

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodist in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world" —


16:15

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NO. 16

There Is No Death



*I*N the dazzling radiance of that first Easter Morning, over 1900 years ago, a mighty King walked forth from His grave in a rock-hewn tomb, and an angel sat upon the huge rock with which men had sealed the sepulchre. He had arisen, as He said!

For this King was the King of Life in the Universe, in Nature, and in men.

He had triumphed over the world's hatred and cruelty!

Now, in the light of the centuries, His enemies are long forgotten! He lives on forever!

Yet, each spring Nature remembers His triumphant message. She makes the flowers arise from apparent death to blossom again; the naked trees to burst into bud and blossoms. The dead fields

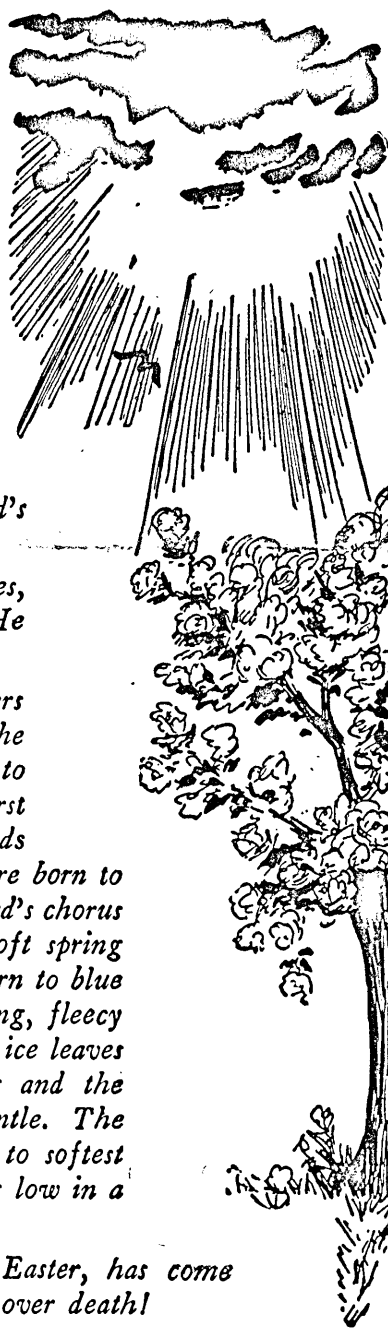
become verdant, and young are born to the beasts of the field. The bird's chorus of joy is carried on sweet, soft spring breezes, and the grey skies turn to blue with here and there a floating, fleecy cloud. The cold, treacherous ice leaves the great rivers and streams and the water becomes warm and gentle. The snow-capped mountains turn to softest green, while a new moon lies low in a star-studded sky.

For, spring with Easter, has come again. Life is King over death!

And in the hearts of men there is a firmer faith, and a deeper love!

This was the message of the King on that first Easter, when in sorrow those whom He greatly loved approached His tomb. They came with heavy hearts; they left in haste with rejoicing to tell the glad news that has echoed down the centuries,—“There is no death!”

—Jane Hunt Mohr.



Our Only Answer To Life's Greatest Questions

MAN has tried hard, in his own strength, to find the answer to many of life's greatest questions. Where did the world come from on which we live? What was the origin of human life and the myriad forms of life all about us? What is the meaning of human life and what should be the relationship on earth between man and man? What is the goal, the future, the destiny of man beyond this present life, if any? These and other basic questions of life are yet unanswered by man despite the centuries of effort by some of the wisest of earth.

Educators have sought the answer to these basic questions of life and have failed. Philosophers and logicians have tried to find the answer to these questions but instead have discovered the futility of their efforts. Scientists, through investigation and research have made amazing discoveries and have found the key to many of the hidden secrets of nature. Yet scientists, educators, philosophers and logicians all have been baffled in their efforts to find the answer to "life's greatest questions."

Where did this world come from on which we live? The only reasonable, satisfactory answer to this question, to be found, comes from The Holy Book: "In the beginning God created the heaven and the earth." Aside from revelation we are no nearer an answer now than were the builders of the tower of Babel. What was the origin of human life and the myriad forms of life about us? All of the combined knowledge of the ages can only venture an unsupported guess. Again we must turn to The Book which says that God created the life of the fish, fowl, animal and vegetable kingdom "after His kind," and God "breathed into man the breath of life."

What is the meaning of human life and what should be the relationship between man and man? Earth offers the selfish answer, "self preservation," the "law of the survival of the fittest." Revelation says brotherhood, love, the Golden Rule. What is the goal, the future, the destiny of man? Earth gives the hopeless answer, "Dust to dust." The Record says of Jesus that He "brought life and immortality to light through the gospel."

Love all God's creation, the whole and every grain of sand in it. Love every leaf, every ray of God's light. Love the animals, love the plants, love everything. If you love everything, you will perceive the divine mystery in things. Once you perceive it, you will begin to comprehend it better every day. And you will come at last to love the whole world with an all-embracing love.—Fyodor Dostoyevsky.

WORDS OF HOPE AND PROMISE

Upon the tomb's dark walls bereavement reads: "I am the resurrection, and the life; he that believeth on me, though he were dead, yet shall he live." "Marvel not at this; for the hour is coming in which all that are in their graves shall Hear His voice, and come forth." "Now is Christ risen from the dead, and become the first-fruits of them that slept." How beautiful these words make graves appear! Mother, father, could all the floral charms of nature add such glory to the little mound? Mourning children, could garlands of lilies and roses so beautify the resting-place of sainted mother as these heavenly words of hope and promise? Today why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries. They walk with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in light. We walk alone for a while. There are empty places in home and church; there are empty chairs and empty arms; but there is light still burning where they were! A light in the

"Now Is Christ Risen"

THE most aggressive, militant, positive leader of the Christian church was the apostle Paul. His logic was irresistible and his conclusions final. In the fifteenth chapter of 1st Corinthians, after some of the most impressive statements regarding the resurrection to be found, Paul makes the final, unequivocal declaration, "Now is Christ risen from the dead." There was no room for the slightest doubt in his own mind about the resurrection and he would have his hearers to be equally as positive about this basic truth of the gospel.

Paul standing before Agrippa, defending his faith in the resurrection of



Christ asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" By this question Paul the Apostle reversed the usual order. Instead of asking for reasons for believing in the resurrection, he is asking for a reasonable reason for disbelieving.

Those who stumble at the doctrine of the resurrection, have already stumbled badly long before they got to the doctrine of the resurrection. Anyone who believes in God should have no trouble in believing in the possibility of the resurrection. Anyone who believes in the divinity of Christ should have no trouble in believing that he could take again the human body, in which he appeared to his disciples after the resurrection, just as easily as he used a human body for that purpose before his crucifixion.

Turning Tragedy Into Triumph

IN describing the crucifixion of Jesus, three of the Gospel writers tell us that, beginning with the sixth hour, "there was darkness over the whole land until the ninth hour."

This physical darkness was of insignificant importance to the followers of Jesus, when compared with the bewildering pall of black darkness that engulfed them in disillusionment and despair. It had not been so long since Peter, as the spokesman for the group of disciples, had made for himself and them the unqualified declaration of faith in their Master as "the Christ the Son of the living God." Under His leadership they felt that they had embarked on a great spiritual adventure that was to save Israel and ultimately the world.

Little by little the enemies of Jesus had closed in upon Him. Finally He was arrested and brought into the courts for trial, as if He were a common criminal. More astounding still He was convicted and condemned to die the disgraceful death of the cross. Hoping against hope, believing in spite of their doubts, some followed Him even to the cross. There their gravest fears and their greatest doubts seemed to be justified. There He was crucified between two thieves and was the first of the three to die.

As Jesus cried "Father, into Thy hands I commend My spirit and . . . gave up the ghost" darkness settled upon the earth. Devils seemed to be holding high carnival on Calvary that day. Appalled and terrified by what had happened, the disciples went into hiding, feeling that the ideas and ideals that they had followed were little more than fantastic dreams.

Then came the dawn of the first day of the week. Soon everything had changed. By one personal experience after another, the disciples were made to know that Jesus was alive again. Their hearts were also thrilled with the consciousness that, not only was Jesus alive again, but that the cause for which he had lived and died was also alive again. The tragedy of the cross had been turned into joyous triumph by the indisputable fact of the resurrection. The disciples came from their place of hiding to be witnesses of that fact and in turn to die a martyr's death that the truth of the gospel might live.

Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord, I believe that thou art the Christ.—John 11:24-27.

mourning mother's arms; a strange, sweet light in the home; something like a glory in the very air, as though angels had swept past on gleaming wings, and left a train of white from earth to heaven. O seek ye the living among the living! Lift up your sad faces toward the light, toward the smiles which are falling from heaven, and let this Easter-time be full of faith and hope and praise. "Why seek ye the living among the dead?" Jesus and His own are "alive for evermore."—Bishop Frank M. Bristol.

THE RISEN CHRIST

The resurrection of Jesus from the dead is not only the greatest miracle of history, but also the greatest factor in the passing life of every age. Though once dead, behold, he is alive again, and alive for evermore! That is the glorious truth which kindles the hope of immortality on the altar of the despairing heart, and thrills the assembled worshipers, as they join in the Easter anthem, with the joy of immortality. For the world is beginning to re-

member at last what Jesus said in Bethany, at the open gate of the grave: "He that liveth and believeth on me shall never die!" These words written as they fell from the divine lips, have stood in the gospel narrative all these two thousand years; and, of course, they have lodged in the memory of the millions. They have had their occasional interpreter who saw, with happy vision, and felt with ecstasy of soul, the larger meaning of these words.

But few indeed are those who seem to realize that the immortality of the soul begins with faith in Jesus the Christ. It is not so difficult to experience the joy of assurance conveyed in the words: "Because I live, ye shall live also." But the blessed thought of continuous immortality, as expressed by the Savior's promise, "He that liveth and believeth on me shall never die"—that is mountain high above all the levels of human thought. He that believeth shall never die!

The chief influence of the Gospel, in all its course of triumph through the nations, has proceeded from this one supreme hope of the faith.—Methodist Recorder.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

WHEN WILL THERE BE JUDGMENT

High officials of our country, both national and state, notwithstanding all that they were saying during the political campaigns and at other times concerning the need that the people of our nation be supplied with the ordinary comforts of life, certainly are blind or dumb, or perhaps blind and dumb both, in relation to what is taking place through the influence of the liquor traffic. On one occasion we talk about making jobs for workers that will open the gateway to necessities for their families, and the next day we do things which will foster the liquor traffic that always has done more to create bread lines and soup kitchens than any other one thing in American life.

Recently, as I walked up one of the streets of our city I was forced to pass a rather long line of men and women who were waiting their turn to enter one of our liquor stores. It does not take one who knows a little about human nature very long to size up such a crowd. Many in that line who were trying to spend their money for strong drink are the very type of people who are first to enter a bread line when economic conditions become unfavorable. When one sees such a group and knows the cause of their hardship at certain times, he finds arising within him a spirit of resentment against certain things permitted in American life.

Well did I realize that ere long perhaps I would be one who would be forced, on the basis of humanitarian attitudes, to help supply some of those people and their families with bread. Such people can spend much of their money for hard liquors when the more frugal of our nation during these war days are checking every procedure carefully in order to be able to meet the financial demands of the Government.

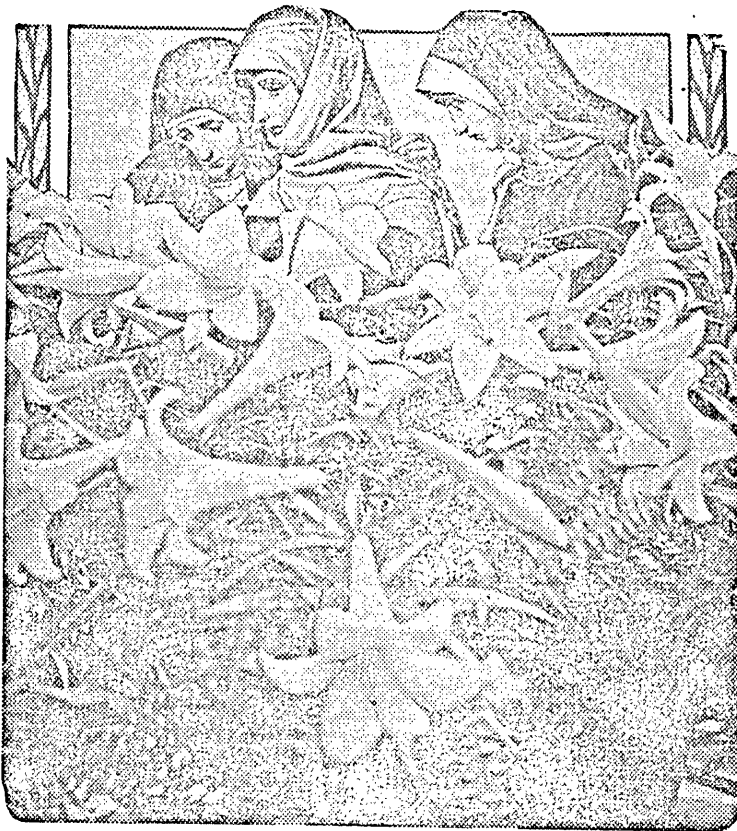
The Government will sanction the liquor traffic and then turn around and force decent people to pay for the calamity which the liquor traffic produces. I wonder when we will have judgment enough in our nation to curtail the things which constantly are bringing people, who are unable to properly direct their own lives, to a state of dependence upon others.—Watchword.

