

# 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, NOVEMBER 27, 1941

NO. 48

## The High Cost of Moving

THE Journals of the Little Rock and North Arkansas Conferences indicate that of the three hundred and eighty-seven pastoral charges in the state, one hundred and seventy-five will have new pastors next year. About 40% of the pastoral charges in the Little Rock Conference and about 50% of the pastoral charges in the North Arkansas are having a change of pastors. The average cost per pastor of these moves, for transportation and setting up housekeeping in the new field, conservatively speaking, is one hundred dollars, or a total of \$16,700. If that alone were the total cost it would be worth considering. Unfortunately, however, that cost in dollars to pastors is but incidental as compared to the larger cost to the church generally in lost motion, lost efficiency and lost effectiveness, in short-time pastorates. With the annual percentage of moves prevailing over the past few years the average length of pastorate in our Methodist churches in the state is about two and a half years. It requires about a year for a new pastor to become acquainted with the people, with the possibilities and with the problems of his charge. Only then can he render his best service to the church. Unfortunately it often happens that, about that time, a few people of the charge decide that "they don't like him," and he is moved to another charge to spend another year of this life getting ready to serve his people effectively. It happens also sometimes that after the pastor gets a full view of the work of the charge he decides that he would rather shift than attempt to solve the problems he finds and he asks to be moved to another charge. This makes it necessary for the charge to support another man for a year before he can come to full efficiency as their pastor. It frequently happens that for other reasons, no more urgent than those mentioned, pastors are changed with resulting loss to both pastors and people. Quite often more problems are created than cured by a change of pastors. In the beginning of this Conference year, would it not be wonderful if all pastors of the state would decide to settle down for a long-term pastorate, and if all of the people of our various pastoral charges would decide to lovingly co-operate with their pastor over a long period of years. It is our sincere belief that the efficiency and effectiveness of our church in Arkansas would increase in proportion to the increase in the number of years of pastoral service in the same charge.

## Thanks to Winfield Church

WHILE being thankful for many other things, Methodism in our state should remember the debt we owe to Winfield Memorial for sharing with the Arkansas Methodist their talented pastor through the past year. It was Winfield Memorial, after all, that paid the bill and made it possible for their pastor to give of his services to the Arkansas Methodist in its hour of need. The arrangement, in the beginning, was supposed to be for a matter of two or three months at most. It so happened that the spirit both of the pastor and church was such that it was possible to continue through the entire conference year. The plan worked to the delight of the readers of the Arkansas Methodist and to the profit of the paper. For this spirit of unselfishness and generosity on the part of a great church we give thanks.

## This Thanksgiving Day

AS WE go to press on this Thanksgiving Day, because of our troubled situation, many are asking "Why be thankful?" Some measure all responsibility for gratitude in terms of good health, material prosperity, personal happiness or personal security. Israel in Babylonian captivity, because misfortune had come "hanged their harps upon the willows" and refused to sing the songs of Zion. Well might they refuse to sing. With their conception of religion, they had produced no appropriate song for such an hour. Believing themselves to be God's chosen people, their songs were songs of praise and thanksgiving for special blessings above their fellows and for victories over their enemies. They had made no plans, in their religion, for the darker hours of life. Profiting by the experiences of the passing years, the Christian's religion should be strong at this point of Israel's weakness. We



know now that if one can sing only on the mountain top he cannot sing very meaningfully there and his song has little value either for himself or for others. We know now that faith in God and gratitude for His goodness need not and should not depend on temporary conditions, good or bad. The Pilgrim fathers who founded this day observed the first Thanksgiving Day under conditions much more trying than our own. Thanksgiving to God is not a matter of Presidential proclamations, a date on a calendar, football games, big dinners or just empty spoken words. It is an inner feeling, an attitude of soul, born of faith in the goodness, mercy and love of our Heavenly Father. It is true that "we see through a glass darkly" now. Let us remember, however, that this is not the first dark hour our world has seen, nor is it the darkest hour. Remember also that it is our God who has turned the pages of history through all of the ages past. He it is who will be King of kings and Lord of lords through all ages yet to come. "Man proposes" but after all it is our "God who disposes." For a faith that believes in His providential leadership and loving care across the history of the past and that believes in the full, final triumph of his Kingdom across the ages that lie before, let us be truly thankful.

