

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXVII

LITTLE ROCK

AS, MARCH 25, 1948

NO. 13

"Why Should The Spirit Of Mortal Be Proud?"

IN his poem on "Mortality" William Knox asked the very pertinent question, "Oh why should the spirit of mortal be proud?" This great poet lived from 1789 to 1825. We are not so much surprised that a man living a century and a half ago could have such thoughts. Life was lived then very much as it had been lived for the centuries that had gone before. Taking into account the slow, tortuous road of humanity had been traveling for centuries on end, without much signs of progress, we might feel that the poet's question was very much in order.

Since the day in which William Knox lived, the world has made more progress in education, science, inventive genius and industrial "know-how" than humanity had made since the dawn of authentic history up to the time William Knox lived.

Despite the amazing, miraculous progress in material development and intellectual growth, during the last century and a half, it is quite probable that the question of the poet, "Why should the spirit of mortal be proud?" is more appropriate today than any time in world history.

If people have responsibilities in proportion to their knowledge and resources, this should be the most shamed-faced generation of history. Since 1914, people who are middle aged and beyond have already seen two of the most destructive wars earth has known. We have twice seen the nations of earth throwing at each other the most destructive forces that human, inventive genius could devise in an effort to annihilate people considered enemies.

In a search for weapons yet more destructive, we have developed the possibilities for a bacterial war, ultra, deadly gases, directed missiles and the atomic bomb. This type of warfare promises to make the "next war" one that will destroy nations of people including combatants and non-combatants, men, women and helpless children all alike.

What matters all of the attainments and accomplishments of man if he must live indefinitely in a world where war is always either dark threat or a stark reality. Until we are better able to practice international self-control and a spirit of world brotherhood, we may well ask, "Oh why should the spirit of mortal be proud?"

The Unanswered Question

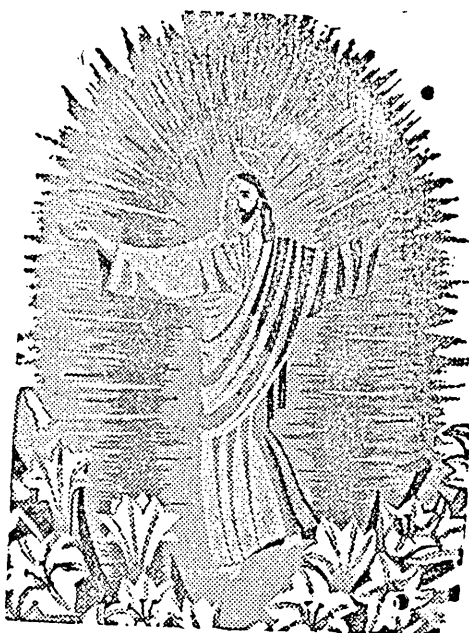
It was the Apostle Paul who gave us, in that wonderful resurrection chapter in 1st Corinthians, the question "How are the dead raised up? and with what body do they come?" Paul gave us only an indirect answer to the question and yet his answer is as concrete as we have.

Paul is positive in his faith that we are to continue to live somewhere after life's day is over here. As to the form of the body and the manner of life, Paul seems to be quite willing to leave that in the hands of the Father of all.

For the Christian, the whole of life after death is described in the most glowing terms that the human language makes possible. After it has been said that can be said, we still feel that human language is altogether inadequate to describe the realities of the eternal world and eternal life. Finite language and thought cannot fully comprehend the Infinite.

Correction Followed

THE doctrine of the resurrection takes preeminence over all other pronouncements of the Christian church. The resurrection of Jesus Christ, linked with his promise "because I live ye shall live also," gives to man his only authoritative assurance of life after death—immortality. The doctrine of the resurrection is the basic factor in attempting to evaluate the worth of human life. If there be no resurrection, man has a limited value. If, however, we crown



human life with the crown of immortality, we thereby multiply the recognized value of human life by infinity.

This faith in the survival of human personality after death has brought more comfort, courage and outlook to earth's people than any other truth proclaimed by the Christian religion.

There is another fact connected with the resurrection that follows the pattern of so many other experiences of life that it should give us comfort and courage in this trying hour of the world's history. It is the fact that the light of the resurrection morning followed the darkness of the tragedy of Gethsemane. This human experience of light following the darkness is so common that we have reduced it to the proverb, "The darkest hour is just before day."

At this Eastertime we find the world's skies darkened by fear, distrust, disillusionment and discouragement because of the tense, explosive situation that exists in our international relationships. Despite existing conditions, our faith in the resurrection, as a climax to the experiences of the garden, the cross and the grave, should give us hope that somehow God will lead our world through the present darkness into the light of such an Easter morning as will make possible a united family of the nations of earth and a world brotherhood of its distrustful, divided people.

"Shall Rise Again"

WE commemorate each year at this season the death and resurrection of our Lord and Saviour. But the pageant of that tragic death and triumphant resurrection has been re-enacted innumerable times in men's experiences.

Across the ages many have predicted that the Bible, which gives us the written accounts of those last weeks of the physical presence of Jesus among men, would become little more than a museum collector's item, but today the Bible is read in more languages than any other writing. Its truths have come to find living expression in almost every culture of the world.

The church, as God's agency among men for human redemption, has suffered many forms of tribulation and persecution in every age; at times it has been less potent because of weaknesses within its own leadership, but always the church has risen again with renewed strength and power.

These are but two of numberless instances where man's faith in Christ's resurrection has been substantiated. William Cullen Bryant expressed this principle when he wrote "Truth, crushed to earth, shall rise again." All men could have greater hope for the future if they had a living faith in the ultimate triumph of Truth and Righteousness.

"Who Shall Roll Us Away The Stone?"

VERY early in the morning, on that first Easter dawn, as the sorrowing women hurried to the tomb of Jesus to anoint his body, the thing that seemed to worry them most, as they went along, was the fact that a great stone closed the opening to the tomb. "And they said among themselves, Who shall roll us away the stone?"

Somehow they had failed to grasp or had failed to believe the words of Jesus, when he had said more than once, in prophesying of his coming death, "and the third day he shall rise again." Had they known the full import of these words and believed them, they would not have made their plans to anoint a dead body; they would not have been in sorrow; they would not have been worrying about "who shall roll us away the stone."

The whole trouble with these devoted women was that they did not believe the promises of Christ, and they did not include God in their calculations, as they tried to solve the problems of life that confronted them.

The fatal mistake, also, that our world is making today—and has often made in the past—is the attempt to build a satisfactory relationship between the races and nations of earth, based on devices of our own making. The world is still looking for some super-planner who, by virtue of his own intellectual genius, will be able to "roll the stone away," and enable humanity to walk the highways of the world in peace as one great brotherhood.

If we shut God out of his world and reject his plan for solving the problems of human relationships, we shall learn to our sorrow that human wisdom alone will no more be able to solve that problem in the future than it has in the past.

So far as the human mind, thus far, has been able to imagine, divine Wisdom has given us the only plan by which the conflicting interests of

(Continued on Page 4)

The Arkansas Methodist

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

SUBSCRIPTION PRICE, \$1.50 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
of the Little Rock and North Arkansas Conferences
Complimentary

Office of Publication, 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

E. T. WAYLAND Editor and Business Manager
EWING T. WAYLAND, Assoc. Editor and Ass't. Bus. Mgr.
ANNIE WINBURNE Assistant to Editor

CONTRIBUTING EDITORS H. O. Bolin Mrs. Sue M. Wayland
O. E. Goddard Forney Hutchinson

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

COMMISSIONERS
Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, Aubrey Walton, Burney
Wilson, Fred Schwendemann.
North Arkansas Conference—Martin Bierbaum, R. L.
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,
C. M. Reves, S. P. Brownlee, Jr.

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



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

ARKANSAS IN OKLAHOMA

On Monday afternoon, March 8th, we laid to rest in beautiful Fairview Cemetery, here in Shawnee, Mr. J. B. Hammons. He was stricken Wednesday evening in his home and passed away early Saturday morning. At the request of the family, I participated in the funeral services, but I had been so closely associated with the family, and for such a long time, that I felt more like a relative than an officiating clergyman.

When I went to Hendrix College in the fall of 1905, I found a room in Tabor Hall a few doors from the one that was to be occupied by Reverend J. D. Hammons. His father, who lived at Hammonsville, drove across the country to bring him and a neighbor boy to Hendrix. There and then, I met his father, a fine old gentleman from the town which bore his name. J. D. and I were classmates, were graduated together June 5th, 1899, and joined the Little Rock Conference in the fall of that year. There, through the years until I came to Oklahoma, we were intimately associated. When I went to Vanderbilt University, he took my place at Hunter Memorial Church, in Little Rock. At Hunter Memorial, his brother, John W. Hammons, was chairman of my Board of Stewards. His sister, Mrs. Pennington, and several other relatives, were also members of my church.

It was during that period that I first met J. B. Hammons, who came from the original home of the family to visit his Little Rock relatives. He moved with his family to Oklahoma. When I came to Oklahoma City in 1918, he and his family had already located at Konawa, Oklahoma. On invitation of his daughter, Miss Jewel Hammons, a teacher in the schools, I delivered the graduating address at the High School Commencement in Konawa, and there met the entire family.

Later on, they moved to Oklahoma City and became members of St. Luke's Church, where I was pastor at that time. From there, their son, Jack, and our youngest brother, Kelsey, went together to the Kemper Military School.

After many years, I came to Shawnee, as pastor of St. Paul's Church, and there renewed my very pleasant acquaintance with the Hammons family. Mr. Hammons was one of my chief stewards. When I was compelled to retire, we bought a home near the Hammons home, and from then until his death were good friends and frequently visited in each other's homes.

Mr. Hammons was a fine citizen, with the help of his good wife, reared a splendid family,

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. EDWIN KEITH, pastor at Bradley, is doing the preaching in a series of services at his church which began on March 22 and will continue through the evening of Easter Sunday.

REV. R. E. CONNELL, district superintendent of the Conway District, is doing the preaching in Holy Week services at Washington Avenue Church, North Little Rock. Service are held twice daily. Rev. A. N. Storey is pastor.

REV. J. A. GATLIN, district superintendent of the Jonesboro District, will be one of the guest preachers at the St. Louis Conference Evangelistic Retreat which is to be held at Trout Lodge, Potosi, Mo., April 12-14.

CORRECTION. In our last supplementary report of subscriptions received we reported a total from Arkadelphia First Church of ninety seven. We failed to include six other subscriptions from Arkadelphia which would have made the total one hundred three which exceeded the quota for that church.

REV. JESSE L. JOHNSON, pastor at McCrory, announces that his revival begins at the McCrory Church on Sunday, April 4, with Rev. H. O. Bolin, pastor of Grand Avenue Methodist Church of Stuttgart doing the preaching. Rev. W. D. Golden, pastor of the Methodist Church in Dermott will have charge of the music. Plans are to run two weeks.

ANNOUNCEMENT is made that The Ministerial Alliance and the Men of the Churches of Greater Little Rock, through the courtesy of Robb and Rowley Theatres, are again this year presenting Cecil B. DeMille's "King of Kings" picture from 9:00 a.m. to 11:00 a.m. each morning from March 22 to March 27 at the Capitol Theatre.

THE Committee on Friendly Relations Among Foreign Students—a committee organized largely by American Protestant churches to serve the needs of foreign youth in American colleges and universities on scholarships—reports that there are 19,934 such students in the U. S. A. this college semester. Of the total, 15,001 are men and 4,933 are women.

A GROUP of church leaders of several denominations are "invading" some twenty-three college and university campuses across the nation this academic year conducting the "University Christian Mission" to students, under the auspices of the Department of Evangelism of the Federal Council of Church of Christ. Among the preachers and leaders are Dr. George Buttrick, Dr. Henry Pitt Van Dusen, Dr. Edwin McNeill Poteat, and Dr. Paul Hutchinson.

THE Arkansas Society of United States Daughters of 1812 meeting in their thirty-fourth state council at the Hotel Pines, Pine Bluff, on March 19, voted to give their seven hundred dollar scholarship fund to Hendrix College. The scholarship, named in honor of Mrs. Samuel Preston Davis, Sr., Honorary Past President National, is known as the "Kate Dowdle Davis Scholarship Fund". The scholarship money will be added to the money being collected by Hendrix College for a permanent endowment student aid fund.

and was an active member and steward in St. Paul's Church at the time of his death. Our hearts go out in tender sympathy to his wife, their two daughters and son, all but one of whom live here in Shawnee.

Knowing they had many friends and loved ones in Arkansas, I felt moved to write this simple story of the Hammons family, whom I have known and loved in two States, and across four generations. Arkansas made a great contribution to Oklahoma when she gave her J. B. Hammons and his splendid family. We need more of his kind.

AN event unique in evangelical circles in Brazil took place recently when Miss Helen Asher of St. Paul, Minnesota, was commissioned a missionary of the Board of Missions and Church Extension of the Methodist Church. In 1946 Miss Asher went to Brazil for three years as a teacher in Bennett College, Rio de Janeiro, decided to become a "regular" missionary for lifetime service. Dr. James Thoburn Legg, pastor of the Union Church in Rio de Janeiro, and Bishop Cesar Decarso, commissioned Miss Asher in the name of the Board.

REV. OTTO W. TEAGUE, pastor of the Lakeside Methodist Church, Pine Bluff, writes: "In observance of Laymen's Day it was the delight of the Lakeside Methodist Church congregation to have as their speaker Alton B. Raney, from Pulaski Heights Methodist Church in Little Rock who brought a most helpful and inspirational message. This was in cooperation with a week of lay activities of the Pine Bluff District under the leadership of Sidney L. Good, District Lay Leader, who during the week from the 22nd to the 29th had lay speakers in practically every charge of the district. Eight Laymen from Lakeside Church spoke in the various churches. We have had a most satisfactory lay activities week."