MEASURE OF LIFE

An American physician says that the boy of today may count upon twelve more years of life than his grandfather enjoyed. That is a tribute to a fine class of men: our medical advisors. But the question naturally arises, what is the boy going to do with those extra twelve years? If they are devoted to frivolous ends, life might as well be measured not by its length but by its depth.

*Not by the wine drunk,
But by the wine poured forth.
Lord, we thank Thee for whatever gifts we possess, may we consecrate them to Thy service. Amen.*
—Christian Herald.

The world turns aside to let any man pass who knows where he is going.—David Starr Jordan.



"AS IT BEGAN TO DAWN"

*In the morning light they came,
These three with spices rare,
They whispered His dear name,
They would anoint Him there.*

*The stone was there no more,
But had been rolled away,
And entering through the open door
A voice was heard to say:*

*"Ye seek Jesus of Nazareth,
Enter and have no fear.
Behold the place where they laid Him,
He is risen, He is not here."*

—A. E. W.

THE ASSURANCE OF THE RESURRECTION

One of the greatest events that ever took place was the resurrection of Christ from the dead. His coming back from the tomb means a lot to the human family. It means that He was and is what He claimed to be—God's Son. The Bible tells us that He was "Declared to be the Son of God with power by the resurrection from the dead." It means that our hope of immortality is in Him; "Now is Christ risen from the dead, and become the first fruits of them that slept." He Himself said, "Because I live ye shall live also." Finally, it means that through companionship with the living Christ we have a resurrected life here and now, "God raised us up with Him, and made us to sit with Him in the heavenly places."

Since so much depends upon the resurrection of Christ we want to be absolutely sure that it did take place. The writer believes this to be one of the best proven facts of history.

First, the Bible tells us over and over again that Christ rose from the dead. This is all the proof that those of us who really believe the Bible, need. We believe the Bible to be God's Word. We think God

cannot lie, and it is enough for us to know that He said His Son came back from the tomb. For the vast majority of the citizens of our nation we could rest the discussion here, and they would be content. But there are many other facts to note.

The existence of the church proves that Christ did rise from the dead. At the time of the crucifixion the early disciples were greatly discouraged. Christ had told them that He would come back from the dead, but they couldn't believe it. We magnify the doubts of Thomas along this line, but the others had theirs also. Even when they saw Him they could hardly believe their own eyes. Their hope was buried in Joseph's new tomb. They were ready to give the whole matter up as a failure, and then something happened. They said they saw the Lord. They went out to preach that He was alive. They were commanded not to teach or preach through His name the resurrection of the dead. In the face of the command they continued and finally paid for the privilege of so preaching and teaching with their lives. Whether we believe that they saw the Lord alive after His death or not, they did. People may go a

long way in lying, but no intelligent people will die for what they know is not true. The best proof we have that the disciples were convinced that the Lord conquered death was that they sealed their testimony with their blood. The writer was once discussing this matter with a man who did not believe that Christ came back from the tomb. He asked the man two questions that he could not satisfactorily answer; "Do you acknowledge that the disciples were greatly discouraged when they found that their Lord was crucified, dead and buried?" He replied, "Yes." "Can you tell me where they got the courage to start again?" He had no idea where they got such courage. There is but one satisfactory answer to this; they knew they saw the Lord alive. They touched Him with their hands. He ate in their presence. They saw Him on eleven different recorded occasions. At one time he was seen by more than five hundred. He gave them a commission and in carrying it out they established the church. If Christ had not risen the Christian movement would have died in its infancy.

We have all heard the argument given from the fact of the empty tomb. The tomb was empty. Even His enemies acknowledged that much. The guards were placed to watch the tomb. They claimed that the disciples of Christ came and stole His body away while they slept. There are two things wrong with this excuse; first, if they were asleep how did they know that Christ's disciples stole His body away? Second, if the disciples stole His body away they, better than anyone else, would have known that He really did not rise from the dead. Yet all of them, except John, died preaching that very fact. Good men might die for the truth. They have done so. But where are individuals so corrupt that they would die for a lie? Then, too, do other circumstances we know of these men's lives lead us to believe that they were corrupt? The tomb was empty. One of three things happened; the body of Christ was stolen away by His friends, or by His enemies, or He rose from the dead. The enemies of Christ would not have stolen His body for they had the guards placed to keep His body in the tomb. His friends proved they didn't by sealing their testimony to the resurrection with their blood. Jesus rose. And because He did rise He is alive today. He is the contemporary of every generation.

History proves the fact that Christ is alive. Some one has said that "All history is His story." The poet Tennyson said, "Yet I doubt not through the ages one increasing purpose runs." And again, "There is a power not ourselves which makes for righteousness." We are slowly but surely moving toward some far-off divine event. The philosophers have had their dreams of Utopias. Christ also had His. He called it the Kingdom of God on earth. We are surely moving toward that Kingdom. The leaven is in the lump; the mustard seed is in the ground.

Last and most important, we know that Christ rose from the dead for we have communion with Him every

(Continued on Page 16)

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE HOPE OF THE RESURRECTION

Acts 24-15:

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust."

As we approach the Easter season our thoughts naturally turn toward the immortality of the soul.

Some years ago I had the pleasure of visiting in the city of Rome. While there I went out to the English cemetery in which Shelley and Keats sleep side by side. Over the entrance to the cemetery there is inscribed this significant verse:

*"Immortal am I, mind, is there a choice?
Immortal am I, heart, oh heart, rejoice!
Immortal am I, soul, lift up thy voice!"*

In this inscription there is introduced a trio of witnesses to the immortality of the soul:

First, the head, representing reason or the mind. The resurrection of the dead may transcend reason, but certainly does not contradict it. We can't prove it, perhaps we can't fully understand it, but after all it is easier to believe it than not to believe it. Life would be incomplete and unfinished if we were not immortal. The law of compensation works and life demands immortality, to the end that inequalities and injustices may be rectified. Without immortality life would be wasteful, meaningless and cruel. Man's need and God's integrity demand it. Yes, the mind has no choice.

The second witness is the heart, or the feelings. Dread of death and love of life are instinctive. They are age-long, world-wide and wholesome. They prevent suicide and restrain crime and wrongdoing. Even the devil said, "All that a man hath will he give for his life." Temporarily, death conquers, but we will not let it go at that. Naturally we enter our protest, both for ourselves and for our loved ones. Truly the heart has cause to rejoice as we approach the Easter season.

The third of these witnesses is the soul, or faith. "Soul lift up thy voice." In every realm of life doubt damns and paralyzes, while faith stimulates and saves. It bridges the chasm between Good Friday and Easter Sunday. It bears witness through the empty tomb, the risen Christ and the living church.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. GARLAND TAYLOR, pastor of the First Methodist Church, Morrilton, was the guest speaker at the luncheon meeting of the Helena-West Helena Kiwanis Club on March 27.

REV. R. L. DIFFEE, pastor of Friendship Circuit, assisted Rev. David Hankins of Tigert Memorial Church, Hot Springs, in a week-end of special evangelistic services, April 12 through April 14.

MRS. QUEEN FULSOM and Phillip S. Wood of Humphrey were united in marriage on Saturday, April 6, in the Methodist Church at Humphrey, Rev. George S. Cagle, pastor, officiating.

THE 1946 annual meeting of the Board of Missions and Church Extension of the Methodist Church will be held at the Inn, Buck Hill Falls, Pa., from December 10 to 14, according to action taken by the General Executive Committee of the Board.

REV. HAROLD D. SADLER of Rison is assisting Rev. T. M. Armstrong in a pre-Easter meeting at Sheridan. On May 19 he will begin a meeting with Rev. C. B. Wyatt of Gould. Brother Sadler writes that he is available to assist in other meetings as the brethren may need him. Write him at Rison, Arkansas.

REV. BENTLEY SLOANE, pastor of the R Methodist Church of Vivian, La., was the speaker at the Texarkana Methodist Youth Fellowship's third annual city-wide young people's revival, April 1-7. Brother Sloane was at one time associate minister of First Methodist Church, Little Rock.

EACH year, during Passion Week, the churches of Stuttgart cooperate in a special service each evening. The service is held at a different church each day. These services, rather elaborately planned, have proved a very helpful, inspiring feature of Passion Week in Stuttgart. Dr. E. Clifton Rule, district superintendent of the Little Rock District, will be the guest preacher at the service to be held at Grand Avenue Methodist Church on Thursday evening of Passion Week.

TRADITIONALLY St. George's Protestant Episcopal Church, one of the oldest in New York City, is banked with flowers on Easter, and the day's offering is in memory of members and friends of the parish who have died. This year, according to the rector, Dr. Elmore McKee, floral decorations will be reduced "to a minimum" and their cost as well as the offering will be used for relief of hungry in Europe and Asia. "It would be shocking indeed for us to commemorate our Lord's death, triumph and resurrection by spending large sums of money for Easter flowers instead of using the same funds to rescue lives where famine is a reality for millions," says Dr. McKee.

THE General Board of Evangelism of the Methodist Church will hold its annual meeting, April 24-26 at the Pfister Hotel, Milwaukee, Wisconsin, it is announced by Dr. Harry Denman, of Nashville, Tennessee, executive secretary. One of the denomination's major administrative bodies, the Board of Evangelism includes in its membership a bishop from each of the church's six jurisdictions, five clerical and lay members from each jurisdiction, ten members at large and six ex-officio members. The work of this board is to the forefront in all the groups and activities of the Methodist Church in 1946, which has been designated as the "Year of Evangelism" in the nation-wide Crusade for Christ movement.

So, on this blessed day, to this glorious doctrine, my head, my heart, and my soul give approval and rejoice.

*"Immortal am I, mind, is there a choice?
Immortal am I, heart, oh heart, rejoice!
Immortal am I, soul, lift up thy voice!"*

URGING that governments and missionaries work together to meet the growing technical and human problems of rural people around the world, Dr. John H. Reisner, executive secretary of Agricultural Missions, Inc., through which major Protestant missionary bodies cooperate and serve, says: "It is surprising to know that 27,577 Protestant missionaries now serve in 65 countries, predominantly rural. Missionaries are ideally situated to combine practical leadership in agriculture and rural family life with basic moral development. Often the first step in economic improvement must be released from a hampering religious tradition into Christian freedom. . . We know that each major industry must be geared into the interdependent world economy. Agriculture is the basic industry. And we know that unless moral integrity underlies our plans and permeates our performances, we are building on sand."

SCARRITT STUDENTS TO AID IN TRANSLATIONS

Translations into six languages of the book, *The Life of Jesus*, for use by the World Literacy Committee will be made by a group of students at Scarritt College according to the recent announcement made by Dr. Frank C. Laubach, world literacy authority. This is the largest group of volunteers from any one institution to assist Dr. Laubach in translating. The Laubach system for teaching illiterates has been adapted to some forty languages and is in use by government and secular agencies in many countries.

These translations will be a highly technical work, handled by Miss Bronca DaRosa of Brazil, Miss Joy Betts of Brazil, Miss Elena Edgar of Peru, Mr. Luis DeArce of Cuba, Miss Mary Shearer of China, and Miss Mildred Wright of India and Miss Anna Abbott, India. The translations into Portuguese and Spanish will be made under the direction of Dr. Wesley M. Carr, professor of Missions at Scarritt College.

WORKSHOP FOR DIRECTORS OF CHRISTIAN EDUCATION

CHICAGO.—A National Workshop for directors of Christian education will be held at Lake Forest College, Lake Forest, Ill., from July 22-28, according to an announcement by Dr. Herman J. Sweet, director of leadership education of the International Council of Religious Education, sponsors of the workshop.

Among leaders, Dr. Sweet stated, will be President Milton D. McLain, of Lincoln College, Lincoln, Ill.; Dr. Myron T. Hopper, professor of Christian education, College of the Bible, Lexington, Ky.; Dr. Edna L. Acheson, director of Christian education, Brick Presbyterian church, Rochester, N. Y.; Dr. L. F. Sensabaugh, director of Christian education, Highland Park Methodist church, Dallas, Texas, Dr. Mary Leigh Palmer, associate director of visual education, and Dr. Gerald E. Knoff, associate general secretary, of the International Council of Religious Education.

"With registration limited to 125, the workshop is for local church directors only," Dr. Sweet declared. "Cost is \$20.00 for room and board, and registration is \$10.00. Registrations must be in at the International Council office, 203 N. Wabash Ave., Chicago 1, Ill., by June 1, and will be accepted in the order in which they are received."

Promises to God should be as binding as those you make at a bank.—Anon.

People are lonely because they build walls instead of bridges.—Joseph Fort Newton.

Religious education that once more becomes a passion among Christian peoples can conquer the morally destructive forces in the world.—Dr. George A. Buttrick.



Putting On Immortality



A Pre-Easter Meditation

By W. P. WHALEY

(Continued from last week)

ETERNAL life is more than a stream of time flowing on forever. "Time on our hands" is the most burdensome thing imaginable. Waiting through wakeful hours at night with nothing to do but counting imaginary sheep as we try to imagine they jump an imaginary fence! Waiting for a long delayed train until, in desperation, we look about for some means of "killing time"! We care nothing for time. We care only for people we meet, for the tasks at which we work, events that transpire, the hopes set before us—all the things that come to us in time.

Try to imagine sitting forever by the stream of time, with nothing to do, nothing to expect, nothing to learn, nobody to know, and no hope for the end of time! We can't endure blank time nor empty space. Time must be full of events, and space must be full of things. The face of a clock must have its figures and its moving hands. A blank and infinite sky could not interest us; but we enjoy the majestic march of suns, moons and stars across it. A year is nothing to us; but the garlanded spring, the solemn and busy summer, the harvest-laden autumn, and the snow-treading and ice-breathing winter keep us alert and happy. So, immortality is life realizing and appreciating the wonders with which God has filled infinite space, and the divine events of forever. Putting on immortality is developing the ability to do that. This is an intelligent universe, and we must be intelligent to live in it; it is a moral universe, and we must be moral to live in it; it is a spiritual world, and we must be spiritual to live in it.