## Dictator Number Three

SINCE the outbreak of war we have been warned repeatedly against the dangers of dictatorship in our home-land. While England was staggering under the defeat of Dunkerque we were warned, and properly so, that the United States might soon be forced to fight or submit to a European dictator. With the Russian war apparently going into a stalemate and England growing stronger each day the immediate danger of being directly bothered with dictatorships from that angle seems to have passed. We have also been warned again and again that we are in danger of losing our liberty to Presidential dictatorship. Our President today has tremendous power, but like those powers exercised by Woodrow Wilson, in a crisis, they are delegated powers. Such extraordinary powers, granted by Congress in emergency, can by Congress be withdrawn when the emergency is past as was done when the first world war had passed. More than once Roosevelt has used the extraordinary powers granted him but as yet his ability to judge the minds of the American people and his fine sense of timing has kept him from running ahead of public opinion. Hence our fears of a Presidential dictatorship are rapidly waning. Now we hear about dictator number three. John L. Lewis has disregarded the possible dangers from European dictators and has stopped work that is essential to the national defense program. He has defied the President, our supposed embryonic dictator, and seems to pay no more attention to his appeals in the name of our national government than he would to the request of anyone else with whom he might differ. We may discover yet that our greatest danger from dictatorial attitudes and actions does not lie so much in chosen leaders of government as in self-centered, self-appointed arbiters of the destiny of man. Furthermore it is just as necessary for the American people to guard their freedom of action from that character of danger as from the forms of dictatorship against which we are most commonly warned. With the world on fire and one unprecedented crisis after another pushing to the front, it is the wrong time for capital and labor to parley over minor differences.

## The Miracle of Methodism

THE Miracle of Methodism is the annual conference. But for the back-ground of a long history behind it and the detailed provisions previously worked out for it, the annual conference, as we know it, just could not happen. In addition to the almost endless details of business transacted and the annual programs to be worked out for the various Boards and Commissions, there is in our state the matter of three hundred and eighty-seven pastoral charges and an equal number of pastors, besides district superintendents and connectional men, to be provided for in a way that will best promote the work of the Kingdom. To transact the business as efficiently as it is done; to make assignments annually of more than four hundred ministers to their charges in the brief days of an annual conference is a modern miracle of real opportunity. There could hardly be more conclusive evidence of the efficiency of our Methodist system or of the loyalty of our preachers and charges than the fact that this large number of adjustments can be made annually with a minimum of dissatisfaction.

# The Arkansas Methodist

PUBLISHED EVERY THURSDAY  
Except the Weeks of July 4 and December 25  
Office of Publication, 1018 Scott Street  
LITTLE ROCK, ARKANSAS

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ANNIE WINBURNE.....Secretary

OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCH IN ARKANSAS

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

## THE LEAF THAT DOESN'T WITHER

WHEN the Psalmist said of the godly man, "His leaf shall not wither," he set forth the permanency of his influence. The withered leaf is unsightly. It has not reached its full age, but its death is imminent. Its premature decay is proof of unfulfilled promise. It hangs limp, and testifies to failure. The withered leaf is evidence of ill health. The tree is sick, perhaps under-nourished, perhaps weak in its assimilation or circulation. Such a leaf speaks malnutrition. Maybe the roots are bad, or the soil thin, or the moisture lacking. The withering is a symptom. It is time for an examination to determine the cause. The withered leaf is disastrous to the tree. If there is no withering, there is prosperity. If there is withering, there is adversity. Sickness, decline, death—such mark the course of a tree with withered leaves unless a remedy can be found.

It is the godly man whose leaf does not wither. This is figurative. "Whatever he doeth shall prosper," is the next clause. This is real, and true. A prosperous life! Everybody wishes that. Prosperity of godliness, in godliness, through godliness, because of godliness! Ungodliness is just the opposite. We may not recognize prosperity. We see the wicked gaining wealth, and envy him. We place the final good in goods and not in folks with Christian character. Only with our eyes shall we see and behold the reward of the wicked. The wicked are rewarded only to the physical sense. The spiritual eye never beholds the wicked in progress. Their leaf withers, and the tree is unproductive. It bears no fruit, and produces no shade. The godly man is like a live green leaf, functioning according to the law of the tree which supports it. It is evidence of life and strength and stability. It betokens prosperity. It is a fitting figure of the life which is fashioned after God. Prosperity follows. The fruitage of love and grace, of kindness and service, of devotion and generosity, of reverence and prayer, of worship and adoration, is a matter of course. Godliness is the purpose of Jesus, the aspiration of the up-looking soul, and the crown of a developed life. It is an ever-green tree, a tree of perpetual life.—Religious Telescope.

## New Associate Editors

WITH this issue of the Arkansas Methodist we introduce three new associate editors. Miss Annie Winburne, our very efficient secretary, will be editor of The Children's Page. Mrs. Sue M. Wayland will do the work which has so well been done by Mrs. J. R. Henderson as editor of The Woman's Page. Rev. H. O. Bolin, pastor of Capitol View Methodist Church in Little Rock, has the page so ably edited by Rev. H. M. Fikes, who at the recent annual conference was stationed at Fordyce. We bespeak for them the fine co-operation and appreciation which you have given to those formerly doing this work.