THE annual Good Friday service will be held at the First Methodist Church, Little Rock, from 12 noon until 3:00 p.m., with the following speakers speaking on the Seven Last Words of Jesus from the Cross in the order named: Dr. E. C. Rule, district superintendent of the Little Rock District; Rev. A. C. Carraway, pastor of Capitol View Church; Rev. R. F. Sorrells, pastor of Scott Street Church; Rev. E. D. Galloway, pastor of Pulaski Heights Church; Rev. Arthur Terry, pastor of Asbury Church; Dr. A. G. Walton, pastor of the First Methodist Church and Rev. Kenneth L. Spore, pastor of Winfield Church. The Chancel Choir of First Church, under the direction of John H. Summers, organist and choirmaster, will sing DuBois' "Seven Last Words". Soloists will be Mrs. Purifoy Gill, Miss Betty Jean Thompson, Earle Kitts and James R. Shelton.

"WHO SHALL ROLL US AWAY THE STONE?"

(Continued from Page 1)

humanity can be resolved. That plan is put in concrete form in the words of Christ when he said, "All things whatsoever ye would that men should do to you, do ye even so to them."

Every thinking man knows that the universal adoption of this plan by individuals and nations would make a comparative paradise of earth almost overnight. While recognizing that this plan would work, it has been pushed aside, in general, as too "idealistic." While rejecting this ideal that could bring the light of an Easter morning to every nook and corner of the world, we sink deeper into the darkness while we continue to look for some way to "roll the stone away."

CRUSADE ERECTS TWO CHURCHES IN BELGIUM

Under the leadership of Bishop Paul N. Garber and Superintendent William G. Thonger, two reconstructed Methodist churches in Belgium—both destroyed in the war—were recently completed and dedicated. One is the Methodist Church at Herstal, where the service was in French; the other at Ypres where the Flemish tongue is used. Large congregations took part in both dedications.

Both new buildings were made possible by reconstruction funds of the Crusade for Christ.

Citizenship and the obligations of office-holding on the part of Christians must once more be proclaimed as part of the whole counsel of God, if the Church of Jesus Christ is to remain true to her divine mission and calling. —Dr. C. Cregg Singer.



His Dream Was Of Service



By EZRA M. COX

THE Board of Missions has accepted us, and we are going to Peru."

Vernon McCombs and his bride were living in the clouds. He



DR. VERNON McCOMBS

had dreamed of serving the Lord as a foreign missionary. Now his dreams was to be realized.

Four year later he was in Peru, a master of the Spanish language. He approached his work with such zeal that everyone expected him to accomplish mighty works for the Kingdom in his chosen field; but illness came. After local physicians had failed to restore his health, he was ordered to return to New York City for treatment.

"The doctors in the United States will fix you up in no time, Vernon; and then you can come back and take up your work again." Such were the encouraging words of his fellow workers in Peru. The ship sailed. The shores of Peru faded. The young missionary turned his thoughts toward New York City, hoping.

"When can I go back to Peru, doctor?" came the eager question to the examining physician at the mission board.

"You are not going back, young man. You will have all you can do to regain your health. You must go to the Southwest and rest. Be very careful and conserve every ounce of the strength you have left."

On a train into Southern California went this disappointed young minister. Life looked very dark. There was no light in his soul.

The first Sunday in Los Angeles he sought the comfort of the sanctuary. Seated in a church-school class, he observed a woman teaching a rather listless class of Mexican children. A Biblical question that none of the children understood in English was clarified by the young missionary in Spanish. The sound of their own language electrified the children. So pleased was the woman in charge of the class that she invited the newcomer to speak to the children in Spanish.

"Please, miss, can we have him for a teacher all the time?" was the verdict of the class.

The passing hours had been like days to him, but this hour was an hour of glory. The language he had learned so well in Peru had found a

new field of service at home.

His wife noticed the new light in his face as they met, and she asked what had happened.

"I fell into heaven today," was the reply.

That undying urge to live for others lighted his face as he told of finding the Mexican children, and of pushing in, and of being invited to teach in Spanish. A flickering ray of light and hope came back into his soul as he told how he had been invited to take the class as the regular teacher.

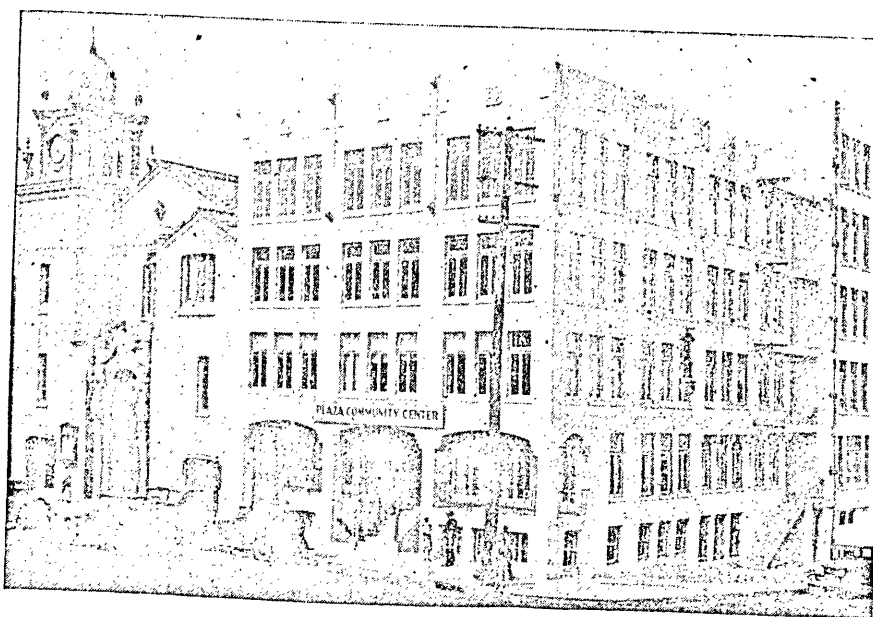
"How about you health, Vernon? You know, the doctor said you must rest."

"I haven't rested since the doctor gave me that advice. I feel better since teaching that class than I have since I left Peru."

and remained to ask for meetings among their friends. Signs went up on buildings in other communities—new places of worship. Ministers were needed for the fast-growing work.

Where to get the ministers disturbed the church officials, but Vernon McCombs called men from all walks of life and inspired them to preach. At first his preachers had little education. A school was needed. At Gardena, California, a dwelling was secured; and there a small group began to live and to learn.

Many Mexicans came up from old Mexico. They were friendless and often unable to find work. Fortunately some home missionary literature carried the story of what Edgar J. Helms, of Boston, had accomplished through the plan of the



The Plaza Church and Community Center, Los Angeles, Cal.,
Founded by Dr. McCombs.

As the weeks went by, the church-school class grew larger and larger. The Mexican children brought their parents to hear this new teacher. His group was more like a congregation than a class. Since these Mexicans were interested in religion, the young missionary went to one of the church officials and told what had happened. The church official was interested.

"Maybe you are the man I am looking for," said the official. "I wrote a minister, back east, who speaks Spanish, to see if he would come out and do something for these Mexicans; but he wrote back and asked me twenty-five questions. If I knew the answer to his twenty-five questions, I shouldn't be looking for anyone; I could handle the situation myself."

"Perhaps I could find the answers for you."

"You! Are you in good health, young man? Several have tried this Mexican problem and have failed."

Asking the official to leave the matter in the hands of the Lord, the young missionary set forth to work and once more to dream of a life of service, no matter how short that life was to be.

On the streets he met and made friends with Mexicans. With the help of the church officials he secured an old building and opened a church. He preached with such zeal that the Mexicans carried the news to their friends.

The church grew. Groups from other communities came to listen

Goodwill Industries. The young missionary was quick to utilize the idea and started the Goodwill Industries of Southern California.

Many more problems presented themselves. A home was needed for orphan children, and one was established. A clinic for the sick was provided. A dental clinic began. A much-needed legal clinic was set up. Doctors, lawyers, dentists, teachers, and workers were fired by the zeal of this young minister and they came to the help of the Lord. All these enterprises were started in a small way and with poor equipment, but Vernon McCombs dreamed of better days. He saw the finer things in the souls of his Mexican people and sought to help them give expression to their latent talents.

One day he stood on the Plaza in Los Angeles. Before him were some old adobe buildings. There he stood and dreamed of a splendid church and a community center where he could house his clinics and establish headquarters for his Mexican work. He felt the surge of a great religious movement among the Mexicans and he wanted Methodists to meet that opportunity.

Church officials in Los Angeles frowned upon the idea as too big an undertaking, but for Vernon McCombs the day of march had come. He went forth to speak wherever he could get a hearing. He wrote scores of letters back to the Board of Missions. He counseled with everyone in behalf of his Mexican people. He

took photographs showing the progress in his projects and had the pictures enlarged. He carried them wherever he went. He showed them on trains, in churches, in schools, on street corners, and in private homes. He wrote lectures and books on his work.

He had one desire that consumed every ounce of his daily strength—the evangelization of the Mexican people. For them new churches must be established, new ministers must be trained, better opportunities must be opened. All these things led this frail body but stalwart soul on and on.

Thirty years have gone by since the doctors sent Vernon McCombs into the Southwest. Today if a cold-blooded audit were made of the work accomplished by this missionary, it would seem incredible; the fifty-five churches brought into being; the forty-six ministers called and trained; the orphans' home; the school, with its ten splendid buildings and beautiful chapel; the beginning of the Goodwill Industries; the money raised to finance all these projects; the miles traveled; the speeches made; and the letters written.

There is another record that only the knowledge of the Lord of all the earth will reveal—a spiritual movement. The prophet said that the soul of man was a candle of the Lord. Surely this candle has burned brightly.



In a shop of the Goodwill Industries, Los Angeles, Cal., founded by Dr. McCombs.

19,934 FOREIGN STUDENTS IN U. S. COLLEGES

The Committee on Friendly Relations Among Foreign Students—a committee organized largely by American Protestant churches to serve the needs of foreign youth in American colleges and universities on scholarships—reports that there are 19,934 such students in the U. S. A. this college semester. Of the total, 15,001 are men, and 4,933 are women.

The money that is saved on education this year will be spent later on jails and reformatories.—Pathfinder.

If the world had to pay cash in advance for wars and could see what it was getting, there would be fewer wars.—Banking.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

EASTER SURPRISE

By Margaret Berry

Mother didn't have to call, "Hurry, get up, Elizabeth!" a single time. For both Elizabeth and her little cousin, Tommy, were at the kitchen door before breakfast was ready.

"Happy Easter!" greeted Mother. "Um-m-m-m, fried ham!" sniffed Tommy, who loved to come out from town to visit his aunt and uncle and cousin on the farm.

"When can we make our Easter nests?" asked Elizabeth.

"As soon as breakfast is over, you may feed the chickens and make your nests," Mother answered. "Then it will be time to go to Sunday school."

"And when we get home from Sunday school?" wondered Tommy. "Maybe there will be some Easter eggs in the nests!" smiled Mother.

After breakfast Elizabeth and Tommy scattered corn to the chickens. One fluffy white hen kept coming very close to them.

"That's Pecky," Elizabeth explained. "When she was little she broke her leg and we kept her around the house and she got to be a pet. We called her Pecky because she was always pecking."

Daddy brought clean straw from the barn loft and the two children made nests in the yard—beneath the lilac bushes, next to the smoke-house, against the garden fence.

Then they walked down the road to the little white church where Elizabeth had gone every Sunday since she was a baby. Today there were special Easter songs and stories and Miss Nell, the teacher, gave each child an Easter picture.

When Elizabeth and Tommy got home, they changed to play clothes and ran out to look for Easter eggs. What fun! In some of the nests they found chocolate eggs and colored jelly beans. In some there were real hard-boiled eggs decorated in bright colors and with pictures on them. Elizabeth stopped to admire the eggs she picked up, but Tommy hurried from nest to nest filling his basket.

"I'm finding more eggs than you are!" Tommy boasted.

"There's just one more nest," said Elizabeth, running toward it. She had made it herself right next to the garden gate. But when she almost reached it, she stopped suddenly. Tommy nearly bumped into her.

"What wrong?" he asked. "Look!" pointed Elizabeth.

Tommy looked. There, sitting on the Easter nest, was Pecky.

"Don't scare her," Elizabeth whispered. "She found our nest and she crawled on it and she's going to lay an egg. We'll go away for a little while and then come back."

It was hard to wait but at last the two children saw Pecky slip off the nest and go toward the chicken house singing proudly.

Elizabeth and Tommy rushed out to the nest. They looked—and there lay the biggest egg Tommy had ever seen.

"It's too big for a hen egg!" he exclaimed.

"Oh, but it is," answered Elizabeth. "It's a double egg."



MESSAGE OF THE CROCUS

By Clarice Foster Booth

*Crocus bud, just through the sod,
Did you have some word from God
Saying, "Easter time is near"?
Is that why we find you here?*

*Did his sunlight pierce the gloom?
Did he break earth, making room
So that you might rise and grow
As Christ did so long ago?*

—In The Christian Advocate.

IN THE WORLD OF BOYS AND GIRLS

WHY THE LILY WAS CHOSEN FOR EASTER

Many, many years ago, so the story is told, there lived a king named Religion. Every day he would walk in his beautiful garden full of flowers and plants of all kinds, both small and large. One day the flowers noticed that the king was very downcast and sad. He always came to them when he was troubled, for they made him forget his problems. So they waved and unfolded and filled the air with perfume, but try as they might, they could not cheer the king. Then one little flower grew bold and said, "O Great King! why are you so sorely troubled? We have all tried to cheer you, but we have failed."

"It is a long story," answered the king. "Some months ago we observed the Easter season. My people came to me and said, 'Our King, we want something to help make Easter more meaningful to us. At Christmas time we have holly, wreaths and Christmas trees to place in our homes, but at Easter time we have nothing.' I have thought and thought; I have talked with the trees, the animals, and the clouds, but I can hear of nothing that will help bring Easter joy as holly brings Christmas cheer."

