

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. LX

LITTLE ROCK, ARKANSAS, OCTOBER 23, 1941

NO. 43

Tragedy Of The Impersonal

ONE of the most devastating tendencies in our era is the tendency toward the impersonal. In this day of mass movements, mass production, mass thinking and action we have become worshippers of the god of Jumboism. In our highly organized life with increasing centralization of government and increasing urbanization we are prone to forget that people are individuals. In modern industry with its endless assembly lines the employee is No. 498 in Division 6 at Factory No. 3. One employee described himself as "Bolt No. 47" since his life work was thrusting that certain bolt in the right hole of the uncompleted car as it moved by him with such speed as to test the last grain of his physical and mental endurance. Moreover, increased urbanization has made the family next door merely those "people in Apartment No. 4." Such a tendency is apt to be very demoralizing. When we become so hardened that an accident on the streets involving loss of life or limb is to us a mere inconvenient blocking of traffic; when the visit of the doctor next door neither excites our curiosity nor sympathy; when the sign of mourning on the nearby door is scarcely noticed as we hurry by—then something vital to human welfare and happiness is dead in our breasts. When the word "neighbor" is found only in the dictionary, when there is no intercommunion of individuals within the community, then many of those hopes and incentives which have encouraged men to endure and to struggle are inevitably extinguished. This growing spirit of impersonalism is devastating to the work of the church. Many of our churches have become super-organized and super-institutionalized to the extent that they have lost personal interest in persons. The work is more than an organization or an institution. It is or ought to be a fellowship. It cannot be such unless its members take a personal interest in the people to whom the church ministers. Jesus won people to his cause by dealing with them as individuals. He knew their joys, their sorrows, their sins, their virtues, their names. And He won them as he dealt with them, one by one. No genuine Christian will think of another as "the man at the fourth desk to the left" or "operator No. 6" or "the couple in Apartment 4." They are immortal spirits, sons and daughters of the Most High—as such they ought to be treated.

Eager To Believe The Best

D. R. MOFFATT translates the familiar Corinthian phrase "Love believeth all things" to read "Love is always eager to believe the best." These words go to the very heart of one of our most common vices. Many in our day seem to be eager to believe the worst. They have an appetite for bad news, they rejoice at calamities befalling those they dislike, they have a ready ear for scandal, a delight in evil report, a malignant enjoyment at talebearing. Paul is here saying that a heart of love produces a "mind-set" to believe the best possible, as soon as possible and as long as possible. Such eagerness to believe the best possible actually creates the best possible in others. A young mother, undaunted by discouragement, believed the best for her son and Caruso was given to the world. In this day of racial and national hatreds it is so easy to believe the worst concerning the enemy. But love incarnate in the human heart ought to make us "eager to believe" the best.

"THE REALLY UNDESIRABLE PERSON IS NOT ONE WHOSE MORAL CENTER IS IN HIMSELF, BUT ONE WHOSE MORAL CIRCUMFERENCE IS HIMSELF."—Umphrey Lee.

Now Let's Support Him

WHEN Governor Adkins, a few months ago, announced his intention to abolish open gambling in the state of Arkansas a few cynics lifted their eyebrows and smiled and many others dismissed it with one word, "politics." Seemingly it had been the custom of governors for some time to announce their opposition to gambling. But with Governor Adkins it looks like a different story. It all started last Friday when Phillips county officials voluntarily removed their slot machines which had been used to support their pet charities. To whom we say, thank you, Phillips County. Then the movement spread to Hot Springs, a reputedly hot spot for gambling. Promptly at one p. m. no less than a half dozen public betting establishments on Central Avenue simultaneously closed their doors. At the same time the telephone wires to the sub rosa establishments in Little Rock became silent. While roving reporters with a nose for news could not identify the master hand that moved the marionettes, everyone was convinced that someone pulled a string and the shutters banged. And we are convinced that somewhere along the string was the hand of the Governor. And now, that such a thing has happened the Christian people in the state should stand together in their support of a Chief of State who dares to manifest such courage. And it takes just that—personal courage. We who are on the outside do not know the pressure brought to bear on a public office holder by subversive forces seeking a free hand. Every Christian man in the state ought to let the Governor know that he appreciates what has been done. Of course, someone will say that this very article is politics. Well, go ahead and say it. But let us remember that the forces of evil are in politics. Friends of the liquor traffic and the gambling business literally clog the corridors of the statehouse to see that no laws are passed that will interfere with their business. If the Church seeks to build a better social order it must seek to support Christian people who control that social order. The Church has no business to say support this man or that. The Church does have a solemn responsibility to support moral principles. And now that the Governor has acted we should support that for which he stands.

When Drink Becomes Dictator

FOREIGN dictators have many allies in America. Chief among these is the American liquor traffic which is doing more to weaken the physical and moral strength of America than any other one thing. The moral apathy of the citizens of America concerning this dictator within our midst must be broken. While we tolerate this enemy within our gates, the German dictator has abolished the manufacture of liquor in Germany. Not only that, but the former national drink, beer, has been replaced by a non-intoxicating beverage. Hitler well knows that a liquor-drinking Britain and a liquor-drinking America is an easier prey for a sober Germany. He has not forgotten the report of the French military experts who reported that alcoholism caused the collapse of France. He remembers that General Pershing said in World War No. 1 that liquor was a greater foe to his men than the bullets of the enemy. The liquor traffic is an economic enemy to America. The cost of our liquor bill is four billion dollars annually and for every DOLLAR RECEIVED in taxes the government SPENDS THIRTY dollars to take care of the drunkards, criminals, insane, and paupers produced by the traffic. It doesn't matter if the tax dollar goes to take care of our blind great-grandmothers—this is poor business according to anyone's mathematics. The liquor traffic is the physical enemy of America. Reliable authorities state that there are 19,000 traffic fatalities and 650,000 injuries caused by the use of liquor by one or both parties. New York Life Insurance Company, after having made a study of 60 insurance companies' actuary tables, declares that every drink of liquor a person takes reduces his life expectancy 25 minutes. The liquor traffic is the moral enemy of America. The late Senator Sheppard said, "Alcohol is one of the principal sources of murders and suicide . . . every moment it destroys some home, breaks some heart . . . releases low and savage impulses . . . decreases efficiency and multiplies liability to disease. . . ." America is strong—but so are the dictator nations. Suppose—in the event of war—the use of alcohol were the deciding factor between victory and defeat! REMEMBER FRANCE!

It Took Bombs To Do It

RELIGIOUS news service recently published an interesting story direct from the war zone. When the Unitarian Church at Brixton, England (near London) was bombed, the local Jewish congregation invited them to use their sanctuary. In gratitude, the Unitarian congregation invited the Jewish congregation to a tea. Both groups enjoyed the fellowship so much that they invited the members of the Anglican Church to a joint tea. The following week the Anglican Church reciprocated when it was host to the Jewish, Unitarian, Methodist and Baptist congregations. Undoubtedly this action precipitated a new spirit of tolerance and good fellowship. But the tragedy of it is that it took bombs to bring it about. Is it going to require bombs here in America to teach the hopelessly divided churches of our Lord the lessons of tolerance and good will? Some communions, both preachers and people, spend more time and energy criticizing those of another faith than is spent in attacking the gross evils of the day. Of course

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CHURCH CALENDAR

East Oklahoma, Conf., October 22, Shawnee, Okla., Bishop Seelman.
North Texas Conf., October 24, Dallas, Texas, Bishop Holt.
West Oklahoma Conf., Ardmore, Okla., Oct. 15, Bishop Seelman.
Texas Conference, October 29, Houston, Texas, Bishop A. F. Smith.
Oct. 28-30, Meeting of Commission on Evangelism, Nashville, Tenn.
Central Texas Conf., October 31, Fort Worth, Texas, Bishop Holt.
North Arkansas Conf., Nov. 5, Harrison, Arkansas, Bishop Seelman.
Northwest Texas Conf., November 7, Abilene, Texas, Bishop Holt.
Little Rock Conference, Nov. 12, Fordyce, Ark., Bishop Seelman.
Louisiana Conf., November 12, Bishop A. F. Smith.
Nov. 25-28, Conference on Christian Education, Nashville, Tenn.
Dec. 28, Student Recognition Day.

It Took Bombs To Do It

(Continued from Page One)

we believe in our denomination. But it isn't our primary business to make Methodists. It is our business to work with God in the making of Christians. Having done this, the denomination will take care of itself.

800 New Subscriptions For October

Honoring Our New Editor, the
Reverend E. T. Wayland

The Arkansas Methodist now has more paid subscriptions than for the past decade.

The 400 Methodist preachers in Arkansas will want to increase the paid subscription list this month by at least two new subscriptions from each charge, making a total of 800 new subscriptions.

Quota—

400 FROM NORTH ARKANSAS
CONFERENCE

400 FROM LITTLE ROCK
CONFERENCE

Subscription Price.....\$1.00 Year

Honor the new Editor with 800 new subscriptions in October.

—Gaston Foote.

ABOUT PEOPLE

REV. EARL DuBOIS, pastor at Imboden, is assisting Rev. R. E. Wilson in a meeting at Portia.

BISHOP AND MRS. JOHN M. MOORE have returned from their vacation in Virginia and are now at their home in Dallas. Bishop Moore's health continues to improve.

THE Commission on Evangelism of the Methodist Church will meet at McKendree Church, Nashville, Tenn., October 28-31, with Dr. Edwin Lewis, of Drew University, speaking each morning and evening. Bishop Seelman, chairman of the commission, will preside.

HARMON CHURCH on the Elm Springs-Harmon Charge, Fayetteville District, was dedicated on Sunday, October 19, by Bishop H. A. Boaz of Dallas, Texas, with Rev. Sam B. Wiggins, district superintendent, and Rev. Donaghey Duran, pastor, assisting. The building was recently completed.

REV. R. H. CANNON, secretary of the Little Rock Conference Commission on Ministerial Sustentation, writes that the Commission will meet at the church in Fordyce at 3:00 p. m. on November 12. The call is made by authorization of Bishop Charles C. Seelman who will meet with the Commission.

THE church at Weona, near Harrisburg in the Jonesboro District, was dedicated Sunday, October 19, by Rev. A. W. Martin, pastor of First Methodist Church, Jonesboro. Rev. E. W. Potter, district superintendent, preached in the afternoon. Rev. F. M. Sweet is pastor and is also pastor of the new church at Harrisburg Corner, 12 miles east of Harrisburg.

REV. FLOYD O. BURNETT, missionary at the Piate Indian Mission, of Yerington, Nevada, requests Christmas gifts for his parish, which serves 800 American Indians of the Schurz, Campbell's Ranch and Yerington reservations. Children's toys, candies, and suitable gifts for young people are suggested by Mr. Burnett as possible gifts, which should be sent postpaid to him at Yerington, Nevada, before Dec. 15.

FEW who attended the church-wide Young People's Conference, held in Memphis in 1935, under the auspices of the former Southern Church, have forgotten the outstanding contribution to that program made by Doctor Mordecai Johnson, of Howard University, Washington, D. C. All such persons will be delighted to know that Doctor Johnson is scheduled to address the National Methodist Student Conference in Urbana, Ill., during the forthcoming Christmas holidays.

THE Young Adult Fellowship was organized at Gardner Memorial Church, Sunday evening, October 19, with the following officers: Bill George, President; Mildred Scott, vice-president; Mrs. Alice Jones, secretary; H. A. Croff, treasurer; Mrs. Geraldine Robinson, worship and evangelism chairman; Caroline Thomas, community service chairman; Floyd Stinnett, world friendship chairman; Margaret Adams, recreation chairman and Eldean Haggard, publicity chairman.

DR. C. O. RANSFORD, forty-eight years a member of the Missouri Conference, retired from the active ministry at the session of the Conference held on September 24. Dr. Ransford was for a number of years editor of the St. Louis Christian Advocate and later was associate editor of the Christian Advocate with headquarters at Nashville, Tenn. He was chosen to head the Southern news section of the new Christian Advocate with the title of assistant editor. Due to ill health he was forced to give up the work and is now at home in Shelbyville, Mo.

BISHOP IVAN LEE HOLT AND DR. A. W. WASSON, secretary of the Board of Missions in charge of Latin America, started on a trip on July 5 in which they journeyed 1,000 miles by train, 2,000 miles by automobile, 2,000

miles by boat and 2,500 miles by airplane, before it was necessary for Bishop Holt to return to the United States to preside at his fall conferences. Together Bishop Holt and Dr. Wasson visited schools and churches and social centers in Chihuahua, Torreon, Saltillo, Monterrey, Mexico City, Puebla, and many smaller communities in Mexico. Going south by plane from Mexico City, they reached the capital city of every Central American republic, stopping for a week at Costa Rica and another week in Panama. Taking the boat at Cristobal in the Canal Zone, they spent a month in Peru and Bolivia, with brief stops in Colombia and Ecuador.

RECENT word from colleges and universities carried on in China under the leadership of various Protestant mission agencies from America, and supported in part by American gifts, indicates that the war has hampered but not stopped their teaching. Yenching University, near Peiping, remains on its own campus and has a large enrollment of students. Hangchow University is now located in Shanghai where it cooperates with three other Christian schools in a rented office building. Three other colleges—Gingling College, the University of Nanking, and Cheelo University are "refugee" institutions, having "migrated" students, faculty and as much equipment as they could carry—out of invaded territory into West China. They are the "guests" of West China Union University on its campus in Chengtu, Szechwan Province. Despite their crowded quarters, the four colleges in Chengtu report the largest enrollments in their history.

A PRAYER OF GRATITUDE FOR OUR OPEN BIBLE

GOD, our Father, we thank Thee for all these treasures which enrich our lives. We thank Thee for the open Bible, for the privilege of reading, each man in his own tongue, the story of Thy redemptive love, and of Thy purpose and ideals for the lives of men. How we have been strengthened as we have turned its pages and found its promises! We pray that this Book may be more and more a lamp to our feet and a light to our path. May we not be satisfied to own it as closed book, into whose glorious depths we do not go, but may our souls feed upon its great truths, as there grows up within us a deeper sense of the value of the Book in our own lives. May we feel also a deeper sense of the privilege of going into all the world holding forth the Word of Life, until the whole world shall know its truth and the knowledge of the Lord shall cover the earth as the waters cover the sea. We ask in the name of Him of whom the Book, from the first page to the last, bears witness, Jesus Christ our Lord. Amen.—Ryland Knight in *The Christian Index*.

BOOK REVIEW

"Jesus As They Remembered Him"—By Chester Warren Quimby

The title of this book would indicate that it is merely another book on the life of Jesus. But it is not. It is a compelling portrait of the Master Personality, a portrait painted from an unusual angle, authentic, convincing, captivating. If, as Joseph Conrad says, the purpose of writing it is to make you see, Dr. Quimby is a master of the written word. He makes you see the superstitious, impoverished and diseased people in the time of Jesus. He makes you see the influence of heredity on the teachings of the Teacher. He makes you see His mind, its swiftness, its profundity and deep understanding. In a most sensible and matter-of-fact way the author deals with the human Jesus and, because of his skill as an artist, you see Him as the unique One. Here is a distinct contribution to an overcrowded shelf in the average churchman's library—but because it is unique in both style and content—it ought to be added.

Abingdon-Cokesbury. Price \$1.50. —Editor.

THE CHURCH WORKSHOP

H. MELLE FIKES, Editor

EMBARRASSING

Gallup polls are generally revealing—sometimes they are embarrassing. One that made a study of gambling was released last week. Of an adult population in the United States of 80,000,000, the survey indicates that about 43,000,000 have succumbed to the betting or gambling temptation at least once in a year's time. Even more embarrassing for churchmen is the showing that twenty-four per cent of these gamblers took part in church lotteries. The Gallup breakdown on the forms in which the 43,000,000 gambled follows:

	Percent
Church lotteries	24
Playing cards or dice for money.....	24
Slot machines	24
Punch-boards	23
Betting on elections or athletic events	21
Betting on a horse race.....	9
Playing the numbers game.....	8

Gallup says that three years ago approximately 10,000,000 Americans were buying sweepstakes tickets in a year's time. The sweeps have now been largely discontinued abroad owing to the war.