Sometimes the easiest way to cheer oneself is to go out and cheer somebody else.—Ex.

## ABOUT PEOPLE

REV. G. C. TAYLOR, pastor at Rector, is recovering from an operation which was performed last Thursday at the Memphis Hospital.

REV. AND MRS. E. T. WAYLAND are now at home in their new home on Park Hill. Their address is 123 West D Street, Park Hill, North Little Rock.

DR. MARSHALL STEEL, pastor of Highland Park Methodist Church, Dallas, Texas, will direct "Religion and Life Week" at Arkansas State Teachers College, Conway, Dec. 1-4.

DR. O. E. GODDARD, Conway, at the end of his first year in "retirement" reported that he had held nine revivals, preached more than three hundred times, taught five training schools and read more than fifty good books.

AN episcopal residence for the Nashville Area of the Methodist Church has been purchased at Nashville, Tenn., by the Tennessee and Holston Conferences of the area. Its first occupant is Bishop Paul B. Kern, general superintendent of the area.

REV. J. D. BAKER, district superintendent of the Prescott District, announces that he needs a preacher for a circuit that will pay about \$900.00. The circuit parsonage is in a small town with a good high school. Bro. Baker's address is Prescott.

REV. J. R. SEWELL has been accepted for service as chaplain in the army and will report on December 2 for duty. He will be stationed at Tampa, Fla. Bro. Sewell has had a good year on the Austin Circuit and his people gave him up only because he is going into the service.

ADDRESSING the students of a Christian university in China recently, Generalissimo Chiang Kai-shek, himself a Christian, said: "We have plenty of man power for the army without you. We need you to remain in school to complete your training for Christian leadership in the new China that will emerge from the war."

A GAVEL which he has just fashioned from wood from the famous Wesley Oak on St. Simon's Island, Georgia, has just been sent to Bishop A. Frank Smith of Houston, Texas, by the Rev. Thomas P. Potter of New York City. It is to be used by Bishop Smith in presiding over the coming Council of Bishops at the Closures, December 9-11 near Brunswick, Ga.

THE sons of the late Dr. F. S. H. Johnston, Howard, Warren and Edwin F., presented to the church in Conway at a service on October 12, a pulpit Bible in memory of their father who was pastor there at three different times. This was also his last pastorate from which he retired twenty-five years ago. The presentation was made by the oldest son, Howard Johnston.

EIGHT foreign missionaries, two home missionaries and eight deaconesses will be commissioned for Christian service by the Board of Missions and Church Extension of the Methodist Church at its annual meeting in New York City. The commissioning service will be on Wednesday evening, Dec. 3, at the Church of St. Paul and St. Andrew, with Bishop Arthur J. Moore, of Atlanta, Ga., making the principal address.

REV. F. G. ROEBUCK, pastor of Asbury Church, Little Rock, was elected president of the Greater Little Rock Ministerial Alliance at a meeting Monday. Rev. Roy I. Bagley, pastor of Washington Avenue Church, North Little Rock, was elected first vice-president. Other officers are Rev. Harvey Hicks, High Street Baptist Church, second vice-president and H. N. Moore, general Y. M. C. A. secretary, secretary and treasurer.

THE outlying of principles and plans for post-war Christian reconstruction, and the place of the present college generation in those plans, will be the principal study of some 1,200 college students, members of the Methodist Church, who will gather at the University of Illinois

during the coming Christmas holidays—December 29 to January 2. These student leaders represent campuses in every state of the Union. The Board of Missions is sending fifty foreign students.

MRS. R. E. CONNELL of Searcy who is a member of the Committee on Christian Social Relations of the Women's Division of Christian Service, attended the annual meeting of the committee in New York, November 24-25 and 26. Mrs. Connell, the former Deaconess Minnie Lee Eidson, who was president of the Executive Board of the former Southern Church, is at present Conference Secretary of Christian Social Relations and Local Church Activities of the North Arkansas Conference.

THE following changes have been made in the appointments of the Little Rock Conference since they were announced at Fordyce last week: R. C. Walsh to Arkansas City in place of C. C. Vanzant; J. W. Thomas to Wilmot in place of R. C. Walsh; C. C. Vanzant to Washington-Columbus Circuit in place of Albert Burroughs; C. D. Meux to Dierks in place of J. W. Thomas; Hal H. Pinnell to Pullman Heights in place of C. D. Meux; Couchman Circuit, Albert Burroughs, and Tigert Memorial, Hot Springs, S. K. Burnett.

