face the realities of life seriously and joyously? Will you be thankful amidst all the dangers in the world today, that the situation challenges you to put forth your best effort in trying to make this a better world.

Shut-ins, will you bear your afflictions in a Christian spirit, and pray that your sufferings may burn up the dross and refine the gold? Look forward with pleasure to the home where you will have immunity from all your distresses—where Jesus who arose from the grave reigns forever.

To let friendship die away by negligence and silence is certainly not wise. It is voluntarily to throw away one of the greatest comforts of this weary pilgrimage.—Samuel Johnson.



SOME conferences and many churches set Easter as the final date for Crusade for Christ payments. Many churches will observe Easter as a closing date for paying all subscriptions in full. To date \$25,585,942 has been paid in cash on the \$27,777,383 total subscribed.

Let every church which has anything remaining on Crusade pledges make an appeal to pay in full now.

Success Depends on Every Congregation