LAGGING

World Service receipts for September, 1940, were \$288,625.73; for September, 1941, \$218,534.97, showing a decrease of \$70,090.76. With respect to the fiscal year to date, Dr. Orrin W. Auman, treasurer of the General Commission on World Service and Finance, reports that for June, July, August and September this year, the returns were \$182,309.07 less than for the corresponding period a year ago. The percentage of decrease was 24.45. On the optimistic side of the picture, there is encouragement in the fact that quite a number of individual Annual Conferences showed commendable gains. Says the treasurer, Dr. Auman: "It is to be hoped that a far larger list of Conferences will be in the Increase Column in the next three months."

How good is it that, though new chapters go on with our life's story, and people drop out whom we have loved, and incidents change so that it seems quite like another tale, yet the real plot is spiritual and eternal. —Dr. Maltbie D. Babcock.

We can do it, if we will. We can do it, and we will.

PRAYER

By Annie Dee Davis

O Lord—
It is not ease and rest for which
I pray,
But to be brave enough to meet
the day.

And God—
If I am not allowed a simple
task,
The strength to do thy will is
all I ask.

Then Father—
If I falter, will you please for-
give,
With patience, teaching me the
way to live?

Multum In Parvo

A temper is a valuable possession; don't lose it.
Better a little "taffy" while they live than so much "epitaphy" when they're dead.
Hard work is the yeast that raises the dough.
Life has but two ends, and one end has already been used. Take care of the other end.
When a college sends out a two-legged theorist with a degree, the alphabet is strained.
Occasionally a pastor reminds us of a hen sitting on a doornob—content, but hatching nothing.

The Golden Rule

Do unto others as you would
Have them do unto you,
To kin and friend and foe do good,
To God and man be true.

The Golden Rule strive to obey,
How simple and how plain!
The good which you perform today
Will not be done in vain.

"Serve others," was the great command
Which Christ to mankind gave,
Fulfill it with heart, mind and hand,
To be saved and to save.

Spend love and kindness, do not wait,
Today these treasures spend,
Remember, it will be too late
When life comes to an end.

When foes heap on your path today
Their malice, hate and scorns,
Smile and strew flowers on their way
While they line yours with thorns.

All deeds of kindness and of love
To adversaries done,
Will sparkle in your crown above
Which you on earth have won.

—JOHN H. APEL

CHRISTIAN CHRISTMAS CARDS

Three national organizations have called our attention to Christmas card projects which are designed both to provide appropriate cards for those who desire a Christian emphasis in their greetings and at the same time to supply additional funds for worthy causes. If, therefore, you have not made provision for your supply of cards, in the interest of some equally worthy cause or causes, you will want to give consideration to these possibilities.

1. The American Bible Society, Park Avenue and 57th Street, New York—Each \$1.00 box contains 15 cards made up of 12 designs selected for their beauty and suitability: old masters reproduced, illustrations from ancient Bibles and the original King James and Gutenberg Bibles, each with a Scriptural quotation. Proceeds will aid in providing the Bible to those who do not have it.

2. The Church Committee for China Relief, 105 East 22nd Street, New York—1 dozen assorted cards with envelopes—3 each of 4 different cards—for \$1.00. Color reproductions of paintings by famous Chinese artists depicting The Nativity, The Holy Family, The Holy Ruffees, and The Madonna and Child. Proceeds for relief of China's suffering.

3. The Home Missions Council of North America, 297 Fourth Avenue, New York—Cards sell for 10 cents each, \$1.00 a dozen; two de-

CALENDAR OF CHURCH-WIDE EVENTS

October 28-30, Nashville, Tenn., annual meeting of Commission on Evangelism, Bishop Charles C. Seleckman, Oklahoma City, president.

November 11, Armistice Day Peace Demonstration, followed by Thanksgiving Offering for Overseas Relief, Nov. 16, sponsored by National Youth Fellowship of the Methodist Church; Harvey Seifert, secretary, Nashville, Tenn., to be observed by a youth constituency of 2,000,000 Methodist youth.

November 25-28 Methodist Conference on Christian Education, Nashville, Tenn., Rev. J. Callaway Robertson, Richmond, Va., president.

December 9-12 Council of Bishops of the Methodist Church at St. Simon's Island, Brunswick, Georgia, Bishop A. Frank Smith, Houston, Texas, president.

December 28, Student Recognition Day (Sunday evening service).

December 29-January 2, 1942, Urbana, Ill., Second National Methodist Student Conference.

January 5-6, 1942, Cleveland, O.; the Annual Meeting Association of Schools and Colleges of the Methodist Church.

February 8, 1942, Race Relations Day.

signs, 6 of each kind in a dozen order. Sold for the benefit of work among the migrants.

COURTESY TO SPEAKERS

In the October issue of the Federal Council Bulletin, a code of courtesy to speakers is given. In view of the prevailing practice in our churches freely to ignore time schedules and courtesy rules generally, no matter with what precision at first planned and then presented, it seems a reprint of the Bulletin code might be of greatly needed guidance to those of us who now and anon find ourselves responsible for the preparation for, and dispatch of, public meetings. Accordingly, the ten good suggestions submitted by the Bulletin are as follows:

1. Describe the occasion, group and purpose involved in the invitation.
2. Indicate hour of appointment, length of address or forum, and financial arrangement of meeting.
3. Confirm by letter any invitation arranged by personal conference.
4. Send printed notices or programs to appear in advance.
5. Explain how to get to meeting-place from railroad.
6. Present the speaker on schedule.
7. Introduce the speaker by proper pronunciation of name and correct affiliation.
8. Arrange for a local chairman for forum periods. A visitor cannot protect the audience against cranks.
9. Help the speaker to get to his train.
10. Give the speaker a chance to sleep and to have some meals alone—preferably in a hotel, if remaining over-night.

LEARN TO LAUGH

A good laugh is better than medicine. When you laugh you free your brain and release nerve tension. Laugh heartily in order to exercise unused muscles. Laughter gives buoyancy to your spirit. It is a soul tonic.

Learn to smile. Smiles ennoble your countenance. They remove wrinkles and add sparkle to the eye. They advertise good nature and win friendly responses. Smiles are man-made sunshine.

Learn to be cheerful. Tell a helpful story.

Learn to keep your troubles to yourself. The world is too busy to linger over your ills and sorrows. Don't burden others with your complaints. If you cannot see any good in the world, keep the bad to yourself.—Selected.

TRAGEDY IN ONE ACT

"Mother, I've found an old dusty thing
High on the shelf—just a book!"
"Why, that's a Bible, Tommy dear;
Be careful—that's God's book!"
"God's book!" the child exclaimed,
"Then, mother, before we lose it
We'd better send it back to God,
For you know we never use it!"

Where Is God?

By BISHOP JOHN C. BROOMFIELD

(This sermon was preached by Bishop John Calvin Broomfield, D.D., LL.D., over the Columbia Broadcasting System's "Church of the Air" recently.)

The immediate purpose of preaching is to meet human need. In these days of confusion and uncertainty and pressure, people need ballast to hold them steady; they need conviction to give them a grip on themselves; they need hope to keep them from growing cynical; and they need faith in God to assure them of the ultimate triumph of righteousness.

These days demand clear thinking, great believing and courageous living. The hall-mark of these days is a question mark. A thousand questions demand answers and none is forthcoming.

In our perplexity, we wonder what the outcome will be; and we are asking, "Where is God, and why doesn't He do something to stop Hitler?"

Because of being so disturbed emotionally, it may be difficult for us to appraise the situation in which the world finds itself today. That the world is disturbed, none will deny; but to satisfactorily explain the cause of the disturbance, seems difficult for many people.

My purpose in this sermon is to help those who are perplexed; to give them a new grip on themselves and a new grip on God. May I suggest a few things that I have found helpful—truths that I have taken on board as ballast, and that today reconcile me to present world conditions.

In the first verse of the Bible we read: "In the beginning God created the heavens and the earth." Through His creative act He gave us a universe with a fixed order, a fixed obedience, and a fixed morality. Our universe has never disappointed God. Six times it is recorded in the opening of the Book that what God had created was good, and it still is good. Our universe proceeds in the way in which God started it; and it can always be depended upon. Because of that fact, man can forecast with mathematical accuracy the movements of the heavens above and the earth beneath.

We live in a moral universe in which no favoritism is shown, and in which obedience to law is supreme. Our universe does not know a good person from a bad person, a black man from a white man, the rich from the poor. Our universe knows only two classes—those who obey and those who disobey. The one class it rewards, and the other it punishes. I am frequently asked what I understand by fore-ordination, and my answer invariably is "God has fore-ordained the rewards of laws observed and the punishments of laws violated." God is blamed for much with which He has nothing to do, outside the operation of His laws. If we get clearly in mind the fact that we live in a moral universe, then we will understand why it is impossible to do wrong and get away with it.

In contrast with Genesis 1:1, which tells of the creation of our universe with a fixed order, a fixed obedience, and a fixed morality,

stands Genesis 1:26 which tells of a consultation of the Trinity concerning the creation of man. Genesis 1:1 says, "In the beginning God created," whereas Genesis 1:26 reads, "And God said, let us make man in our own image." "The heavens declare the glory of God, and the firmament sheweth forth His handiwork." But no image is found there. The handiwork of God involves fixity, but the image of God predicates freedom. Hence, when God made man in His own image He made him a free moral agent. Otherwise man would have remained innocent—he never could have become righteous. Righteousness is the result of human action based on right choice. Keeping in mind these differing creative acts of God, the one providing a fixed morality in our universe, and the other creating man a free moral agent, we are in position to give an explanation of the situation in which the world finds itself today.

This is our explanation. Whenever man, a free moral agent in a moral universe, does an immoral thing, confusion and suffering and destruction and death will always follow. And the reason for it is God. So, when you ask me, "Where is God?" I answer, in the operation of His law of sowing and reaping. He is around seeing to it that a full harvest is reaped. And because He is around, I can sing, "This is my Father's World," and say with Browning, "God is in His heaven and all's right with the world." Earth's wrongness is heaven's rightness.

Having given in the abstract the explanation of the awful harvest the nations are now reaping from their immoral actions, may we think for a moment of concrete examples of the operation of this inexorable law.

This isn't the first time in the history of the world when selfishness and lust for power have been in the saddle. The history of empire building goes a long way back. The records take us back as far as 1500 B. C. The Pharaohs dreamed of empire and overthrew Babylon. The Assyrians in turn drove the Egyptians out of Babylon and laid the foundations for a new empire. Presently we find Alexander building the Empire of Greece, and weeping because there were no more worlds to conquer. Following Alexander and the Caesars, and Rome became the proud mistress of the world. The Roman empire looms large on the horizon, when all roads led to Rome. In the closing days of the fifth century we find the Barbarian crossing the Alps, over-running Italy and laying the bases for a new Europe.

Like the others, King Clovis and his Franks had their day and passed on. Spain came on the scene as a world power, and presently yields her place to Britain and France. If history repeats itself Britain may be forced to yield the scepter to another.

As we view this procession of empire builders, arriving and disappearing over a period of nearly 3,500 years, we naturally ask ourselves, "Why is it they have all passed out?" If we recall how empires have been built, we shall find an answer to our question. The history of empire is the history of exploitation of peoples and of natural resources. And the exploitation has always been selfish and oft times cruel. Because God is God, selfishness and cruelty can never produce results that are abiding. In the Old Testament we find a strange text: "The

stars in their courses fought against Sisera." Sisera was the Hitler of his day, and fought against the Jews. In waging his wars he found himself up against the moral order of the universe and necessarily was defeated.

In all of this there is a great lesson for each of us. The law that explains the overthrow of men and nations applies to individuals as well. Emerson was right, though misunderstood, when he advised us to "hitch your wagon to a star." The common explanation of this ex-

hortation is for us to reach high up—away up in the stars; whereas I understand Emerson to say, "Find out how the stars are going and go along with them." In other words, live your life in harmony with the moral universe in which you find yourself.

What the immediate outcome of the wars now raging will be we do not know; but we do know that ultimately God and the stars will have their way.

The Mediterranean is much in the news these days. May I suggest four locations associated therewith that tell their own stories—Corsica, Rome, Athens, and Calvary. Each is connected with an empire builder—Napoleon, Caesar, Alexander and Jesus. See Napoleon on lonely St. Helena; Caesar stricken by Brutus; Alexander ending his life in shame. Each battled against the stars and met the fate of Sisera. But see Jesus building His empire on love and harmony with God. Yes, He had a Calvary, but the twelve He chose have grown to 642,000,000. We sing in His honor:

"O, where are kings and empires now? Of old they went and came,

But Lord Thy church is praying yet, a thousands years the same."

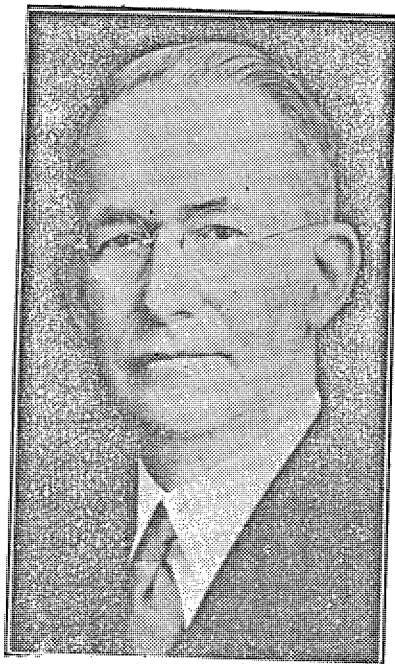
Again it might be well for us to remember, this is not the first time men have asked "Where is God?" The oldest book in the Bible is the Book of Job. At the heart of the book we find Job crying out, "O that I knew where I might find God." Job was in dire distress. He had lost his property, he had been bereaved of his children and now his health was shattered. Surrounded by would-be comforters, who misunderstood him, Job feels he has lost God. And to make matters worse, his wife, in the grip of superstition, advises him to curse God and die. This he refuses to do, and cried out "O that I knew where I might find God, then would I fill my mouth with arguments." That is, Job would tell God that there was no reality between the calamities that had befallen him and the character he had endeavored to build. Job was conscious of his own integrity, and was ready to defend it even in the presence of God. It is a long way from Job on the ash-heap of Niemoller in a concentration camp, but the latter takes on his lips the words of Job: "I know that my Vindicator liveth, and at the last day He shall stand upon the earth, and I shall see Him with mine own eyes, and not with the eyes of another." Jesus felt He too had lost God. And the darkness of the crucifixion we hear him cry, "My God, why hast Thou forsaken me?"

In the beginning days of my ministry I read a sentence from the pen of the late Bishop Vincent, of Chattanooga fame, that has helped me through the years. Said that man of God, "A consciousness of the absence of God is a standard Christian experience." Job in his suffering, and Jesus in his dying were unable to sense the presence of God. Nevertheless, He was nigh.

Even so, in the midst of our mental perplexity over present conditions, we may have lost conscious contact with God; nevertheless, the fact remains, "It is in God that we live and move and have our being." Nothing we can do can ever separate us from Him, either in reward for right living, or in punishment for disobedience. Again it might be well for us to remember this isn't the first time folks have been disturbed over situations they could not understand or control. Go back and read the 37th Psalm, which tells of the prosperity of evil doers, and of the wicked who flourish like the green bay tree. "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity," is the advice given. In other words, don't worry about Hitler and his cohorts. Instead, "Commit thy way unto the Lord, trust also in Him and He shall bring it to pass."

When you have finished the 37th Psalm, go over to the 73rd Psalm, and listen to Asaph tell of his perplexity, as he saw the wicked riding on the crest of the wave, and good people having a hard time. He says, "My feet almost slipped, and I was tempted to say—what's the use of trying to be decent; it doesn't seem to get me anywhere. I have cleansed

(Continued on Page Twelve)



BISHOP BROOMFIELD

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

It is an old saying, that charity begins at home; but this is no reason why it should not go abroad; a man should live with the world as a citizen of the world! he may have a preference for the particular quarter or square, or even alley in which he lives, but he should have a generous feeling for the welfare of the whole.—Cumberland.

Opportunity has hair in front; behind she is bald; if you seize her by the forelock, you may hold her, but, if suffered to escape, not Jupiter himself can catch her.—From the Latin.

Surely there is something in the unruffled calm of nature that overawes our little anxieties and doubts; the sight of the deep-blue sky, and the clustering stars above, seem to impart a calm to the mind.—Jonathan Edwards.

Men seldom die of hard work; activity is God's medicine, the highest genius is willingness and ability to do hard work. Any other conception of genius makes it a doubtful, and a dangerous possession.—R. S. MacArthur.