MRS. HENKEL PEWETT, president of the North Arkansas Conference, who is one of the representatives from the South Central Jurisdiction in the membership of the General Board of Missions and Church Extension, will attend the meeting of the Board and of the Woman's Division of Christian Service in New York, November 24 to December 5. Mrs. Pewett states that the program, which promises to be very full and interesting, includes a Spiritual Life meeting on Sunday, November 30, in historic old John Street Methodist Church, New York, led by Mrs. W. M. Alexander.

QUOTAS allocated to Methodist colleges and Wesley Foundations throughout America are expected to result in an attendance of fifteen hundred highly selected Methodist students at the second National Methodist Student Conference, December 29-January 2, in Urbana, Illinois. These quotas, planned, distributed and administered through state and regional directors of Methodist Student Work, are so arranged as to follow the greatest possible flexibility in the making of needed adjustments and in securing the greatest possible representation from various campuses. One aim of the Conference is to channel the influences of the Conference in a direct and personal way to every American campus enrolling any appreciable number of Methodist students.

PRESIDENT E. C. PETERS of Paine College, Augusta, Georgia, has received official announcement from W. W. Briery, secretary of the General Education Board, New York City, that the Executive Committee of this Board has appropriated \$50,000 to be used in the construction of a library building at Paine College. This grant is on condition that the College raise a like sum prior to December 31, 1943. It is the desire of the Board of Trustees of Paine College to secure \$50,000 from interested friends, chiefly in Georgia, so that the entire amount of \$100,000 will be available for a library building as a memorial to the late Bishop Warren A. Candler. Such a building would serve as a permanent memorial to Bishop Candler's interest in the Negro and the constructive efforts which he made during the early history of Paine College on behalf of Christian education of Negro youth.

## CHURCH CALENDAR

Dec. 15, Evangelism Rally, Little Rock Conference at Little Rock.

Dec. 16, Evangelism Rally, North Arkansas Conference at First Church, North Little Rock.

Dec. 31, Youth Watch Night Service.

Dec. 29-Jan. 2, Second National Methodist Student Conference, Urbana, Illinois.

# THE CHURCH WORKSHOP

H. O. BOLIN, Editor

## WHY PLANS OFTEN FAIL

I begin here by striking a minor note; by talking of failure rather than success. I am frank to say that the reason for this is I know more about failure than I do success.

It is quite obvious that we are living in a world of cause and effect. For every effect there is, and in the very nature of the case must be, an adequate cause. We plan our church work and some of our plans succeed and some fail. In either case there is a cause, or sometimes many causes, back of the effect obtained.

1. Lack of definiteness will cause a plan to fail. In other words it really isn't a plan. It hasn't been fully thought out. "Plan your work, then work your plans" is good advice, but sometimes we work without a plan. We are like the tramp who starts on a journey but doesn't know where he is going. "I don't know where I am going, but I am on my way" is an old saying that might be applied to many of our efforts. All successful builders have a plan. It may be on blueprint, or it may be merely in the mind. The builder knows what he wants and every item in the construction looks toward the completed product.

2. Very often a plan will fail for lack of enthusiasm. The machinery for accomplishing the task may be set up with great precision but there is no power back of it. We can only work out successfully what God works in. A railroad engine may be ever so perfect from the mechanical standpoint but it must be supplied with steam before it will pull the grade. The enthusiasm that comes from fellowship with God is a very expensive thing. It cost so much in the way of prayer, sacrifice and service that most of us are willing to try to get along without it.

3. Laziness causes many good plans to fail. It is relatively easy to sit down in a comfortable room and think things out and talk them out with our church leaders, but it takes work to put them into practice. The trouble is many of our plans never get beyond the talking stage. I have a very good friend who is constantly observing concerning such matters, "That is just some more conversation." He is right. I never knew of a plan that would work itself.

4. Then plans fail for lack of co-operation. We formulate some perfectly good plans but it requires the help of others to put them into practice and sometimes we can't get that help. Don't ask me how to get it, for I don't know. At times it is hard to get people sold on certain propositions. Take an illustration near at hand. I think there are great possibilities of helpfulness in "The Workshop," but it will take co-operation on the part of all concerned to realize this good. We can use this page as a means for the

*Bite off more than you can chew,  
Then chew it.  
Plan more than you can do,  
And do it.  
Hitch your wagon to a star,  
Keep your seat, and there you are!*  
—Anon.

## A WORD OF APPRECIATION OF REV. H. MELLEN FIKES

As you know, for the past several months Brother Fikes has been editor of "The Church Workshop" page of the Arkansas Methodist. At the recent session of the Little Rock Annual Conference he was moved to other fields of labor and will therefore not be able to continue his work with the paper. From this standpoint we greatly regret his going. During his editorship he made this page one of the most helpful in the paper. He has set a standard that will be hard to maintain. It is with much misgiving that I even attempt to take his place.