When told that the world would come to an end in four more days, Dr. Edward Everett Hale replied: "Very well, I can live as well without this world as with it." He had put on immortality. His intellectual, moral, and spiritual faculties were developed to the extent that he no longer felt wholly dependent upon his physical senses and the material earth; he could live as well without them. He had known for a long time that the physical and the material are only temporary, and he had learned to rely upon the spiritual and eternal. To put on immortality, one must culture and train the nature that is capable of eternal life. The body is not. It is death to be dependent upon the body and the earth; but it is life to be spiritually independent.

The culture of the soul is: (1) the acquisition of truth and the habitual entertainment in the mind of only those things that are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy; (2) training to know and keep the moral law unto righteousness; (3) growth and training of the most spiritual nature—faith in God, knowledge of God, communion with God, love of God.

The Bible puts the emphasis on this most spiritual nature, while giving due attention to but the Bible seems to attach special importance

to the soul's spiritual functions. That may be due to the fact that it was written in an age of intellectual childhood. We have come into an intellectual and scientific age, and religious people face their most dangerous temptation to make science their god, and abandon themselves to indulgence in material gratifications. That is a most serious threat to the spiritual life, the intellectual and the moral. The soul is one,



DR. W. P. WHALEY

Mr. Darwin told his sad experience. When he was young he was religious, enjoyed music, loved poetry, painting, and all the fine things; but, after years of attention to scientific search, and inattention to the finer things, he discovered to his regret that he had lost his understanding and appreciation of the fine things he had enjoyed in his youth, and had grown cold and hard in heart. While we explore ever deeper into the mysteries and wealth of the material universe, we must at the same time assure ourselves of the still greater spiritual universe that holds and sustains the physical. We must get an everlasting hold upon the unseen; for "the things that are seen are temporal, but the things that are unseen are eternal." The grasp of the resources of the spiritual life will be putting on immortality.

In His prayer for His disciples the evening of His betrayal Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." Knowing God, one is in touch (or in "correspondence," as Mr. Drummond says) with the source and support of life; and that source is infinite and eternal. If one can keep that contact, he need never die. "Eternal correspondence would be eternal life."

Man is the "offspring of God." The child

should know the Father. But we cannot touch Him with our hands, we cannot see Him with our eyes, we cannot hear Him with our ears, we cannot find Him by intellectual searching. "God is a Spirit;" but so we are spirits, too. If we were not spiritual beings we could not know God. To know God, the human spirit must meet the Father Spirit. That is a mystical experience; and experience is the only way to know God. All that we really know about material things and physical forces we learn by experiences with them.

Christianity is the effort to develop and culture man's spiritual faculties, so he can commune with God and live the spiritual life. The spiritual faculties are as real as our physical talents and our mental capacities. They are conscience, faith, hope, love, prayer, praise. This spiritual nature is the most neglected, and that is what Christ is trying to stimulate and bring to eternal life.

Of course, our physical senses and our intellectual nature are not to be neglected. St. Paul believed we shall have new bodies, not be eternally "naked" spirits. In a former article it was suggested that we will have much to do ourselves in building the new body, as we have had much to do in building the present body. This universe, in which we shall forever live, is throbbing with infinite physical forces. These forces are unimaginably active. We have not been allowed to sit idle here on earth. It is reasonable to believe we shall be employed through our eternal life. The angels "that excel in strength do His commandments;" they are all "ministering spirits."

It is not unlikely that all our physical skills, as well as our mental talents and spiritual faculties, will be carried into our new body; and we shall join the ranks of the workers that carry on the universe. Worship will be only one of the activities of the eternal world, as in this world. It is probable that the training of our skills and the culture of our talents, that we have thought were for this world only, will continue in the eternal life.

The whole rounded self immortalized! Every fine accomplishment gained in our earth life carried with us into eternal life! All finding opportunity for self-expression and service in the far flung KINGDOM OF GOD!

Paul Hamilton Hayne expressed it in these lines:

*"The bliss for which our spirits pine,
That bliss we feel shall yet be given,
Somehow in some far realm divine
Some marvelous state we call a heaven,
Is NOT the bliss of languorous hours,
A glory of calm measured range,
But LIFE which feeds our noblest powers
On wonders of eternal change.
A heaven of ACTION, freed from strife,
With ample ether for the scope
Of an UNMEASURABLE life
And an unbaffled boundless HOPE."*

IF EASTER BE NOT TRUE

If Easter be not true,

Then all the lilies low must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom,
For Christ were still within the tomb—

If Easter be not true.

If Easter be not true,

Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—

If Easter be not true.

If Easter be not true,

'Twere foolishness the cross to bear;
He died in vain who suffered there;

What matters though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—

But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worth while the struggle, sure the prize,
Since Easter, aye, is true!

—Henry H. Barstow.

We cannot decide what principles should guide us in the rearing of children unless we have faith, vision, and conviction concerning the human society into which they are born, whose destiny will so soon be in their hands—
Katherine F. Lenroot.

Many churches are planning to send relief goods for Europe and Asia as part of their expression of Easter gladness. . . Food and clothing (no glass) may be sent through the United Church Service Centers (Protestant) at the following places: New Windsor, Md.; 46 Cornhill St., Boston, Mass.; 101 Pine St., Dayton, Ohio; 18 Warren St., New York City; and new centers in St. Louis, Los Angeles, and Seattle. Money may be sent to the relief agencies of all denominations. Most of the mission boards can furnish names of individuals in Italy, Czechoslovakia, Belgium and Scandinavian countries for direct mailings of food and clothing. No individual mailings may be made to Germany or Japan. Roman Catholic churches and Jewish synagogues can also give information as to need and channels of service. Warm clothes, soap, vitamins, cereals, powdered milk and eggs, tinned meats, fruits and vegetables are wanted.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

EASTER LILIES

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

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

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

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

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

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

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

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

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

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

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

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

There, on a poor cot near the window, lay the boy's mother, very pale and weak. She smiled when she saw the girls and tried to reach out her hand. Marie came up to the cot and held the potted lily before her. "This is for you," she said in a sweet voice. "I am sorry you are too sick to go to church today, for there are so many pretty lilies there and you would enjoy them so much."

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

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

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

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

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



EASTER

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

Every bud, every brook
Has broken its prison—
All the earth is in song:
Christ is risen, is risen!

—Nancy Byrd Turner in
The Youth's Companion.

A RIDDLE

I have a head, a little head,
That you could scarcely see;
But I have a mouth much bigger
Than my head could ever be.

That seems impossible, you say;
You think 'twould be a bother?
My, no! My head is at one end,
My mouth's at the other.

I have no feet, yet I can run,
And pretty fast, 'tis said;
The funny thing about me is,
I run when in my bed.

I've not a cent in all the world,
I seek not fortune's ranks!
And yet it is true that, though so
poor,
I own two splendid banks.

I've lots of "sand," yet run away;
I'm weak, yet "furnish power";
No hands or arms, yet my embrace
Would kill in half an hour.

You think I am some fearful thing,
Ah, you begin to shiver;
Pray, don't, for after all, you know
I'm only just a river.

—St. Nicholas.

"We sang the Amos and Andy
song in Sunday school this morning,"
said Jean.

"What do you mean, the Amos
and Andy song?"

"Oh, you know. 'Andy walks with
me; Andy talks with me.'"

—Church Management.

Nit: "Gimme a sentence with
ptomaine in it."

Wit: "From the sun-kissed shores
of California to the rock-bound coast
ptomaine."—Judge.

JUST FOR FUN

Conductor: "No smoking, sir."
Passenger: "I'm not smoking."
Conductor: "You've got your
pipe in your mouth."
Passenger: "I've got my shoes
on, too, but I'm not walking."

"Did you say you wanted these
eggs turned over?"
"Yes, to the Museum of Natural
History."

"That sergeant! I've never heard
a man talk so fast in my life."
"Why shouldn't he? His father
was a tobacco auctioneer and his
mother was a woman."

Mess Cook: "Chief, can't I take
a little time off for a rest? My head
is spinning around and it seems like
the ceiling is coming down on me."
Chief: "Here, take this rag and
wipe the dust off the rafters when
they get close enough."

"That guy is so stingy that he
fries his bacon in Lux to keep it
from shrinking."

"Mom," said little Willie bursting
into the house all out of breath,
"there's going to be trouble down
at the druggist's. His wife has got
a baby girl and he had a Boy Wanted
sign in the window for a week."

Widow: "I'm very sorry that I
couldn't see you when you called,
but I was having my hair washed."

Widower: "Yes, and those laun-
dries are so slow about returning
things, too."

IN THE WORLD OF BOYS AND GIRLS

KEEPING EASTER

O fresh new grass, what will you do
To help the world keep Easter?
I'll dress the hills in forest green
And deck the vales in velvet sheen
To help the world keep Easter.

O little flower, what will you do
To help the world keep Easter?
With odors sweet I'll fill the air
And spread abroad my colors fair
To help the world keep Easter.

O little bird, what will you do
To help the world keep Easter?
I'll gaily flit from tree to tree
And sing my sweetest songs with
glee
To help the world keep Easter.

—Selected.

RECIPE FOR AN APRIL DAY

Take a dozen little clouds
And a patch of blue;
Take a million raindrops,
As many sunbeams, too.

Take a host of violets,
A wandering little breeze
And myriads of little leaves,
Dancing on the trees.

Then mix them well together,
In the very quickest way,
Showers and sunshine, birds and
flowers
And you'll have an April day.

—The Year's Entertainment.

GOOD NIGHT

Some things go to sleep in such a
funny way;
Little birds stand on one leg and
tuck their heads away;
Chickens do the same, standing on
their perch;
Little mice lie soft and still as if
they were in church;
Kittens curl up close in such a
funny ball;
Horses hang their sleepy heads and
stand still in the stall;
Sometimes dogs stretch out, or curl
up in a heap;
Cows lie down upon their sides
when they would go to sleep.
But little babies dear are snugly
tucked in beds,
Warm with blankets, all so soft and
pillows for their heads.
Bird and beast and babe—I wonder
which of all
Dream the dearest dreams that
down from dreamland fall.

—Child Lore.

In an out-of-the-way corner of a
Boston graveyard stands a brown
board showing the marks of age
and neglect. It bears this inscription:
"Sacred to the memory of
Eben Harvey, who departed this life
suddenly and unexpectedly by a
cow kicking him on the fifteenth of
September, 1853. Well done, thou
good and faithful servant."

The fine art of living, indeed, is
to draw from each person his best.
—Lillian Whiting.

"Our Field - - The World"

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

THE theme for this annual meeting is "Our Field—The World."

John Wesley said, "The world is my parish," and Jesus said, "Go ye into all the world and make disciples of every nation, beginning at Jerusalem."

Now the long-looked for post-war age is here—now—we are in it. It is here with its broken homes, its juvenile delinquency, its housing shortages, and its starving people.

It is not the shining new age that we looked for, or it doesn't have the wonderful new gadgets we looked for. But it has produced a great moral crisis.

The urgency to meet this crisis is upon us. Everywhere we hear and see the need of Christ-like living; only this month our President of these great United States has said we must have a return of Christianity and Christ-like living; it is the only way we can meet this great moral crisis. Great organizations, such as the U.N.O. and others, cannot do it; but we must come back to the teachings of Jesus. And the way we, the United States, meet this great crisis is the way the world will go.

Times of great stress in the world are opportunities for Christ. In this year of Evangelism in the Crusade for Christ we have a great open door for Him to enter.

Last year we set as a goal a 10% increase in membership that we failed to reach. This year of Evangelism, with its program of visitation, offers us a wonderful opportunity to gain that 10% increase in membership.

I was asked recently in a standard training school whether I believed that the W.S.C.S. was an evangelistic organization and my reply was, "I most certainly do, not only here at home, but we reach to the far corners of the earth."

Women, do you believe that? Do you believe in the W.S.C.S.? If you do, act like it and invite your neighbors, your friends, your sister to join in this, the greatest, the most adventurous, the most satisfying organization in the world.

Let us act as if we believed in it and enjoyed it and do something about it. The women of this Conference can do anything that we want to do. We are nearly 8,000 strong, and you can not tell me that a body of 8,000 women can not do anything they set their hearts and minds to do.

You have met every emergency for the past five years that I have served you; each year we have increased our pledge to the Division, and each year we have overpaid our pledge until, in the past year, we have topped them all. For 1945 we pledged \$28,150.00 and paid on the pledge \$30,556.00; and our total receipts were \$43,887.58. Isn't that thrilling?

In our executive meeting we voted to make our pledge to the Division for the year of 1946 \$30,000.00 and let's pray God that the sacredness and stewardship of money may so permeate our living that we will overpay that sum.

Because of your increase in giving, we have been able to place a Wesley Foundation worker on our Henderson State Teachers' Campus, to be known as the Elizabeth Thornburgh Workman Special. The need for this religious worker is very great, as the Government has moved fifty trailers onto that campus for the returned soldiers and their families. This piece of work has not yet been completed, but we hope it will be soon. We had the money to start it, but you in your local societies will need to place it in your budgets so that it can be continued.

We know of the sacrificial fund created by Brother Jack Taylor, to be known as "The John Fall and Lyda Taylor Endowment." We know his desire to place a missionary on the field during his life time. That has been prevented by his death; but because of your increased giving, we can supplement his endowment from our Conference Cultivation Fund and put a worker in the field as soon as we can find the worker. Further plans are to add dividends from investments to the principal until we build

a sufficient amount that the endowment will support a worker. Out of this past year's surplus, we added \$2,500 and it will be supplemented each year from our surplus. A committee has been appointed to secure a worker so that Brother Jack Taylor's dream may be realized.