Every increase of knowledge may possibly render depravity more depraved, as well as it may increase the strength of virtue. It is in itself only power; and its value depends on its application.—Sydney Smith.

CHURCH MEMBERSHIP

By Mrs. Nelson Reed

Why is it that after a revival, when many are taken into the Church, in a few months many of them drop out and come no more?

I can see two reasons for this. In the first place we are not thorough enough in seeing that those who show an interest are really converted, before they are received into the Church. Half a dozen that have really found the Lord are better than forty who never got further than a little conviction. Every candidate for membership in the Church should be dealt with personally by prayer and counsel. Many are ignorant of spiritual matters and timid. They need to be told of God's promise and encouraged to believe. None should be taken into the Church until they are able to testify that God for Christ's sake has forgiven their sins.

In the second place, in order to hold those who have been received as members, something should be found for them to do. They should be encouraged to bring others to Christ, to seek new members for the Church and for the Church School, to give an invitation to attend the church services to those who are not connected with the Church or who neglect their responsibilities and especially those who should be brought into vital relation with the church through fellowship, worship and giving. In this way they are more apt to be fruitful because they come into a sense of real worth-while service in the Kingdom of God.—In the Methodist Layman.

POEM OF THE WEEK

We Break New Seas Today

*Each man is Captain of his Soul,
And each man his own Crew,
But the pilot knows the Unknown Seas,*

*We break new seas today—
Our eager keels quest unaccustomed waters,
And, from the vast uncharted waste in front,
The mystic circles leap
To greet our prow with mightiest possibilities,
Bringing us—What?*

*Dread shoals and shifting banks?
And calms and storms?
And clouds and biting gales?
And wreck and loss?
And valiant fighting times?
And, maybe, death!—and so, the Larger Life!*

*For, should the Pilot deem it best
To cut the voyage short,
He sees beyond the skyline, and
He'll bring us into Port! —JOHN OXENHAM.*

Great Witnesses: Timothy Dwight

By W. W. Jackson

Timothy Dwight was born in 1752 and died in 1817. At an age of low moral standards and religious indifference, he undertook successfully to retest the teachings of his grandfather, Jonathan Edwards. In doing so, he became a leader in Connecticut in a quiet revival that made itself widely felt both at home and in the foreign mission fields.

Between 1795 and 1817, he was president of Yale College. "Before he came," said Lyman Beecher, "the college was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical, and rowdies were plentiful. Wine and liquors were kept in many rooms; intemperance, profanity, gambling and licentiousness were common—that was the day of the infidelity of the Tom Paine School. Most of the class before me were infidels, and called each other Votaire, Rousseau, D'Alembert, etc." Dwight met these godless conditions with high courage and deep devotion to Christ and his cause. He

heard all that the non-believers had to say, then he preached incessantly for six months on the subject, "Is the Bible the Word of God?" In the morning chapel services he elaborated his theological system and in the afternoon gave practical discourses. The effect was of tremendous importance in changing the attitude of Yale students and in converting them enthusiastic disciples. In the end, "all infidelity skulked and hid its head." His major purpose was to convert Yale students, and to that end he preached a plain, uncompromising doctrine on conscientious conversion and transformed lives.

We do not think of Timothy Dwight as a great revivalist, but his preaching was always fervent as well as intellectual. His witness for the Savior is best expressed in the great old hymn which he wrote, "I Love Thy Kingdom, Lord." Few men of his generation wielded as strong influence in the Church as he did.

A Cry From The Depths

O THOU Eternal Spirit of Love and Truth, we cry unto Thee from the depths of our confusion, strife, and sorrow. Thou only canst make wars to cease unto the ends of the earth. Thou only canst break the bow and cut the spear asunder, and burn the chariot in fire. Thou only canst bring peace on earth and good will to all men.

Therefore, we stretch our groping hands up through darkness unto Thee. We confess our sins and the sins of our people. In penitence and faith we pray for mercy and pardon. None else can deliver us.

Do Thou confound the plans and devices of evil men. Speak in Thy wrath to rulers who have exalted themselves against the Lord saying: "Let us break their bonds asunder and cast away their cords from us."

Send out Thy light and Thy truth and lead all nations into ways of justice, peace and brotherhood. May our own nation not forget Thee by forsaking Thine altars, profaning Thy Sabbaths and breaking Thy laws. May we as a people return unto the Lord. May we be led by Thy grace to work and pray and live for that golden age of peace and brotherhood and justice when all nations shall dwell as one family upon the earth, when men shall beat their swords into plowshares and their spears into pruning hooks and study war no more. Thine, O Lord, is the Kingdom and the power and the glory forever and ever. Amen.—Bishop C. C. Seceman in the Methodist Layman.

SENTENCE SERMONS

It does not require a trained nurse to nurse a grudge.

The person who thinks only of saving himself still needs saving.

The more religion we export, the more we possess. Love grows by exercise.

If a man has an experience of God he will have a purpose in life.

Today's good deed makes that of tomorrow the readier done.

Prayer does not change God; it changes you.

Do not be driven to prayer; practice it systematically, as a privilege.

MY PERSONAL WITNESS

By Dean Taylor

A score of church leaders were gathered at a place which formerly had been a camp-meeting ground. The historic atmosphere may have moved the man in charge, as next year's goals for an important unit of church-wide activity were about to be fixed. He said:

"Let us have a season of prayer, preparatory to consideration of our difficult problem. I hope there will be time for all to participate. I specifically request you, one and all, each to pray for himself, reserving other petitions, and the sins of the whole world, until a later opportunity." Result: time enough for all to participate. Public prayer for one's self is so different from run-of-mine prayers.

There is nothing unique to present. Therefore I pray for grace to tell a simple story, simply. When God, for Christ's sake, forgave my sin, He put a new song in my mouth, even praise. How gladly am I a witness!

Like praying for me, O Lord!—this must be brief and unadorned. From childhood, my mind and heart were gently directed in the way of everlasting. But this was not enough. In early boyhood, and in His temple, I first saw the Lord, high and lifted up. Life became different; daylight, even was different.

Here is my city, a Business Men's Gospel Team, with some ministerial assistance, has just conducted the first summer revival ever tried in these parts. We were witnesses, at home, and the results spread to some adjoining towns. I want ever to be a witness.

As a little boy, climbing onto the seats in the early morning class-meeting, I always expected to hear the voice of my aged Great Uncle Albert. Snowy white of hair and beard, the last of his generation, he never failed to rise and give his testimony. Psalm 84 must have been his favorite for then it was that I learned of security for swallows. The Psalmist was the first to chant "this is my Father's world." I can see Uncle Albert yet. Never since those days have I ceased to bear this testimony: "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

CHRISTIAN EDUCATION

REV. CLEM BAKER, Executive Secretary
Little Rock Conference, 723 Center St., Little Rock

REV. IRA BRUMLEY, Executive Secretary
North Arkansas Conference, Conway, Ark.

HAPPENINGS AT HENDRIX

Members of the freshman commission of the Hendrix Christian Association will present a series of weekly Sunday night programs in rural churches of Faulkner County as their major project, according to leaders of the group.

The first program was to have been given at Vilonia, October 19. Four students will be responsible for each program.

Ada Ryland of Pine Bluff is president of the freshman commission and Wanda Files of Knobel, is secretary-treasurer. Upperclass sponsors are Susie Smith, sophomore from Fordyce, and Bryan Stephens, senior from Gurdon.

Upperclass members of the Christian Association are divided into two groups, according to topics studied. Mayneal McCoy, senior from Little Rock, is student leader of the group that has chosen "Christian Philosophy For Living" as a topic. I. L. Claud, Jr., senior from Booneville, and Dorothy Hogue, junior from Bauxite, are leaders of the other group, discussion topic of which is "Christian Social Reconstruction." Nat R. Griswold, associate professor of religion, is faculty sponsor of the HCA, and Robert Jewel, senior from Hope, is president.

* * *

Nine musical events are scheduled for the first semester for the Hendrix music department, according to David R. Robertson, professor of music. The first presentation of the season was to have been a band concert Sunday afternoon, October 19. Another band concert is scheduled for November 16.

Two student recitals and a chamber music recital are included in the schedule.

Miss Marjorie DeLange, instructor in cello, will give a recital and Mrs. Marion Owen, instructor in music, will present a piano recital during the first semester.

The Hendrix College Chorus, under the direction of J. Glenn Metcalf, will be presented in a program on the evening of December 7, at the First Methodist Church of Conway.

The Symphony Orchestra will have charge at a chapel program on November 24.

* * *

New members of the local chapter Blue Key, national honorary leadership fraternity are: Edward Lester, junior from Hope; Henry Henley, junior from Helena; Glenn Black, junior from Vivian, Louisiana; Bill Atkinson, junior from Little Rock; Walter Trulock, junior from Pine Bluff; Fletcher Smith, junior from Conway; John Polk, junior, from Helena; Jon Riffel, senior from Little Rock. Membership is based upon recognized leadership and scholarship.

* * *

Upon recommendation of the publications committee of the student senate, W. P. Florence, sophomore from Magnolia, has been appointed assistant editor of the Troubadour, college annual.—Reporter.

The most positive are the most credulous, since they most believe themselves.—Pope.

METHODIST YOUTH FELLOWSHIP

The James Thomas Sub-District Methodist Youth Fellowship, with an attendance of about 70, met at the beautifully remodeled Methodist Church in Lonoke for their regular monthly meeting.

Lester Woosley, of Carlisle, led the devotional and a trio from the Carlisle Intermediate Department sang.

Mr. Billie Sims, of Hazen, president of the Sub-District, led the business session during which the newly elected officers of the local departments were introduced. Rev. George Meyer, of England, Associate District Director, was present for the regular meeting and also met with the council at the close of the regular business session.

Mrs. Clarence Richey and Miss Almeda Winford led a very enjoyable recreational period after which we adjourned to meet next at Hazen on November 10th, with the Hazen young people in charge of the program.—Mildred Woosley, publicity chairman.

ELBERTA YOUTH FELLOWSHIP

The Elberta Methodist Youth Fellowship met Thursday, October 9, at Murfreesboro, with sixty-two young people present, representing Nashville, Murfreesboro, Delight, and Bingen.

The Murfreesboro young people presented a very interesting program. Elaine House and Luella Brock made interesting talks on the program.

Miss Cora Reed of Nashville conducted a Forum on the work of Methodist Youth Fellowship. This was very interesting and helpful to all the young people present. It gave the Elberta Fellowship a better understanding of their work.

Bro. Geissen asked the Elberta Fellowship to pay \$3 to the National Youth Fund. The young people promptly agreed to pay this.

Having enjoyed refreshments, the Fellowship adjourned until the next meeting, which will be held in Nashville, November 6.—Barbara Hyatt, Secretary.

FOURTH SUNDAY WORLD SERVICE OFFERINGS, NORTH ARKANSAS

We are giving a quarterly report on World Service offerings through the Church School. This report is for July, August and September, closing with October 10.

As far as we have been able to check up the indications are that the Church School offerings to World Service for this Conference Year will be much larger than the offerings made on the fourth Sundays last year to the Home and Foreign Missionary Enterprise.

Sunday, October 26, provides another opportunity for making offerings through the Church School to World Service.

Sunday, October 26, is also the Sunday set apart by the Board of Missions as World Mission Sunday. It is hoped that each Church School in the North Arkansas Conference

will observe this day with a special program forward the offering to Rev. Guy Murphy, Conference Treasurer or World Service Fund.

The following are the reports we have for past quarter:

Batesville District	
Cave City	\$ 4.17
Cotter	13.05
Cushman	18.41
Houston	2.00
Moorefield	12.57
Mountain View	8.00
Perry	5.00
Perryville	4.00
Salado	3.84
Tuckerman	5.81
Sulphur Rock	10.59
Total	\$ 87.44

Conway District	
Center Valley	\$ 1.25
Dardanelle	20.50
Dover	1.00
Gardner Memorial	14.82
Knoxville	1.41
Lamar	5.00
London	1.00
Pottsville	12.00
Washington Avenue	13.50
Total	\$ 70.48

Fayetteville District	
Berryville	\$ 3.14
Eureka Springs	15.00
Gentry	5.40
Winslow	9.40
Lincoln	4.00
Viney Grove	1.50
Rhea	1.50
Cincinnati	3.50
Springtown	5.37
Springdale	26.00
Fayetteville, Central	25.00
Rogers	15.00
Oakley's Chapel	3.30
Bentonville	11.98
Monte Ne	4.35
Centerton	8.51
Green Forest	1.50
Huntsville	3.27
Prairie Grove	9.89
Elm Springs	8.20
Harmon	8.55
Pea Ridge	14.28
Total	\$ 188.64

Fort Smith District	
Mt. Vernon	\$ 2.00
Grenade Chapel	4.50
Lavaca	4.50
Mansfield	6.11
Hartman	16.00
Hay's Chapel	8.58
Prairie View	1.50
Kibler	2.00
Bethel	2.30
Gar Creek	5.00
City Heights	6.71
Van Buren, First Church	8.00
Fort Smith, Second Church	4.50
Ozark	3.26
Waldron	2.00
Hackett	3.00
Huntington	12.00
Fort Smith, First Church	45.95
Paris	75.00
Clarksville	24.00
Midland Heights	52.55
Midland	6.75
Total	\$ 297.21

Helena District	
West Memphis	\$ 10.88
Lexa	10.50
Madison	4.00
Vanndale	12.00
Widener	5.79
West Helena	25.00
Crawfordsville	5.80
Mellwood	7.00
Total	\$ 80.97

Jonesboro District	
Turrell-Gilmore	\$ 11.21
Forest Home	2.00
Yarbro	9.00
Caraway	9.00
Joiner	9.00
Keiser	3.54
Pleasant Grove	1.50
Mt. Carmel	1.50
Lake View	10.00
Dell	11.80
Monette	11.50
Huntington Ave.	4.28
Manila	13.89
Whitton	5.51
Dyess	6.95
Tyronza	8.36
Lake City	12.00
Jonesboro, First Church	60.00
Fisher Street	15.00
Total	\$ 205.14

Paragould District	
Biggers	\$ 1.50
Success	1.00
Imboden	1.00
Black Rock	2.93
Ravenden Springs	1.00
Beech Grove	9.01
Camp Ground	6.99
Gainesville	10.50
Piggott	3.00
East Side, Paragould	8.69
Corning	34.17
Walnut Ridge	19.93
Hardy	1.50
Hoxie	9.00
Emmons Chapel	3.00
Wright's Chapel	4.00
Gravel Hill	2.10
Langley's Chapel	3.85
Liberty Hill	2.15
Shiloh	1.10
Jessup	1.83
Smithville	1.96
Lynn	2.37
Total	\$ 132.58

Searcy District	
Heber Springs, Central	\$ 14.50
Judsonia	7.84
Oak Grove	8.00
Bellefonte	8.57
Leslie	2.14
Valley Springs	3.82
Smyrna	3.70
Harmony	1.50
Garner	4.67
McRae	8.25
Harrison	15.00
Beebe	20.00
Higginson	1.39
Griffithville	7.00
Cotton Plant	13.04
Pangburn	5.00
Hunter	25.71
White Hall	4.62
Gregory	6.49
Quitman	8.55
Mt. Pleasant	3.77
Central	4.19
Enders	4.07
Total	\$ 181.83

—Ira A. Brumley.

A TIP

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"To The Glory Of God"

By ROBERT R. CLARKE

(Mr. Clarke is organist and director of music at First Church, El Dorado.)

THE primary reason for the existence of music in the Christian church is to aid the parishioners in their worship. Music that fails in this respect has no place in the religious service. To accomplish this purpose, two requirements are essential: First, the proper choice of music; and second, the correct manner of presentation. Space is not sufficient here to give a detailed discussion of that which

taking advantage of all its resources and talents.

Every church should have as many choirs as necessary. Even the smallest church ought to have its adult and children's choirs, the age limit of the latter being 8-14 years. If it is at all possible, it is better to divide the children's group into a boy choir and a girl choir. A medium-sized church should have the above mentioned three choirs, and also one for high school girls. Often this type of church will find it well to have a men's glee club. A large

the great hymns of the church. This will help congregational singing in years to come. What minister has not asked for help in getting the congregation to sing? It is regrettable that many members of the present congregation will never learn the new hymns of our fine hymnal. Too many people open the hymnal, only to close it quickly when they find an unfamiliar hymn.