I am very anxious that we continue to make this page practical and helpful. It is, as the name implies, a page of plans and methods. The success of such a page depends largely upon the co-operation of the ministers and others who read this paper. I am sure that many have plans that you have worked out in your local situation with great success. Why not pass them on to others? Don't let your modesty in giving out such information prevent you from rendering this great service to Arkansas Methodism. It is true that we might get our materials from other sources, but it will be much better, more interesting and helpful if they come from people in our own Conference. Remember, these plans may have to do with any kind of church and community work. They may look toward the solution of problems such as Sunday evening services, prayer meeting, church school enrollment, attendance, teacher training, etc. We wish only to use such plans and methods as you have successfully worked out in your local situation. We are counting on you. Don't let us down.—H. O. Bolin.

## A CHURCH BOOSTER

*If you think your church the best,  
Tell 'em so!  
If you'd have it lead the rest,  
Help it grow!  
When there's anything to do,  
Let them always count on you,  
You'll feel good when it is through  
Don't you know?*

*If you're used to giving knocks,  
Change your style;  
Throw bouquets instead of rocks  
For awhile.  
Let the other fellow roast,  
Shun him as you would a ghost;  
Meet his banter with a boast  
And a smile.*

*When a stranger from afar  
Comes along,  
Tell him who and what you are—  
Make it strong.  
Never flatter, never bluff,  
Tell the truth, for that's enough.  
Be a booster, that's the stuff,  
Don't just belong.*

—Selected

## MATERIALS FOR SPEAKERS AND PROGRAM BUILDERS

Religious leaders interested in securing up-to-date materials for addresses, programs, papers, and discussions are invited to write for "Twelve Million Negro Americans," a 24-page brochure just published by the Commission on Interracial Cooperation, with headquarters in Atlanta, Ga.

Subtitled "Their Background,

exchange of plans and methods. Many of you, both laymen and preachers, have plans that you have successfully worked in your own charges that will be of great help to others if you will pass them on. These materials can be gathered from other sources, but it will be worth a lot more to Arkansas Methodism to know that these plans have been successfully worked out by our friends here in our own state.

God grant that many of the plans in our several charges during this new conference year may be successfully executed.

Progress and Present-Day Problems," this little volume treats of racial origins; African environment and culture; the Negro's contribution to American life and history; his progress in health, industry, business, education, and the arts; the major problems incident to his presence in this country; and the sermon fallacies and fears that complete the situation.

Packed with pertinent information and stimulating suggestions for further study and discussion, "Twelve Million Negro American" affords all the data needed for one or more excellent programs on this important subject. A request to the publishers, with enclosure of postage, will bring a copy to anyone interested.

## ETERNAL TRUTH

"Think not the faith by which the just shall live  
Is a dead creed, a map correct of heaven,  
Far less a feeling, fond and fugitive,  
A thoughtless gift, withdrawn as soon as given.  
It is an affirmation and an act  
That bids eternal truth be present fact."

## WHY GO TO CHURCH?

By N. B. Garver

The church is a faith-building institution. Faith in God, faith in one's self and faith in one's fellows are essential to happiness and the abundance of life, which each of us hopes to achieve.

Without faith in God one does not know the strength which comes from the belief in a Supreme Being, who, because of his infinite knowledge and wisdom, is capable of guiding him in ways that produce real satisfaction of life.

Without faith in one's self one does not have the strength of spirit to face life and its problems with courage.

Without faith in one's fellows one does not look for the best in those with whom he associates, or feels he owes them any debt of gratitude or has any responsibility concerning their welfare.

This faith does not come without effort. Nothing worthwhile does.

Then why should one withhold himself from the institution which offers most help in the development of those qualities of character which pay largest dividends here and offers the promise of everlasting life?

Why not go to church and avail yourself of its responsibilities and opportunities?

## SOULS IN DANGER

*"Soul in danger, look above, Jesus completely saves;  
He will lift you up by his love out of the angry waves."*

And may all those who hear that gracious invitation, and who are yet in bondage lift up their voices, and by faith echo back to Heaven's throne:

*"Out of my bondage sorrow and  
Night, Jesus I come.  
Into Thy freedom, gladness and  
Light, Jesus I come to Thee."*

## THIS GREAT SALVATION

It was provided out of divine wisdom.

It was purchased by infinite sacrifice.

It is necessary for the brilliant and the rich.

It is within the reach of the dull and the poor.

It is for the whites and the blacks, the yellow men, the brown men and the red men.