"Maybe we can help you," suggested the little flower, "we have helped you in different ways before."

"True," agreed the king, and soon the herald was shouting the king's command, "Come now before the king, he will select from out of his garden a flower or plant to help bring Easter joy."

The flowers and plants all began to talk at once begging, "Take me, choose me." "O," cried the king, "one at a time, one at a time, please." Then of every flower in turn he asked one question, "why should I choose you to become the symbol of Easter joy?"

One answered, "because I am beautiful," another, "I am sweet smelling," another, "because I never die," and the others gave more reasons. "You will not do," said the king in despair. Just then he heard a little lily, "O King, I am only a little lily, but I can tell you something that the others here cannot."

"Speak on," urged the king, rather impatiently.

"One day," the little lily spoke softly, "some years ago, my ancestors saw Jesus coming down into the valley where they lived. He was trying to comfort His disciples who seemed to be greatly troubled. He came and sat upon a great rock which stood high near the home of the lilies. The youngest lily of the family was close to Jesus. Jesus seeing it, placed His hand on its head and said, 'Look, see this lily! You should learn a lesson from it. It doesn't toil nor spin, yet it is richer than great Solomon.' The disciples were greatly cheered and thanked the little lily for the lesson that the Master taught through it. So I have a message for Easter. It is this, O King, I can testify that Jesus can make even little things live with pride in their

(Continued on Page 12)

AT EASTER TIME

The little flowers came through the ground

*At Easter-time, at Easter-time;
They raised their heads, and looked around,*

*At happy Easter-time.
And every pretty bud did say:*

*"Good people, bless this holy day;
For Christ is risen, the angels say,
At happy Easter-time."*

The pure white lily raised its cup

*At Easter-time, at Easter-time;
The crocus to the sky looked up*

*At happy Easter-time.
"We'll hear the song of heaven!"*

*they say,
Its glory shines on us today;
O may it shine on us always*

At holy Easter-time!"

*"'Twas long and long and long ago,
That Easter-time, that Easter-time;*

But still the pure white lilies blow

*At happy Easter-time.
And still each little flower doth say;*

*"Good Christians, bless this holy day;
For Christ is risen, the angels say,
At blessed Easter-time."*

—Laura E. Richards.

"A double egg?"

"Yes, sometimes a hen lays a big egg like that, with two yolks in it, and we call it a double egg." Elizabeth picked it up carefully and started to put it in Tommy's basket.

"But it's yours," said Tommy. "That's your nest."

"I know what we'll do," Elizabeth told her cousin. "We'll have Mother cook it for our dinner. It's big enough for both of us."

Tommy held Pecky's egg gently in his hand. "Pecky," he said, "gave us the best Easter egg of all."—In the Christian Advocate.

JUST FOR FUN

The gilt was still on the wedding ring of the customer who was buying a cookery book.

"I think I'll take this small one at 50 cents," she said at length.

"We have a large edition of that at \$2," the assistant said temptingly.

"No, thank you," replied the bride shyly: "You see, both my husband and I are small eaters."

A man was running along the street, shouting at the top of his voice, "No! No! Certainly not!"

A policeman stopped him and said, "Here, you! What's the idea?"

"It's all right, officer," was the reply, "I'm a 'yes' man on a holiday."

"Son, why don't you play circus? It's great fun. First you make a sawdust ring."

"But where could I get the sawdust, dad?"

"Here's the saw. Just cut some of the firewood into fireplace lengths. And you can have all the sawdust you make."

Medico: "Ask the accident victim what his name is so we can notify his family."

Nurse (a few minutes later): "He says his family knows his game."

Landlubber: How do they make these nets you're using?

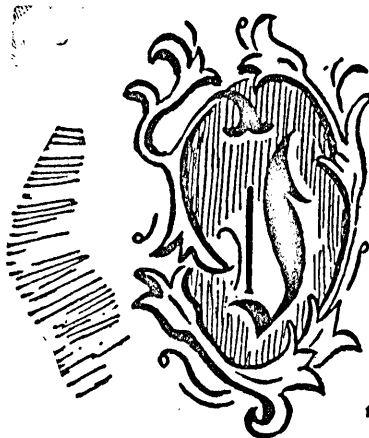
Fisherman: Easy enough! They just get a handful of holes and then sew them together.

I've had a terrible premonition of approaching death.

No, really?

Yes, I bought one of these lifetime pens and its broken.

There Is No Death



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.

Joy Dispels Our Sorrow

*Morning light was dawning o'er the distant hills,
Banished was the midnight gloom;
Silently the angels clad in bright array
Came to guard the dear Redeemer's tomb.
Soldiers were affrighted and in terror fled,
While the angels rolled the stone away,
Then with joy proclaimed, “Christ, the Lord is risen,”
“See the place where once the Saviour lay.”*

*Loving ones who sought Him at the break of day,
Found the angels waiting there;
Joy dispelled their sorrow—fear gave way to faith—
Hope succeeded all their deep despair.
For the angels told them, “Jesus is not here,”
“But has surely risen as He said,”
Then with eager footsteps joyfully they tell
How that Christ had risen from the dead.*

*Easter tells its gladness all the year around—
Happy birds their tribute bring;
Fragrant flowers blooming after winter days
Speak to us the joys of coming Spring.
Earthly pleasures vanish, flowers soon shall fade,
But the joy of Easter shall endure.
Hope of resurrection never shall grow dim,
While the word of God abideth sure.
—Selected.*

Christian Education and The Joy Of Living

By PROFESSOR HAZEN G. WERNER, Drew University,
Madison, N. J.

CHRISTIAN instruction has something to offer to unfulfilled individuals who wonder if there are values, which when accepted, can make life worthwhile. Christian education by the spiritual guidance it grants, the redemption it proclaims and the spiritual growth it induces can bring to people a sufficient answer for the people of today immersed in tragic failures in personal, marital and family life.

Failures In Living

The failure to live the abundant life must be seen in terms of emotional as well as spiritual defeat. The Surgeon General's office in a survey made of the entire war-time population, a few years ago, revealed that about fifty percent of all the people in the United States who seek medical help present primarily emotional difficulties. Eric Hutton tells us that three out of twenty children are affected by emotional disturbances. People are emotionally sick. Individuals without joy, unsatisfied and frustrated wonder if there is any answer to the enigma of existence. There are persons plagued with fears and indecision whose insecurity makes life seem futile. Through Christian Education these lives are led to say to the master: "To whom shall we go, thou hast the words of eternal life". The problem we face generally is that of a kind of emotional malnutrition that makes for grave insufficiencies.

The Answer Of Christian Education

In the first place Christian education is using the new psychological tools for this important task. Psychology enables religion to see down into the very depths of human life, enables it to function more understandingly as a recreating experience; it aids in spiritual growing by yielding a basic understanding as to how that growth takes place.

Secondly, Christian education is demonstrating its skill and its strategy in its preparation of parents for their role of teaching in their homes. Life in this secular age is stacked against the chance of a child growing up into lovely maturity, into wholesome, normal character. There is a desperate need for coordination of the home and the church school in the task of growing life in the spiritual abundance.

When we speak of children as victims of emotional disturbance what do we mean? Briefly we mean that these children remain emotionally undeveloped. This in turn, makes for lives spiritually unfulfilled and frustrated. Over against that condition we hold the Christian ideal of the abundant life. Emotional casualties are often the result of parental attitudes that make for the hot-housing of growing children. The emotions remain unexercised, undisciplined and undeveloped. Too many parents assume that the world exists for the happiness of the child. Formerly in families where there were a number of children, each child had responsibilities to meet, a task to perform. As a result, self-reliance was developed, and the life grew emotionally through sharing in the process of keeping the home on an even keel. The reward came in the form of emotional security.

Many children have not learned that life is a give and take matter, have not learned to see a thing through to the finish. They grow up to be old enough to vote, but young enough to have tantrums, and blow up on the job, and make their homes a place that is unlovely, leaving the dreary trial of their emotional escape from accountability. They are persons with adult bodies and adult minds, but with a child's indecisions and outbreaks.

Christian education is facing all of these possibilities, and with new and consummate skill is helping a child by the practices that it suggests and supervises; To make choices, to face its struggles on its own age level, to find in achievement a confirmation of self-worth and to grow into mature life normally, as it should. Christian education becomes the doorway into joy and satisfaction—the abundant life.

There is still another way in which the

individuals miss the abundant life. They miss it because of that strange inferior feeling that settles down upon them in mastery of their destinies. A child that is not wanted—laughed at, constantly opposed, is almost certain to grow up to be a defeated adult. "I have all my life feared storms, death and feared most of all my father," said one futile person, now middle aged.

If every parent could see down the years the consequences of their despotic spirit in handling their children, the effect might be reforming. In a study of 105 juvenile delinquents out of 153 cases of delinquency it was found that these 105 children felt that they were unwanted by either one or both of their parents. Peculiarly enough in the instances of 105 of their brothers and sisters who were non-delinquent, not one reported the feeling of being unwanted. This study is certainly revealing.

Christian education has set itself to correct these conditions at their source. Christian education is teaching young parents in newly created homes that children are to be seen and treated as individuals. Jesus stressed the fact that each person is of sacred worth. Christian education teaches the necessity of democracy in home life and family affairs. Several things must obtain if fulfilled, happy, satisfying lives are to be the products of our homes. A genuine and mutual affection on the part of the parents toward each other—as a basic resource to the feeling of security on the part of each family member. Secondly, a love of the child for the child's sake. The parents must love for herself, not because she is a model child, or because she stirs them with pride, but because she is Nancy, their girl, God given, an individual who shares in the life of the home, and has her part and place, indispensably making for a rich experience in that home. Dr. George Preston in his book "The Substance of Mental Health" said, too many parents see their children as saxophones upon which to play any particular tune of which they are fond. Thirdly, the child is listened to and taken seriously. What she says is not measured by an adult evaluation of its worth but is regarded on the basis of what it means to the boy or girl. These are Christian ideals furthered by Christian education.

Perhaps the chief source of unhappiness and emotional ill-health is to be found in the self-centeredness of a life—what may be called "halo-sickness." The egocentric person shuts himself in from the world of needs and troubles. When he does, he shrinks his own life to a negligible size. He votes against a full life. To this life Christian education brings the summons to enlist in the service of the Kingdom, to lose his life for his Master's sake in order to find it—the larger life.

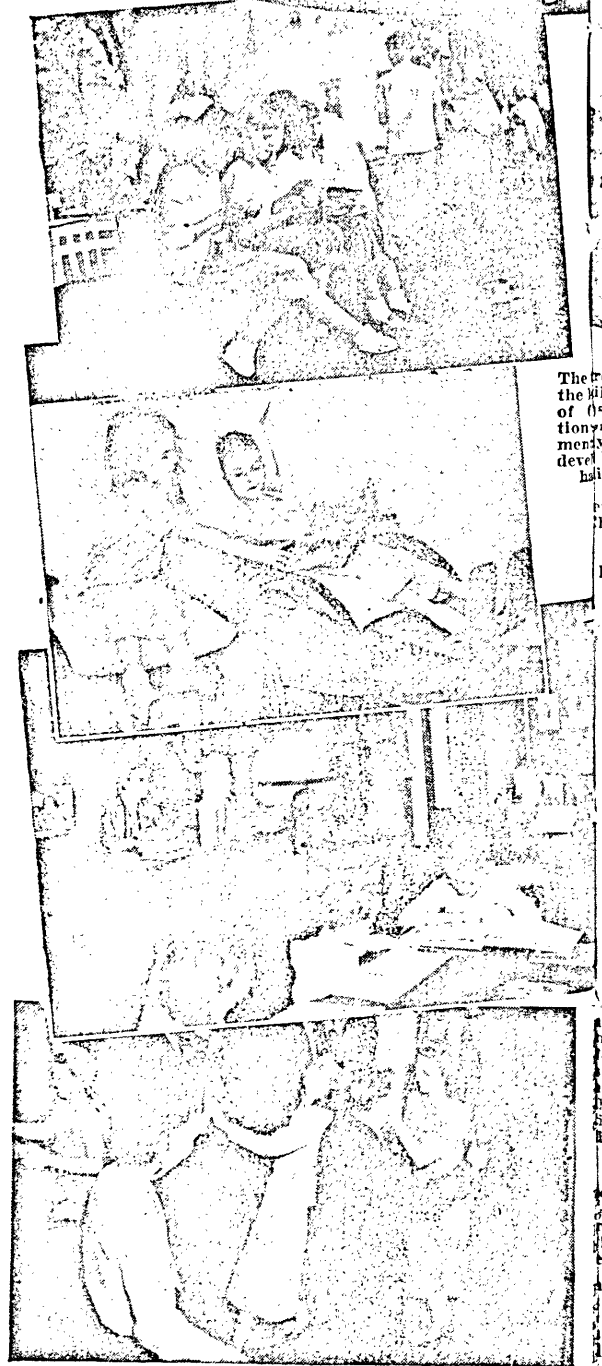
Finally, some persons are unhappy and joyless because they have lost a sense of meaning—a reason for living. C. J. Jung, the European Psychotherapist said, "How often have I heard a patient exclaim, 'If I only knew that my life had some meaning and purpose then there would be no silly story about my nerves'." There was the young woman who said so dejectedly, "I can't seem to make any use out of my life." Christian education invites the life to accept a frame of purpose that brings the life a meaning that is eternal. "But seek ye first the Kingdom of God," said Jesus, "and all of these things shall be added unto you." Christian education affords enlightenment and guidance to the end of fulfilled and satisfied living.

There is perhaps no time at which we are disposed to think so highly of a friend, as when we find him standing higher than we expected in the estimation of others.—Heart of Midlothian.

Cast all your care on God; that anchor holds.—Tennyson.