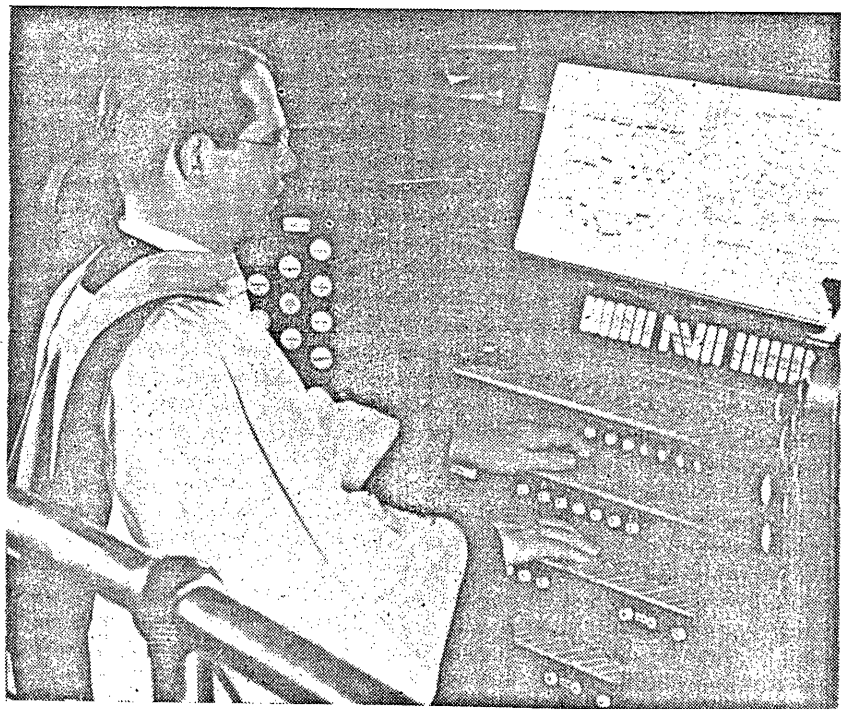
More fundamental than this, is the fact that a person, young or old, cannot be a member of a good choir very long without learning something about music and about singing. Surely a church is greatly benefited by having its members better musicians and singers. Also, members of choirs learn a portion of the repertoire of good church music. This is certain to help raise the standard of music in the church. More than that, the singers, in this way, acquire a finer appreciation of church music. By having the necessary choirs, more people have the opportunity to acquire this finer appreciation.

Another strong argument for young choirs is that through them the children attain a certain amount of religious atmosphere. They learn respect for the sanctuary and the church buildings, as well as some of the symbolism of the Protestant Church. Often the member of the children's choirs know more about the pulpit furnishings and stained glass windows than do the adults. The children learn some of the fundamentals of "getting along with others" by working together in a choir and through the guided play which is associated with hikes, picnics, suppers and parties.

In every church there are people who enjoy singing but for many reasons are unable to be in the adult choir. To give an opportunity to them, it is well to have a men's

place in the church program. As one would expect, the adult choir sings regularly in the morning, and probably in the evening worship services. The younger choirs ought to appear in the morning worship service as frequently as once a month. The glee club and the choral club, if they be in existence, should sing in the worship service as often as possible. Generally, these groups appear in addition to the adult choir, but occasionally one of them may sing the entire service, thus allowing the adult choir a well-earned "Sunday off." In some churches the young people's choir sings at the evening service, or in an organized department of the church school, with the same devotion and regularity as the adult choir sings at the morning worship service. All the singing groups should be prepared to furnish numbers for church organizations, such as Church School, Epworth Leagues, or Woman's Society of Christian Service. The younger choirs will sometimes be asked to sing at secular organizations meeting through the week. On festival Sundays, such as Thanksgiving, Christmas, Palm Sunday, and Easter, all the choirs should sing. They must contribute their part to the special musical programs and concerts given in the church. In general, choirs are organizations within the church, and as such must assume their share of the responsibility. Let us remember this one fact: All the members of the younger choirs are potential prospects for the adult choirs. The choirs are a training school.

We urge that the choirs, with the possible exception of the adult choir, be open to all. Do not exclude the monotones. In most cases they will learn to sing as a result of working with the group and a little help from the director.



MR. CLARKE AT THE ORGAN

is appropriate. One who wishes enlightenment in this field is urged to read "Protestant Church Music In America," by Archibald T. Davison, Ph. D., F. R. C. M., Mus. D., Professor of Music at Harvard University. Dr. Davison admirably discusses the subject under the following headings: Rhythm, melody, counterpoint, harmony, chromaticism and dissonance.

In regard to the manner of presentation, one thought must be paramount in the mind of the singer or player, and that is: The music is being rendered "To the Glory of God," to quote a phrase which Bach formerly used. It is with the idea of impersonalizing the singers that all the choirs are robed. Never should a singer be conscious of his or her fine voice, or the excellent manner of vocalization. Obviously, the music should be rendered as well as possible, but that alone is insufficient. He who in any way assists in presenting the music must constantly bear in mind that he is to create a worshipful atmosphere.

Now that we have seen in a brief way the requirements of church music, let us examine the means of procuring them; that is to say, what mediums have we for carrying out our ideals. Most of us probably think of the organ first, but since that instrument is solely within the realm of the organist, let us omit any discussion of it. Next, one will mention the adult choir, which, in the Methodist Church, is usually a mixed choir. However, the church which has only this one choir is not

church should have, in addition to these four choirs and a men's glee club, a young people's choir, and possibly a women's choral club. The young people's choir, the age limit of which is usually 18-24 years, should be composed of mixed voices. A large church might find it well to divide the girls' choir into two sections, 8-11 and 11-14 years. The children's choirs should sing unison numbers almost entirely, though infrequently it is well to let them sing some two-part music. The high school girls' choir should start with two-part music, but very soon arrive at three and four-part music. The young people's choir, the men's glee club, and the women's choral club, should sing four-part music. Thus, in a large church, the girls are singing in auxiliary choirs from the time they are eight years of age until they are in their early twenties. The boys do practically the same, except that their voices are rested for about four years during adolescence. In this way we have "the singing church." And did not Martin Luther, the founder of Protestantism, urge the use of singing in the service. He devoted much thought and work to this art. It is a well-known fact that John Wesley also saw the great advantage of singing and recognized its importance in the service.

The question may be asked: "What is to be gained by having choirs for all ages—a thing which will cost the church more money?" Much is to be gained. All choirs, especially the younger ones, will be taught

glee club, and a women's choral club, under the guidance of, and fostered by the church.

There is still another reason for maintaining many choirs. All the former statements have been along the idea of what the singer gets; this one has to do with what he gives. Each choir must take its



ANTIPHONAL CHOIR, FIRST CHURCH, EL DORADO

May we call particular attention to this principle: Even though the younger choirs sing but monthly, it is most important that they rehearse every week, as does the adult choir.

In order that the members of the younger choirs may have all the ex-

(Continued on Page Twelve)

N. ARKANSAS CONFERENCE BOARD OF MISSIONS AND CHURCH EXTENSION

The North Arkansas Conference Board of Missions and Church Extension will meet in the room assigned in the First Methodist Church, Harrison, at 2 p. m., Wednesday, November 5. District superintendents are invited to present applications for mission aid to pastoral charges at this first meeting of the board.—A. W. Martin, Chairman.

PEA RIDGE CIRCUIT

Since September 28 the Avoca church has been happy in the fact that though they doubled their finances for the year they were all paid in full. Throughout the year their new church and the people have been an inspiration to make one want to do his best in helping to build the kingdom of God. The other churches are up to date with their finances and have worked with devoted zeal in carrying forward God's work.

Communion Sunday was observed over the charge despite unfavorable weather and a large number of our people partook of the sacrament.

Throughout the charge we have had a very happy year with twenty-five additions to the church, eighteen of whom came by profession of faith or by vow and three more are to be received this coming Sunday.—Clarence Weinand, Pastor.

N. ARKANSAS CONFERENCE SUSTENTATION FUND

By agreement between the Conference Town and Country Commission, which has served as the agency through which policies governing the Sustentation Fund in the North Arkansas Conference have been determined, and the Board of Missions and Church Extension, which has handled the distribution of the monies received from the pastors and churches on account of the Sustentation Fund, the following plan of handling this fund has been worked out:

1. Churches and ministers contributing to this fund (See page 76 1939 Journal for schedule of payments) will remit all payments to Guy Murphy, Conference Treasurer, Conway, Arkansas. Checks should be plainly marked, "Sustentation Fund," in order to avoid confusion.

2. After all monies are in, the Conference Treasurer will transfer the same to the Treasurer of the Conference Board of Missions and Church Extension for distribution.

3. District Superintendents to file necessary data for distributing this fund among the pastors who are beneficiaries with a special committee of the Board of Missions and Church Extension composed of Rev. I. L. Claud, Rev. J. T. Byrd, and Mr. E. W. Martin.

4. Upon the recommendation of the above committee the treasurer of the Board of Missions and Church Extension will issue checks for the amount due each pastor.

Last year 104 ministers and 80 churches contributed a total of \$4,064.00 to this fund. Fifty-seven members of the Conference, receiving less than \$1000.00 and 3 supply pastors, receiving less than \$600.00, were beneficiaries. This financial aid was approximately six hundred dollars more than the total amount appropriated by the Conference Board of Missions and Church Extension to pastors of mission charges. This splendid record of last year

With The Churches

will no doubt be surpassed this year. All churches and ministers who pay or receive \$1,000, or more, are expected to contribute to this fund for supplementing the salaries of pastors receiving less than \$1000, according to the percentage schedule adopted by the Annual Conference in 1939. (See page 76 of the Journal for this schedule.)—A. W. Martin, Chairman, North Arkansas Conference Board of Missions and Church Extension.

A FINE RECORD

Rev. Joe H. Robinson, in his third year, has made a fine record on the Dalark Circuit which is composed of the following churches: Bethlehem, Dalark, Manchester, Manning and Rock Springs. At the present time, October 20, EVERY church has paid 100% on all items except the salary of the pastor and District Superintendent.

Manchester has paid the debt on the church, and enjoyed a week's revival with former pastors doing the preaching. The District Superintendent preached on Saturday night when the note was burned. This church also has installed a Butane gas system, new pews, pulpit chairs, and re-decorated the Sunday School rooms. These improvements testify to the loyalty of the membership and the energetic work of the pastor, and makes this church one of the best rural churches in the district.

In addition to his regular pastorate until May 30, attended the Pastors' School, working off the course on Admission on Trial, became a accredited instructor in "Worship In the Small Church," and held one revival outside of his charge. One new Sunday School was organized at Rock Springs. Thirty-five Training Credits were received on the circuit—25 of these being at Manchester. There have been twelve additions on profession of faith.

We submit that this is an A-1 year's work. Our hats are off to Joe H. Robinson. We tried to get a picture of Manchester church and also of the pastor—perhaps these will be possible later.—R. E. Simpson.

WORK ON THE MORRILTON CIRCUIT

The Morrilton Circuit consists of five churches, namely, Overcup, Solgohachia, Cypress Valley and Cleveland. Rev. Bill Scroggin is pastor for the first four named and Rev. Lindsey Harrison is pastor of the church at Cleveland. Rev. J. A. Gatlin, pastor at Morrilton, has carried out a fine program in the rural churches this year.

Brother Scroggin preached his first sermon at Lanty on November 17, 1940. From the first service our church has continued to progress spiritually. The attendance at Sunday school is good. We had Dr. A. H. Rapkin with us in a Rural Life Conference on April 25-26. Bishop Sealeman preached during this conference.

In July Brother Gatlin conducted a two weeks' revival. The church was revived with 34 new members added. Bro. Gatlin delivered some splendid sermons and at the close

of the revival he administered the sacrament to sixty.

Lanty is building a new church as is the Solgohachia church. We feel that this great work could not have been accomplished without the help of such men as our district superintendent, Rev. E. T. Wayland and Brother Gatlin.

For the first time the rural churches and the church at Morrilton have been meeting once a month in the young people's meeting. The laymen also have meetings together. On October 6 the men from our church attended a laymen's meeting in the new education building at Morrilton. Our prayer is that this work Bro. Gatlin has started may continue and reach out to rural communities all over the land.—Mrs. L. E. McClaren.

PASTORS' WIVES CLUB

The pastors wives of the Paragould District organized into a "Pastors' Wives" Club at Walnut Ridge, October 10. The officers elected were as follows: Chairman, Mrs. J. J. Decker, Piggott; Vice-Chairman, Mrs. Earl Cravens, Walnut Ridge; Secretary-Treasurer, Mrs. Earl DuBois, Imboden; Policy Committee, Mrs. D. G. Hindman, Mammoth Spring; Mrs. Ben C. Few, Corning; Mrs. G. C. Taylor, Rector.

The Policy Committee recommended the following objectives, which were accepted:

1. This organization is to be called the Pastors' Wives Club until the National organization is named, at which time they will adopt the name accepted by the National Pastors' Wives Club.

Motto: The Golden Rule.

2. That we have unity and sympathy for each other as a group: (a) In case of illness or death send sympathy cards; (b) In case of blessed event send greetings; (c) To greet new-comers to our organization; (d)

In case of illness or death or any event the one who knows, let secretary know and she in turn let the group know.

3. A unified plan to beautify and make more comfortable the parsonages of the District, making them better than we found them: (a) Planting shrubbery and flowers; (b) Painting and papering; (c) Making necessary repairs; (d) Seek to make a model home as much as is possible; (e) Have a parsonage committee in each local group and make a list of the furniture and check before moving.

4. Meetings: (a) Fall meeting—at the all-day party. Make annual report; (b) Have a call meeting sometime in March.

5. Finances: (a) Take a free-will offering at each meeting.

6. That this organization be reported in the Arkansas Methodist.—Mrs. Earl DuBois, Secretary.

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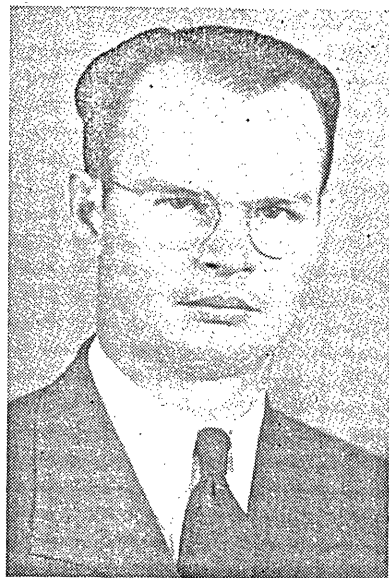
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Bryant Church Moves Forward



REV. RICHARD T. PERRY,
Pastor

THE Bryant Methodist Church dates back to 1871, when a group of people assembled themselves around a log fire one winter night to hear a minister by the name of Hunt (his initials are lost to us) preach. After the service, conversation led to discussing the possibility of building a church. After much discussion and before leaving the log fire that night, it was decided that a church could and would be built. Before the year was over a church had been built on the spot of that log fire the night of the first meeting. It was located next to what is now the Bryant cemetery, and was then nothing but woods.

It was decided that the new church would be called Wesley's Chapel and it kept that name until it was moved in 1884. What became of the Rev. Mr. Hunt is not given in our church records. The first minister on record to have served the chapel is Rev. Samuel M. Burns. However, it is very likely that Dr. Andrew Hunter and other ministers of the Benton Circuit served it just as they served other churches in the county. After the Chapel was moved, it later became a part of the Alexander Circuit and now heads up the Bryant Circuit.

A movement was started in 1883 by Rev. H. H. Watson to move the

Chapel to the present location of the Bryant Methodist Church. However, there was so much opposition that nothing further was done towards moving it until the following year. At this time Rev. Mr. Watson, after much discussion, called for a vote. When the votes were counted, there were more against moving the Chapel than there were in favor of the movement. Disregarding this fact, Mr. Watson announced that the Chapel would be moved.

This movement caused a "split" in the church. One group, under the leadership of Dr. Andrew Hunter, left Wesley's Chapel and built a church on a plot of ground given by Dr. Hunter. They gave the church Dr. Hunter's name. Hunter's Chapel remained at this location until about 1900 when it was moved to Bauxite to become the Bauxite Methodist Church.