It meets the needs of old and young, of the sick and the well, of the bound and the free.

It saves from the power of sin, from the love of sin, and from the consequences of sin.

Paul raised the question, "How shall we escape if we neglect so great salvation?"—Selected.

What men want is not talent, it is purpose. In other words, not the power to achieve but the will to labor.—Selected.

*"I am only one, but I am one. I cannot do all things, but I can do something. What I can do I should do. What I should do, by the help of God I will do."*—Selected.



## Report Of the Committee On Objectives

### NORTH ARKANSAS CONFERENCE

**C**LEARLY defined objectives are essential to efficient service for both persons and institutions. This is especially true of an Annual Conference. We have Boards and Commissions as instruments for the realization of Conference goals. It is extremely important that all these agencies be so co-ordinated that they may deliver themselves with one impact for the accomplishment of the Conference objectives. The adoption of this paper means that all the Boards, Commissions, and other agencies will pool their resources and work in cooperation with all the other agencies for the realization of our objectives.

#### Town And Country Work

The North Arkansas Conference has attacked the rural problem in a more serious way, perhaps, than has any other Conference in American Methodism. The conception of having all the Conference agencies' using The Town and Country Commission as the instrument for increasing the effectiveness of our rural work, to coordinate every church and civic agency for the solution of this problem is probably the most potential idea that has been born in the North Arkansas Conference for a decade. In unity is our strength. Let us have the larger vision and the holy patience so necessary for the achievement of great undertakings.

#### We recommend:—

1. That the Conference, through its several agencies, continue the program of the Town and Country Commission, so auspiciously begun.
2. That our ministers and churches cooperate with all other agencies that are working for a more abundant life of rural people.
3. That pastors and local churches, working with public schools and other constructive agencies, endeavor to create a larger degree of community solidarity and constructive community activities.
4. That we recognize the need for more specific training in the field of rural life, both of our ministers now working in that field and of young men now preparing for the ministry.
5. That Hendrix College, so far as its resources permit, be requested to give increasing attention to fitting young ministers for rural work.
6. That we express our gratitude to the State and Federal Authorities for the recognition and cooperation they are giving our Executive Secretary.

#### Christian Education

##### We recommend:—

1. Active cooperation with Hendrix College.
  - (a) Cooperation with the plans and program for the February Special for Hendrix College and Ministerial Education.
  - (b) Cooperation in securing able students for Hendrix.
  - (c) Promotion of an intelligent understanding of the work at Hendrix.
2. The promotion of Christian home program through the Nursery and Home Departments; through devotional readings placed in homes; through classes and schools in the interest of the Christian home.
3. The promotion of the training of ministers through our colleges

and universities; and in cooperation with the Board of Ministerial Training, the better training of our active ministry. Promotion of the Arkansas Pastors' School.

#### 4. Expand the work of the Church School:

- (a) Through the Christian Education Advance, in cooperation with the International Council of Religious Education.
- (b) Through an adequate program of evangelism to enlist for Christ and the church all church school members of junior age and above.
- (c) Through an intensive program of training: classes schools, assemblies, camps, Caravan Teams, institutes, coaching conferences and meeting of Fellowship groups.
- (d) Through development of church boards of education, council and Fellowship meetings in local churches, sub-districts and district Fellowship meetings of youth and young adults.
- (e) Through observance of the following special days: Church School Rally Day; Race Relationship Day; Methodist Student Day; Christmas and Easter.

#### Finance

##### Let us strive:

1. To get every Church in our Conference to increase its acceptance for benevolences; and to get them to pay their acceptance in full.
2. To make all of the services of the Church on each fourth Sunday such that our people may receive from them definite information about the Sacred Causes provided in our World Service and Conference Benevolences, and inspire and move them to support liberally and sacrificially these causes.
3. To raise the salaries in the lower brackets to the end that every Pastor may be supported adequately.
4. To cultivate every member of every Church until all are contributing members, and all who are physically able are attending members.

#### Woman's Society of Christian Service

##### We recommend:

1. A well organized Woman's Society of Christian Service in every charge and when practicable a Wesley Guild.
2. A net increase in membership.
3. Greater emphasis, on the spiritual life and the earnest seeking of new depths of spiritual power.
4. Increased participation in the program of Christian Social Relations and Local Church Activities.
5. An approved Mission or Bible Study each quarter, followed by a definite project.
6. Ten percent increase in World Outlook, and twenty-five percent increase in Methodist Woman subscriptions.
7. Observance of Week of Prayer and Self Denial by every Society.
8. An advance in finance based upon an educational program to induce higher per capita giving.
9. In cooperation with the Secretary of Town and Country Work, the encouragement of rehabilitation and renewal of rural churches, and the laying of these churches, upon

the hearts of nearby stronger societies for their help and encouragement.