CHRISTIAN EA
can make

Joyous and
Satisfying



CRUSADE

A Te

Today, dear God, I need Thy love and grace,
Thy steady hand to guide me as I face
The eager, upturned, questing eyes of youth
That look to me for knowledge and for truth

Help me to know that in each untried heart
Abides a spark of Thee from which may start

Christian Education Gives Prizes To

By REV. LEON M. ADKINS, Pastor, First Methodist Church, Schenectady, N. Y.

ALTHOUGH this may be characterized as the prize-minded generation, there is nothing particularly new about the desire to win prizes. Early tales show Cain and Abel building altars and bringing produce in the attempt to win God's favor. When Paul challenged the Graeco-Roman world with the character and ethics of Jesus, the atmosphere was charged with laurels, trophies and wreaths of victory. On many occasions Paul included the prize-lingo in his letters to the Churches. Oft-quoted is his declaration "Thanks be to God, who gives us the victory through our Lord Jesus Christ." Speaking of the discipline of competing athletes, he says "They do it to receive a perishable wreath, but we an imperishable." He writes with enthusiasm the philosophy and motivation of his own dynamic life "I press on toward the goal for the prize of the upward call of God in Christ Jesus."

What Prizes Meant To Paul

If Christian education is the process by which we grow in the qualities of Christ, we have good Biblical precedent for believing that it has prizes to offer. But before we get too excited about collecting a lot of rewards to give, we need to evaluate some of the characteristics of this prize-idea. When Paul dealt with it, contestants were "fighting a fight" and athletes were "running a race". Carrying the thought over into his religious experience, he was careful always to make it clear that they were seeking a "perishable wreath, but we an imperishable." There was a real contrast in the nature of the prizes. Secular prizes of Paul's time bore no resemblance to the struggle which won them, and they were made of different stuff. The laurel wreath and the victor's crown for example, had nothing in their structure which even suggested the physical discipline of muscle and skill. "The prize of the upward call of God in Christ Jesus" was a fusion of contest and reward. The process and the prize were inseparable as he himself testifies, "For me to live is Christ."

Our Prize-Happy Generation

The current contest intoxication finds us all rather prize-happy and not too critical in judgment of what's going on. Homemakers long for the prize of cleaner clothes for less soap and time with the assurance that they will be longer lasting. Soap products are so nearly identical that each "does everything". Manufacturers, therefore, vie for public patronage by running contests and giving prizes that have no resemblance to the product they sell. Movie theatres resort to free dishes and bank-nights to secure patrons when the "prize-quality" of the show is inadequate to draw them. In the Crusade emphasis upon the Church School, we should be everlastingly grateful to the staff of our General Board of Education. Its consistent warning against commonly accepted contests and awards has encouraged thoughtful realism in many a Church. Suggestions and guidance from the same source have strengthened the Church in its School of Christ as it presses "on toward the upward call of God."

The Christian-Prize Idea

The prize-idea, therefore, is not brought up for ridicule or condemnation. Its prostitution is the cause of our concern. Many respond to the invitation to Church School with the question "What do I get out of it?" or "Why should I make the effort to study and attend a Church School class?" When we are met with these rebuffs, do we have an answer that is convincing without being irritating? In Schenectady a local radio station presents a program called "Phoning for Dollars". The question, having to do with music, sport, history, biography or what-have-you, is asked in the midst of a variety of advertising slogans. Probably thousands of persons rush to encyclopedias, dictionaries, history books, etc., to have the answer ready in case the phone call

should come to them. The prize money increases each day until the question is answered. Can we extend a friendly invitation to attend Church School with the assurance that "Christian education gives prizes too?" If we think it can be done easily, we are in for quick disappointment. These prizes can't be indicated by a ribbon, a wreath, a dollar or a badge. Like still waters, the prizes of Christian education run deep.

The prizes of Christian education are found both in process and in achievement. We court disaster by doing one kind of activity to achieve another kind of goal. The achievement, regardless of our wishes, will be conditioned in its character by the process which attained it. Grapes, said a great teacher, can never be expected by the thistle process. As Christians we proceed on the fundamental assumption that the divine life is active within us in both the process and achievement of "the goal of the prize of the upward call of God in Christ Jesus."

The prizes of Christian education are varied and as real as life itself. There is no area of experience they cannot permeate. They are redeeming and transforming. Through them life can be joyous and satisfying. In days of uncertainty and fear, mistrust and suspicion, the human heart longs for no greater prize.

Joyous And Satisfying

Christian education offers the prize of joyous and satisfying living because it provides perspective and pattern. It not only deals with the history of the Christian tradition, but it brings current personal and social relationships into focus. It helps to fit life's experiences of success and failure, gladness and sorrow, good and evil into a meaningful pattern. The interest of working on a jig-saw puzzle comes not from its ease or difficulty of solution, but from the fact it has design and meaning. Joyous living is not a matter of easy hilarity. It is a feeling of wholeness—that one's life makes sense—and that wholeness is the divine design for society. The big step toward this prize comes when the whole family participates in the Church's program of Christian education. No other agency under heaven provides the "set up" to "turn the heart of the fathers to the children, and the heart of the children to their fathers" as does the Church. From nursery child to octogenarian the Church through Christian education provides a way of fellowship by which maturity, youth and childhood gain a common perspective.

Thus seeing Christ and dedicating themselves continuously to him, they have received the prize of Christian education. It is comradeship with him "who for the joy that was set before him endured the cross," and of whom it was written "and He shall see the travail of His soul and be satisfied."

THE TEACHER'S SIGNATURE

In comparison with other professions, education has a peculiar quality. Compare it with architecture and building construction. In the construction of a building it makes some difference what is done. It makes some difference how that something is done, but makes relatively little difference who does it, as long as the plans and specifications are followed.

In teaching, also, it does make some difference what you do, and it makes some difference how you do it, but it makes an enormous difference who does it.

The question of who does the teaching is probably the most important question in the quality of any individual's education. The individual teacher places his signature on his work just as truly as the painter who writes his in the lowest corner of his painting.—Ernest O. Belby, Dean, New York University School of Education.

Let your sabbath go, and with it will go your Bible, and after that your liberty.—Talmadge.

Statistics show that approximately 55% of veterans in hospitals like these are there for mental treatment. Christian Education helps measurably in these cases

Hospital Photos by Wesley Memorial Hospital, Chicago; Others by Earle H. MacLeod

FOR CHRIST

Prayer

lowing flame of zeal, an urge to be Thy healing servant to humanity.

ch me to shape with gentle, loving care Their plastic minds, and let me humbly share task of keeping ever strong and bright Their faith and hope, their spirit's shining light. —Gertrude A. Clemons in Christian Herald.

Contributing Editors:
Roy E. Fawcett
Mrs. W. F. Bates

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

KINDERGARTEN LABORATORY CLASS

May 3-7 has been selected as the date for the Kindergarten Laboratory Class to be held in Pine Bluff at First Methodist Church. The class will be especially for Kindergarten (Beginner) workers and parents of Kindergarten children. Mrs. P. E. Steck will have charge of arrangements for the class, as the class will have to be limited as to the number who may attend. All kindergarten workers in the Pine Bluff and nearby churches are urged to enroll immediately. The following is a tentative schedule for the class:

Monday Morning—9:30 to 11:30—adults only.

Tuesday, Wednesday, Thursday, 9:00 to 10:00 a. m.—children in the laboratory class with adults observing. 10:00 to 11:30 a. m.—children leave and adults proceed with evaluation and study period.

Friday, 9:30 to 11:30 a. m.—adults only.

A competent person to care for those children who will have to come with their mothers, will be provided. But it is hoped that wherever possible parents will make arrangements for their children to leave the church when the children's class is over. Only four and five year old children will be accepted in the laboratory class, with the exception perhaps of a few children who have recently become six and have not yet started to school. Kindergarten workers from over the conference will be accepted until the quota for the class is filled. All persons desiring to attend will contact Mrs. P. E. Steck, Box 347, Pine Bluff, Arkansas.—Mrs. W. F. Bates.

SOUND FILM STRIP

OUR PLANET, OUR PROBLEM. A color film strip with 77 frames with dramatic story on 2 twelve inch double faced records. This resource is prepared for use in Sunday evening services, fellowship nights and other general meetings when the entire constituency may be reached. It will arouse the concern of the church to the importance of Christian education and the importance of the church school in this day. Rental rate \$2.50, purchase \$17.50. Release date March 1. Order from the Methodist Publishing House.

Geo. Marshall, Sec'y of State: "The patient is sinking while the doctors deliberate, so I believe that action cannot await compromise

DR. MAYNARD TO BE IN LITTLE ROCK CONFERENCE

Dr. D. M. Maynard of Scarritt College is to be in the Little Rock Conference for a series of district meetings on adult work, beginning Sunday, April 18th. The Conference is fortunate in securing the services of Dr. Maynard whose coming at this time coincides with the Crusade emphasis on adult work during the months of April and May.

The purpose of these district meetings is to discuss ways and means of improving the quality of work done by the adult groups. Attention will be directed to source materials, methods of teaching, and to general procedures in the development of an effective adult program.

Those attending should be the general superintendents, superintendents of the Adult Division, officers and teachers of the Division, and all others interested in reaching more adults with better teaching.

The schedule is as follows:

Little Rock District, at First First Church, Sunday, April 18th, 2:30 and 7 p. m.

Camden District, First Church, El Dorado, April 19, 5 p. m.

Texarkana District, April 20 (place and hour to be determined)

Prescott District, at Nashville, April 21, 10 a. m.

Arkadelphia District, April 22, Malvern 10 a. b., First Church Hot Springs, 7 p. m.

Pine Bluff District, First Church, Pine Bluff, April 23, 6 p. m.—Roy E. Fawcett.

ADULT NEWSPAPER PUBLICITY

In answer to a wide demand, a second series of publicity helps has been issued in connection with the April-May Crusade emphasis, under the title, "Reach Adults Through Newspaper Publicity" (8114-B). Six drawings and six short editorials are included in the folder, which has been mailed to all ministers and adult workers.

Titles for these mats are: Adults Need Christian Teaching (8107-B), Face Present-day Problems (8104-B), Parents Need Church School (8105-B), You Are Never Too Old (8109-B), Be One of Thousands (8108-B), and Grow in Christian Faith (8106-B). This set may be obtained for one dollar from the Service Department, 810 Broadway, Nashville 2, Tennessee, cash with order.

through exhaustion. Whatever action is possible . . . must be taken without delay."

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Recreational Conference

The North Arkansas Conference is entitled to 10 delegates in the jurisdictional recreational conference to be held in Oklahoma City, April 12-16. Persons interested in attending this conference should write Board of Education, Hendrix Station, Conway, Arkansas.

Rev. Paul M. Bumpers has been certified to teach the First and Second Series courses on Christian Beliefs.

Rev. J. Albert Gatlin has been certified to teach the First and Second Series courses on The Crusade for Christ in the Church School.

Mt. Sequoyah—Summer 1948

The Mt. Sequoyah program for this coming summer offers rich opportunities for local church, district and sub-district and Conference leaders.

The program will open with the School of Missions, July 6-16. The missionary conference will be held the second week of the School of Missions.

The Leadership School for leaders in Christian education will be held July 19-30. A rich program planned for district and Conference workers and a limited number of local church leaders has been announced. There will be Second Series and Third Series Courses. Special opportunities in the field of children's work, the Christian home and visual aids as well as in other general fields will be offered.

The Leadership School is primarily planned for district, Conference and area leaders in Christian education. The North Arkansas Conference has been given by far the largest quota of 50. This will give us an opportunity to have a few local church workers in our delegation. Should a local church have a worker who can become not only a local church worker but can make an area contribution, said church should make application at an early date for a place for such a person.

No one can enroll in the Leadership School this year except through special application, blank to be secured from the Executive Secretary. This is the jurisdictional plan and

all conferences must follow out the procedure. Interested persons should write Board of Education, Hendrix Station, Conway, Arkansas.

The youth conference at Mt. Sequoyah will be held August 3-13. The North Arkansas Conference will be limited to about 20 delegates who are to be district and Conference officers, or sub-district officers.

A new program begun at Mt. Sequoyah last summer, under the sponsorship of Mt. Sequoyah and the North Arkansas Conference Board of Education is to be continued this year. It is a five-day Bible School. We have secured the services of Drs. J. H. Hicks and Wesley C. Davis of Perkins School of Theology, Southern Methodist University, Dallas, Texas. Dr. Hicks is to offer the spiritual implications in the Book of Genesis. Dr. Davis is to offer the Book of Revelation. Many of our people should take advantage of this splendid opportunity to have a week of real Biblical instruction.

While only one course can be taken for credit those attending may have the opportunity of having both series of addresses. Dr. Hicks will have the morning program and Dr. Davis the evening program, with the afternoon free for rest, study and recreation. The date of this conference is August 23-27.

Plan to take advantage of some of the excellent programs at Mt. Sequoyah.

SUMMER OPPORTUNITIES FOR CHILDREN'S WORKERS

May 3-7—Kindergarten Laboratory Class—Pine Bluff.

May 25-26—Little Rock District Children's Workers Camp at Aldersgate. Write Miss Fay McRae, 1907 Broadway, Little Rock for further information.

July 13-15—State-wide Children's Workers Conference to be held at Hendrix College, Conway, Arkansas.

July 19-30—Leadership School at Mt. Sequoyah, Fayetteville.

Plan now to attend one of the above mentioned training opportunities. Definite information as to the leaders and schedules will be given at an early date.—Mrs. W. F. Bates.

CHURCH FURNITURE

PULPITS, CHAIRS, PEWS, COMMUNION TABLES AND OTHER PIECES FOR ALL DENOMINATIONS

Leird's has designed and manufactured church furniture for churches in Arkansas, Louisiana, New Mexico, Texas, Oklahoma, Missouri, Kansas, Colorado, Tennessee and Mississippi. Leird Lumber Company operates a number of plants, and the large unit devoted to church furniture has ready access to the fine, select woods that distinguish Leird products. All church furniture is cut, shaped, fitted and finished by skilled craftsmen in the Leird plant.