The smaller of the two groups, under the leadership of Mr. Watson, moved the Chapel to the present location of the Bryant Methodist Church, and from this time on the church has gone by the name of the

two churches. This church building served the people faithfully for nearly fifty-seven years. But time is no respecter of persons, neither has it respect for buildings. There, fore, the coming and passing of the many winters of snow and rain and the many summers of hot sun caused the building to become no longer a suitable place for worship.

Even though some plans were made and some money donated during the ministry of Rev. C. B. Wyatt and Rev. L. O. Lee, nothing definite was worked out until the last year of Rev. E. L. McKay's ministry on the Circuit. Then a committee was appointed, plans were made and work begun. After nearly a year of hard labor and careful planning, the building was completed in October, 1940.

Soon after this Conference year began, efforts were put forth to raise money to buy new church pews. After several months' work the goal was reached and the church is seated with new pews.

Thus the new Bryant Methodist Church has been completed. Much



DR. C. M. REVES
District Superintendent

For many weeks the Methodist people of Bryant have been looking forward to the dedication of their new church. It was erected during the last year of Rev. E. L. McKay's ministry. It is a beautiful frame building painted white on the outside with a green composition shingle for the roof. The inside is of white celotex with the exception of the wainscoting, which is finished in light oak varnish. The new church is seated with new pews and has a brown matting down the aisles.

Dr. C. M. Reves, District Superintendent, will deliver the dedicatory sermon Sunday, October 26, at eleven a. m. The Bryant Methodist people are expecting all their former pastors and other friends to be with them on this date. The afternoon service will be informal with speaking and songs. An old-fashioned basket lunch served at noon.

Our one regret is in the death of Mrs. Alda C. Bame. She played no small part in helping to finance the building, not only through her gifts but also by securing donations from others. She was truly a servant of God, a Christian friend such that we cannot forget.

Remember, Sunday, October 26, is Home-coming Day for all Bryant Methodists and friends.

Church School Officers: Lowell
(Continued on Page Ten)

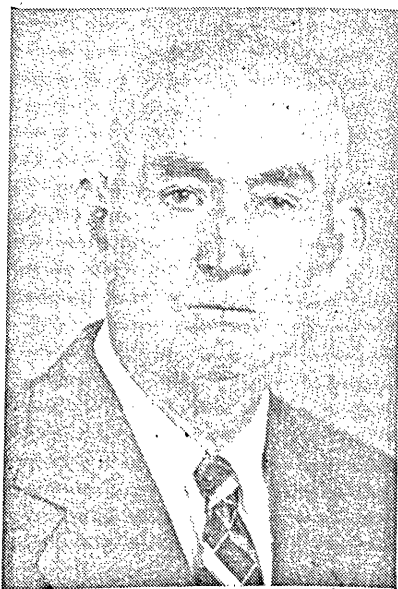


THE BRYANT METHODIST CHURCH

Bryant Methodist Church. The church was built on railroad land but was not deeded until 1892, during the ministry of C. A. Bayliss.

Moving the church weakened it very much, since most of the members went to Hunter's Chapel. However, as time passed and as wounds healed, the church gained strength and grew to be the stronger of the

praise is due the members of the Building Committee for their splendid work, to the members of the church for their wholehearted cooperation, and to the many friends for their generous gifts. God has been gracious unto His people of this church. They, in turn, should show their gratitude in Christian living.



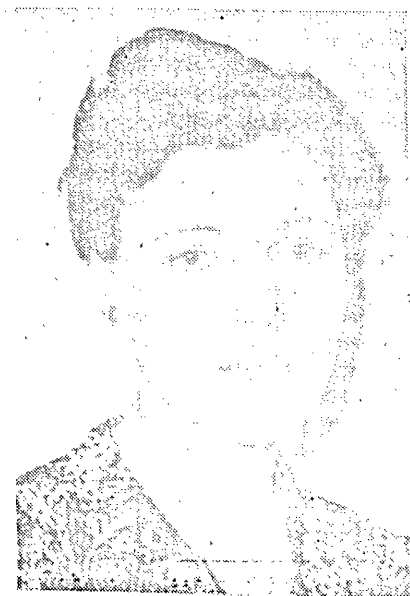
J. A. GREEN
Chairman, Board of Trustees



CAREY BALL
Chairman Board of Stewards



LOWELL K. OGDEN
Church School Superintendent



MRS. W. R. OLSEN
Church Treasurer



CHILDREN'S STORYLAND



TOM WINS A FRIEND

By R. B. Chapman, Jr.

The Browns had just moved to Hilton and Tom Brown hadn't yet had time to make friends with any of the boys. So on the first day of school he was a bit reluctant about taking his books and going to school. "Aw, mother," he said, "I don't want to go to school here. I don't know the boys and they'll probably laugh at me. I wish I were back in Oak Park!"

His mother did all she could to cheer her boy, but he couldn't be convinced that he would soon like the boys in Hilton as much as he liked those in Oak Park. But finally Mrs. Brown was able to get him off to school.

"I can just see those boys laughing at me now," Tom said to himself as he walked up on the school campus. "Look at that crowd over there how they are staring at me!"

Just then one of the boys in the group that Tom was talking about called out to him.

"Hello, there, stranger! Come over and join the crowd."

Tom's heart almost skipped a beat.

He could hardly believe that these fellows were going to take him in as one of their friends. But he hurried over to where they were standing, wearing one of his best smiles. "Where did you move from?" asked one.

"From Oak Park. We came here last week," answered Tom.

"What does your dad do?" asked another.

"He is a bank auditor. We will live here for several years," said Tom.

"What games did you play in Oak Park? We play baseball most of the time."

"We played ball a lot, too," replied Tom, "but I like tennis myself."

The conversation was then interrupted by the ringing of the bell and all the children filed into the schoolhouse.

At recess they played and talked further about things in Oak Park. The boys at Hilton seemed to like Tom a great deal and he was sure that he liked them. All except one. There was one boy who wouldn't talk with him and wouldn't be friendly at all.

"My name is Frank Castle and I don't like strangers," the boy had snapped when Tom tried to open a conversation with him.

Soon the bell rang and the boys returned to their room.

"My new reader is gone, teacher," said Frank Castle after everyone was seated.

"Well, that is too bad," replied the teacher. "Where did you have it?"

"I left it on my desk before recess. And now it's gone," Frank answered.

"Well, it couldn't have walked off," continued the teacher.

"No, sir, unless some one walked off with it," agreed Frank, looking straight at Tom.

Why, thought Tom, was he accusing him of stealing his book! He had never seen the boy's book. How could he have stolen it? But then Tom got an idea. He jumped up and ran out of the room to return in a moment with a new reader under his arm.

"Here's your book, Frank," he said. "I remember seeing you put it on the front steps before school this

morning. You were mistaken about leaving it in here."

"How do you know that's my book?" Frank asked. "It doesn't have my name in it."

"Come over here, Frank," proposed Tom. "I have something to tell you."

And when they were alone he said to Frank. "You put your name in my book and left yours outside so that you could say that I had stolen your book. I knew that something was wrong when I found your name in my book. Now, Frank, was that honest?"

Frank hung his head in shame. He admitted that he had tried to trick Tom and make the teacher think Tom had stolen the book. "But I'm sorry," he concluded, "and I want you to forgive me."

"Sure thing I'll forgive you!" answered Tom heartily. "And nobody will ever know about this. Come on, now, let's be friends."

"You've already proved yourself a real friend," replied Frank as the two boys walked back into the classroom arm in arm.—Alabama Christian Advocate.

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

The week has been one of unusual experience. First of all, the annual meeting of the Board of Trustees was held at the Orphanage and the report of the Executive Secretary as to the finances showed that the Orphanage was in better shape than it had ever been since it was projected.

The only thing that disturbs us is the fact that so few come to visit us—to come out to look at the property of the Church—the Children's Home. I wish the brethren would come—preachers and laymen. Were it not for the women, God only knows what would become of the Church, especially institutions like our Home for Children. The women have been all to us in our special efforts and I believe they will see to it that this year the Christmas Offering surpasses anything that has ever been known in the Church.

All are cognizant of the fact that expenses have increased from ten to fifty per cent and it will take more money to run the Orphanage this year than heretofore. Come to the Church's rescue and help us all you can.

Some months ago, I stated in these weekly notes that a Roman Catholic had died and left in his will a bequest of \$250.00 to the Methodist Orphanage. This is an unusual thing and while we have not received the money, I am satisfied that when the estate is wound up, the Orphanage will finally get it.

All are well at the Home and Mrs. Lane reports that all are happy. The school people say that our children are unusually bright and well-trained. With best wishes for all, I am, your brother.—James Thomas, Executive Secretary.

Our grand business is, undoubtedly, not to see what lies dimly at a distance, but to do what lies clearly at hand.—Carlyle.

BRYANT CHURCH MOVES FORWARD

(Continued from Page Nine)

K. Ogden, General Supt.; Mrs. W. R. Olsen, Adult Supt.; Mrs. L. L. Bowie, Y. P. Supt.; Mrs. Floyd Green, Children's Supt.

Board of Stewards: Carey Ball, Chairman; Mrs. W. R. Olsen, Treasurer; Lowell K. Ogden, Mrs. Al Harris, Mrs. L. L. Bowie.

Board of Trustees: J. A. Green, Chairman; W. C. Racer, Carey Ball, J. D. Griffis.

Building Committee: J. A. Green, Chairman; Mrs. Alda C. Bame, J. D. Griffis, Carey Ball, Will Harding, Mrs. Will Cole, W. C. Racer, Mrs. Al Harris.

BE ON TIME

Procrastination is one of the most common stumbling-blocks along the road to success. Unless avoided, it will trip you up, and prevent your reaching the goal.

Every duty, however small, that you put off until tomorrow, is a link in a chain that will bind you fast, and hold you back from the heights of achievement which you hope to attain!

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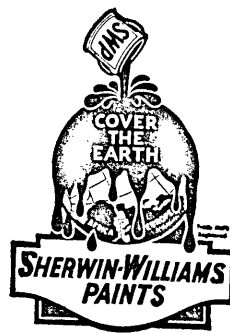
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

N. ARKANSAS CONFERENCE EXECUTIVE MEETING W. S. C. S.

The fall meeting of the Woman's Society of Christian Service of the North Arkansas Conference was held at First Methodist Church in North Little Rock, opening at 10:30 a. m., October 16. Mrs. Henkel Pewett, Conference President, presided. Mrs. O. E. Goddard led the devotional service.

The following Conference officers were present: Mrs. Henkel Pewett, Mrs. E. T. Wayland, Mrs. A. P. Patton, Mrs. W. E. Smith, Mrs. W. T. Bacon, Mrs. Alfred Knox, Mrs. R. E. Connell, Mrs. Henry Goodloe, Mrs. Clifford Blackburn, Mrs. Fred Lark, Mrs. D. G. Hindman and Mrs. O. E. Goddard.

The following District officers were present: Miss Lavinia Jelks, Mrs. T. A. Hillis, Mrs. J. B. Randolph, Mrs. Homer Williamson, Mrs. Robert Bearden, Mrs. Ben Duvall, Mrs. Hugh Garrott, of Beebe, was elected to fill the vacancy in the Searcy District caused by the resignation of Mrs. George Pyles. Mrs. Sam McNair, of Fayetteville, was elected to fill the vacancy caused by the resignation of Mrs. Clifford Smith.

Mrs. Clifford Smith and Mrs. George Pyles were made life members of the North Arkansas Conference.

The different officers made their reports, showing the accomplishments of the year and the things that must be done to close well the work of the year.

Mrs. Alfred Knox, Secretary of Missionary Education and Service, reported real progress in her department; the North Arkansas Conference ranking third in the whole Division in special classes.

Miss Myrtle Charles reported that the Wesleyan Service Guild is showing substantial growth and increasing interest. Mrs. O. E. Goddard of the Personnel Committee made a plea for workers for the mission field.

Miss Estelle McIntosh of Waldron and Miss Viola Netherly of Briggsville, our new Rural Workers, were introduced to the group, and spoke interestingly of their work.

Rev. Grover C. Johnson, Secretary of Town and Country Work, was introduced and addressed the group.

The District Secretaries made their reports which gave evidence of the sacrificial service they are rendering with the individual Societies.

In addition to the regular delegates to the Jurisdiction Conference which meets in February, Mrs. Henry Goodloe, Secretary of Young Women and Girls, and Miss Myrtle Charles, Secretary of Wesleyan Service Guilds, were selected to attend the Jurisdictional meeting.

Mrs. Henkel Pewett and Mrs. A. P. Patton presented a very attractive plan for Officers' Training Day in the form of a quiz.

The meeting adourned with prayer, led by Mrs. J. L. Dedman.—Mrs. E. T. Wayland.

The secret of happiness is not in doing what one likes, but in liking what one has to do.—Barrie.

CASH SUPPLIES FOR LITTLE ROCK CITY MISSION

Miss Fay McRae, Chairman of the Methodist Mission Board of Little Rock, is in receipt of a letter from Miss Mary Lou Barnwell, Executive Secretary of Urban Work, Woman's Division of Christian Service, regarding funds for the city mission work. You recall that the leaflets on Supply Work stated that all money directed to city mission boards should be sent to the Conference Treasurer, then to the Treasurer of the Division, and from there directed back to the various Boards. Miss Barnwell writes: "We are recommending that no funds from the city mission boards be sent to this office during 1942, but that we work toward a unified plan for 1943." All societies that are planning to send money to the Little Rock City Mission Work will keep this in mind and during the remainder of 1941 and throughout 1942 funds will continue to come to the Treasurer of the Board, Mrs. Ewell Mashburn, 4919 Hillcrest, Little Rock.

ANNIVERSARY MEETING AT SILOAM SPRINGS

The first anniversary of the organization of the Woman's Society of Christian Service was observed Friday with a luncheon meeting at the Methodist church.

Mrs. R. E. Curtis presented a resume of the past year's work and emphasized the challenging aim of the W. S. C. S., which is "To bring to bear on all human life the spirit and principles of Christ."

"Heritages of the Church" was the theme of the study lesson led by Mrs. W. Y. Grove, who was assisted by Mrs. B. L. Miller, Mrs. Austin Feemster, Mrs. T. H. David, and Mrs. J. W. Jewell. Progress of the W. S. C. S. work in Malay was given by Mrs. James S. Upton. Mrs. C. T. Easterbrook led a spiritually inspiring meditative period, with Mrs. Gaines of Centerville, Kan., as soloist, and Miss Mary Walker, accompanist.

Rev. James S. Upton presented plans for the church dedication services on October 19. Mrs. A. L. Smith, president, conducted the business session, at which time quarterly reports were received and committees were appointed for the zone meeting to be held in Siloam Springs, Thursday, Sept. 25. Announcement was made of the executive meeting for Friday, Sept. 26, in the home of Rev. and Mrs. Upton.

Circle No. 4 was the hostess group for Friday's luncheon. Mrs. F. R. Hamilton, chairman, was in charge of arrangements for the dining room.—Sec'y of Publicity.

SCARRITT ASSOCIATES, LIT- TLE ROCK CONFERENCE

Mrs. W. S. Anderson reports receipts of the following since her last report: Mrs. A. R. McKinney, \$2.00; Fairview, Camden District, by Mrs. R. H. Shaddock, \$2.00; Mountain Pine, by Mrs. Tom Hopson, \$1.00; Dermott, by Mrs. Wm. Bullock, \$1; St. Charles, by Mrs. R. Tuck, \$1.00; Huttig, by Mrs. Frank Duvall, \$1.25; First Church, Pine Bluff, by Mrs. Edward Brown, \$1.00; making a total of \$9.25.

EUDORA HAS ZONE MEETING

A meeting of Zone No. 3 of the Monticello District was held in Eudora, Thursday, October 9, at the Methodist church. Mrs. C. D. McNeely of Lake Village gave the devotional on "The Master Is Come and Callest For Thee." The business meeting was in charge of the new chairman, Mrs. Tom Summerhill, elected to fill the place of Mrs. Hal Sessions, resigned. Reports were read from Dermott, Arkansas City, Lake Village and Eudora. The green ribbon (a dollar bill) which goes to the members coming the longest distance went to the Arkansas City Society. At noon the Eudora ladies served a delectable luncheon.