Another dream is about to be realized, as we are planning to set up a State-wide School of Missions. It is to be a co-operative project with the North Arkansas Conference W.S.C.S. and our own, and will be held after the Mt. Sequoyah School of Missions, at Hendrix College, in Conway. Mrs. T. S. Lovett is the chairman in charge and as our Conference progresses, we will hear the details of it.

We were justifiably proud of our Conference



MRS. A. R. McKINNEY

when the name of the Little Rock Conference led the jurisdiction in number of districts, having 100% in study. We had two districts this year who made this record, Pine Bluff and Camden Districts. We also led the Jurisdiction in number of classes per society.

Another advance that we made was to organize our districts and because of your increased giving we could bring together all district officers for a day of training for their new fields of work. Every district officer has taken over her new work with the exception of the treasurer, and it will be just a matter of a short time until seven sets of books will be set up for them. This organization will mean a wonderful impetus to our work.

Do you remember when our Supply Department consisted mainly of sending boxes to needy ministers? During this past five years our Supply Department, under the able leadership of Mrs. Watson Jopling, has developed until this past year of 1945 we contributed \$7,000.00 for Supplies, home and foreign.

One of the most important pieces of business transacted at this meeting is the adoption of the by-law for setting up the office in the local societies for the Personnel Secretary.

However much money we give for the on-going of the Kingdom, it will do no good if we do not have those who will take the message. We need consecrated young people to dedicate their lives to the missionary enterprise.

We are hoping we can set up a fund to help worthy, consecrated young women and girls to finish their education, so that they can then go on and use our scholarships in Scarritt for special work.

We are told that there are 17,000,000 children under 16 years of age outside the influence of the Church. In every section of our Conference, we have our share of that 17,000,000.

We need to reconsecrate our lives and be willing to be channels through which Christ can move on the hearts of the children and youths. This year let us do better than last year.

One of the great projects that we will hear of and that I am praying that our Conference will support in a large way is the African project

at Kambini. After our study of Africa we will want to do something for Africa; so take an offering for Kambini—this will help to make young girls of Africa Christians. A sacrificial offering was taken at St. Louis at the Jurisdiction Conference, after Miss Sallie Lou McKinnon spoke on Africa, and it was to be used for Christian Education for young girls of Kambini, Africa. The offering amounted to \$400.00. Let us remember to do likewise.

We have made progress in our literature and publication department, especially in the reporting; but that is not enough—it will not be enough until every member of the W.S.C.S. takes and reads and understands the two great magazines, *The Methodist Woman* and the *World Outlook*, until we have enlightened hearts and minds throughout our Church.

Another great area of need in the world is the need to make all people everywhere literate. When Miss McKinnon told of Dr. Laubach's method of literacy and how, she said, the goal was to have a literate Methodist Church around the world, we realized we must minister to the minds of people. We can never reach people for Christ when the people are illiterate. Literacy is a priority and a must. The war took the Negro into all the nations of the world and the African family was just as eager to hear from their boy as we were, so that Dr. Laubach was besieged by people everywhere to learn to read. There must be communications between minds, exchange of ideas, if we are to reach people for Christ.

A whole new life is opened up for people when they learned to read, but what are they going to read? Already vile literature has reached them. So a great new challenge is opening up before us—that people will have good literature to feed their minds and hearts.

The fighting has ceased, but Peace has not come to the world. Peace can come only through His cross. How can one lone woman bring about that peace in the world? Mankind is made up of individuals like you and me and what we think and believe. The W.S.C.S. has all the instruments of Peace within its organization. (Food is one of the greatest instruments of Peace). World Peace depends on enough people who tirelessly, undiscourageably, believe in the ideas and ideals of Christ and stand for them.

Let us go out with new zeal, new enthusiasm, a new consecration for the cause of Christ and become evangelists for Him.

... As you know, this Conference year ends the term of my office, and I cannot close my address without telling you what it has meant to me to serve you as your first president of the new organization. Words are really inadequate to express what I feel; but it has been the most wonderful and most satisfying experience of my life, and I thank you for the privilege of serving you, for the confidence you placed in me, for your devotion and loyalty to the cause of Christ, and I love each one of you.

HOW GOD TOLD HER

Watts-Dunton once told this tale of an Indian girl who was found reading the Bible by an unbeliever. After asking her what she was reading, and hearing that it was the Bible, he inquired why she spent her time reading a book like that. "Because, sir," she answered, "it is the Word of God."

"Nonsense!" he said. "Who told you that it was the Word of God?"

"God himself, sir," she replied, in no wise abashed by his manner.

"Bah! Impossible!" said the man. "How could God tell you?"

For a few moments the girl was reduced to silence, but only for a few moments.

"Sir," she asked "who told you that there is a sun in the blue sky?"

"Who told me that?" replied the man. "Nobody. I do not need anybody to tell me. The sun tells me."

"Yes," said the girl, in triumph, "and that is the way God tells me. As I read I feel his warmth and light."—Selected.

On A Wide Circuit

By W. W. REID

EASTER'S MESSAGE



THE red-lettered New Testament indicates the principles, the precepts, the commands, and the admonitions which Jesus gave to His disciples and, through them, to us. They are all

we have in His own words, but they constitute the message sent through Him by God to man.

All the too-short years of His ministry Jesus spent in telling and living and exemplifying that message, this central purpose of His mission, that was upon His mind and heart. Meeting some of the disciples upon the road, He talked with them again of the Good News, and gave them—simple, unschooled laymen that they were—the greatest commission ever given man: "Go ye into all the world, and preach the gospel to every creature."

And Mark, in the last verse of his narrative, tells us, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." While the "Acts of the Apostles" is a detailing of some of the results that followed the disciples' obedience to that Easter commission.

The commission to "Go preach" is as much a part of the Easter

story as is the rolling away of the stone. Perhaps in the pageantry with which we observe Easter, we sometimes fail to remember that it is the birthday of the missionary cause, and that that cause is the basic purpose of Christ's church.

The Easter commission is the "charter" of the church of which you are a member in your community. As that church goes forth in the community to preach the message to every man and woman and child, to serve their needs as Jesus served human need—spiritual and physical—it finds the Lord working with it (as was promised), and the genuineness of the Gospel and of the resurrection and of the commission itself are "confirmed" by the changes taking place in human life, individually and collectively.

The Easter commission is also the "charter" of the missionary and benevolence agencies of the church—in The Methodist Church, the "World Service Agencies." Through them the local churches—yours and others—unite to "go forth" and to preach and to serve cooperatively.

The follower of Jesus, the Christian obedient to His Easter commission, therefore, proclaims the Gospel message in two ways and in two fields: by his own words and life and deeds in his immediate circle, his home and business community; and by his support of the America-wide and worldwide enterprise of the church.

head of the church, and some ambiguities permitting differences of doctrine and polity within the Kyodan structure. None of the keen Christian minds outside the Kyodan have been asked to serve on or advise this committee.

A large group of Christian leaders favor a complete dissolution of the Kyodan, adjournment of its offices sine die, abrogation of the constitution, dismissal of the personnel, and the calling of a new constitutional assembly to draw up a loose federation of Protestant churches, organized around functions which they can perform better together than they can separately.

This group believes that even the Episcopalians and other non-Kyodan churches would cooperate with such a federation, and thus the advantages of union would be retained with none of the disadvantages of war responsibility which now mark the Kyodan and are driving people and churches away.

All the institutions of wartime Japan have been closely scrutinized by General MacArthur's personnel for traces of militarism, ultranationalism and war guilt. All have been purged so far as possible. But punitive measures will not be taken, except in the most extreme cases, against the church. It is American policy not to meddle with people's religious convictions.

The result of this policy is that the United Church in Japan still holds within its membership and leadership many persons who in any other organization would long ago have been purged.

Meanwhile, the total energy of the Kyodan is being spent on organization details and the job of evangelizing a spiritually bankrupt nation goes begging.

When nothing seems to help, I go and look at a stonecutter hammering away at his rock, perhaps a hundred times without as much as a crack showing in it. Yet, at the hundred and first blow it will split in two, and I know it was not that blow that did it, but all that had gone before.—Jacob A. Riis.

One of the major tasks of religion today is to give vocational guidance in terms of eternal purpose. We need to push back the paper walls of time and let God's eternal purpose break through.—Bishop Charles W. Brashares.

URGE RATIONING TO FEED WORLD HUNGRY

Faced with almost unbelievable reports of desperate famine conditions in Europe, China, Japan, and more recently in Europe, the Board of Missions and Church Extension—through its General Executive Committee on March 21—called upon the 8,000,000 members of the Church to do something about the conditions. This includes support of President Truman's program of food conservation; the immediate practice of voluntary rationing; and the urging of the discontinuance of the use of grain for alcoholic beverages.

The statement of the Board follows:

"We support the President as he proposes to meet the food crisis by providing international credits, setting aside stores of food for the use of other countries, breaking the bottleneck of inland transport and appealing to the conscience of the American people.

"We instruct our officers to take all steps necessary to make the President's challenge known to the Methodist churches of the country.

"We call upon the Methodist churches of America to enlist their members in active support of all measures which will make our country's contribution to the needs of peace as great as it was in war.

"Specifically, we ask all the church members:

"To send individual letters and telegrams to the President and to their Representatives and Senators in Congress in support of effective action by the government;

"To practice the voluntary rationing of their own use of those foods so vitally needed in other lands; and if necessary to adopt compulsory rationing;

"To urge the discontinuance during this period of the use of grain for alcoholic beverages."

This resolution is being sent to all Methodist pastors, and they are urged to have their church members write at once to President Truman, and to their senators and representative, urging support of this three-point plan of relief.

Good musicians do not have the concert first and then tune their instruments. So a Christian will begin the day by tuning the heart of the Word of God and prayer to bring the life, first of all, into harmony with him.—Truth.

Japanese Protestants Ponder Future Of United Church

TOKYO—(RNS)—The most important problem in Japanese Christendom today is what is to become of the Kyodan, or United Church of Christ in Japan. While no decision has yet been reached, the likelihood is that Japanese Protestants will try to save their organic union and let the dissenters secede if they choose.

Unification of Protestants in Japan was created by two distinct pressures. One was the insistence of the government. The other was a movement, as old as modern missions in Japan, which has tried to unite the churches by mutual consent, on their own initiative.

A major reason church leaders in Japan want to keep the Kyodan is that they have always insisted it was a spontaneous union, not coerced by the government. To dissolve the union now, they feel, would be to lose face.

Throughout the war, the Kyodan was so concerned with church-state relations that it provided little spiritual leadership to the churches, and many Christians turned away from it for its lack of message. "It was just one more bureau of the government," they say, "and we were weary of being governed."

Despite these charges, the Kyodan must be credited with having tried to do its job in a most difficult setting. The Rev. Mitsuru Tomita, as head of the union, traveled from North to South in Japan getting Christians out of trouble with the police. He went to the

defense of the persecuted when he felt it was a Kyodan responsibility. More than anything, he kept the Christian church intact.

Japanese Christians are grateful to the Kyodan and its leaders for that. But many of them now argue that the price was high, that the compromises sapped the lifeblood of the church, that the men who made the compromises have no message for Japan's new day.

Within the past few weeks, a group of thirty-five young clergymen in the Tokyo area met and petitioned an irate Mr. Tomita to resign along with his whole staff and to permit the selection of new delegates to the general convention which will pass formally upon the new church constitution. Copies of this committee's action went to over 1,000 pastors in Japan and to the press.

Conscientious Christians who believe in a united Protestantism are worried about the stubborn attitude of the Kyodan leaders. They believe that the Kyodan's refusal to change its autocratic structure and its personnel will result in mass walkouts from the union, whereas a more liberal attitude and a wiping of the slate clean might save it.

The new constitution of the Kyodan is now being drafted by a committee chosen by Mr. Tomita. It is recommending the keeping of an organically united church with what it calls "amendments to make it more democratic." These include some decentralization of authority, abolition of the post of torisha,

Pals!

—present or past are treasured all the more when we can share them like pictures.

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A Sunday School Superintendent For Half A Century

By L. L. LANGSTON

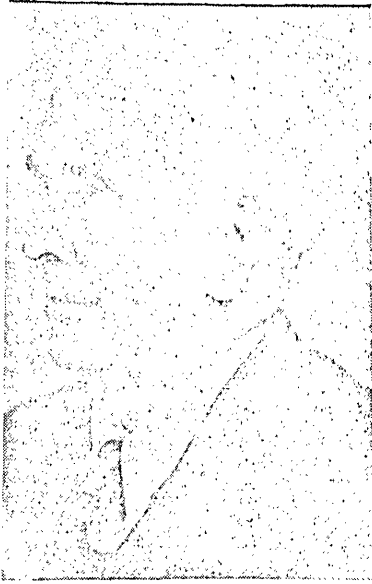
JAMES HENRY BRECKENRIDGE was born November 10, 1860. He was married to Miss Mary Roberts on December 25, 1890. She preceded him in death on August 27, 1940. To this union were born ten children, seven of whom preceded him in death.

Uncle Henry, as we all knew him, professed faith in Jesus and united with the Methodist Church at the age of thirteen. He was the leader in organizing and building the first Methodist Church that was ever built at Beech Grove. Later when a new building was built, he was the leader; then in 1938 he was one of the leaders in building the present stucco building.

He was superintendent of the Sunday School nearly all the time for fifty years, retiring two years ago. He always attended the conferences and all other meetings. He missed very few of the Annual Conferences for a number of years. He was always loyal to his church. If he needed to be away on a business trip he always tried to arrange it so he could be home for church on Sunday. While the writer was his pastor he did not miss a Sunday being at church regardless of weather conditions. He was a great help to his pastor in bringing the messages. He would say "Amen" and have good things to say about the sermon after services.