10. A quickening of personal interest in each Mission field, and a personalized support of the total program of the church.

11. The following of "The Guide" of the Woman's Society of Christian Service, for Supply Work.

#### Lay Activities

##### We Recommend:

1. That our laymen continue to recognize that it is their duty to cooperate with all the other agencies in the church.
2. That laymen who can do so fill pulpits when called upon by the Superintendent or the District Lay leader.
3. That we reaffirm former declarations that every member be a TITHING MEMBER AND AN-ATTENDING MEMBER.

#### Hospitals

##### We Recommend:

1. That pastors inform themselves more fully about our Methodist Hospital and give wide publicity to the work of that great institution.
2. That the Conference make more liberal appropriation for the maintenance of our Methodist Hospital.

#### Conference Claimants

1. All Superintendents and pastors see that their disciplinary plan for the support of the ministry (See Par. 551-2) be followed. The fund for Superannuates, Bishops, and District Superintendents are now all placed under the "Support of the Ministry" and are proportional to the amount paid the pastor.
2. That Superannuates be used as Supplies when practicable.

#### Missions and Church Extension

##### We Recommend:

The Gospel is for everybody and must go everywhere. Those who have the Gospel must carry it to those who have it not. A Christian Church within reach of every inhabitant on the globe and a minister therein is the grand objective

of all missionary endeavor. The North Arkansas Conference desires to do its part for the glorious consummation, specifically as follows:

1. To encourage our pastors and local Church leaders to use the rich and abundant materials now available for the missionary education of the Methodists. An informed constituency is the only solid and enduring foundation of generous missionary giving.

2. To urge all local churches to set higher standards of giving to World Service. Only as we increase the support for the main line of missionary endeavor can we hope to advance.

3. To assist District Superintendents and their fellow workers in the district in undertaking definite mission and church extension projects. The establishment of Church schools and preaching points in hitherto unreached territory and the building of new churches in unoccupied communities is an absolute imperative for North Arkansas Methodism.

#### Evangelism

##### We Recommend:

1. That the evangelistic note be sounded in our ministry this year as never before.
2. That special revival services be held in every church in addition to Pre-Easter campaigns.
3. That an increase of at least 5 percent on profession of faith be set as the goal for each district and charge and church in the Conference.
4. That we cooperate most heartily with Bishop Selcman in the two evangelistic Rallies he plans for our Conference this year, the one under Dr. Guy Black in North Little Rock December 16, and the one under Dr. Harry Denman in February 1942.
5. That we endeavor by the help of God to make this session of our Conference the most evangelistic Conference we have ever had—yea, make it a Pentecost so that each member may go home with new zeal—new power for a new and better service.

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# THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

## PUNGENT PARAGRAPHS

The most critical long term issues with which Adolph Hitler has confronted Western civilization are not political and economic. They are moral and religious.—Stanley High.

I feel we need to streamline some of our services. They drag. They are too long. Services with over-elaborate music, unfamiliar hymns, long prayers and vain repetitions are not refreshing but exhausting to priest and people.—Bishop Benjamin D. Dagwell.

It is certain that in the growing chorus of new converts to the importance of religion there is a significant absence of any expression of repentance.—Dr. Paul Calvin Payne.

I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible.—William Lyons Phelps.

The strength of a church or any organization lies with the fidelity and loyalty of those who play the so-called minor roles.—Dr. John Curry Walker.

... There has been almost complete neglect in all types of publicly controlled schools and colleges of the place of religion in education.—Dr. George F. Zook.

A man's true stature is measured by his ability to admit his own mistakes.—Cumberland Presbyterian.

## SERVING

"Inasmuch as ye have done it unto the least of these my brethren; ye have done it unto me." Matt. 25:40.

The criterion of religion has been and still is that of service to our fellow men. The basic elements of the desire to serve are those of love and sympathy. Jesus realized that the most meaningful and enriching experiences of life are rooted deep in love, so He very wisely and earnestly exhorts us to love one another as He loved us. To serve our fellowmen with the love that Jesus showed us involves ecstasy of joy and agony of suffering, but with an inner peace and sense of fellowship with the Infinite.

Sympathy is Christlike and by it we are able to probe the very depth of human sufferings. By it we are able to see the pinched faces of undernourished children, the discouragements of young men and women struggling against heavy odds, the tragic faces of those who have seen better days, and the hard faces of those who haven't had a chance.

With love and sympathy to guide us, we should be able to obey the injunction of "doing unto others as we would have them do unto us."