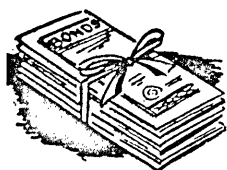
Leird Quality costs less, for it lasts longer. You deal directly with the plant at a saving, because all in-between expenses are eliminated.

WRITE FOR FREE CATALOG

LEIRD LUMBER COMPANY

2401 Wright Avenue

LITTLE ROCK, ARKANSAS



Don't Take Chances With Bonds
A SAFE DEPOSIT BOX
IN OUR VAULT

Gives positive protection at low cost for securities, bonds, private papers, wills and other valuables.



UNION NATIONAL BANK

Fourth and Louisiana Sts.

Member F. D. I. C.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

LITTLE ROCK CONFERENCE YOUTH PROGRAM

Conference Youth Night at the Annual W. S. C. S. meeting will be held March 30th at 7:30 at Hope. District and local Secretaries of Youth Work, and all young people are urged to attend. Special recognition will be given to all Life Service Volunteers. Make your plans to attend this important meeting.—Mrs. Clyde Williams, W. S. C. S. Conference Secretary.

SILOAM SPRINGS INSTALLS OFFICERS

In the sanctuary of the Methodist Church, the new officers of the Woman's Society of Christian Service were installed by the Rev. J. T. Byrd, pastor, in a very beautiful and impressive candlelighting service.

The officers for 1948 are: President, Miss Floy Dodgen; vice-president, Mrs. Dick Hodges; recording secretary, Mrs. Frank McKinney; promotional secretary, Mrs. M. A. Holbrook; conference treasurer, Mrs. C. G. Chandler; local treasurer, Mrs. Holland King; secretary spiritual life, Mrs. J. T. Byrd; secretary missionary education, Mrs. Austin Feemster; secretary literature and publications, Miss Harriet Waters; secretary Christian social relations and local church activities, Mrs. J. R. Kindy; secretary Wesleyan Service Guild, Mrs. Henry Goss; secretary status of women, Mrs. A. L. Cline; secretary student and youth work, Miss Mary Walker; secretary children's work, Mrs. Titus Chinn.

Music for the service was given by Mrs. Tom Whiteside, pianist. Meditation and prayer was offered by Mrs. C. G. Harvey, the theme for the new year, "That Thy Way May Be Known Upon the Earth" was presented by Mrs. J. T. Byrd. Mrs. C. G. Chandler spoke concerning the members' liabilities and assets, following which pledges were made while members knelt at the altar. Miss Dodgen closed the service with a poem and prayer.

"BENEATH THE CROSS OF JESUS"

It has been remarked that while women are prominent in the Gospel accounts of the crucifixion and the resurrection of Jesus, and were the first to tell the "Easter news", modern hymn books are almost without Easter and pre-Easter hymns of praise and prayer from from the pens of women poets. One notable exception is the Lenten hymn, "Beneath the cross of Jesus", written by Elizabeth C. Clephane (1830-1869), which has found its way into a number of evangelical hymnals, and is being sung much at this season of the year. The first stanza runs:

*"Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,
A rest upon the way,
From the burning of the noontide
heat,
And the burden of the day."*

—W. W. Reid.

"GO YE INTO ALL THE WORLD"

By Grace Noll Crowell

*At that far Easter-time Christ's grave command
Rang out as silver-clear as some struck bell:
"Go ye into all the world and preach
The gospel—go quickly, go and tell
That He is risen . . ." and today, O men,
That same command rings clearly out again!*

*"Go ye into all the world," He said,
The troubled world, the world so prone to doubt;
"Go ye quickly—" while there yet is time,
Say: "The Christ is risen!" Cry it out
Until the crystal meaning of the word
Pierces the darkness, and men have heard.*

*Tell tortured mankind there is hope ahead;
Call out: "The Christ is risen as He said!"*

—Herald of Holiness.

ANNUAL MEETING, WOMAN'S SOCIETY OF CHRISTIAN SERVICE, LITTLE ROCK CONFERENCE



MRS. E. D. GALLOWAY
Conference President



MRS. R. L. BROACH
Local President

The seventh Annual Conference of the Little Rock Woman's Society of Christian Service will be held in Hope March 30-April 1st. The Conference will convene at 10 a.m., March 30th. Mrs. E. D. Galloway, Conference President, will preside over the session of the conference.

Guest speakers will be Mrs. J. E. Critz, Fayetteville, President of the North Arkansas Conference W. S. C. S.; Rev. Paul Galloway, pastor of First Church, Fayetteville; Miss Mary McSwain, our Missionary to Brazil.

An interesting feature of this conference will be a Pageant, written by Mrs. F. M. Williams, "Looking Backward—Thinking Forward", given Wednesday evening, celebrating the 75th Anniversary of Woman's Work in the Little Rock Conference.

Rev. E. D. Galloway, Little Rock, will give the morning devotional. The contents of the program promises a rare treat to those privileged to attend this great conference.

CONWAY DISTRICT TO HAVE MEETING

The Spring meeting of the Conway District will meet in Pottsville April 9th. The meeting will convene at the Methodist Church at 10:00 a.m. and adjourn at 3:00 p.m.

Miss Edith Martin, missionary to Africa, and Miss Grace Badgett, deaconess in the North Arkansas Conference, will be the guest speakers for the day.

There will be a period in which district officers may exchange ideas about methods with corresponding local officers. Lunch will be served at the church by the Pottsville Society for fifty cents (50c) a plate.—Mrs. Doyle Baker.

DYESS SOCIETY MEETS

Mrs. Earl Wilson, the new president of the Dyess W. S. C. S., presided over the meeting, at which there were 18 members present.

The devotional was led by Mrs. Jacobs, after which there was a short program rendered by Mrs. W. B. Yount, Vice President of the society. The society honored Mrs. George Hughes with a shower.

During the social hour refreshments were served by the hostesses, Mrs. Yount and Mrs. P. B. Wood. This was one of the most helpful and enjoyable meetings of the society and it is hoped it is indicative of the interest for the new year.—Reporter.

EMERSON W. S. C. S.

Because it is our very own, because its existence depends on us and our efforts, because of a consciousness of our own need for it, and its need for us we pay tribute, yea, express gratitude for the Woman's Society of Christian Service.

With an average attendance of four, occasionally five, we have experienced a calling forth from the Holy Spirit to carry on. "How can you do it?" One ask, and we say, "How can we not do it?"

The hymns, sung many times in group or congregational singing take on new meaning when four or five weak voices drink deeply of their meaning. Our prayers seem knit together because of their echo in a large room that makes us conscious of our need of others.

Then there is our study materials so informative, so great in its undertakings we are made to feel a spirit of pride because we can have had a small part in helping to speed it on to others.

These experiences, coupled with a longing to be sustained from on high, are the reasons we cannot quit this great work.—Mrs. W. C. Wingfield.

EASTER DAWN

Frances Ridley Havergal

*It is too calm to be a dream,
Too gravely sweet, too full of power,
Prayer changed to praise this very hour!*

Yes, heard and answered; though it seems

*Beyond the hope of yesterday,
Beyond the faith that dared to pray,
And not beyond the love that heard
And not beyond that faithful word
On which each trembling prayer
may rest,*

And win the answer best.

Yes, heard and answered! sought and found!

*I breathe a golden atmosphere
Of solemn joy, and seem to hear
Within, above, and all around,
The chime of deep cathedral bells,
An early herald peal that tells
A glorious Eastertide begun:*

*While yet are sparkling in the sun
Large raindrops of the night storm
passed*

And days of Lent are gone at last.

(Written in pencil the early dawn of her last Easter Day, April, 1879).

NEW SOUTH CENTRAL JURISDICTIONAL OFFICERS

At the recent meeting of the South Central Jurisdictional Conference it was necessary to elect three new officers to fill vacancies that had occurred because of resignations: Mrs. C. A. Barr, 2502 Aztec Drive, Austin, Texas, as President of the South Central Jurisdiction, to succeed Mrs. George Sexton, Jr., of Shreveport, La.; Mrs. Ralph E. Dunn, 12 Windermere Place, St. Louis 12, Mo., to succeed Mrs. Mell Pallette, Independence, Mo.; Mrs. Sam Evans, Gallatin, Mo., to succeed Mrs. John W. Ekwall, Omaha, Nebraska.

Mrs. E. D. Galloway, 601 N. Palm, Little Rock, Ark. was elected chairman of the Board of Managers of the Woman's Building on Mt. Sequoyah to succeed Mrs. C. A. Barr.

CURRENT NEWS IN ARKANSAS METHODISM

BUTTERFIELD YOUNG PEOPLE ORGANIZE JUNIOR M. Y. F.

The members of the Butterfield Methodist Youth Fellowship decided to organize a Junior Fellowship. The members are of the ages from six to ten years. The older age group is meeting with them and leading their activities. They presented, with the help of the older group, their first program Sunday evening, March 14. The subject of the program was "Christ and the Children of the World." Each child had made a large cut-out of some child of another country. These were stood in a semi-circle on the table. In front was a cross also made by a junior member. In front of the cross were two candles making the shadow of the cross fall across the children of the world. The program follows:

Hymn, "This is My Father's World"; Scripture, Fay Rusher; Responsive reading, group; Prayer, Lowell Dale Efrid; "The Boy Who Loved Music", Inez Dammon; "The Child", Dicky Krutsch, Marlin Lee Damon, Bobby Witaiker, Mary Sue Dammon and Beverly Wallace; Piano solo, Beverly Wallace; "O'er All the World", Alta Jean Efrid.

The entire group met at the home of their sponsor on March 10 and made St. Patrick's Day and Easter tray favors for the hospital, shamrocks for St. Patrick's Day and rabbits for Easter.—Mrs. Frank Spurlin, Youth Counselor.

MEN'S BIBLE CLASS SIGNS RARE DOCUMENT

The Men's Bible Class of the Burt Pickens, Jr., Memorial Methodist Church of Dumas took advantage of the five Sundays in February by having the resolution given below signed by 56 men present on the day!

"Sunday, February 29, is a date for rare distinction in that it occurs only at intervals of twenty-eight years.

The Methodist Men's Class, Dumas, Arkansas, is taking advantage of this rare date by having every member attending Bible Class on this day to sign this document. The document is to be held in safe keeping and on February 29, 1976, it is to be exhibited before the Methodist Men's Bible Class and the roll called to see how many attendants on February 29, 1948, will be present on February 29, 1976.

May our Lord permit many to be present on that future day."—C. W. Meador.

WHY THE LILY WAS CHOSEN FOR EASTER

(Continued from Page 6)

hearts, because he loves them. I can silently repeat the saying of Jesus to His disciples, that all should know a great life is a life that Jesus can use to teach a lesson to others."

The little lily wanted to say more, but the king interrupted saying, "you will be crowned forever the true messenger of Easter joy."—A. L. Murray in Christian Evangelist.

John Foster Dulles, U. S. delegate to UN: "The men in the Kremlin are in a dilemma. Unless they can conjure up enemies they cannot justify their powers."

NEWS ABOUT HENDRIX Band Gives Annual Concert

The Hendrix Concert Band observed its 35th Anniversary with an annual spring concert March 17.

The 65-piece band, under the direction of Ashley R. Coffman, assistant professor of music, presented a varied program. Among the numbers were the first movement from Schubert's "Unfinished Symphony", Cole Porter's "Begin the Beguine," and "The Poet and the Peasant", by von Suppe.

Albert Skinner, a sophomore from Fort Smith, was marimba soloist for "Flight of the Bumble Bee" by Rimsky-Korsakov, which was specially arranged for miramba and band by Mr. Coffman. J. T. Luck, a senior from Hope, directed the band in one number.

The Hendrix band was organized in 1913 by Walter H. Hearn, who was at that time a student at the college. Other directors include Harry C. Newman, 1914; Wallace H. Hannah, 1915-17; Ed Schroll, 1917; H. E. Nutt, 1919-22; R. L. Campbell, 1922; L. L. Brown, 1924; V. Y. C. Eady, 1925; William D. Matthews, 1926; William Shepherd, 1927; Charles E. Stewart, 1931; James McKinzie, 1932; Don Martin, 1933-35; Randolph Cannon, 1935-37; J. Bernard Fitzgerald, 1937; Milton J. Lippman, 1938-42; and W. Glenn Ruff, 1942. Mr. Coffman has been head of the group since 1943.

Group Attends Clinic

Six students, accompanied by the Rev. James S. Upton, professor of religion, were leaders in a Methodist vocational clinic in Paris, March 12-13.

The clinic, which was attended by about 80 high school juniors and seniors from churches of the Fort Smith District, presented ways of expressing the Christian philosophy in individual vocations.

Rev. John Bayliss, pastor of the Second Methodist Church in Fort Smith, is director of youth work in the district and Rev. Earle Cravens is pastor of the Paris Methodist Church.

Members of the team were Martha Love of Jonesboro, Lola Featherston of Paris, Sue Osment of Jonesboro, Lois King and William McMahon of Conway, and Carol Beth Cade of Pine Bluff.

Three Attend Speech Festival

Three students attended the Arkansas Speech Festival at Little Rock Junior College last week.

Mary Matthews, a senior from Heber Springs, entered the division of extemporaneous poetry. Bill McMahon, a senior from Conway, entered the divisions of prepared and extemporaneous poetry. Wayne Tate, also of Conway, entered the divisions of prepared poetry and prose.

The festival, sponsored each year by an organization of speech teachers of Arkansas high schools and college, represents examples of work done during the year and presents outstanding students.

Miss Neighbors To Give Texas Concert

Miss Peggy C. Neighbors, assistant professor of music, will be annual guest artist at East Texas Baptist College on April 1.

Her piano recital will be sponsored by Accolade, a musical society

SUB-DISTRICT M. Y. F. HELD AT BRADLEY

Approximately sixty young people with their pastors from Lewisville, Stamps, Garland City, and Bradley attended the sub-district held in the Methodist Church at Bradley on Wednesday evening, March 10.