Possibly few men have ever done more for their community than Uncle Henry. He taught in public schools and also singing schools

over the county. When the post-office was organized in Beech Grove in 1901, he was appointed postmaster and was the oldest postmaster in the state when he retired five years ago. He was a Mason and a man



J. H. BRECKENRIDGE

of great vision, putting in his time and his means to help others. He donated four acres of the ground where the present high school stands. As a young man he went in business. Though it was small to begin with, he built a larger business by honest dealing with his fellowman.

Someone said: "Uncle Henry was

permitted to stay here so long because he did so much."

On February 19, 1946, the Lord said: "Well done, thou good and faithful servant you have much treasure laid up. Come and enjoy the sweet rest that awaits you." He fell asleep to awake in the arms of Jesus and to be with Him and his loved ones forever more.

The funeral was held in the Beech Grove Methodist Church. Rev. R. E. Wilson of Paragould brought the message, using the text, "A prince and a great man fallen this day"—2 Sam. 3-38. He was assisted by Rev. E. C. Hance of Hunter and the pastor. His body was laid to rest in the Beech Grove cemetery with the Masons in charge.

Surviving are three daughters, Mrs. E. C. Hicks and Mrs. B. B. Hammond of Beech Grove and Mrs. Neil Cooper of Hoxie; three sisters, Mrs. Ed Campbell of Oklahoma City, Mrs. Will Forster of Edmond, Okla., and Mrs. Willie Shields of Sayre, Okla., and six grandchildren and a host of relatives and friends.

This great man of God will live many years in this community and with those who know and love him.

"Tis hard to take the burden up
Where these have laid it down,
They brightened all the joy of life,
They softened every frown.

But oh, 'tis good to think of them
When we are troubled sore.
Thanks be to God that such have
been
Tho' they are here no more."

suings our own personal aims and desires.—J. S. M. Cannon.

Trifles make perfection, but perfection itself is no trifle—Michelangelo.

There is nothing so small but that we honor God by asking his guidance of it.—Ruskin.

"LIFE OF CHRIST" TO BE FILMED IN TECHNICOLOR

LOS ANGELES—(RNS) — "The Life of Christ" is to be filmed in technicolor, at a cost of about \$2,000,000, according to plans of the Royal Crest Productions, a company of young men in Hollywood, headed by John Shelton. Associated with Shelton are Anthony Quinn, actor son-in-law of Cecil B. De Mille, producer, Marc Lawrence, formerly of the Group Theater, and H. J. McFall, publicist.

Plans for the lavish spectacle, most of which will be filmed in Imperial Valley, Calif., call for a liberal treatment of the life of Jesus. George McReady Price, author of "How Did the World Begin?" "Genesis Vindicated" and other religious books, will be technical adviser on the production.

"The picture we intend to make will serve a double purpose," said Mr. Shelton. "It will tell a beautiful story and will present to the public, for the first time, the life of Jesus in its entirety. The lives of most great men of history have been filmed, but the life of the greatest man has not yet been properly picturized.

"My experiences overseas with the Army and Air Forces, convinced me that there is a trend on the part of young people toward an international religious movement. Motion pictures are our greatest educational medium and should be utilized to elevate the standards of the public. I believe that a picture of the type we plan to produce is a duty that we in the motion picture industry owe to the world."

I. H. Prinzmetal, attorney for the company, is drawing up papers of incorporation, and production is expected to get underway within the next month.

God will not always remove a burden, but He will always give strength to bear it; and strength is a far greater gift than ease.—Exchange.

METHODIST CHILDREN'S HOME

As we study our own situation and the work that lies ahead, it might be of interest to note some things that are going on in other institutions. The following paragraphs are taken from publications that come to our desk.

"The future home of the merged institution supplanting the Kentucky Baptist Children's Home and the Louisville Baptist Orphan's Home will be located at Buechel, Kentucky, in Jefferson County. The new home will be located on a 160 acre tract of land. Kentucky Baptists now have the opportunity of having the most modern Orphanage in the whole country. (The writer did not know what the Methodists of Arkansas are preparing to do.) We are sure the committee will take advantage of the advice of the best experts in the field of child welfare. The conception of an orphanage has undergone many changes as the knowledge of the needs of children have increased."

Of special interest to Methodists in Arkansas, is the following paragraph from the publication of the Connie Maxwell Orphanage, a Baptist institution in Greenwood, S. C.

"A piece of printed matter comes from the Methodist Children's Home of Arkansas. They are completely rebuilding their houses and propose to make a new start in the world. They announce that they are going to accept modern methods in institutional work, and discard all the archaic methods that have prevailed. For one thing, they are to have only twelve children to a cottage and the cottages are to be individual and separate like a family group. They are to have dining room and kitchen for each cottage and when new children come in brothers and sisters

house. We know of one other institution that has similar methods, but it is doubtful if there are many who have taken so advanced a step as this."

"A most interesting announcement comes from the Bethesda Orphanage near Savannah, Ga., which was founded in 1740. It seems to have been the second institution of this character established on the American continent. It has had an unbroken history of usefulness, but has reached a point where they have decided that new principles must operate and that they must, therefore, make many changes not only in methods but in the character of the buildings. We congratulate this venerable institution upon having adopted methods that have come with the new day."

Word has been received that The Methodist Home of Waco, Tex., is completely filled, and is having to turn down applications or put them on a waiting list. We congratulate the institution and superintendent, Hubert Johnson, on having built and equipped an institution that is second to none in its field. They will no doubt start a new building program to meet growing needs within a short time.

Our own plans for the new home in Little Rock are rapidly taking shape and, barring unforeseen difficulties, we should be in process of building within a few weeks. We are deeply grateful to all those who have so generously contributed of their means to make possible this work. "Jesus took a little child and set him in the midst." That is where the child belongs, but in our selfishness, we have too often put the children to one side while pur-

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Making Christian Education Effective

By Roy E. Fawcett

Reports from various sections of the Church indicate progress in the building of Church School enrollment and attendance. As in many other of the Conferences, the indications are that, if records are properly kept and an accurate accounting is given at the close of the year, the Little Rock Conference will not only have stopped the gap through which we have been losing so heavily in recent years, but will have made a substantial gain instead. With this moving tide of interest, we are facing the greatest opportunity that we have had for the past decade—and possibly for the decade just ahead.

While we are greatly encouraged by increased numbers, let us not forget that it is just as important to hold those whom we have as it is to secure enlarged numbers. We would do well to see, therefore, that there is danger of this awakened interest becoming nothing more than a mere ground swell unless we find ways and means of holding those whom we reach for our educational program. We have accomplished but little for the individual or the Kingdom by securing an enrollment for a few weeks or months and then letting that person get away from us and become lost in the crowd again.

There is ground for questioning our right to urge persons to come into our Church School, unless we are in position to give them something when they come. But be that as it may, we well know that large numbers are going to remain for long unless we make their presence really worth while. In a word, we must make our program of Christian education effective if we are to expect to hold those whom we are now reaching and to conserve the gains we hope yet to make in terms of enrollment and attendance.

To this end, let us suggest three things to which we ought to give immediate and careful attention. In the first place, we need to provide the best possible physical equipment, both buildings and furnishings. Even with our increases, we have hardly made a beginning in the teaching of those whom we should have in our Church Schools, yet the fact remains that many schools have reached their limit of expansion. They are not only unable to receive others, but in some instances, their present attendance is an embarrassment because of inadequate room. Many congregations could and ought to enlarge their opportunities for service by rebuilding or re-modeling their church plant, making the best possible provision for those to be served through the Church School. It is imperative, therefore, that more room and better equipment be provided, if we are to take seriously the cause of Christian education. Both the pressing need and the fact that we have more money now than we have in a good many years are evident reasons for our providing better housing and furnishings at the earliest possible date.

A second condition for making effective the cause of Christian education in all the phases of its program is an improved leadership. Just as a stream cannot rise above

its source neither can our Church Schools rise above the leadership that we provide for them. More depends upon the kind of leaders that we have than upon any other single factor. In stressing the necessity of training for more effective work, we are thinking not merely of formal training, but also of all of those ways and means by which officers and teachers become more efficient as evangelists and teachers and leaders of worship. So, while we are building our enrollment and attendance, let us not overlook the building of a leadership that will minister to and hold those whose names we are placing upon our rolls.

A third factor in making Christian education effective is the provision for service opportunities for those enrolled in church and Church School membership. While Christian living is not merely a matter of being busily engaged in doing something, yet activity of the right kind is a necessary condition for growth and development. While some of those whom we are reaching will find things to do, yet others will need our help. We as leaders must help these persons to see what needs to be done, and then encourage them to do those things in the spirit of Christ. It is our task to provide opportunity for a series of guided experiences in Christian service, by means of which the individual becomes more Christ-like in mind and conduct. And incidentally, in the maintaining of our enrollment and attendance rolls, it is not the active members of our groups who are most likely to drop out, but rather the inactive who have not found something to do or have not been assigned to some important task.

Our opportunities are almost as unlimited and varied in number as the persons we contact. From these, we have lifted up three things that seem to be matters of pressing importance if we are to make effective the program of Christian education. Briefly sketched, the above suggestions, we believe, constitute the minimum of what we can do if we are to hold those who come to us for a ministry of instruction and inspiration and guidance.

"PERPETUAL CARE"

"Memorial Park Cemetery" read the sign by the gate entrance, and underneath in smaller letters were the words "Perpetual Care." The beautiful shrubs and closely mowed lawns attested to this claim.

As I was leaving the cemetery after a visit to the last resting place of my precious boy, I was frantic with grief. I felt I could not possibly leave him there alone. My eyes were misted with tears and as I passed through the gate, through the tears these words stood out "Perpetual Care".

The sign had reference to the upkeep of the grounds, but the words had a deeper, richer meaning for me. I was not leaving my boy alone. God had him and he was in God's "Perpetual Care". How wonderful to know that whether our loved ones are passed on or still remain with us, we are all under His love and we rest in the thought that daily we are in His "Perpetual Care".—A Mother.

THE CHURCH NEEDS THE RETURNED SOLDIER

RANTOUL, Ill.—In an effort to bring returned servicemen back into the life of the church, the Methodist Church, here, whose pastor is Rev. C. B. Wagner, entertained war veterans at the annual Father and Son banquet on March 28.

The church serves the famous Chanute Flying Field and air school here, and many men from the field were in attendance. A well planned program featured Colonel R. E. O'Neill, commanding officer of the field, as guest of honor. His address was one of welcome and appreciation to the men for work well done. The speaker of the evening, Rev. Dr. J. Manning Potts, associate director of the Crusade for Christ, emphasized the need for wanting, getting and winning people to the church in the Crusade.

"The church here needs you men," Mr. Wagner said. "It wants you to join with us to use your influence to bring home to others the reality of life and the need for Christian discipline. In this way the church can undergird and support you in the days ahead, and you can give invaluable aid to your church by helping it to fulfill the need of the world."

An invitation was extended to all present to make a commitment of self and service to God.

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

A FIFTH SUNDAY PROGRAM

The Fifth Sunday Program for Scott County Methodism was held in Waldron Methodist Church March 31.

Rev. John W. Glover, pastor of Waldron Church, was the speaker at the eleven o'clock hour. He brought a very helpful message on "The Unspeakable Riches." 106 people were in the morning service. Several points on the Waldron Circuit were represented.

At noon a covered dish luncheon was enjoyed by about fifty people from all over the county. The afternoon program was prepared by the young people. The Youth Fellowship of the Waldron Church, under the leadership of Bobby Neely, had the devotional. Their theme was "Friendship." Parks, Square Rock and Bird's View were given a part on the program.

Roberta Rice, Bird's View; Jackie Riddling, Waldron; and Billa York, Square Rock gave vivid reports on the District Youth Fellowship Institute held in Fort Smith in March.

The inspirational point of the service was "Nearer My God to Thee" given as a pantomime by five girls. One girl told the story of the hymn. One girl sang the words. Three girls did the actions.

It was a great day for all who attended. We went away with the feeling that the youth of Scott County would have a great church in the tomorrow.—Estelle McIntosh.



OUTSTANDING FASHIONS

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

"And The Life Everlasting"

By Mrs. J. L. Dedman

Another Easter has dawned, and on Easter morning, countless millions will attend services, filling chapels, churches and cathedrals to overflowing. For a few it may be an unreasoned yearly custom, for others a sacred rite which they desire to observe. There are those in whose hearts a hope glows, and here they would have the spirit of the eternal breathe upon that hope, that it might be strengthened and glow more brightly. Some quietly believe, and in the holy places on Easter morning, would offer praise and prayer in the joy of their belief.

The underlying thought of the day is the assurance of immortality. "Because I live, ye shall live also." John 14:19. "He is not here: for he is risen." Matthew 28:6.

Emphatically did Jesus Himself, before He went the way of the Cross, tell His friends that on the third day after His crucifixion He would rise from the dead. Read the account of His triumph over death in the Gospels. The resurrection of Jesus proves the resurrection of our bodies.

In England, Westminster Abbey enshrines Britain's illustrious sons.

In Arlington National Cemetery and the Tomb of the Unknown Soldier, America honors and enshrines her illustrious sons. Visitors to Mount Vernon, the home of George Washington on the Potomac, are always shown the tomb of the Father of his country. It stands apart in quiet and simple dignity, on a wooded slope that gently falls away toward the river's edge. Here millions of Americans have paid tribute to the hero of Valley Forge.