The afternoon session opened with an interesting and informative program in charge of the Dermott ladies. The song, "Sweet Hour of Prayer," was repeated in silent prayer to the music with Mrs. Ethel Lacey of Arkansas City, at the piano, and the program on the theme, "Status of Women," was presented by Mrs. J. L. Tucker, Mrs. L. V. McKinney and Mrs. Wm. Bullock. Prayer by Rev. J. L. Tucker closed the meeting. The next meeting will be held in Lake Village in January.—Mrs. C. S. Field.

TREASURER'S REPORT

North Arkansas Conference Third Quarter, 1941

Receipts:	
Pledge	\$3,939.66
Scarritt	129.75
Edith Martin	173.42
Wesleyan Guild	236.54
Young Women and Girls	14.50
Bible Women	90.00
Scholarships	60.00
Baby Special	18.48
Baby Life	76.65
Life	50.00
Girls' Home, Africa	2.50
Charter Offering	16.03
Bennett College	5.00
Total	\$4,812.53
Supplies	\$198.60
Local	\$2,352.79
Total	\$7,363.02

Expenditures:	
Woman's Division: Pledge	\$3,701.78
Scarritt	129.75
Wesleyan Guild	236.54
Young Women and Girls	14.50
Bible Women	90.00
Scholarships	60.00
Baby Special	18.48
Baby Life	65.00
Life	50.00
Girls' Home, Africa	2.50
Charter Offering	16.03
Bennett College	5.00
Total	\$4,389.58
Supplies	\$128.70
Total	\$4,518.28

Conference Expense:	
Officers	\$51.79
Secretaries	96.05
Mount Sequoyah	123.89
Study Leaders	89.51
Rural Workers	125.00
Audit	5.00
Bond	5.00
Refund	8.10
Deaconesses' Cars	566.47
Total	\$1,070.21
Supplies	\$177.30
Total	\$1,247.51
Balance, Third Quarter	\$382.23

Life Members: Harriett May Harris, Batesville First Church; Barbara Ann Price, Lucy Clark Zone, Conway District; Wallace Ann Harger, Altus; Mary Ann Scisco, Pine Street, Fort Smith; Sarah Jane Copeland, Fisher St., Jonesboro; Linda Louise Palmer, Fisher St., Jonesboro; Dana Sue Neff, Fisher St., Jonesboro; Christene Johnson, Luxora; Elizabeth Ann Goudeaux, Luxora; Nora Ann Jackson, Luxora; Bobbie Jean Henderson, Lepanto; Marion Joyce Seagraves, Osceola; Myra Elizabeth Edgington Zone, Searcy; Mrs. T. A. Massey, First Church, Ft. Smith; Mrs. Ella Fry Lewis, Marion.—Mrs. W. T. Bacon, Treasurer.

LITTLE ROCK CONFERENCE TRAINING DAYS

The seven Training Days for Study Leaders in the Little Rock Conference had an attendance of 718. Very few Societies were not represented.

In addition to the stress laid on this department of our work, all other phases were emphasized by the Conference president, Mrs. A. R. McKinney. Miss Lila Ashby, Conference Secretary of Christian Social Relations presented the new course on the Christian Family, and Mrs. C. A. Evans, Conference Chairman of Spiritual Life, presented the Bible study.

In the Monticello District, Mrs. Edwin Haskew conducted a panel discussion on Christians and World Order. Mrs. J. R. Henderson conducted one at the Little Rock District meeting, and Mrs. T. H. Owens did one at the Texarkana District meeting. In the Pine Bluff, Arkadelphia, Prescott and Camden Districts the fall topic was presented by the Conference Secretary of Missionary Education and Service. Christianity and Democracy in America was presented by Mrs. H. W. Timberlake in the Prescott District and by Mrs. R. F. Sorrells in the Arkadelphia District.

All seven meetings were beautifully planned.—Mrs. E. D. Galloway, Conf. Sec'y Missionary Education.

TREASURER'S REPORT

Little Rock Conference Third Quarter, 1941

Receipts, Including W. S. Guild:	
Arkadelphia District	\$631.46
Camden District	865.77
Little Rock District	1,303.85
Monticello District	530.38
Pine Bluff District	694.68
Prescott District	440.40
Terarkana District	359.59
Total	\$4,826.13
Cash for Foreign Supplies	\$144.88
Balance from Second Quarter	\$2,536.55
Christian Soc. Rel. and Ch. Activities	5,156.13

Disbursements:	
Pledge to Treasurer, itemized:	
Missions, Undirected	\$3,877.87
Special, Scarritt	80.95
Lenten, R. and R.	15.94
Foreign, Scholarships	35.00
Foreign, Bible Women	145.00
Foreign, Hospital	25.00
Maintenance Budget, Brazil	225.00
Missionaries' Salaries	450.00
Wesleyan Service Guild, (Received and Remitted)	289.55
Young Women and Girls	15.20
Gifts to Baby Specials	15.49
Honorary Memberships, Baby	25.00
Total to Divisional Treas.	
on Pledge	\$5,200.00

Total Foreign Supplies Remitted	144.88
Officers	227.11
Mission Boards	125.00
Jurisdictional	67.42
Collection Fee	5.86
Total Disbursed	\$5,770.27
Balance at Close of Third Qt.	\$1,737.29

Special Memberships were given to the following babies: Anna Louise Rudder, Lakeside, Pine Bluff; Joy Ann Westmoreland, Centennial Church, Louise Mann and Homera Anderson, Fairview, Camden; Nancy Burgess, Strong. An increase of \$40.44 over third quarter, 1940. Jessie Hotchkiss Smith, Treasurer.

My times are in Thy hand, O Lord; go Thou with me and I am safe. And above all, make me useful in promoting Thy cause of peace and goodwill among men.—David Livingstone.

The only way to rule others is first to learn to rule yourself.—Ralph Parlette.

Unique Plans Produce Unique Results

A revival meeting was held at Nashville, Arkansas, September 21-28, and eighteen people united with the church, eight by vows and ten by certificate. Rev. Paul V. Gallo-way, pastor at Forrest City did the preaching beginning September 22. Rev. Arthur Terry is pastor of the church.

Pastor and people are one in saying that they have never had a part in a more gracious revival. Crowds came, and kept coming, until the sanctuary of the church could hold no more. The messages were sound, searching, filled with human interest and rich in spiritual content, delivered with feeling. Needs of the church people were met to such an extent that numbers of people sought out their pastor to rededicate their lives to Christ.

This revival was planned. Months before the committee on evangelism selected a date, decided on methods, chose a preacher and had their action confirmed by the board of stewards. A religious survey was made. Sixty-seven people worked in the survey. The officers and teachers of the Church School were called in and made responsible for certain phases of the revival. The pastor "hand picked" a group of personal workers, and for one week before the revival they were busy contacting the 129 unchurched Methodist, or Methodist constituents, in Nashville.

From the church office there went out letters to 47 of the more spiritual members of the church asking them to pray for definite things, at definite times, in the revival. Letters were sent to 67 persons asking them to sing in the choir. The Methodist Hymnal was used. The hymns were, tentatively, selected in advance. The singing was great. Requests went to 43 people who had the use of their cars, asking that they bring guests with them to the services. Letters went to 45 people who are Methodists, urging them to transfer their membership. Letters were sent to 43 persons who are

Methodist constituents, but members of no church, asking them to consider becoming a Christian.

To 103 business and professional men there went a letter of appreciation and an invitation to attend the revival and to help in promoting it by speaking about it. Their attention was called to the fact that we were not asking space in show windows nor petty donations from business men. Many business men, other than Methodists, expressed their appreciation of the letter and manifested their willingness to help.

Mrs. H. M. Scroggin, superintendent of the Children's Division, volunteered to meet each afternoon with the children. Each day she gave them a story on the virtue of some Bible character. On Thursday afternoon more than 30 children were kneeling at the altar in the sanctuary, offering a prayer to God. Not a child was received into the church. We were not working for that. Here at Nashville the pastor spends six weeks prior to Palm Sunday helping children to come into church membership and receives them on Palm Sunday.

This revival was easily financed. A financial program was worked out. Early in the week special envelopes reading: "Evangelistic Campaign Expenses" were placed in the pew racks. The offering was received each night. The board had underwritten a definite sum and in the event of a surplus was to receive the surplus for the budget. There was a surplus.

This revival came at a very opportune time. It began with the dedication of the church. The Methodists of Nashville are revived, worshipping God in a house dedicated to him. They are spiritually healthy. Pastor and people are happy. A "Follow Up" program was adopted by the board of stewards in their meeting Wednesday evening. It is believed that greater good is yet to come from the revival by conserving the effort.

WHERE IS GOD?

(Continued from Page Four)

my heart in vain." Finally he says, "When I sought to know it, it was too painful for me; until I went into the sanctuary of God, then I understood their end." A liberal translation of the Hebrew would make this verse to read, "When I tried to see through it, it was too hard on my eyes." Who is able to see through the confusion of these days, not only without eyestrain, without heartache? And yet Asaph tells us how he finally did it—by going to the House of the Lord.

What is there we shall find in the sanctuary we cannot find elsewhere that will help us in these days? Three things: first, a law—"Whatsoever a man soweth, that shall he also reap." This law applies to nations as well as to individuals. Whatever a nation sows it will reap. The long look into the past confirms this law. Nations will not appear at the Judgment—they have their judgment here. One cannot refrain from thinking of the relations between the suffering and death in the Belgian Congo under the greedy and cruel regime of King Leopold, and what Belgium has suffered in two world wars. I sight this as Exhibit A in the judgment of nations.

Lincoln calls our attention to the operation of this law in the suffering and death of the Civil War. The second thing we find in the sanctuary is an ultimate standard of measurement. Business and education and politics are opportunistic, but religion deals with ultimates.

The world says "Let us eat, drink and be merry for tomorrow we die." The sanctuary says, "Let us serve, sacrifice and love for tomorrow we live." Our stay here is so short as to make us feel that unless a thing is done in our day it will not be done. It is not so with God. Since He is eternal, there is no need in His life for hurry. Ultimately He will have His way. Right will triumph.

The third thing we hear is a voice—"In the world we will have tribulation; be of good cheer I have overcome the world."

"Where is God?" He is around keeping watch above His own. Why doesn't He do something about Hitler? It is not necessary for Hitler will ultimately do to himself all that is necessary.

A man is an ill husband of his honor that entereth into any action the failing wherein may disgrace him more than the carrying of it through can honor him.—Bacon.

TO THE GLORY OF GOD

(Continued from Page Seven)

perience and training possible, we suggest that they be given opportunities, both at rehearsals and when appearing in public, so sing, conduct, or accompany. Under the supervision of the director, this is excellent experience for them. More than that, they enjoy doing these things. The child who renders part of the number as a solo must know that work better than one who sings with the group; the one who does some conducting observes the baton closer than one who has not; the singer who is occasionally permitted to play the accompaniment is more conscious of it, and is a better member of the choir. Even the high school girls' choir will improve if these privileges are given the members. The sharing of these little responsibilities trains for leadership.

Every choir should be conscious of the other choirs in the music department. It is well that the little girls hear about the high school girls' choir—have them aware of the fact that it is their next choir. Let the boys know there is a men's glee club awaiting them. One of the best methods of creating unity is to have members of another choir work with the director in one of the younger choirs. These assistants are eager to sing, conduct, accompany, or act as secretary.

In connection with the children's choirs, it is sometimes wise to have a parents' organization, that is, the parents meet occasionally with the children and the director. This makes for better understanding among all concerned. This organization may assist in making and repairing robes; may help with the recreational activities; and can aid the morale. It might be advisable to have two or three standing committees ready to lend assistance when necessary. Actually, such an organization is a means of "tying" the younger choirs to the church.

Thus far, we have mentioned the organ and the choirs as a mode of providing music for the church service. Naturally, one will think of the soloists, but because only two people are concerned, the organist, and the singer, let us pass up any discussion in this field. We might point out that the soloist is subject to the same two strict requirements that were mentioned at the beginning of this article.

There remains one more medium to discuss. Within reason, and the taste of the particular congregation,

instruments may be introduced in the church. String instruments are most effective in a worship service. Who has not been impressed with the beautiful playing of a violin or a cello? On festival Sundays, a trumpet or a brass quartet may be used. Four trombones softly playing a Bach chorale is beyond description. When giving cantatas and oratorios, it is best to use a small orchestra. All these instruments provide proper sacred music, give variety to the service, and create greater interest and cooperation.

So far, we have discussed, primarily, music within the worship service. This is only part of the use of music. Many people believe that the church of today must minister to more than the spiritual needs of its members. For some time, especially since 1929, people have been looking to the church for comfort, culture, leadership, and inspiration. Music within the church must bear its part of these responsibilities. Let us see what the organist and choir director is able to do in this respect.

Many opportunities of service are open to him. Actually, time and endurance of the director are the only limits of that which he can do for the community as well as for his church. Of course, the music of the worship services must in no way be neglected.

Of all the possible activities probably the first that come to mind are the various special musical programs. These are usually given on Sunday afternoons as vesper services, or in the evenings to replace regular services. All the choirs should participate. At such times, cantatas, oratorios, and other long works may be heard. Sunday afternoon or evening organ recitals are other possibilities. These programs give the listeners the privilege of hearing organ music which is not, for many reasons, appropriate for the worship service.

The energetic director may take advantage of the lecture platform. Many topics may be discussed, such as folk songs, carols in general, the history of sacred music, hymns of Methodism, American music, or the development of the organ. Just before giving a cantata or an oratorio, as the "Messiah" or "Elijah," it is possible to talk about that work, thus enabling the listeners to obtain a greater understanding of the work. Explanation of the numbers on the program, with sufficient amount of

(Continued on Page Fifteen)

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THE LAYMAN'S PAGE

A. J. SHIREY, Editor



THE DISEASE IS CATCHING

Hitlerism is a disease. It is a disease that has its origin in degenerate religious ideas. A Germany that believed one hundred percent in Jesus Christ as the supernatural being, God incarnate, as He is set forth in the New Testament record, could never have cast up the spawn of Nazism.

Long ago a man with true spiritual insight into the ways of men and of nations observed that, "All the people and the nations that forget God shall be cast into Hell." That, and that alone, is enough to sound the death knell of Mr. Hitler and his Nazi party. But getting rid of Hitler is no guarantee of ridding the world of Hitlerism. Hitler and Hitlerism are two things. Hitler is but a bodily personification of the spiritual forces which we must call for want of a better term, "Hitlerism."

We can rid the world of a man much easier than we can rid the world of the spirit which characterizes the man. If Hitler could be captured, indicted and tried for the crimes he has committed against society, doubtless he would be condemned and executed in a perfectly orthodox legal manner. But his death would in no way eradicate the spirit which he has embodied from among men, neither would it keep that spirit from casting up another Hitler, perhaps an even worse one that we now know—if such is possible.

Billions to Liquidate Hitler

Our Congress has already appropriated over fifty billion dollars for the elimination of Hitler from world affairs. Who has spent anything to rid the world of the spirit that generated Hitler? This is where the church comes into the picture. Our government, together with others, may succeed in getting rid of Hitler; but to stop at that is to engage in the greatest futility the world has ever witnessed.

We May Kill the Patient and Catch the Disease

Hitlerism produced Hitler, instead of the other way around as so many people imagine. He is a victim of the disease which bears his name. The day may not be far distant when we shall have the disease. The same forces which began the moral decay that finally resulted in a Hitler, are now, and have been for years, working within the inner life of our much vaunted "Christian America." That force is primarily a denial of the plain teachings upon which the Christian faith is founded, the chief cornerstone of which is Jesus Christ, truly man, yet just as truly God.

Degenerate Theology Makes An Opening for Hitlerism

When, by tinkering with the Bible, as the German skeptics such as Schleiermacher, Jacobi, Ritschl and others in the early nineteenth century German Theological Schools and Universities did, under the pretense of giving to the world great new scientific explanations of the Christian religion, faith in the Bible as the "only true rule and guide for our faith and practice" was so undermined that the German churches from that time to the present have departed ever more and more from the idea of a Jesus Christ who is

Lord. When Christ ceases to be "Lord" it is easy enough for a Hitler, or some other schemer to become lord and to succeed as he has in having it spelled with a capital "L."

To paraphrase the words of Jesus, "The leaven of Hitlerism doth already work, even now," in the United States of America. The preaching of a Gospel of a Christ who is less than God was its beginning. The decadence of true faith resulting from such a message was the next consequence of its growth and development. Glorification of a man and national self-righteousness are the final steps in the disease before the crisis is reached. WE ARE A SHORT STEP REMOVED FROM THE FINAL CRISIS. America may produce the world's next Hitler. We are in line to do so.