The meeting was opened with the hymn, "Give of Your Best to the Master" by the congregation with Mrs. J. M. Allen at the piano. Rev. J. W. Mann of Stamps led in prayer. Billie McCalman, vice president of Bradley Methodist Youth Fellowship, welcomed the guests. Miss Kathleen Wells of Lewisville, secretary of the Sub-district Youth Fellowship, read the minutes of last meeting. Miss Jeanet Aline Templeton, president, presided.

Following the business session the group adjourned for recreation and refreshments. Mrs. Jack Meek and Mrs. Buck Camp had charge of recreation. Mrs. C. I. Day, Mrs. George Davis, Mrs. J. H. Starling, Mrs. F. P. Adams, Mrs. Edwin Keith and Mrs. J. M. Allen presided over the refreshments which were furnished by the women of the Methodist Church.

A candlelight service was then held while Mrs. Allen played "Onward Christian Soldiers." The group reassembled in the auditorium which was lighted only by candles. The theme of the service was "What's in My Way?" It was carried out with Jeanet Aline Templeton as leader. Others taking part were Caroline Meek, Doris Jean Allen, Mary Ellen Stewart, Carl Adams, Jr., Bill Cheatam, and Austin Templeton. The assembly sang "Blest Be the Tie that Binds", Rev. J. A. Simpson of Lewisville led in prayer and the Methodist Youth Fellowship benediction closed the meeting. The next meeting will be held in Lewisville, May 7. Rev. Edwin Keith, pastor at Bradley, was of great assistance in making the meeting a success.—Mrs. A. A. Hamiter.

ALICIA M. Y. F.

The Alicia M. Y. F. members and leaders met at the home of their pastor, Rev. J. C. Wilcox, and Mrs. Wilcox at Swifton. Supper was enjoyed with the Swifton members after which the Alicia group rendered a very interesting program entitled "Strength, Friendship and Humility."

There were twenty-eight members present from both groups.—Cleveland Rogers, Reporter.

Times of general calamity and confusion have ever been productive of the great minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storms.—Colton.

"Sometimes it is practical to go into training for Christian living."

of the college.

Miss Neighbors received both her bachelor and master of music degrees from the Cincinnati Conservatory of Music. She has done further work in Juilliard School of Music and in the Philadelphia Conservatory of Music. She joined the Hendrix staff at the beginning of the present semester.—Margaret Pullig.

FIRST CHURCH STUTTGART ENTERTAINS PINE BLUFF MINISTERS AND WIVES

When the preachers of the Pine Bluff District met in Stuttgart on March 8 for their regular monthly meeting their wives came also. They began the activities of this very profitable day with a real banquet served by the capable ladies of the First Methodist Church. The guests found themselves served with a very appetizing and unforgettable chicken pie with all the "trimmings", lovely salads, and several kinds of fruit pies from which to choose. The group was in good trim for such a delightful dinner, having driven some distance over rough-surfaced roads. The dinner was thoroughly enjoyed along with pleasant and informal conversation, about the tables. Preachers' families really enjoy having such an opportunity for fellowship.

After dinner the ministers' wives left for the home of Mrs. H. O. Bolin in the Grand Ave. parsonage where they were to hold their club meeting, while the ministers began their brotherhood meeting in the parlors of First Church.

A heavy schedule of business was cared for in the hour and a half session of the preachers, in spite of time out now and then for a merry exchange of banter and wit. Ministers seem to take quite literally the scripture that reads, "A merry heart doeth good like medicine."

Rev. J. L. Dedman, the district superintendent, has the happy faculty of holding the group to the business at hand, while at the same time enjoying a bit of repartee between fun-loving parsons.

Among the most vital matters discussed at this session was the proposed evangelistic effort slated to begin April 19 at Pine Bluff. The plan calls for a visitation evangelistic program, using both ministers and laymen. The preachers of the north end of the district will cooperate with the preachers and laymen of the Pine Bluff area beginning April 19. Then beginning May 3 the ministers of the south end will work with the ministers and laymen of the Stuttgart area of the district.

Dr. Wm. E. Brown was chosen to lead the evangelistic program for the district. In outlining his program briefly, Dr. Brown emphasized the importance of securing in advance a large prospect list.

A lively discussion was aroused when it was announced that the next Annual Conference would convene Oct. 20. Spirited arguments were heard pro and con, but the burden of opinion seemed to be that the date of the annual conference should not be shifted too often.

At 3:00 p. m. the ministers adjourned to join their wives at the Grand Ave. parsonage where Rev. and Mrs. H. O. Bolin entertained the group with coffee and cakes, while the guests relaxed and enjoyed the refreshments and the lively conversation. All in all it was a refreshing and profitable day for the preachers and their wives. We cannot soon forget the grand reception we had at Stuttgart.—Reporter.

Purpose is what gives life a meaning.—C. H. Parkhurst, Forbes.

CHILDREN'S WORK REGIONAL CONFERENCE

The Children's Work Regional Conference will begin at 9:00 a. m. at Idlewild Presbyterian Church, 1750 Union Ave., Memphis, Tenn. on Monday April 12th and will close at 5:30 p. m. on Tuesday, April 13th. This conference is being sponsored by the Committee on Religious Education of Children of the International Council of Religious Education, and is especially designed for those persons having some key position in children's work. Those persons in the Methodist Church who should attend are, Conference, District and Sub-district directors of children's work; executive secretaries; directors of religious education; teachers of children's courses, in leadership training schools; selected parents, pastors, a few outstanding children's workers in local churches, and children's workers in welfare and other agencies.

The purposes for the meeting are as follows:

1. To focus attention upon the need of children for religious training and to quicken our concern for teaching and teaching children.
2. To develop a sense of Christian fellowship and common purpose among those who work for children in an area.
3. To provide practical help in various leadership responsibilities.
4. To interpret timely source materials (religious and secular, visual materials, books etc.) including that which emerged from the International Children's Work Conference at Des Moines in 1947.
5. To increase our awareness of national and international movements concerned with the welfare of children, such as missionary out-reaches, World Church Councils, UNESCO and others."

(The above purposes were taken from the leaflet sent out from the International Council, describing the conference.)

Miss Mary Skinner will give the opening talk on Monday. The Methodist Children's Workers, of course, will be especially interested in hearing her. Dr. Gerald Knoff will give the address on Monday night, the theme being, The Teacher's Spirit-Growth.

Delegates will make their own hotel reservations. The following hotels have been suggested: Hotel Levee, King Cotton, William Lenox Hotel, Claridge, and the Chisca. The registration fee of \$2.00 should be sent to: Mrs. J. W. Neudecker, 1650 Linden Ave., Memphis, Tenn., together with the delegate's name and address. For further in-


THE FAMOUS
**WORLD BOOK
ENCYCLOPEDIA**
is an Excellent tool
for Preachers
OTTO MATHIS
El Dorado, Ark.

BOOKBINDING
Old Bibles, Books
Rebound Like New
Magazine, Edition, Library and
Special Binding.
Fine workmanship
At Reasonable Prices
**Horris Bookbinding
Company**
Main Bldg. 102 Nichols Ave.
GREENWOOD, MISS.

EASTER MORN

By Thos. P. Potter

*The third day dawns—the faithful women friends,
Come early to the tomb to see their dead;
The stone is GONE—the Angel guardian speaks,
"He is not here, He is risen, as he said."*



*He lives again—O glorious Easter morn,
He burst the bonds of death and rose again;
He lives again—for from His throne above
He lives forever in the hearts of men.*

*He lives again—and so we too shall live
Triumphant over sin and death and hell;
He lives in us, as here below we walk,
In Heaven we shall with Him forever dwell.*

formation contact your executive secretary or Mrs. Neudecker.—Mrs. W. F. Bates.

"He is risen as he said."

In a democracy there is much complaint and little suffering. In a despotism, there is much suffering and little complaint.—Working Warrior.

METHODISM SHARES IN WORLD MISSION PROGRAM

Chicago, March 15 — Methodism shares in the world mission program through World Service, receipts for which totaled \$3,999,162 for the first nine months of the fiscal year, which began June 1, 1947, Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, announced.

"For the third month in the current fiscal year, World Service income has been less than the amount received for the same month of the previous year," Dr. Lugg stated. Receipts for February amounted to \$416,726, which is a decrease of \$35,991.

"At a time when a cold war threatens to engulf the world in a third world war, one of the hopes for a better world is the extension of Christian missions to all peoples and nations," Dr. Lugg said.

The Fellowship of Suffering and Service fund reached a total of \$376,828 at the close of the nine-month period. The Crusade for Christ fund amounted to \$27,003,232 through February.

As an aid to pastors, Sunday school superintendents and missionary leaders, a new leaflet entitled "Suggestions for the Promotion of Methodist World Service" can be secured by writing to the Service Department, 740, Rush Street, Chicago 11, Ill.

GOWNS
Pulpit and Choir
Headquarters for
RELIGIOUS SUPPLIES
VESTMENTS • HANGINGS
STOLES • EMBROIDERIES
Communion Sets • Altar Ap-
pointments • Altar Brass Goods
National

AN EASTER GIFT FROM EVERY METHODIST FOR WORLD SERVICE

*Your Easter gift to World
Service will greatly in-
crease the work of*

Christian Missions
Education
Evangelism—Lay Activities
Temperance
Hospitals and Homes
Pensions
Peace Commission
Bible Society
Theological Schools
Ministerial Training



**This Is Your
Opportunity
to Meet an
Urgent Need**

**Help World Service this
Easter. Hand your gift to
your pastor or mail it to:**

THE WORLD SERVICE AGENCIES OF THE METHODIST CHURCH
740 RUSH STREET, CHICAGO 11, ILLINOIS

ON A WIDE CIRCUIT

By W. W. REID
The Path of Sacrifice



ONE of the briefest hymns that has been added to many hymn books of this century is from the pen of the late Harry Webb Farrington, Methodist pastor and poet. It sings of the triumph of Christian experience over doubt and lack of knowledge. Into four lines the poet gathers the Good Friday and Easter Wonderment of each one of us:

*"I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me."*

We do not know why it should be—in fact, we might pray that the cup be taken away from us—but our experiences tell us that out of suffering comes ennoblement and refinement, out of pain comes joy, out of trial and tribulation come the highest achievements of the race, out of sacrifice comes strength, out of loss comes gain. Yes, out of death comes life. The anomaly, the seeming contradiction, is built into the very foundation of human life, into the base of the universe itself.

I heard an interesting debate the other day between an author and his critic. The author has written a best-selling novel in which the principal character was twice divorced and remarried. The author insisted his heroine was "in search of perfection", and that we are all entitled to move toward perfection—not being bound down by conventionalities, public opinion, etc. The critic maintained that the heroine was not praiseworthy, that instead of fleeing unpleasant condi-

tions, she should have remained with them—with "her cross" if you want to so define her problem; that facing it with living through it, her character and spirit would be purified and ennobled; and that this purification of spirit is one of the highest purposes of human life. Perfection, the critic thought, is gained by facing and mastering a problem or situation, not by running away from it . . . Strange as it may seem—much as we might wish it otherwise—the great Christian virtues and the great Christian lives are largely the fruits of suffering.

Right at this point, we are touching one of the weaknesses of contemporary civilization—or should I say of American civilization. We are not willing to pay the price of domestic understanding and tranquility—as we run to the divorce courts. We are not willing to make the sacrifice that bringing up children in the home entails—so the juvenile courts are crowded. We are not willing to make the economic and industrial adjustments, perhaps sacrifices, so that all men and all nations may share in God's bounties—so we arm to maintain the status quo, and reap the results of armament. We are not willing to sacrifice ourselves and our sins to promote economic and social justice—so we garner instead the wrath and justice of God.

Without Good Friday there could have been no Easter . . . Without personal and national suffering and sacrifice there can be no day or era of peace and goodwill for us or for our children. It is not an easy path—but as Bishop G. Ashton Oldham wrote years ago: "Some day some nation must take that path unless we are to lapse again into utter barbarism; and that honor we covet for our beloved America."

Rural Life Conference Requests Changes

IN accordance with action of the National Methodist Rural Life Conference twenty-one memorials to General Conference have been prepared by the Legislative Committee of the Rural Life Conference. The Committee also has sent a number of recommendations to boards, agencies and groups of the Church. Dr. Ralph A. Felton chaired the Legislative Committee. Other members were Dutton Peterson, secretary, John Hawes, David Lindstrom, Ray F. Magnuson, Marjorie Minkler, Alexander Nunn, Clyde N. Rogers, Herbert Stotts, James Zellner.

Three recommendations were referred to the Department of Town and Country Work of the Board of Missions and Church Extension: (1) that the last Sunday in April be the fixed date for the observance of Rural Life Sunday to replace the present variable date; (2) that a policy in use of missionary funds be established that will help achieve self-support "dependent on an improved local program and financial planning"; (3) that the church "develop and adopt a policy of research, teaching and extension in a unified strategy to improve the program of the town and country churches."

The Book Editor was requested to publish more sermons by rural ministers, to include the ritual of the church in the Cokesbury Hymnal, to encourage the writing of

hymns suitable for town and country worship, and to provide a supplement of hymns for children.

Commendation for the literature prepared for use in small churches was sent the Editor of Church School Publications. The following needs for presentation in church-school periodicals were noted: emphasis on the music needs of small churches, vacation school texts "designed to be used in small rural churches," and additional materials dealing with rural family problems. The policy of the church school publications in presenting the achievements of all ethnic, cultural and economic classes received commendation in demonstrating that Christian virtues are "the possession of all who follow Christ and not limited to certain classes or groups."

The Methodist Federation for Social Action was asked to make a study of "the total financial resources and expenditures of the Methodist Church in America with a view to a more equitable support of its employed personnel."