While all of these tombs are evidence of death and decay, Christ's tomb is the evidence of life. All other tombs bear the epitaph: "Here lies. . . ." only in Joseph's garden a tomb is empty. How different the epitaph on the tomb of Jesus. It is not written in gold, nor cut in stone. It is spoken by the mouth of God's Angel. It is the exact reverse of all the others: "He is not here. He is risen."

Assert as we may that our chief interest is the abundant life for all here and now, that the present kingdom of God is more important than any future Kingdom, nevertheless there is a wistful, if not a dominant desire for assurance of the life beyond. "I believe in God" . . . and the life everlasting." How satisfying, yet how disturbing, is the phrase, "an endless life". I guess this depends on how well we live this life, as to whether we shall want another like it.

We have noted in the last generation, possibly in the last quarter-century, a change in temper. First, many people have frankly said that they had no desire to live forever, that such an idea was very haunting and disturbing; second, that they were interested in this world, and would build the kingdom of God on earth as much as possible, and be



content with that. To many, the thought of an endless life seemed a nightmare. There has been a further note of discord, especially with young people. Many of our hymns have stressed the idea that we are pilgrims and strangers here on earth, pathetic people, looking for a heavenly home. Some moderns resent a cringing, helpless attitude toward life and have no interest in plodding along as pilgrims in a strange land. The earth is not a strange place anymore, and we like it. Certainly it is not a "desert drear" as we have so often sung.

So we say two attitudes have influenced the religious thought of recent years: the one, that we are not particularly desirous of living forever; the other, that this earth is ours and can be, must be, made a better place in which to live.

First, then, let us adjust our perspective. Possibly you are not interested in immortality—don't you think that is an extremely selfish attitude? Can you not think of many good Christians whose bodies are broken and no longer usable? Does that life deserve to be ended? Take it for granted that some do not desire to go on forever, when do they wish to stop? Very few ever reach that moment.

It is really my personal opinion that deeply rooted in all of us is the hope of going on. Let us use another approach. *Life must have meaning.* You and I cannot accept

this theory that the ordered universe is the result of fortunate accidents, that the earth is one of those accidents and man another. To be sure, there is an evolutionary process going on, but not an accidental one. "All things work together for good." At close range, events perplex us, and we doubt and wonder about the outcome. Yet life goes on, and *not without purpose.* We must take the long perspective, remembering always that "A thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night."

Life must have meaning, but it is meaningless without God. It is chaos and accident without the hand of the eternal, the hand that has shaped and will shape life.

"I believe in God the Father" Creator of the ends of the earth, yet a present force in life, in my life and the lives of all men. The meaning of life and a concept of God are incomplete without a belief in immortality. We are purposeful, divine beings, with hopes and aspirations ever springing in our souls, with love and loyalty in our hearts.

Too often we do not realize the brevity of this life, and then have no basis upon which to build that which we wish could be everlasting. Eternal life depends not upon length; it depends upon depth. The fact that some men and women of

our generation do not seriously desire immortality reveals their true natures. They live such shallow, false lives that going on forever would be terrible. Certainly it would be a catastrophe if some folk had to go on living forever as they live now.

When we live deeply we are not concerned about time. Eternal life is ours here and now. Some day we shall leave the house in which we live, but that will not trouble us. We know that the deep joys of this life but foreshadow the life which is to be.

A minister in a radio sermon is reported to have told this familiar anecdote about John Quincy Adams . . . He was met on the streets of Boston on his eightieth birthday and asked "How is my friend, John Quincy Adams?" He answered in words that have since become classic. "John Quincy Adams himself is very well, thank you, but the house he lives in is sadly dilapidated. It is tottering on its foundations. The walls are badly shattered, and the roof is worn. The building trembles in every wind, and I think John Quincy Adams will have to move before long. But he himself is very well." The following week the radio preacher received this letter: "This is an old lady who is writing you. Or, at least, the house I live in is eighty-two years old. Considering its age, the house is in fairly good repair, although I don't think it looks quite as good as it did fifty years ago. I have neglected to keep it painted, as so many women of this generation do. To tell the truth, I have been spending the time on interior decorating. The windows I look out of are fairly clear, and I am glad to report that I have a reliable tenant in the upper story."

They know how to live. John Quincy Adams was not frightened by the thought that he was going to lay aside his mortal body, neither was the elderly lady. If you are distressed about time, about life everlasting being so long, then possibly you are living too shallow a life now. Both John Quincy Adams and the old lady could lay aside the worn-out bodies in which they lived and, having lived deeply, could enjoy going on—stepping into the next room. If you ask me what the after-life is like, I must answer as everyone must answer, that I do not know. When we were children we wondered what adult life would be like. We did not know anything about our future, but we planned and worked toward it. The years were long and adult life far away; three-score years and ten seemed an eternity. Our sense of values changed as life went on. We worked and planned in our youth, that we might be ready to take our places in that older life which was to be ours.

A patient once asked his physician about the life after death. The doctor gave the only valid answer in the form of an incident of the moment. His dog was in the yard, and he called it with just one brief whistle. The dog entered the house and came confidently up to the

(Continued on Page 16)



The Church... and the Countryside

By GLENN F. SANFORD

RURAL LIFE SUNDAY

The fifth Sunday after Easter, May 26, has been suggested as RURAL LIFE SUNDAY. Any other Sunday in the spring of the year may be selected for this special day. The theme suggested this year for that service is "Trustees of God's Bounty." A program has been prepared by the Committee on Town and Country, 297 Fourth Ave., New York 10, N. Y., and may be secured at the following prices: single copy 3c, 100 copies \$1.00, 250 copies \$1.75.

There is a helpful worship service for Rural Life Sunday on page 102 of the Book of Worship. There are several other prepared services which may be had by writing to the address given above.

Rural Life Sunday is known in most of the literature as Rogation Sunday, a day which has become traditional in the Christian religion. The observance of Rural Life Sunday has developed out of a felt need in the lives of Christian people. It offers an opportunity for Christian people to express their appreciation to God in worship for rural life; for the invocation of God's blessings upon the seed, the soil and the cultivators of the earth; for the consideration of justice for agriculture

and the abiding spiritual values in rural life.

Both town and country churches should observe Rural Life Sunday. There should be a mixing of the town and country people in the observance of this special day. A great festival could be arranged in a village or country church with dinner on the ground where all would meet in common fellowship. A suitable sermon should be delivered by one of the pastors. County agricultural, health, and educational agencies would be glad to share in making the day meaningful. A rural play or pageant could be made a valuable part of the afternoon program. A discussion period, carefully planned and properly conducted, would be of unusual value. A period of music and singing would be helpful. A youth rally that night would be a great climax to the day.

If you desire to go further into the planning and preparing for Rural Life Sunday and other special rural programs I would suggest that you write to the Christian Rural Fellowship, 156 Fifth Avenue, New York 10, N. Y., for suggestions.

A BUSY MONTH FOR CHRISTIAN EDUCATION LEADERS

March was a busy month for Christian Education leaders in the Central Jurisdiction and for staff members of the Local Church Division of the General Board of Education, who assisted in numerous meetings throughout the jurisdiction.

Of major importance were a series of district seminars on Parent Education and Family Religion held in the East Tennessee Conference, in which Dr. E. D. Staples, director of the Department of Parent Education served as resource person. These meetings were under the supervision of the Rev. Thomas G. Howard, Bluefield, W. Va., executive secretary of Christian Education for the East Tennessee Conference.

Another important event was the school conducted by the Rev. M. Earl Cunningham of the staff of the Leadership Education Department, for pastors and leaders of the Brookhaven district of the Mississippi Conference. Held at McComb City on March 12-14, this school was under the supervision of the Rev. E. J. Millsaps, superintendent of the Brookhaven district, and the Rev. T. J. Howard, conference executive secretary of Christian Education. Among the courses offered was "The Educational Work of the Small Church."

Also of wide interest was the Institute for Children's Workers for the Delaware Conference, held at Mt. Carmel Methodist Church, Wilmington, March 1 and 2. Miss Olive Smith, of the Department of Chris-

tian Education of Children, served as leader of the institute. The meeting was arranged by the Rev. Howard E. Bailey, conference executive secretary of Christian Education, and Dr. W. C. Thompson, superintendent of the Wilmington district.

A training conference for vacation church school workers, also under the supervision of Miss Smith, was held at Clark College, Atlanta, March 18-22. Savannah, South Carolina, Atlanta, and East Tennessee annual conferences were represented.

Miss Ethel Ristine, another member of the staff of the Department of Christian Education of Children, supervised a planning conference held in Dallas on March 9, under the auspices of the Texas and West Texas conferences, and another at Rust College, Holly Springs, Miss., for the Mississippi and Upper Mississippi conferences.

A camp coaching conference was held in New Orleans on March 2, in which Miss Clarice Bowman of the Youth Department staff served as one of the leaders.

Attending the five regional conferences on summer agencies held at Portland, Ore., Denver, Chicago, Philadelphia, and Atlanta, were Miss Bowman, Miss Virginia Henry, Miss Smith, Miss Elizabeth Brown, the Rev. Joseph W. Bell, and Miss Emeline Crane, all staff members of the Division of the Local Church. The Central Jurisdiction was represented at all these meetings,

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 increas-

ed 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 Hooten (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 Hooten.—Arthur Terry, Chairman, Board of Managers.

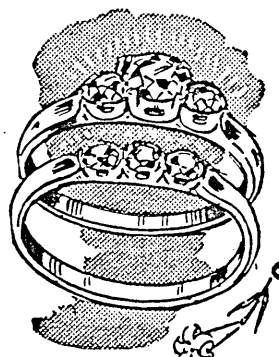


EASTER MAGIC

The magic spell of Easter manifests itself in the flaming facets of our diamond collection. Each gem is a model of perfection, brilliance and color. Our experts have noted every tiny flaw and weeded out all stones but the most desirable . . . the most beautiful. Your choice from a variety that are exquisitely designed and masterfully sculptured.



Smartly styled wedding band with lovely solitaire in 14-Kt white or yellow gold. **\$85.50**



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CURRENT NEWS IN ARKANSAS METHODISM

MINISTERS' QUARTET SINGS IN HOT SPRINGS

The unusually large crowd at Pullman Heights Methodist Church on Sunday evening, March 31st, reminded one of camp meeting days in the olden times, when all seats were filled and you had to come early to get a back seat. The special attraction on this occasion was the "Methodist Crusade Quartet," composed of Rev. John McCormack, pastor of Scott Street Methodist Church, Little Rock, Rev. Fred Schwendimann, pastor of the First Methodist Church, England, Arkansas, Rev. Alfred Doss, pastor Henderson Methodist Church, Little Rock, and Rev. Curtis Williams, pastor Pullman Heights Methodist Church, Hot Springs. They were accompanied at the piano by Miss Virginia Guffey, who is secretary to Rev. Roy Fawcett who is the Conference Director of Religious Education. This quartet is appearing on the Methodist Crusade Hour and can be heard over Radio Station KARK each Saturday afternoon from 1:30 to 2:00 p.m. The high quality of their musical renditions has attracted much attention over this state and there has been considerable publicity given them by various newspapers.

Judging from their performance at Pullman Heights Methodist Church, on Sunday evening last, the many compliments paid this quartet are well founded. The entire congregation was not only highly pleased upon this occasion, but they also were very much impressed with the effectiveness of the proper presentation of the Gospel in Psalms.

The sermon for the evening hour was brought by the Rev. John McCormack, who delivered a masterful message in such an impressive and pleasing manner that in spite of the fact it was an evening service some of the criticisms heard were made by those who said that the sermon was too short. It can be further said of his message that it was not only well delivered, but was also very applicable to present day living.

Pullman Heights Methodist Church, in Hot Springs, is, under the ministry of Rev. Curtis Williams, enjoying a steady growth in all its departments. Attendance upon all church functions is showing a steady gain and the financial program has long since ceased to be a burden. This good pastor, with the able assistance of his good wife, and as a matter of fact, with the added assistance of his two daughters, Carolyn and June, is leading his congregation into bigger and better things. He is now in his second year as pastor of Pullman Heights Church and is possessed of a thorough understanding of his church problems, and so far has proven himself capable of solving these problems as they appear.

This article is written by the Chairman of his Board of Stewards, who was a classmate of the Rev. Curtis Williams at Hendrix College in the days long gone by and who, through these long years, has found nothing in his life that would lower his respect and admiration.—H. A. Tucker, Chairman Board of Stewards.

BISHOP IVAN LEE HOLT AT FIRST CHURCH, MAGNOLIA

Bishop Ivan Lee Holt of Saint Louis, Missouri, was the preacher in a "Preaching Mission" at First Methodist Church, Magnolia, April 1 to 5. The theme for the night services was "The Great Articles of the Christian Faith." He spoke at the Church one afternoon on "Latin America" and on other subjects of the Christian Faith before the Rotary Club luncheon, the College and High School Assemblies.

There was a large attendance from the local church, and from Jackson Street, Waldo and Stamps Methodist Churches with their pastors. It is the opinion of the people that probably never before have the people of this community been so deeply stirred by similar services. There was a catholicity of spirit, and depth of interpretation of the Christian Faith presented with such evangelical appeal as truly represents the Crusade for Christ in any day. Bishop Holt visited with the pastor and with laymen seeking decisions for Christ and Church membership. Everywhere, even among other denominations, there is the feeling that the ecumenical spirit of Christianity has been lifted as never before.

I believe Bishop Holt is the only native born son of the state of Arkansas ever to be elected to the episcopacy. He was born at DeWitt, Arkansas, attended the old Methodist Training School at Fordyce, Arkansas and returned after finishing at Vanderbilt to teach at the Training School at Stuttgart, Arkansas.—L. M. Starkey, Pastor.