GROWTH OF THE SMALL SECTS

Many writers have attempted to answer the question: "Why are the small religious sects in America growing so much more rapidly than the old religious bodies such as the Methodists, Baptists, Presbyterians, etc.?"

There is an answer that makes more sense than any other it has been my opportunity to read:

"The reason why the little sects are meeting with such great success is because, in spite of the fact that both their methods and messages are sometimes crude and lacking in winsomeness, they are basically right in emphasizing the deity of Christ, including His second coming. The lack of this is exactly the reason why the older status quo churches have been and are now failing."

"I hope I will not be misunderstood in the matter. I am not saying that we should over-extend ourselves on the second coming of Christ as to how it will be or when it will occur. The fact that it will happen is enough for me, but we should remember that when we are expecting the second coming of Christ, and emphasizing His divinity, we are in this accepting the physical resurrection and ascension, which are the high points in Christ's experience of demonstrating God's power. . . ."

"Our people as a rule are loaded to the ears with information, including sociology and economics, which are some of the things they should know about, but we are powerless to put into practice even small amounts of the knowledge we have. We are a good people, but powerless. It is in promoting the deity of Christ at the point of His resurrection and ascension, emphasizing the physical, where we mysteriously began to feel power taking hold of us."

"The very large per cent of the people who are being won to saving faith in Christ by these little sects are people who care little or nothing for the forms and ceremonies of the church. They have burdened hearts, hungry souls, and need help. The earnest evangelists and pastors of these smaller sects go directly to them with the message of salvation."—Rev. E. V. Moorman.

The greatest sin is to discount the human worth of any man.—Ex.

JUSTICE?

Did you ever ask yourself, "What is the basic and fundamental justification for taxing the entire citizenship of our state for support of free public schools?" Bachelors, maidens, and childless couples alike are taxed to educate the children of our state. There must be some justification for the extraction of personal funds from even childless people to educate the children of others.

There is a supporting justification. The continuance of a free democratic form of government depends upon every citizen being given the opportunity to develop the highest qualities in him to the greatest degree possible. In other words, democracy depends for its very life upon an intelligent, self-disciplined, cooperative citizenry. The only way to get such citizens is to produce them. To produce them there must be some agency competent to direct them in achieving the essential factors of good citizenship. The state has committed this task to our system of public schools.

If we are to justify schooling at public expense on the grounds of its value in preserving our free democracy, strong and capable of caring for itself, then we must have an equal concern for developing traits of good citizenship in all who make up the citizenship of our state.

No worse miscarriage of justice has ever been perpetrated in a democratic government than that of distributing school funds in the state of Arkansas upon the basis of race discrimination. Statistics from the office of the State Board of Education for the year 1939-40, Arkansas spent \$25.61 per pupil on the education of white children. \$10.47 was spent for the education of each Negro child of school age. In Crittenden County, Arkansas, where the ratio was at its worst, whites received \$87.50 each as over against \$5.00 each for the Negroes. In Little Rock, where Negro children constituted one fourth of the school age group and enrollment, they received

one seventh of the school funds. Such distribution of public funds for the production of good citizens does not even smack of elementary justice.

The Church Has a Responsibility

As churchmen we have no right to express criticism of Hitler for his mistreatment of the Jews, if we have no protests to make against a discrimination of citizens of our own state which has no other basis for its existence than unfairness to a racial group who are unable to secure the rights and privileges guaranteed them by the laws of our state and nation. \$25.61 cents for a white child's education and \$10.47 for a Negro child's education ISN'T JUSTICE, THEREFORE IT CANNOT BE CHRISTIAN. It is time the Church said so.

THE GREATEST THING IN THE WORLD

A number of years ago Henry Drummond, a devout Scotch Christian, wrote a booklet by that title. It was based on the Thirteenth Chapter of First Corinthians. There is no need questioning the fact, the greatest thing in the world is love.

Jesus Christ never ceased to emphasize the importance of love. You will remember that on one occasion a lawyer made trial of Christ by asking Him, "Which is the first commandment of all?" "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment," said Christ. But Christ did not dismiss the question at that point, for said He, "The second is like unto it, namely, Thou shalt love thy neighbor as thyself. There is no commandment greater than these."

The love test is the first and truest test of real Christianity. We are great in proportion to the greatness of our love. Without a great love there is no greatness, for love is the greatest thing in the world.

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BENEVOLENCE REPORTS

LITTLE ROCK

MINISTERIAL SUSTENTATION FUND

Arkadelphia District

Arkadelphia Station	\$ 14.50
W. C. Watson, Malvern	25.00
Total	\$ 39.50
Previously reported	\$ 108.25
Grand Total	\$ 147.75

Camden District

Chidester Ct.	\$ 2.50
J. A. Newell, Chidester	2.75
First Church, El Dorado	50.00
Parker's Chapel, Fredonia	4.45
Waldo	12.00
Total	\$ 71.70
Previously reported	\$ 67.45
Grand Total	\$ 139.15

Little Rock District

Highland Church	\$ 24.00
C. M. Reves	26.63
Total	\$ 50.63
Previously reported	\$ 343.50
Grand Total	\$ 394.13

Monticello District

J. B. Hefley, McGehee	\$ 7.00
Warren	27.00
Total	\$ 34.00
Previously reported	\$ 109.60
Grand Total	\$ 143.60

Pine Bluff District

Grady-Gould	\$ 6.50
Sheridan Station	7.40
B. F. Roebuck, Sheridan	8.00
First Church, Stuttgart	18.00
Grand Avenue, Stuttgart	10.00
Total	\$ 49.90
Previously reported	\$ 180.35
Grand Total	\$ 230.25

Prescott District

Gurdon	\$ 2.00
Prescott, S. T. Baugh	4.00
Total	\$ 6.00
Previously reported	\$ 122.80
Grand Total	\$ 128.80

Texarkana District

Lewisville-Bradley, M. E. Scott	\$ 5.00
Stamps-Garland City	3.50
College-Hill, Texarkana	1.00
Total	\$ 9.50
Previously reported	\$ 129.15
Grand Total	\$ 138.65
Grand Total received for this Fund through Sept. 30	\$1,322.33

GENERAL ADMINISTRATION FUND

Arkadelphia District

Arkadelphia Ct.	\$ 1.00
Leola Ct.	5.95
Malvern Ct.	2.63
Total	\$ 9.58
Previously reported	\$ 57.37
Grand Total	\$ 66.95

Camden District

Ebenezer Ct.	\$ 4.67
First Church, El Dorado	30.00
Fairview Charge	3.00
Junction City Ct.	5.00
Parker's Chapel, Fredonia	3.50
Total	\$ 46.17
Previously reported	\$ 42.50
Grand Total	\$ 88.67

Little Rock District

Bryant Ct.	\$.20
Keo-Tomberlin	2.50
Henderson Church	1.00
Highland	24.00
Total	\$ 27.70
Previously reported	\$ 177.35
Grand Total	\$ 205.05

Monticello District

Hermitage Ct.	\$ 10.00
Previously reported	\$ 97.00
Grand Total	\$ 107.00

Pine Bluff District

Glendale-Whitehall	\$ 2.00
Grady-Gould	6.00
Sheridan Ct.	2.00
Grand Avenue, Stuttgart	7.00
Total	\$ 17.00
Previously reported	\$ 37.25
Grand Total	\$ 54.25

Prescott District

Center Point Ct.	\$ 1.00
Previously reported	\$ 88.81
Grand Total	\$ 89.81

Texarkana District

Stamps-Garland City	\$ 2.50
College Hill, Texarkana	.83
Total	\$ 3.33
Previously reported	\$ 113.89
Grand Total	\$ 117.22
Grand Total received for this fund through Sept. 30	\$ 728.95

WORLD SERVICE—4th Sunday

Arkadelphia District

Arkadelphia Ct.	\$ 2.50
Dalark Ct.	2.50
Pullman Heights	5.00
Malvern Station	29.92
Malvern Ct.	2.56
Princeton Ct.	3.50
Traskwood Ct.	4.51
Total	\$ 50.49
Previously reported	\$ 331.29
Grand Total	\$ 381.78

Camden District

Chidester Ct.	\$ 2.50
First Church, El Dorado	22.74
Fairview	2.00

Hampton	1.19
Kingsland Ct.	3.06
Parker's Chapel, Fredonia	26.50
Smackover	15.00
Thornton Ct.	2.00
Total	\$ 74.99
Previously reported	\$ 892.81
Grand Total	\$ 967.80

Little Rock District

Austin Ct.	\$ 2.00
Bryant Ct.	1.00
Carlisle Ct.	2.00
Des Arc, DeValls Bluff	1.00
Douglasville-Geyer Springs	4.00
Hickory Plains Ct.	5.81
Asbury	30.00
First Church, Little Rock	75.00
28th Street Church, Little Rock	15.00
Lonoke, Eagle Church	1.00
Mabelvale	12.50
Roland Ct.	1.64
Total	\$ 150.95
Previously reported	\$ 899.99
Grand Total	\$1,050.94

Monticello District

Hermitage Ct.	\$.50
Wilmar-Winchester	7.00
Wilmar Ct.	4.73
Total	\$ 12.23
Previously reported	\$ 176.91
Grand Total	\$ 189.14

Pine Bluff District

DeWitt	\$ 5.00
Good Faith Charge	5.00
Grady-Gould	1.28
Carr Memorial, Pine Bluff	4.30
Prairie Union-DeLuce	1.13
Rowell Ct.	2.00
St. Charles Ct.	1.00
Sheridan Ct.	4.00
Sherrill-Tucker	5.00
Swan Lake	1.38
Total	\$ 30.09
Previously reported	\$ 679.62
Grand Total	\$ 709.71

Prescott District

Amity Ct.	\$ 13.31
Bingen Ct.	2.60
Emmett-Blerne	4.00
Gurdon	2.50
Mineral Springs	.8
Nashville	5.50
Saline Ct.	1.00
Total	\$ 29.7
Previously reported	\$ 257.5
Grand Total	\$ 287.31

Texarkana District

Lockesburg Ct.	\$ 1.00
Stamps-Garland City	5.00
Total	\$ 6.00
Previously reported	\$ 309.32
Grand Total	\$ 315.32
Grand Total received for World Service Offerings through September 30	\$3,902.00

BENEVOLENCES

Arkadelphia District

Arkadelphia Ct.	\$ 7.50
Dalark Ct.	8.00
Friendship Ct.	15.50
Hot Springs Ct.	8.54
Tigert Memorial, Hot Springs	5.00
Leola Ct.	18.97
Malvern Station	100.00
Malvern Ct.	14.01
Princeton Ct.	15.00
Total	\$ 192.52
Previously reported	\$2,153.43
Grand Total	\$2,345.95

Camden District

Buckner Ct.	\$ 3.00
Camden Station	50.00
Chidester Ct.	14.50
Ebenezer Ct.	.50
Junction City Ct.	.50
Jackson Street, Magnolia	59.50
Norphet	27.00
Parker's Chapel, Fredonia	47.89
Total	\$ 242.39
Previously reported	\$3,642.13
Grand Total	\$3,884.52

Little Rock District

Austin Ct.	\$ 31.10
Bryant Ct.	9.60
Hickory Plains Ct.	30.85
Keo-Tomberlin	34.00
First Church, Little Rock	500.00
Forest Park, Little Rock	4.00
Henderson Church, Little Rock	5.00
Highland Church, Little Rock	90.00
Pulaski Heights, Little Rock	125.00
28th Street, Little Rock	25.00
Mabelvale	22.50
Total	\$ 877.05
Previously reported	\$9,598.38
Grand Total	\$10,475.43

Monticello District

Watson Charge	\$ 4.10
Wilmar Ct.	1.79
Total	\$ 5.89
Previously reported	\$2,088.85
Grand Total	\$2,094.74

Pine Bluff District

Althelmer-Wabbaseka	\$ 8.00
Bayou Meto	2.68
Good Faith Charge	25.00
Grady-Gould	10.00
Carr Memorial, Pine Bluff	60.00
Sheridan Ct.	12.50

Grand Avenue, Stuttgart	7.00
Total	\$ 188.18
Previously reported	\$2,053.94
Grand Total	\$2,242.12

Prescott District

Amity Ct.	\$ 4.00
Center Point Ct.	7.50
Glenwood	5.00
Gurdon	22.50
Mineral Springs	18.10
Saline Ct.	3.86
Total	\$ 60.96
Previously reported	\$1,661.92
Grand Total	\$1,722.88

Texarkana District

Ashdown	\$ 39.09
Lewisville-Bradley	32.00
College Hill, Texarkana	2.13
First Church, Texarkana	166.66
Total	\$ 239.79
Previously reported	\$2,431.11
Grand Total	\$2,670.90
Grand Total received on Benevolences through Sept. 30	\$25,436.54

RECAPITULATION

Bishop's Fund	\$ 3,102.28
Conference Claimants	8,329.23
Benevolences	25,436.54
Gen'l Adm. and J. Conf. Exp.	728.95
Fund	3,922.23
World Service Sunday Offering	3,922.23
Ministerial Sustentation Fund	6.00
Golden Cross	97.10
Race Relations	1.50
League Missions	1.50
Total	\$42,925.93

C. E. Hayes, Treasurer.

NORTH ARKANSAS

(Continued from last week)

GOLDEN CROSS ENROLLMENT

Batesville District

Tuckerman	\$ 20.00
Ola Ct.	5.50

Conway District

Berryville	2.00
Green Forest	2.80
Total	\$ 4.80

Fayetteville District

Brinkley	18.00
Clarendon	15.00
Forrest City	33.75
Haynes Ct.	5.00
Vandale	16.00
West Memphis	20.20
Wynne	39.00
Total	\$146.95

Jonesboro District

Blytheville: Lake Street	10.00
Bono-Trinity	5.00
Dell Station	6.00
Dell Ct.	8.00
Jonesboro: First Church	25.00
Fisher Street	2.00
Jonesboro Ct.	7.20
Keiser Ct.	8.00
Lake City Ct.	25.30
Leachville	7.00
Luxora	10.00
Marion	21.00
Nettleton-Bay	5.00
Osceola	30.00
Trumann	10.00

Turrell-Gilmore	12.53
Wilson	144.00
Yarbro-Promised Land	10.00
Total	\$341.03

Paragould District

Gainesville Ct.	5.50
Paragould: First Church	35.10
St. Francis Ct.	1.25
Walnut Ridge	35.00
Total	\$ 76.85

Searcy District

Antioch Ct.	3.75
Augusta	16.00
Bald Knob-Bradford	5.00
Beebe	10.00
Cabot	9.00
Clinton	5.00
Gregory-McClelland	3.00
Griffithville Ct. (Harger)	5.00
Heber Springs: Central	2.50
Judsonia	2.00
McCrory	20.00
McCrory Ct.	2.50
Quitman Ct.	9.22
Valley Springs Ct.	4.40
Total	\$ 97.37
Grand Total	\$692.50

PASTORS' SUSTENTATION FUND

Credits include contributions of Pastors and Churches.

Batesville District

Cotter	\$ 11.40
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Conway District

Conway: First Church	144.00
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Fayetteville District

Fayetteville: Central	12.00
Prairie Grove	12.50
Springdale	31.00
Total	\$ 55.50

Fort Smith District

Booneville	9.00
Paris	18.00
Total	\$ 27.00

Helena District

Forrest City	90.00
Helena	90.00
Total	\$180.00

Jonesboro District

Jonesboro: First Church	126.00
Huntington Avenue	15.00
Lake City	10.00
Leachville	10.00
Marion	35.00
Nettleton-Bay	12.00
Osceola	18.00
Tyronza	16.00
Wilson	29.00
Total	\$271.00

Paragould District

Paragould: First Church	45.00
East Side	9.00
Walnut Ridge	42.00
Total	\$ 96.00

Searcy District

Bald Knob-Bradford	6.70
Beebe	15.00
Cabot	15.00
Harrison	27.00
Judsonia	5.00
Total	\$ 68.70
District Superintendent	84.00
Connectional (Conf.)	45.00
Total	\$129.00
Grand Total	\$982.60

Guy Murphy, Treas.