Deploing the "attitude of laymen and ministers which places a higher value and prestige on the larger station charge than on a circuit of small country churches," the Committee recommended that the Methodist Rural Fellowship make use of "every means possible to exalt the prestige and position of the church

(Continued on Page 15)

The Prince Of Peace

*Toward a warless world we see the way
In Christ our Redeemer and our King,
From heaven's throne to earth he came
God's love and peace to bring.
He is the truth, the light, the way
The Prince of Peace to all mankind,
He is the power to still the fray
When nations seek His will to find.*

*In fellowship with men of earth
He met their every need,
Cries of sin-crushed souls he heard
And to their prayers gave heed,
His touch divine healed sick and lame
Made blinded eyes to see,
The dead He raised to life again
Made lepers spots to flee.*

*When on earth His work was done,
For all mankind He gave
His life upon the rugged cross,
Their souls from sin to save.
His blood was shed their hearts to cleanse
From selfish greed and gain,
That wars might cease and brotherly love
Within their hearts would reign.*

*Then soldiers of the living Christ
Let not His purpose fail,
New courage take and forward march
His footprints mark the trail.
Lift up the cross, the Prince of Peace
In Him alone there'll be
A warless world, a lasting peace
A righteous victory.*

—By Eva J. Averitt.

That country is richest which noble and happy human beings.—
nourishes the greatest number of Ruskin.

WINGS
Shirts
Striped

\$3.50



Yes these are the famous WING shirts that were talked about . . . on the air. And they're as colorful a group of striped shirts as ever featured WINGS expert tailoring. Distinctively styled and Sanforized to keep their roomy fit for keeps. Maximum shrinkage 1%.

RUBE & SCOTT inc

The Store That Makes You Feel At Home

"WE HAVE A MESSAGE FOR INDIA'S PILGRIMS"

"It is not uncommon in India for a person to become a pilgrim—to give up home, business, friends, ease, and in poverty, walk from one holy place to another in quest of God," says the Rev. James L. McEldowney, Methodist missionary at Jubbulpore, Central Provinces.

"Badrinath is possibly the most sacred of all temples and located far up behind the snows in the Himalayas. Recently for two weeks I followed that pilgrim trail, rubbed shoulders with thousands of pilgrims, slept in their crowded dwellings, drank steaming tea at their way-side stoves, and wearily climbed with them along the sacred Ganges to its head-waters above the snow line. Some of the wealthy were carried in dandies—a chair suspended on the shoulders of four to eight men; others rode mules or horses and some were carried in baskets on the back of stalwart mountaineers; but most of them toiled upward on foot, ascending into the holy hills.

"Of all the pilgrims, none touched my heart more than the widows. Widowhood is considered a curse among Hindus for it is thought that the wife must have done some great wrong to cause her husband's death. As a result she will be punished by being reborn a woman. One escape offered is that of death while on a pilgrimage. If she dies, her soul will no longer know rebirths but will become one with God. So, after a beautiful ceremony of dismissal, with shaved head, the widow begins her pilgrimage.

"While we were still in Badrinath we learned that in the three weeks the trail had been open, 26,000 had visited the temple and registered in the town. Blind, lame, feeble, sick—we saw them all along the way.

"Tradition has it that the gods dwell in those Himalayan peaks. Four of India's sacred temples are shut apart only by giant mountains. From high above Badrinath temple I looked around the circle of snowy peaks rising over twenty-five thousand feet into the heavens. It was most natural to think with the Psalmist, 'I will lift up mine eyes unto the hills from whence cometh my help.' If only we might reveal to those who seek comfort that God is a loving Father, concerned with their welfare as well as mine! Yes, we have a message! God grant that we may make it known in redeeming power!"

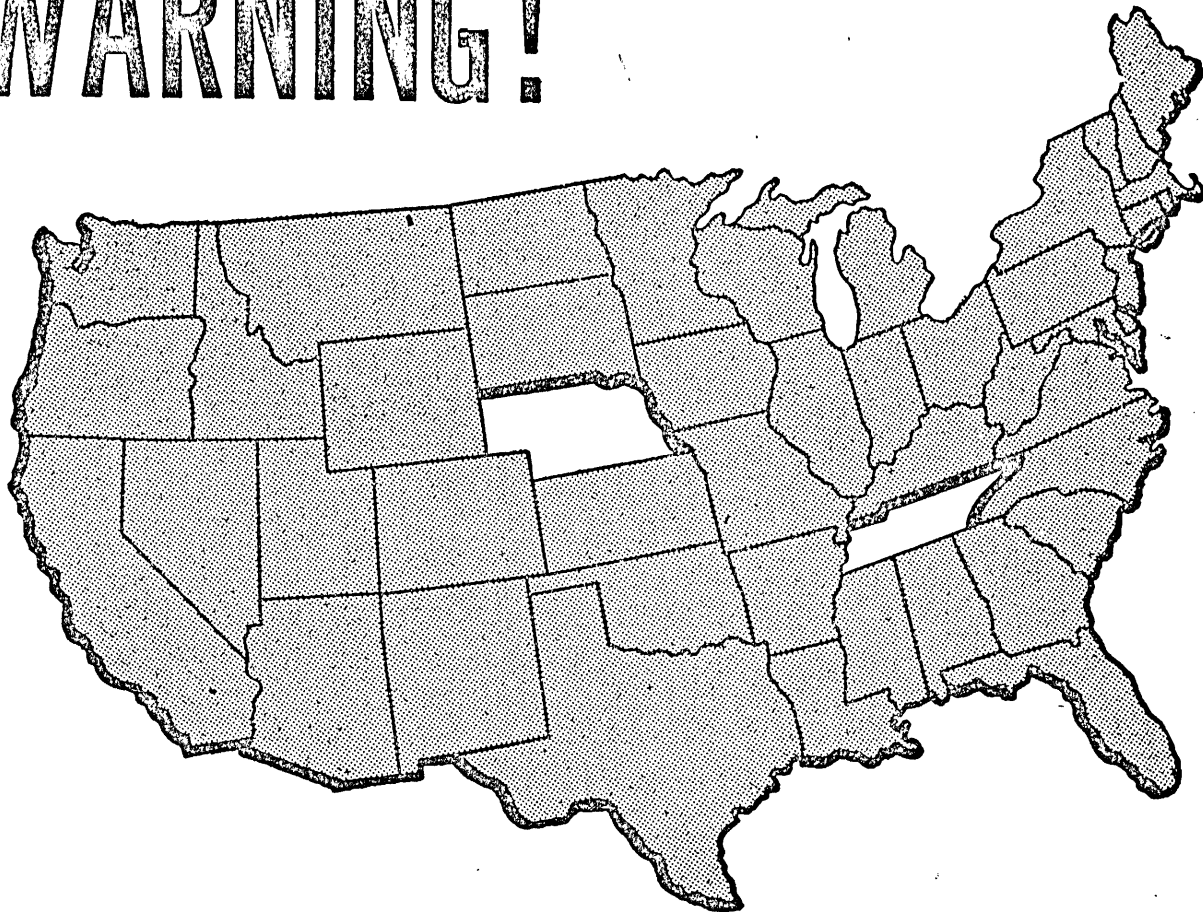
RURAL LIFE CONFERENCE REQUESTS CHANGES

(Continued from Page 14)

to the country people." Addressed to the Commission for the Study of the Local Church was a recommendation that the organizational pattern of the church be simplified. The Council of Secretaries was asked to reduce the number of publications circulated through the denomination. Attention of the Council of Bishops was called to needs for improved supervisory practices in rural church work and to the need for training superintendents in rural work. Recommended to the Commission on World Service and Finance was a request "that no major crusade for special funds be made during the next quadrennium but that World Service giving be increased three or four-fold."

Under Burmese law, it is said that a wife may become head of the household if the husband drinks too freely.—Richmond Times Dispatch.

WARNING!



It has already happened in TWO states

We, as a business-managed, tax-paying electric company, face a problem which, in a less pressing way, confronts all privately-owned businesses: the threat of ever-expanding government competition.

We have worked hard to keep electric rates low, we have paid heavy taxes cheerfully and we have been in the forefront of community development. We think this adds up to establishing our company as a good citizen and a good neighbor.

Our disturbing problem simply stated is that there are people in government, and out, who are fostering the philosophy of putting the government further into the power business, directly or indirectly. Today in Tennessee and Nebraska there are practically no privately owned electric companies because they were forced out of business by government agencies. Well, that's just two instances. Another one that could affect millions of persons in our section is the proposed Southwestern Power

Administration, created to administer the sale of electric power from government dams in the Southwest. The S. P. A. seeks to spend MILLIONS of dollars on a public power system which would DUPLICATE power lines of existing companies, yet which would not provide a single kilowatt of additional power that present power companies cannot provide! Privately-owned companies just cannot compete with plants built or bought by the government with the people's tax money and which then operate practically tax-free and interest-free. When industry like ours is removed from the tax rolls, somebody else must pay more taxes—and in the end that somebody can be only you.

Have you thought about government ownership in that way?

BUSINESS-MANAGED, TAX-PAYING

Arkansas

POWER & LIGHT

HELPING BUILD ARKANSAS

Company

ON A WIDE CIRCUIT

By W. W. REID
The Path of Sacrifice



ONE of the briefest hymns that has been added to many hymn books of this century is from the pen of the late Harry Webb Farrington, Methodist pastor and poet. It sings of the triumph of Christian experience over doubt and lack of knowledge. Into four lines the poet gathers the Good Friday and Easter Wonderment of each one of us:

*"I know not how that Calvary's cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me."*

We do not know why it should be—in fact, we might pray that the cup be taken away from us—but our experiences tell us that out of suffering comes ennoblement and refinement, out of pain comes joy, out of trial and tribulation come the highest achievements of the race, out of sacrifice comes strength, out of loss comes gain. Yes, out of death comes life. The anomaly, the seeming contradiction, is builded into the very foundation of human life, into the base of the universe itself.

I heard an interesting debate the other day between an author and his critic. The author has written a best-selling novel in which the principal character was twice divorced and remarried. The author insisted his heroine was "in search of perfection", and that we are all entitled to move toward perfection—not being bound down by conventionalities, public opinion, etc. The critic maintained that the heroine was not praiseworthy, that instead of fleeing unpleasant condi-

tions, she should have remained with them—with "her cross" if you want to so define her problem; that facing it with living through it, her character and spirit would be purified and ennobled; and that this purification of spirit is one of the highest purposes of human life. Perfection, the critic thought, is gained by facing and mastering a problem or situation, not by running away from it . . . Strange as it may seem—much as we might wish it otherwise—the great Christian virtues and the great Christian lives are largely the fruits of suffering.

Right at this point, we are touching one of the weaknesses of contemporary civilization—or should I say of American civilization. We are not willing to pay the price of domestic understanding and tranquility—as we run to the divorce courts. We are not willing to make the sacrifice that bringing up children in the home entails—so the juvenile courts are crowded. We are not willing to make the economic and industrial adjustments, perhaps sacrifices, so that all men and all nations may share in God's bounties—so we arm to maintain the status quo, and reap the results of armament. We are not willing to sacrifice ourselves and our sins to promote economic and social justice—so we garner instead the wrath and justice of God.

Without Good Friday there could have been no Easter . . . Without personal and national suffering and sacrifice there can be no day or era of peace and goodwill for us or for our children. It is not an easy path—but as Bishop G. Ashton Oldham wrote years ago: "Some day some nation must take that path unless we are to lapse again into utter barbarism; and that honor we covet for our beloved America."

Rural Life Conference Requests Changes

IN accordance with action of the National Methodist Rural Life Conference twenty-one memorials to General Conference have been prepared by the Legislative Committee of the Rural Life Conference. The Committee also has sent a number of recommendations to boards, agencies and groups of the Church. Dr. Ralph A. Felton chaired the Legislative Committee. Other members were Dutton Peterson, secretary, John Hawes, David Lindstrom, Ray F. Magnuson, Marjorie Minkler, Alexander Nunn, Clyde N. Rogers, Herbert Stotts, James Zellner.

Three recommendations were referred to the Department of Town and Country Work of the Board of Missions and Church Extension: (1) that the last Sunday in April be the fixed date for the observance of Rural Life Sunday to replace the present variable date; (2) that a policy in use of missionary funds be established that will help achieve self-support "dependent on an improved local program and financial planning"; (3) that the church "develop and adopt a policy of research, teaching and extension in a unified strategy to improve the program of the town and country churches."

The Book Editor was requested to publish more sermons by rural ministers, to include the ritual of the church in the Cokesbury Hymnal, to encourage the writing of

hymns suitable for town and country worship, and to provide a supplement of hymns for children.

Commendation for the literature prepared for use in small churches was sent the Editor of Church School Publications. The following needs for presentation in church-school periodicals were noted: emphasis on the music needs of small churches, vacation school texts "designed to be used in small rural churches," and additional materials dealing with rural family problems. The policy of the church school publications in presenting the achievements of all ethnic, cultural and economic classes received commendation in demonstrating that Christian virtues are "the possession of all who follow Christ and not limited to certain classes or groups."

The Methodist Federation for Social Action was asked to make a study of "the total financial resources and expenditures of the Methodist Church in America with a view to a more equitable support of its employed personnel."

Deploring the "attitude of laymen and ministers which places a higher value and prestige on the larger station charge than on a circuit of small country churches," the Committee recommended that the Methodist Rural Fellowship make use of "every means possible to exalt the prestige and position of the church

(Continued on Page 15)

The Prince Of Peace

*Toward a warless world we see the way
In Christ our Redeemer and our King,
From heaven's throne to earth he came
God's love and peace to bring.
He is the truth, the light, the way
The Prince of Peace to all mankind,
He is the power to still the fray
When nations seek His will to find.*

*In fellowship with men of earth
He met their every need,
Cries of sin-crushed souls he heard
And to their prayers gave heed,
His touch divine healed sick and lame
Made blinded eyes to see.
The dead He raised to life again
Made lepers spots to flee.*

*When on earth His work was done,
For all mankind He gave
His life upon the rugged cross,
Their souls from sin to save.
His blood was shed their hearts to cleanse
From selfish greed and gain,
That wars might cease and brotherly love
Within their hearts would reign.*

*Then soldiers of the living Christ
Let not His purpose fail,
New courage take and forward march
His footprints mark the trail.
Lift up the cross, the Prince of Peace
In Him alone there'll be
A warless world, a lasting peace
A righteous victory.*

—By Eva J. Averitt.