GRAND AVENUE, STUTTGART HAS A REVIVAL

The Grand Avenue Methodist Church, in Stuttgart, has just closed a real revival of religion.

In the week preceding the opening of the special services at the church, workers from the congregation spent three evenings in evangelical visitation in the homes where there those who needed help religiously.

Beginning March 24th and running through April 7th, there were two services daily at the church. Rev. H. O. Bolin, the pastor, did the preaching and W. E. Lines, local choir director, had charge of the song service.

Fifty members were received into the church during the meeting; thirty-five of that number joined on profession of faith. There is a class of sixteen children, who are receiving further instruction for church membership, that will be received into the church Palm Sunday.

Brother Bolin attributes the success of the meeting to an effective coordination of visitation evangelism with mass evangelism and to the whole-hearted cooperation of the membership of his church.—Reporter.

I do not believe that it is possible to develop the kind of character that can lead the world out of its present chaos without the religion of Jesus, not as lip service but as Christian personality.—Ernest M. Ligon.

ORGANIZATION OF SUB-DISTRICT YOUTH FELLOWSHIP

A Sub-District Youth Fellowship in the Clarksville, Ozark area of the Ft. Smith District was organized in a meeting at Ozark, Thursday evening, April 4. Rev. John Bayliss, District Director of Youth Work and Rev. Cecil R. Culver, district superintendent, were present and supervised the organization. Mrs. John Bayliss led the recreation period of the group. Brother Culver explained that this makes the fourth sub-district organization completed in the district and includes all the churches.

Sixty-eight were present from the following churches: Clarksville, Grenade's Chapel, Hartman and Ozark. The worship program was led by Juanita Acord from Clarksville. Parts were given by Mrs. Harlow Kraus, Johnnie Lee Haynes and Fay Bennett. Mary Lou Earley, accompanied by Mrs. F. R. Michell, sang a solo. This was followed by introduction of guests and explanation of plans and purposes of the organization.

The group met in the basement for games and refreshments served by the Youth Fellowship of Ozark. After the recreation period the following officers were elected: President, Betty Ann Wakefield of Ozark; vice-president, R. B. Sparks of Hayes Chapel; secretary, Katala Ann Green of Grenade's Chapel; treasurer, Jack Lane of Hartman; publicity chairman, Mary Virginia White of Clarksville; adult counselor, Rev. Ethan Dodgen of Clarksville.

This group will meet regularly on the second Tuesday of each month. The next meeting will be held at the Hartman Methodist

CITY-WIDE METHODIST TRAINING SCHOOL

A City-wide Methodist Training School was held in the First Methodist Church, Texarkana, March 4-8. The total enrollment was 200, distributed among the participating churches, Fairview, College Hill, First Church, Arkansas, First Church, Texas, Hardy Memorial, Wood Street. Of the Arkansas churches Fairview had seventeen enrolled and fourteen received credit. College Hill had sixteen enrolled with fourteen receiving credit. First Church, Arkansas, had one hundred nineteen enrolled with seventy-eight official credits given and six Intermediates completed work for unofficial credit.

Total credits for the school were one hundred thirty-five.

Classes and instructors were as follows: "Evangelism in Christian Education," Rev. Kermit Hollingsworth; "Teaching Youth," Dr. Sam Hedrick; "Teaching Children," Mrs. Ray Scales; "Methodist Youth Fellowship," Rev. C. Ray Hozendorf.

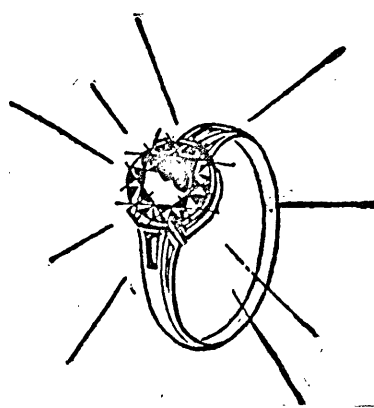
Cooperating Conference boards of the Texas and Little Rock Conferences made possible the planning through their secretaries, Rev. Jess Thompson and Rev. Roy E. Fawcett, respectively. The work of these men and of the instructors made it a most successful school.—Edward W. Harris.

Faith and love is the creed of Christians; faith without love is the creed of devils.—Augustine.

God oft hath a great share in a little house.—Proverb.

Church with Ozark in charge of worship services and Hartman in charge of recreation—Mary Virginia White.

Wedding In June?



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Hendrix College News

Conway, Ark., April 18. — The General Education Board of New York has made a gift of \$200,000 toward the million dollar campaign for Hendrix College. Dr. Matt L. Ellis, Hendrix president, has announced. The gift is conditional on the raising of the remaining \$800,000, he said.

"To say that we are delighted at the gift is to understate our feelings," Dr. Ellis said. "To us it means not only a princely gift but also that General Education Board officials have put their official okay on Hendrix College and its present plan for an even greater program. The gift means that every \$200,000 we raise locally will be automatically increased to \$250,000."

"This is the second contribution to our drive," Dr. Ellis said, "Mr. and Mrs. Graham C. Hall of Little Rock having announced a gift of \$15,000 a month or so ago. The drive does not officially begin till next fall. That we already have more than a fifth of our goal makes us confident that we will not only reach our goal but materially oversubscribe it."

The present gift from the General Education Board is the most recent in a series which have been made to Hendrix and will bring the total benefactions to more than \$700,000. The present gift is to go to permanent endowment. Former contributions have taken various forms. The science building completed in 1932 was built with GEB money as was the enlargement of the library building in 1935. Other gifts have gone toward endowment, book funds, faculty fellowships and grants in aid, and experiments in general education.

The board was established by John D. Rockefeller and has been particularly interested in encouraging superior education in the South.

Alton B. Raney of Little Rock was elected to a second term as president of the Hendrix College board of trustees at a meeting of the board at the college April 9. He will serve for three years.

Other officers elected were Charles W. Barnett, Batesville, and Rev. Fred Harrison, Pine Bluff, vice presidents; Paul Faris of the Hendrix faculty, secretary; and E. W. Martin, Hendrix treasurer.

Bishop Paul E. Martin of Little Rock, presiding officer of the Arkansas-Louisiana area of the Methodist Church, was voted a member ex-officio of the board, and the group voted that the charter of the

college should be amended to make Arkansas' governing bishop automatically a member of the board.

Dr. Ellis said in his report to the board that student morale is high. There is much religious activity on the campus, he said, and many student groups are also going through the state. A number of students are planning work with summer caravans of the church, he said, and many of the ministerial students are also carrying pastoral work in other towns and cities.

Members of the board are confident that the church will reach its million dollar goal in the Hendrix campaign next fall, Dr. Ellis said, and much organizational work has already been accomplished.

At the conclusion of the board meeting members of the group expressed their appreciation to Dr. Ellis for his leadership during his first year at the head of Hendrix and to Mr. Raney for his record during his first three-year term as president of the board. Dr. Ellis earlier in the meeting paid high tribute to the board's zeal in looking after the college's affairs and to Bishop Paul E. Martin's energetic and valuable assistance in preparing for the financial campaign.

Members of the board's executive committee, elected at the meeting, are Dr. C. M. Reves, Conway, chairman; Alton B. Raney, Little Rock; Henry W. Trotter, Pine Bluff; W. P. Gulley, Little Rock; Harvey C. Couch, Jr., Little Rock; Ed McCusick, Little Rock; Rev. Sam B. Wiggins, Jonesboro; Dr. E. C. Rule, Little Rock; and Dr. Connor Morehead, El Dorado.

Members of the planning committee for the Hendrix financial campaign next fall, who met in conjunction with the board, brought campaign plans nearer to their final stage, Dr. Ellis said. The committee expects to announce a director for the campaign soon, he said.

Miss Ruth Sutherland, a 1944 graduate of Hendrix College, has been elected chairman of the journalism committee of Scarritt College, Nashville, Tenn., where she is now preparing for social-religious work.

She is the daughter of the Rev. and Mrs. Grover Sutherland of Bethesda, Ark.

Dr. E. T. Wayland of Little Rock, editor of the Arkansas Methodist, will deliver the baccalaureate sermon for Hendrix seniors Sunday morning, June 2, and Farrar Newberry of Omaha, Nebraska, president of the Woodmen of the World life

KING GEORGE GIVES OAK TO CHURCH

LONDON (By Wireless) (RNS)—King George has presented a fourteen-foot oak tree sapling to the parishioners of Kentish Town, London suburb, "to be planted in their garden of remembrance." The tree, grown in Windsor Park, was delivered to the Rev. Alfred E. L. Bush, Vicar of the parish church.

The Rt. Rev. Edward M. G. Jones, Suffragan Bishop of Willesden, will preach at special services on Sunday, March 24, at which the oak tree will be blessed, and the Gospel of the day read. The oak will be known as the King's Gospel Oak and will be marked by a special commemorative plaque presented by the children of the parish.

insurance company, will deliver the graduating address that afternoon, Dr. Matt L. Ellis, Hendrix president, has announced.

Dr. Wayland was for many years a Methodist pastor and district superintendent in the North. Arkansas Conference, his charges including Wynne, North Little Rock and Conway. In 1941 he left the Conway District to become editor of the Methodist. Hendrix conferred the honorary degree of doctor of divinity upon him in 1943.

Mr. Newberry received the A. B. degree from Henderson-Brown College in Arkadelphia in 1903 and the A. M. degree from Vanderbilt University in 1908. He taught two years in Henderson-Brown and for a year was acting professor of history at the University of Arkansas. He served one term in the Arkansas legislature and still maintains a residence in Arkadelphia. He became president of the Woodmen of the World in 1943. Both he and Mrs. Newberry are active in the First Methodist Church at Omaha, he being a steward and Mrs. Newberry being teacher of a large and popular Bible class for men.—Lane Scott.

WEEK DAY CHURCH SCHOOL

The Children's Week Day Church School for the Methodist Church of Prescott opened on Tuesday afternoon, February 26, with 88 children present. Much enthusiasm and interest marked the beginning session. The study deals with Africa and the two books used are "Children of the Congo" and "Making Friends in Africa." The school is under the supervision of Mrs. Gene Hale, Secretary of Children's Work of the W.S.C.S. and the Prescott District Secretary of Children's Work. Her workers are Mesdames Glenn Hairston, J. B. Franks, Paul Buchanan, Wilton Shackleford, W. D. Roe, Jr., and Katherine Thompson. The average attendance to the present has been 71 which we feel is most gratifying. The program followed for each session consists of periods of recreation, devotion and study with the Primary and Junior children dividing for their respective groups.

During the school the children have contributed to the Children's Service Fund and apportioned the amounts to the different groups who share this Fund. The children are making an African village for some of their handwork and to which they can refer during the story hour. One of the most interesting groups of stories used are those on Livingstone.

For the closing session which will be April 30, a program is planned to which the parents will be invited. The children will give their regular devotional, a poem on "Brotherhood," sing an African song, direct the parents to their African village and close by serving appropriate refreshments to their guests.

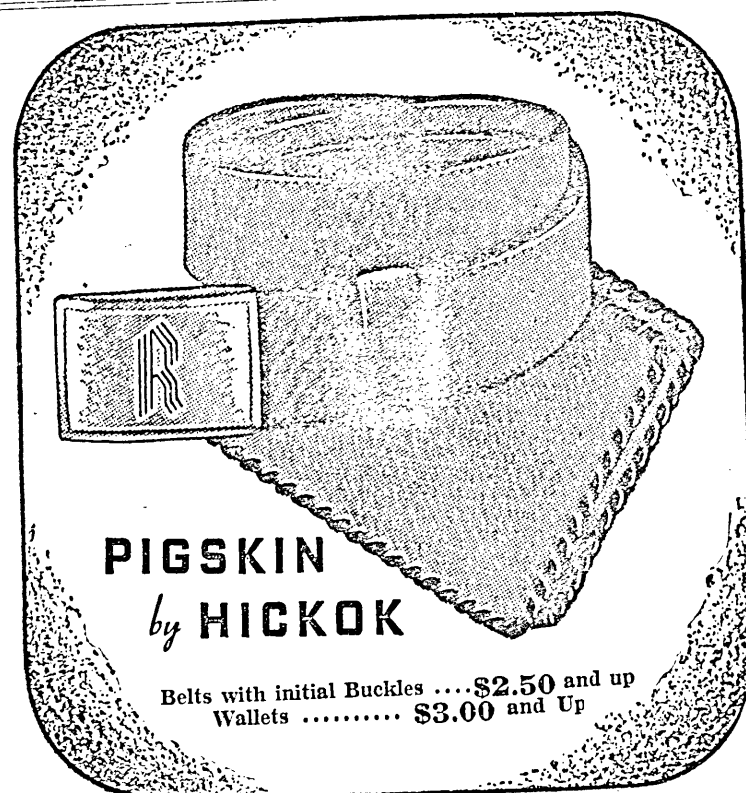
This project is proving to be most satisfying to the children and workers alike and is highly recommended to all churches for their children between the ages of 6 and 12.—Reporter.

Anywhere, provided it be forward.—David Livingstone.

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Camp Ground Church

The Epworth League of the Camp Ground Church is doing a great work. The group meets every Sunday evening with a program. They have approximately \$150.00

has the best programs will be entertained by the other side. The beaten side entertained the other side recently at the church with singing and games. They also ser-

for children 4 and 5 years of age. Outdoors in Palestine, Rauschenbery, for children 6, 7 and 8 years of age.

Praise Ye the Lord, Hubbard, for Juniors.