(Continued Next Week)

HAWKINSON

Tread Your Tires

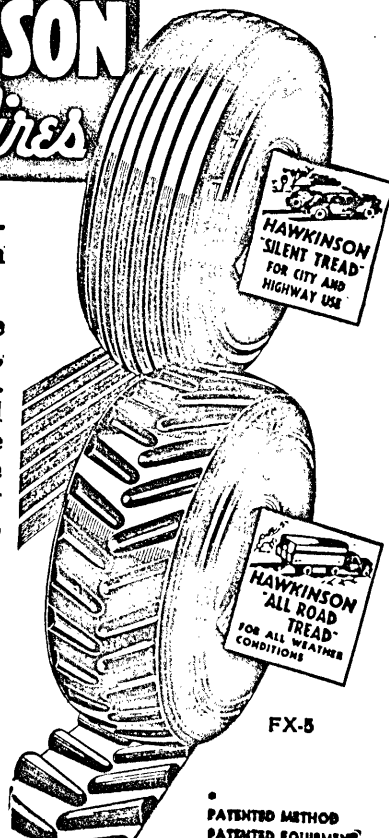
FOR BETTER PERFORMANCE, Hawkinson Tread your tires.

The tread of a tire, like the rubber heel on a shoe, is the least expensive part. Now, by the Patented Hawkinson Process, we are able to replace tire treads just as successfully as the cobbler replaces rubber heels.

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PATENTED METHOD
PATENTED EQUIPMENT

INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for October 26

CIVIC RESPONSIBILITY REGARDING BEVERAGE ALCOHOL

LESSON TEXT—Deuteronomy 5:32,33; 11:26-28; Isaiah 28:16; Habakkuk 2:12.

GOLDEN TEXT—Righteousness exalteth a nation; but sin is a reproach to any people.—Proverbs 14:34.

Legal approval of the sale of alcoholic beverages has largely taken the matter out of the hands of the home and the church and has made liquor a civic problem. That, of course, does not provide us with a convenient excuse for evading our personal responsibility, for the nation is made up of you and me, of your home and mine, of your church and mine. We must share the nation's responsibility gladly and actively if we are to be worthy of our citizenship. Especially is that true of the Christian, for he sees the spiritual and moral implications of the matter, and he also knows what to do about it.

I. "Righteousness Exalteth a Nation; but Sin Is a Reproach to Any People" (Deut. 5:32-33; 11:26-28).

That may sound a bit old-fashioned and it may appear that men have abrogated that principle, but if we wait a bit we shall see that it still works.

1. Righteousness Brings Blessing (Deut. 5:32, 33; 11:26, 27). In this callous and indifferent generation we need to repeat with emphasis the fact that there is laid down in the very constitution of the universe a moral distinction between right and wrong. Right is always right and wrong is always wrong.

The book of Deuteronomy presents the fundamental laws of God. In this fifth chapter there is a review of many of these laws and a practical appeal for obedience. It is pointed out that the way of liberty in the walk of life is to turn neither to the extreme of legal bondage nor to the opposite extreme of human license, but to "walk in all the ways which the Lord your God hath commanded you." Walking in His ways brings all the blessings of Deuteronomy 5:33, a promise which is repeated in 11:27.

2. Unrighteousness Brings Judgment (Deut. 11:28). Turning aside from God's ways must bring upon man His curse. It is no light matter to be under God's disapproval. We who know how much the approval or disapproval of frail human beings around us may mean, should consider what it means in the life of a man (or of a nation) to have the eternal, omnipresent and omnipotent God against him.

Then what about a people which countenances the manufacture and the sale of intoxicants, which they well know bring about wickedness and vice which can only call for the judgment of God. Many believe that the great war in which the world is embroiled is simply God's judgment upon the nations (including England and America) because they have turned aside from His holy ways. That means that the most effective way to stop the conflict is national penitence and prayer. Why not believe and practice II Chronicles 7:14?

II. Civic Greatness Cannot Be Built on Sin and Oppression (Isa. 28:1-6; Hab. 2:12).

Yes, that sounds old fashioned too! The theory of today seems to be that the road to greatness is by way of disregard of God's laws, and by the application of the mailed fist of cruel conquest. But let us remember that others have tried the same violation of God's law, and let us recall what happened to them. Did you ever hear of Napoleon?—of Alexander the Great?—of the "glory that was Greece?"—and the world conquering power of ancient Rome? Modern military leaders could well afford to spend less time on their books of strategy and their war maps and more time reading the Bible and the pages of history.

1. Drunkenness and National Decay Go Together (Isa. 28:1-6). The leaders of Israel (Ephraim) lingered long over their wine bowls as they spoke with pride of their nation, and especially of Samaria, its crown. It was a city beautifully situated on a hillside surrounded by a fertile terraced hillside.

Does not that all have a vaguely familiar sound? A great nation of our day which now lies in bondage to its neighbor dictator not long ago spoke with pride of its attainments and its security, while (according to the testimony of its own leaders) the use of intoxicants went on apace, even in the army.

2. Permanent Power Cannot Be Built on Oppression (Hab. 2:12). Here again history reveals the correctness of Scripture. Many a nation has sought to find its "place in the sun" by building with the blood of its vanquished enemies. It has never worked, and it will fail now just as it has in the past.

What about the city, state, or nation that attempts to promote its own growth out of the taxes on liquor and its sale?

TO THE GLORY OF GOD (Continued from Page Twelve)

illustration, may precede a public concert. Last, but by far not the least, the director while on the platform, may teach hymns to his parishioners. He may talk about them, illustrate them, and then have his audience sing them.

The continual increase in the number of fine phonograph records opens another avenue of approach for the director to acquaint the members of his church and community with the better music. The interest, to hear good music, has been stimulated, and more people today are learning to appreciate symphonic music and opera. The director can further this interest by devoting a few evenings to the playing and explaining of recordings. The various instruments of the orchestra may be shown and demonstrated to the listeners. In this way they learn to identify the different tones when they hear them. It is possible to give brief talks about the history of the opera or of symphonic music. It is advisable to furnish the listeners in advance with mimeographed information about the works to be played, and about the composers of these works. Music study clubs might be formed for the purpose. The more the listener knows, the more he will hear and appreciate.

In every large group there are those who like to make music themselves. Here is an opportunity to organize a string quartet, or a brass choir, or some other small ensemble.

Chamber music groups are becoming more popular in America. Primarily, these people will play for their own pleasure, but occasionally an ensemble may play an offertory in the morning or evening service. They may also furnish a special number for some group within the church. Madrigal singing is often popular; especially so, after it is learned that the traditional time for singing madrigals is at the close of a meal, while the people are still seated around the table. Finally, there is the operetta which may be given by the choir, or by people who like this field of endeavor.

In many communities one of the local choir directors is expected to conduct a civic chorus, or as it is often called, an oratorio society. This provides an excellent opportunity for the community to hear some of the great choral works. If possible, they should be given with an orchestra. It is gratifying to note that in America, an ever-increasing number of communities are having their own civic orchestra and chorus.

Not all the above suggestions can or should be carried out in any one church, but many things can be done in the smallest as well as the largest church. It is the duty of the choir director to realize the greatest needs and fill them.

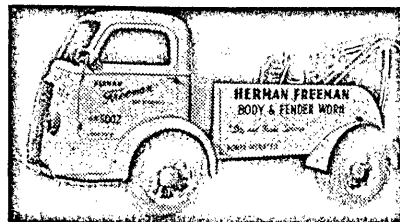
It can readily be seen that if a church has a large program embracing many of these ideas, it is necessary to have an assistant in the music department. Many large city churches do supply an assistant to the organist and choir director. By so doing, such churches provide a full musical program for their worshippers, and in this manner satisfy a well-recognized need.

Thus we disclose the two-fold music program of the church of today: the music for the worship service, and the music for all the other activities of the church. Both are important. The more people we have in the music department, the more people we have working in the church. Today it is necessary to discover the interests of the prospective church member, and to approach him through those channels. Offer people who have never taken an active part in the church may be induced to join one of the singing groups. When they begin to sing, they begin to attend the church. Attending church is the first step toward church membership. We have tried to show that the church should endorse and sponsor musical activities.

It is better for the music program to be under the influence of the church than to be separated from it. The more active the church, the more renowned it is. Someone has said that a church is benefitted every time its name is mentioned; but more important is the pertinent fact that music helps create a worshipful atmosphere and tends to develop leadership in the church. It is to be hoped that many churches will enlarge the scope of their music program, and will take advantage of all their resources.

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guarantee unless fully satisfied.



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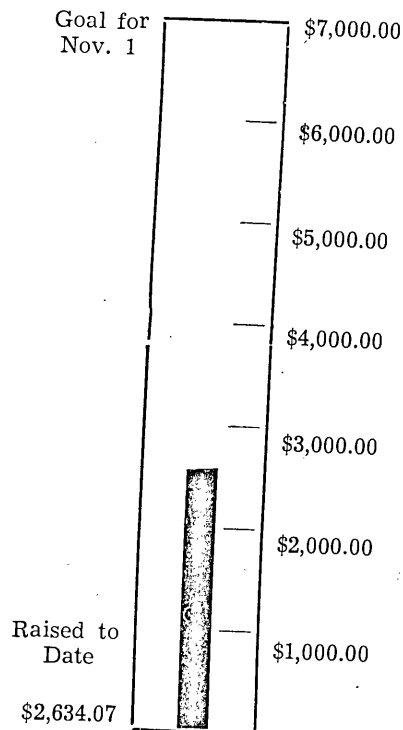
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WINFIELD MEMORIAL

RIISING SLOWLY!

Are You Doing Your Part to Help
In the Victory Campaign?



Your church is just like your family—it needs nourishment too.

PAY YOUR CHURCH FIRST.

OUR NEW MEMBERS

Mr. R. Eugene Britain, 2024 State, letter. . . Mrs. R. Eugene Britain, 2024 State, letter. . . Mr. Dave Witt, 910 W. 2nd, letter. . . Mrs. Dave Witt, 910 W. 2nd, letter.

CONGRATULATIONS

To Mr. and Mrs. Floyd Wilmoth, 918 Center, upon the birth of a daughter, October 9.

OUR KNOWN SICK

Miss Kate Bossinger, Baptist Hospital.

Miss Winona McCauley, St. Vincent's Hospital.

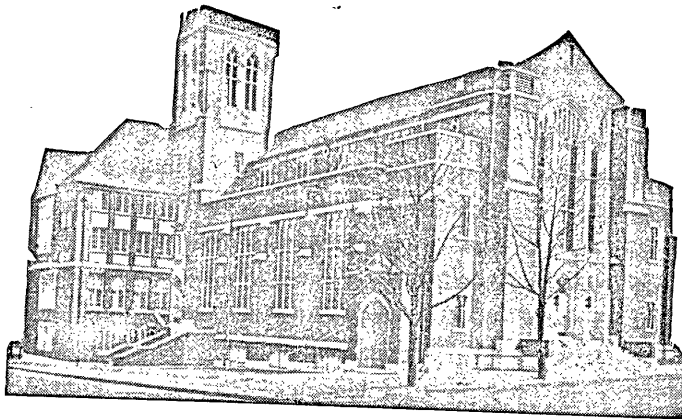
Mr. D. M. Garrison, 1415 Park.

YOUNG ADULT FELLOWSHIP ELECTS OFFICERS

New officers of the Young Adult Fellowship in a meeting last Sunday morning elected the following officers: President, Mr. Joe Albright; Vice-President, Mr. Harold Percival; Treasurer, Mr. Raymond Thomas; Secretary, Mrs. Anolee Mabrey.

WINFIELD WELCOMES SOLDIERS

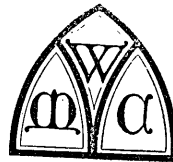
Last Sunday a large number of soldier boys were back in the Church School for morning classes and the evening activities. We are glad to have them back with us and we expect their number to increase. Help your Church School to contribute to their lives the benefits of Christian teaching by making them feel at home in Winfield.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

GASTON FOOTE
Minister
HAL H. PINNELL
Associate Minister
J. R. HENDERSON
Supt. Church School



MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MARGUERITE GOLDEN
Church Secretary

Next Sunday At Winfield

10:00 A. M. CHURCH SCHOOL—Show your Loyalty.
11:00 A. M. MORNING WORSHIP—Sermon by Pastor.
6:00 P. M. Jr-High, Senior, Young People's Leagues and Young Adult Fellowship (Recreation, refreshments, devotions).
7:30 P. M. "THE WITHERED HAND"—Sermon by Pastor.

THE PASTOR'S MESSAGE By GASTON FOOTE

WHY THE CHURCH SCHOOL?

Winfield's Church School meets each Sunday Morning at 10:00 A. M. All children up to 12 years of age (in the Nursery, Beginners, Primary, and Junior departments), go to their departments at 10:00 A. M. and remain until 12 M. Here is a two-hour program of uninterrupted Christian education where the teachers have opportunity for creative education in the life of the child. Handwork, the making of scrap books, dramatization of Biblical stories by the children, a worship program directed by the children in co-operation with the teachers—all of this and more is possible in a two-hour program. Parents of small children are urged to LEAVE the children in the department until 12 M. so as not to interfere with the educational work that the teachers have planned. The only variation in this program is that once in three months the Primary department worships with the Adults in the sanctuary, and once a month the Junior department worships with the adults in the sanctuary.

In the youth division of the Church School the period of Christian Education is from 10:00 A. M. to 10:50 A. M. (This includes the Junior-High, Senior and Young People's departments). All classes and departments are expected to remain in the class and department rooms UNTIL 10:50. If classes are dismissed early it interrupts the other groups in the Church School.

In the Adult Division of the Church School the schedule is the same—the classes meeting from 10:00 A. M. to 10:50 A. M. There are ten classes in the Adult division designed to meet the needs of every adult in the Church.

Why a Church School? First, the class period offers opportunity for study—study of Christ's teachings, study of the meaning of sacred scriptures, study of life (how to meet its problems, study of the nature of God and the Christian religion. Second, the smaller class offers opportunity for the individual to get acquainted with those in the smaller group. They learn to really KNOW each other. Third, attendance at Church School deepens the devotional life of the individual. **EVERY MEMBER OF THE CHURCH NEEDS THE CHURCH SCHOOL.**

COME SUNDAY—10:00 A. M.

METHODIST CHURCH

Christian Education By HAL H. PINNELL

Church School Attendance

Last Sunday 700
A Year Ago 652

Department Reports

	Pres.	On Time	Cont.	Stay Ch.
Jr. Hi	76	67	45	50
Sr. Hi	61	54	49	39
Y. P.	47	45	16	35

Adult Report

Hinton Class	52
Jenkins Class	48
Men's Class	45
Couples Class	41
Wedding Ring Class	41
Fidelity Class	33
Friendship Class	24
Ashby Class	22
Bullington Memorial Class	14
Young Men's Class	8
Adult Officers	7

Total.....336

Fellowship Reports

Jr. Hi Dept.	6:00—25	Church 12
Sr. Hi Dept.	6:00—33	Church 20
Y. P.'s Dept.	6:00—39	Church 17
Young Adult	6:00—27	Church 24

FELLOWSHIP PROGRAM 6:00 P. M.—Oct. 26

Junior High Department: Leader, Dorothy Mabrey; subject, "Understanding God."

CALENDAR FOR WEEK

Monday, Oct. 27—Board of Education, 7:30 p. m.
Wednesday, Oct. 29—Fellowship Supper, 6:30 p. m. Learning For Life School.

SHOW YOUR LOYALTY, ATTEND CHURCH SCHOOL

Next Sunday is the last Loyalty Sunday for October; YOU have shown your loyalty to the Church School during the month but we haven't yet reached the goal of 800. The CALL goes out to YOU and YOU and YOU: ATTEND SUNDAY! MAKE POSSIBLE OUR 800 GOAL! Show your loyalty here and you will want to continue in loyalty to your Church School throughout the months ahead.

WE WANT YOU PRESENT SUNDAY! DO NOT FAIL US!

FELLOWSHIP-GENERAL ASSEMBLY, SUNDAY EVENING, OCT. 26, 6:00 P. M.

The Senior High and Young People's Departments and the Young Adult Fellowship meet in general assembly Sunday evening. Couples class room.

An enthusiastic song service led by Mr. Eugene Britain. Special musical numbers are being planned by a committee composed of members from the three groups.

The speaker at the worship period is Miss Regina Moede, National Secretary of the W. C. T. U. It is a privilege to have Miss Moede; she is a most interesting and capable speaker and her subject is most timely and vital. Subject: "Your Head and Alcohol."