That country is richest which noble and happy human beings—
nourishes the greatest number of Ruskin.

WINGS

Shirts

Striped

\$3.50



Yes these are the famous WING shirts that were talked about . . . on the air. And they're as colorful a group of striped shirts as ever featured WINGS expert tailoring. Distinctively styled and Sanforized to keep their roomy fit for keeps. Maximum shrinkage 1%.

RUBE & SCOTT inc

The Store That Makes You Feel At Home

"WE HAVE A MESSAGE FOR INDIA'S PILGRIMS"

"It is not uncommon in India for a person to become a pilgrim—to give up home, business, friends, ease, and in poverty, walk from one holy place to another in quest of God," says the Rev. James L. McEldowney, Methodist missionary at Jubbulpore, Central Provinces.

"Badrinath is possibly the most sacred of all temples and located far up behind the snows in the Himalayas. Recently for two weeks I followed that pilgrim trail, rubbed shoulders with thousands of pilgrims, slept in their crowded dwellings, drank steaming tea at their way-side stoves, and wearily climbed with them along the sacred Ganges to its head-waters above the snow line. Some of the wealthy were carried in dandies—a chair suspended on the shoulders of four to eight men; others rode mules or horses and some were carried in baskets on the back of stalwart mountaineers; but most of them toiled upward on foot, ascending into the holy hills.

"Of all the pilgrims, none touched my heart more than the widows. Widowhood is considered a curse among Hindus for it is thought that the wife must have done some great wrong to cause her husband's death. As a result she will be punished by being reborn a woman. One escape offered is that of death while on a pilgrimage. If she dies, her soul will no longer know rebirths but will become one with God. So, after a beautiful ceremony of dismissal, with shaved head, the widow begins her pilgrimage.

"While we were still in Badrinath we learned that in the three weeks the trail had been open, 26,000 had visited the temple and registered in the town. Blind, lame, feeble, sick—we saw them all along the way.

"Tradition has it that the gods dwelt in those Himalayan peaks. Four of India's sacred temples are shut apart only by giant mountains. From high above Badrinath temple I looked around the circle of snowy peaks rising over twenty-five thousand feet into the heavens. It was most natural to think with the Psalmist, 'I will lift up mine eyes unto the hills from whence cometh my help.' If only we might reveal to those who seek comfort that God is a loving Father, concerned with their welfare as well as mine! Yes, we have a message! God grant that we may make it known in redeeming power!"

RURAL LIFE CONFERENCE REQUESTS CHANGES

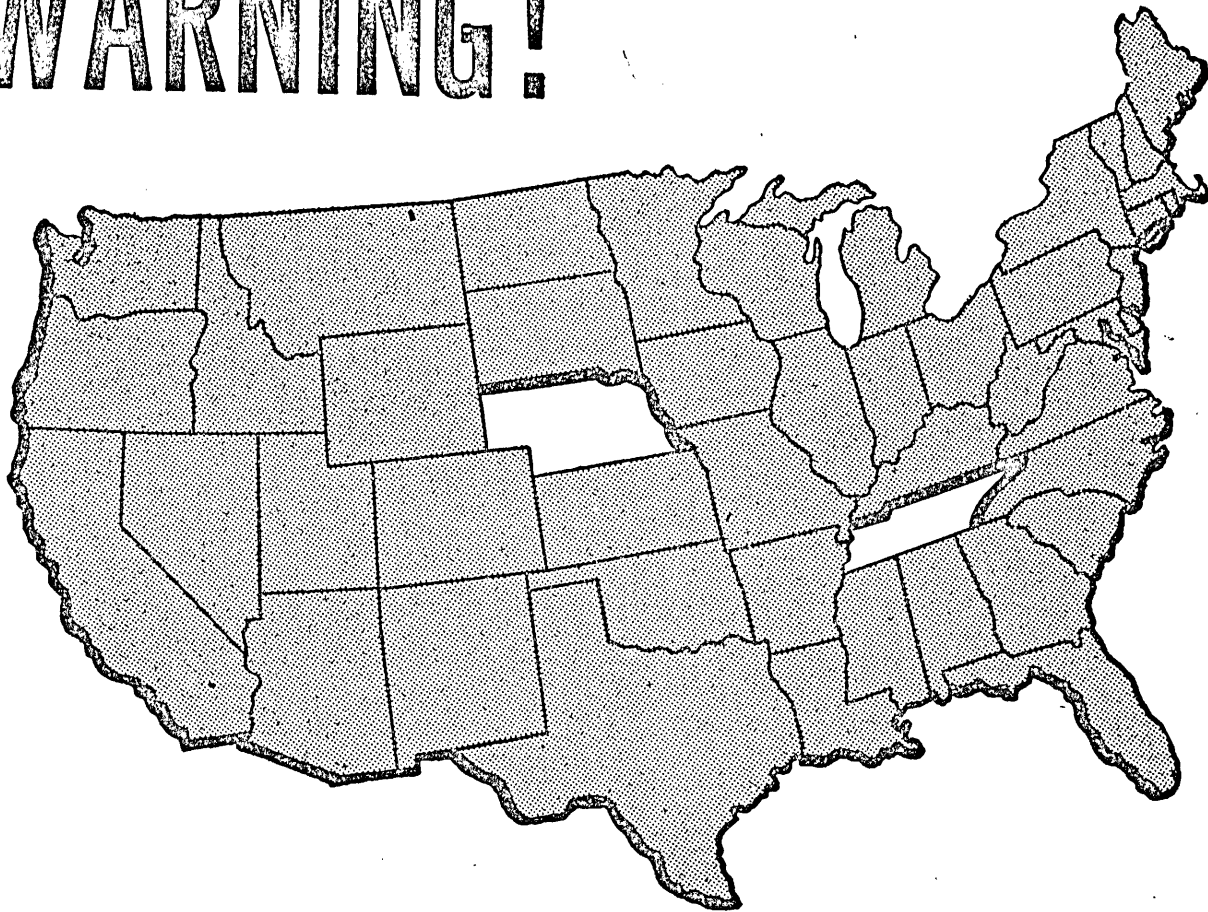
(Continued from Page 14)

to the country people."

Addressed to the Commission for the Study of the Local Church was a recommendation that the organizational pattern of the church be simplified. The Council of Secretaries was asked to reduce the number of publications circulated through the denomination. Attention of the Council of Bishops was called to needs for improved supervisory practices in rural church work and to the need for training superintendents in rural work. Recommended to the Commission on World Service and Finance was a request "that no major crusade for special funds be made during the next quadrennium but that World Service giving be increased three or four-fold."

Under Burmese law, it is said that a wife may become head of the household if the husband drinks too freely.—Richmond Times Dispatch.

WARNING!



It has already happened in TWO states

We, as a business-managed, tax-paying electric company, face a problem which, in a less pressing way, confronts all privately-owned businesses: the threat of ever-expanding government competition.

We have worked hard to keep electric rates low, we have paid heavy taxes cheerfully and we have been in the forefront of community development. We think this adds up to establishing our company as a good citizen and a good neighbor.

Our disturbing problem simply stated is that there are people in government, and out, who are fostering the philosophy of putting the government further into the power business, directly or indirectly. Today in Tennessee and Nebraska there are practically no privately owned electric companies because they were forced out of business by government agencies. Well, that's just two instances. Another one that could affect millions of persons in our section is the proposed Southwestern Power

Administration, created to administer the sale of electric power from government dams in the Southwest. The S. P. A. seeks to spend MILLIONS of dollars on a public power system which would DUPLICATE power lines of existing companies, yet which would not provide a single kilowatt of additional power that present power companies cannot provide! Privately-owned companies just cannot compete with plants built or bought by the government with the people's tax money and which then operate practically tax-free and interest-free. When industry like ours is removed from the tax rolls, somebody else must pay more taxes—and in the end that somebody can be only you.

Have you thought about government ownership in that way?

Arkansas

BUSINESS-MANAGED, TAX-PAYING

POWER & LIGHT

HELPING BUILD ARKANSAS

Company

The Sunday School Lesson

By DR. O. E. GODDARD



A PROPHET AMONG THE EXILES

LESSON FOR APRIL 4, 1948

SCRIPTURE TEXT: Ezekiel 1:4; 33:1-9.

GOLDEN TEXT: Son of man I have made thee a watchman unto the house of Israel. Ezekiel 3:17.

We are now in Babylon. Jeremiah and other prophets in Palestine had warned the Jews that if they continued to sin against God, he would allow them to be punished. Some of them probably said, "That cranky old preacher is a joy killer. Our God will not allow our enemies to triumph over us, his chosen people."

But the disaster did come. The chosen people were captured and carried into Babylon. Here they saw wealth, splendor, idolatry, and high living at their zenith. There was no Sabbath, no synagogue, no moral restraint, no value on human life. Their misery and longing for Zion is suggested in Psalms 137:1-6. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How can we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; If I prefer not Jerusalem above my chief joy."

God Called A Watchman, A Seer, A Prophet

God called Ezekiel as his mouth-piece. God calls men to do his work. He calls preachers and leaders for his helpers to lead in carrying out his work. He called Abraham, Moses, David, Isaiah, Jeremiah, and all the prophets, major and minor. He calls men and women today. The Methodist Church always has taught that God calls men into the ministry. Self-called, parent-called preachers are not wanted in the Methodist Church. Any man has a right to say that God called him into the ministry. But he has not the right to say that God has never called any other man into the ministry. To say that God has never called a man to the ministry is to display unpardonable ignorance and unmitigated arrogance!

Dangerous To Decline A Call

Now it came to pass in the thirtieth year, in the fourth month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachin's captivity, The word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him." (Ezekiel 1:1-3).

"And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God; Whether they will hear, or whether they will forbear." (Ezekiel 3:11).

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from

me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity: but his blood will I require at thine hand." (Ezekiel 3:17-18)

God Calls The Men Most Needed

When God called Paul to be the missionary to the Gentiles, he called the very best man available. Neither Peter, nor John, nor any one of the original twelve could have become the missionary that Paul became. Paul was not disobedient to the heavenly vision. Ezekiel was the best prophet among the captives. He came from a good home. For his day, he was well-educated. He had a refined sensitive soul. He had high ideals. His standards of moral was called the "holy code." He had faith in God. He was obedient, responsive, and reverential to God. He was brave and courageous. He never hesitated to tell the people what God told him to tell them. He was not a weather vane. He was truly God's messenger.

When word came that Jerusalem had fallen, some of the thousands of Jews in Babylon wanted to build some synagogues, probably a temple. Ezekiel found that God was not leading in that direction. So he opposed an attempt to erect these structures. God knew that these people would not remain permanently in Babylon (They were there

seventy years. Building houses of worship is a commendable thing to do. Every congregation needs a leader so sensitive to the leading of God that he can tell which way God is moving.

Individual Versus Community Responsibility

Ezekiel has been rightly called the prophet of individualism. He taught them that their fathers' righteousness would not save them, nor their fathers' sins condemn them. Each person is responsible to God for his personal conduct. The Hebrews depended too much on community righteousness. If all the fasts and feasts were kept; if all the rituals were observed; if all the celebrations were duly commemorated, then they considered themselves religious. Ezekiel gave unusual emphasis to personal morality. "The soul that sinneth, it shall die." He shall not die for the sins of his ancestors. Nor shall he be regarded as righteous because his community or forefathers were righteous. Every man must stand on his own record.

The Book Of Ezekiel Analyzed

This book naturally falls into three divisions. The first is a record of his sermons preached to the exiles trying to lead them to repentance. They lived in captivity, but Jerusalem and the Temple were still intact. Ezekiel pleads with them to repent and thereby prevent the destruction of Jerusalem and the Temple. They did not repent, and Jerusalem fell and the Temple was destroyed. The second division is full of deductions of destruction that should come upon the contiguous nations for their sins.

Ezekiel preached that God's wrath was provoked by the sins of these nations and they too would suffer. That also came to pass. The third division is a message of hope in the midst of their despair. Their holy city was destroyed, the Temple lay in ruins and they were exiles in a foreign country. They had reached the nadir of desolation. They were

told that they would be returned to their country and would be cured of their idolatry. All this came true.

In the providence of God these people did return and that part of the Hebrews never again lapsed into idolatry. After they had seen and felt the horrors of idolatry in the raw they never again went back to their idols. They fell into other sins, but idolatry, never again.

Ezekiel A Counsellor

Since the development of psychiatry, it seems that every preacher needs to learn something of the principles of this science, in order to deal with the frustrated persons so numerous today. Ezekiel was an ancient psychiatrist. He had no church or chapel, no office in which to help people iron out their difficulties. But they came to his house. He had a home and a wife. So the people came to him in their distresses.

Ezekiel In Sorrow

"Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shalt thy tears run down. For bear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I speak unto the people in the morning; and at even my wife died; and I did in the morning as I was commanded. And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? (Ezekiel 24:16-19)

This mighty man of God continued his ministry to suffering humanity when he was suffering the most poignant sorrow mortal man can suffer—the loss of his wife, and the mother of his children. He did not shut himself in to nurse his grief. He continued his work in the midst of his bereavement. It is my experience that intensive service for God and humanity will do more to assuage sorrow than retirement to solitary brooding.

TIME to Reach More ADULTS

Through THE CHURCH SCHOOL

Thousands of adults joined the church school in 1947. Millions will join in 1948 if Methodists make enough effort to reach them.

Reaching ADULTS IS THE APRIL-MAY EMPHASIS OF THE

CRUSADE FOR CHRIST

MAY 1948

APRIL 1948

MARCH 1948

PLAN NOW!