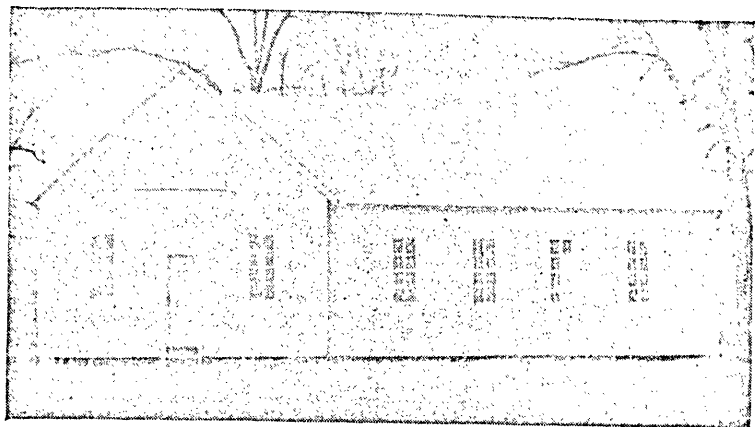
Exploring the Bible with Intermediates, Desjardins, for Intermediate.

We will be glad to send these out on order to all those desiring them. We would like for money order or check to be sent with order as we do not want to keep accounts on books. We are only handling these to make them ready for you when you need them.

A GREAT DAY AT INGALLS

Ingalls is on the Hermitage Charge and only has two night services each month. Therefore we decided they should have the 11 o'clock hour on the fifth Sunday. March 31 was their first 11 o'clock service for this conference year. At that service we received three into the church, two by transfer from the North Arkansas Conference and one by vows.

As a fitting climax the Board paid all claims and salaries in full for the entire year.—A. J. Bearden, Pastor.



in the treasury. They have done some repair work in the church such as buying new doors, etc.

The League has a new plan for enrolling new members and creating better interest. Two girls choose members for each side and the side that gets the most members and

ved cold drinks, sandwiches and cookies. The attendance was eighty-five. Rev. L. L. Langston, the pastor dismissed with prayer.

This is Brother Langston's first year on this charge. He and his family are well-liked.—Mrs. Marvin Thompson.

NORTH ARKANSAS CONFERENCE EDUCATION NOTES

By Ira A. Brumley

Church School Superintendents' Conference

A conference for Church School superintendents of the Fayetteville District was held at Bethel Methodist Church at Fayetteville on Thursday evening, April 11. The pastors of the district were also invited and a number of them attended.

The following program was carried out:

A six o'clock dinner was served by the Bethel Church.

The dinner hour was followed by two and one half hours of discussions. Miss Olive Smith of the General Board Staff; Roy Green of Grenade Chapel Church and a member of the North Arkansas Conference Board of Education; and C. E. Rankin of Springdale and a Conference Board member were the speakers of the evening.

Reports were made by local church leaders indicating much progress in Church School enrollment and attendance and improvement in type of work carried on in the Church Schools.

Rev. E. H. Hook, district superintendent, made this program possible and gave excellent cooperation.

Those attending felt that this was one of the most significant meetings we have had in Christian Education program in Fayetteville District in some time.

It is our hope that other districts will be able to work out district meetings of Church School superintendents.

Area Church School Clinic

There is to be an area Church School clinic at Union Grove Church, Lenoard Ct., April 28, 2:30 p. m. It is for all the churches of that section including Leonard Ct.; Pig-gott; St. Francis Ct.; Greenway Ct.; Rector, Fourth St.; Rector, First Church; Rector Ct.; Marmaduke; and Marmaduke Ct. Those of other charges are invited to attend, if they desire to do so.

Area Meetings on Children's

Miss Olive Smith gave guidance

in five area meetings on children's work during the week of April 8-12. Meetings were held at the following places: Jonesboro, Wynne, Harrison, Rogers and Ft. Smith.

The major emphasis was on the Trends In Children's Work. Some time was given to the presenting of Vacation Church School materials and materials for National Family Week.

The district superintendents and pastors showed splendid interest by their presence in the meetings and sharing in the discussions. The interest taken by the workers with children was most inspiring.

We believe that there will be improvement in the work with children in many local Church Schools of our Conference.

Vacation Church School Clinic at Morrilton

Plans are being made for a Vacation Church School clinic to be held at Morrilton on Saturday, May 4.

Those planning to work in Vacation Church Schools of the Conway District are urged to secure their material at once and make plans to be in the meeting at Morrilton, beginning at 10 a. m., May 4.

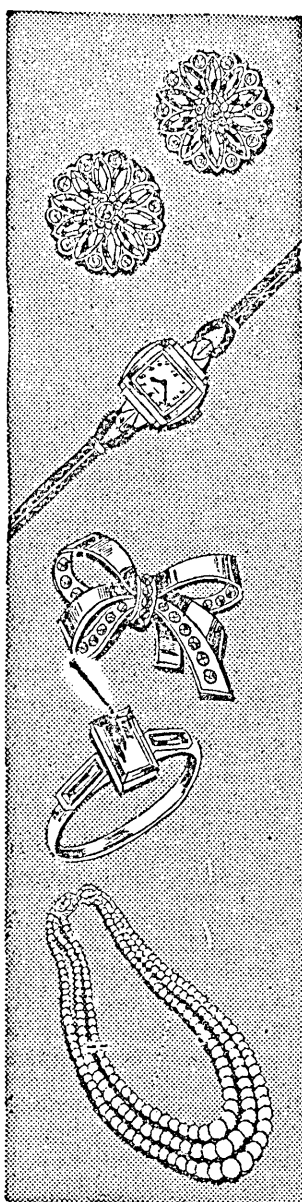
Vacation Church School Plans

Churches planning to have Vacation Church Schools should get their plans under way at once. It takes time to do the kind of preparation that should be done in order to have a good school. Guidance materials should be in hands of workers four weeks or more before the opening of the school. Make your plans to have a school, order materials, and help your workers discover possibilities in the units of work to be used.

We have copies of the four teaching units which we are suggesting that local church use, if they have not already used these units. Each of these units sell at 50 cents for the Teacher's Manual. The following is the list:

My Home and Family, Roorback,

GRADUATION SUGGESTIONS FOR THE YOUNG GENTLEMAN OR YOUNG LADY



Sterling Earrings in gold finish. Intriguingly fashioned. Designed to be costume perfect—\$2.50

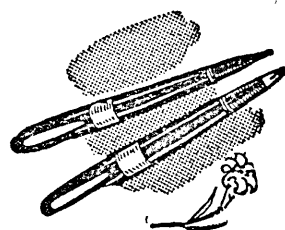
Sernal Watches with fine movements. Enduring quality and value, see these, for he or she—\$57.50

Costume Jewelry of the finest to be had with a wide selection to choose from. Beginning at \$12.50

Birthstones make a lasting gift and so appreciated by both boys and girls with many of each to choose from—\$17.50

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The Sunday School Lesson

By DR. O. E. GODDARD



DECISIVE MOMENTS IN PETER'S LIFE

LESSON FOR APRIL 28, 1946

SCRIPTURE TEXT: Mark 8:27-33; Luke 22:31-34, 54-62; 24:33, 34; John 1:42; 6:66-68; 21:15-23; Acts 5:29.

GOLDEN TEXT: We must obey God rather than man. Acts 5:29.

Today we continue the discussion of the friends of Jesus. Our study centers around Peter. The three most intimate friends of Jesus were Peter, James, and John. Peter was impulsive, ardent, emotional. James was well-poised, judicial. John was a mystic. Never could Peter have been a good presiding officer, or a bishop as was James, who never could have been an irresistible exhorter such as Peter became. John never could have succeeded as a bishop, like wise James; never as an exhorter such as Peter was acclaimed, but he had spiritual insight far above what the other two possessed.

Peter

By nature Peter was controlled by his emotions. Like all excessively emotional persons, Peter was unstable. Just a short time after he made the famous confession, "Thou art the Christ the Son of the living God," he denied that he ever knew Jesus and cursed and swore. This happened but a few hours after he had affirmed that he would follow Jesus even unto death, he now deserted his Lord. Peter lacked stability. The later records show that he achieved stability.

Peter Reborn

Jesus saw the possibilities in this unstable, fickle man. "Thou art a stone, thou shalt be called Peter," Mr. Rock, Mr. Granite. In primitive civilizations proper names were not fixed. The public gave men names showing what public opinion thought of them. These names were more like adjectives than nouns, good, bad, mean, strong, generous, etc. When men changed their lives their names oftentimes were changed also. At first sight Jesus prophesied that Simon's name would be changed. When Pentecost came the fickle man was made a firm man. A cowardly man was made courageous. An undependable man became dependable. A slinking coward was made a hero. Marvelous what the grace of God can do in changing a man!

Peter's Confession

I often have wondered why this confession did not come sooner. Jesus had had these men in his itinerant school for more than two years. Why did He not tell them in those intimacies that He was the Messiah? Did He prefer to allow them to reach their conclusion on their own accord? It were better for them to reach the conclusion in this way than for them to accept it on the sayings of Jesus. Jesus told the Samaritan woman openly that He was the Messiah. The disciples reached their conclusion by the irrefutable evidence that accumulated day by day.

Peter the spokesman for the group made the fundamental confession. Without such a confession, nothing could be done to establish Jesus'

reign on earth. It was a momentous hour in the life of Peter, in the life of the group, in the history of redemption, when Peter made this historic confession.

Peter Missed a Great Opportunity

It seems that God gave Peter a chance to be the missionary to the Gentiles. Please read Acts, ten and eleven chapters, through the eighteenth verse. It is evident here that when the leaders at Jerusalem challenged his right to go into uncircumcised homes and eat with the people as he did in the Roman officer's home that Peter gave a rather apologetic excuse for his conduct. He said, "Since the Holy Spirit came down on them as he did on the Jews who could forbid baptism to Gentile converts?" He did not stand up boldly and say it is God's plan to give the Gospel to the Gentiles. Peter was not big enough, broad enough, international enough, to say it. So God did not send Peter on another missionary tour to the Gentiles. Read Galatians 2:11-14. It is seen here that Peter came to Antioch and moved freely with the Gentiles, eating with them.

When the representatives from James—the Bishop in Jerusalem—arrived Peter ceased to associate with the Gentiles and influenced other Christians, including Barnabas, to do likewise. Paul rebuked Peter publicly and severely for such dissimulation. Peter was not yet a world Christian and not big enough to be a world leader. God afterwards found in Paul a world Christian and leader. Peter missed this chance because of his narrowness.

Peter's Place in the Early Church Generally Greatly Exaggerated by the Roman Catholic Church

While the early church was predominantly Jewish, James was the leader, the bishop, the pope. That Peter was the first pope is a myth without foundation. Peter was the most popular and effective preacher in the early church, but never was an executive. When the church became predominantly Gentile Paul was by all odds the most preeminent leader, Paul was the theologian, the philosopher, the expounder of the primitive church. Paul, not Peter, saw more deeply into the plan of redemption than any other man.

The Christian Church Founded Upon Christ

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect precious: and he that believeth on him shall not be confounded. (I Peter 2:5-6.) "For other foundation can no man lay than is laid, which is Christ Jesus. (I Cor. 3:11.)

When a church pays divine honor

THE ASSURANCE OF THE RESURRECTION

(Continued from Page 3)

day. An infidel was in the habit of arguing the Scripture with preachers. He was highly trained and a little hard to handle. Finally he approached one of our bishops for an argument. He remarked, "You Christians are worshipping a dead Christ." The bishop replied, "No. We are not worshipping a dead Christ." "How do you know He is alive?" asked the man. "I had a talk with Him just a little while ago," replied the bishop. He expressed his faith so convincingly that the man accepted Christ. Yes, my friends, Jesus is alive. And since He is, He is here with us. "Closer to us than breathing and nearer than hands and feet." May we get great spiritual joy and power out of His companionship.—H. O. B.

to Peter or Mary it is guilty of idolatry. The traditions as to the sacredness of Peter and Mary rob Christ of honors due only to the risen Lord.

When Jesus said, "Thou art Peter and upon this rock will I build My church," He was referring to Peter's foundation confession of the Messiahship of Jesus. Faith that Jesus is the Messiah is the creed upon which the church is built.

A church founded on this faith is usually more a sacred institution than the average Christian realizes. It is heaven's visible organization on earth to do business for God. Peter's kind of faith makes the church valid.

I wonder what Peter thinks of all this ado about him in the Roman Catholic Church. I can imagine he is greatly embarrassed.

Great men are they who see that spiritual is stronger than any material force; that thoughts rule the world.—Emerson.

CALLS FOR CLEANUP OF "SEXY" MOVIE ADS

NEW YORK—(RNS)—Movie advertisements in newspapers are "suggestive" and "sexy," America, Roman Catholic weekly published here, charged in an editorial calling for a cleanup.

Recalling a recent statement by Eric Johnston, president of the Motion Picture Producers and Distributors of America, Inc., that the industry would "maintain its high moral standards in films," the magazine declared that "whatever be the self-discipline of the industry in the matter of film-content, the advertisements that spread their allure over the pages of our newspapers and billboards leave much to be desired."

The editorial asserted that "even films that are themselves relatively free of sexiness are advertised with the most suggestive pictures," and called upon Johnston to extend the industry's "moral controls" to newspaper ads.

The Legion of Decency and other review agencies, it was pointed out, have no influence in controlling advertisements. "This is the industry's sole responsibility," the weekly said, "though, of course, the newspapers could show a greater measure of restraint in the ad copy they accept."

"AND THE LIFE EVERLASTING"

(Continued from Page 11)

room. Said the doctor: "This house was strange to my dog, but he knew I was here and did not hesitate to cross the threshold and home in." In that same confidence, we must go on. No one has seen beyond the door and come back to tell us of his experience, but there is faith building in our souls.

Three facts go hand in hand—the meaning of life, the companionship of God, and the belief in immortality.

"When we change our ideas we change our friends."

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