Infinite Father, grant that we, being endued with the mind and spirit of Christ Jesus, may carry continually on our hearts the pains and sorrows of others. Help us to be more brotherly, we ask for Christ's sake. Amen.

## POEM OF THE WEEK

### THE POWER AND THE GLORY

GRACE NOLL CROWELL

*Yours is the power, Lord, your mind conceived  
Motion in flame to ride the buoyant air;  
You shaped a million clogged stars, and you heaved  
Them into space and set them whirling there.  
You flung the golden turbinéd moon and sun  
From some high glittering height and watched them make  
Their smooth grooves, and you bade the planets run  
On unseen axles for our safety's sake.*

*Yours is the glory, Lord, and yours the hand  
That struck the flint of life to sudden flame  
That burns undimmed upon the sea and land:  
A splendor there—you called it by its name:  
The Way, the Truth, the Light, that men from birth  
May take their safe way out across the earth.*

## CONSISTENT CHRISTIANS

How many of us are guilty of being one-day Christians? Or even half-day Christians? Do we keep our ideals in mind after we have left church on Sunday?

These are questions which few people are not ashamed to answer, for few people indeed are seven-day, twenty-four-hour-a-day Christians.

Too many of us forget to take our religion with us when we leave the strictly religious phase of our life behind us and partake in other activities. In our dealings with others, our actions, our words, and our thoughts, we often belie our claims to Christianity.

But what shall we do about it? Shall we simply continue in our

present ways, content merely to see other's shortcomings, while we ignore our own?

Certainly not. There is no activity which anyone can justifiably participate in which can not be done in a Christian manner. You, I, and everyone else could profitably take Christianity into every phase of our life if we would just realize that it would be profitable to a much higher degree than we will admit.

There are probably two reasons why we do not live up to our claims. One is that we, with very few exceptions, are afraid of ridicule. The other is that we have not formed the habit of doing so. Can't we conquer both of these?—From the Sanctuary.

## THE ONLY LIFE

The only life that is full and rich is one filled with the vision of the Christ. Joining a life with his marks a turning point so necessary in one's life. Only the Christ can count as much in uplifting, inspiring, enlightening and counseling us daily in his word. Ones in Christ who have "Climbed the Hill of Life and are past the summit," look in faith to some of us who are "just venturing the first incline" and breathe a prayer that we may constantly keep in touch with Jesus and with his help take up our cross daily.

Now when the world faces grave

issues daily, we know that the solution of the world problems are to be found in the teachings of Jesus. We know that his way is love, righteousness and sacrifice. We use the term "the American way of life" quite frequently. Can we not think of "Christ's way of life"? Think in his terms. "His followers must live by the law of love; must act according to the standard of righteousness; must walk in the way of the Cross." Let us turn to God for light and go forth to serve as soldiers of the Cross.—Selected.

## WHEN I AM OLD

THOMAS CURTIS CLARK

*When I am old, and days crawl limp and slow,  
When stressful duties bring no weariness,  
Then I shall calmly sit till sunset glow  
Recounting all the hours God sent to bless.  
Then thousand dawns shall come again to me  
To loose me from the fear of shrouded night;  
Old-fashioned gardens limned by memory  
Shall haunt my noontide with their pure delight.*

*Soft, through the windows, tender words shall come,  
Voices I knew when life was April-sweet;  
Then I shall sing, no more shall I be dumb;  
Youth shall return to make my joy complete.  
When I am old, and quieted all strife,  
My heart shall say, "How good, how kind, was life!"*

## SENTENCE SERMONS

The normal young man expects the woman he hopes to marry to attend church somewhere. The reverse should also be true.

What this country needs is more paint on the old place and less paint on the young face.

Love is the quest of life. Then comes marriage—the conquest. After that, divorce—which is the inquest.

Every man who proposes to a woman thinks he is doing her a favor.

What this country needs isn't more young men making speed but more young men making spuds.

## A WOMAN'S TESTIMONY

In a town where my husband was pastor, the leading physician was an infidel. He was a good friend of ours and would listen politely to us when we talked to him about his soul but did not show any special interest. So we prayed that he might become interested in Jesus Christ.

One day I was called on to lead a woman's prayer meeting of all the ladies of the town; in preparing for this meeting I prayed that we might have one conversion, and went to the meeting in our church believing that at least one person would be saved.

At the close of the prayer meeting I called for those who were interested in some lost soul to come and kneel with me at the altar and pray for them. Many women came and knelt at the altar, among them the wife of this physician who had tried to keep her away from the meeting. She took me by the hand and said, "Pray for my husband." I replied, "Kneel there with the others. I will be by your side in a second." While I was calling for others to come, the doctor himself came and stood in the door of the church and as I looked at him he said, "Mrs. —, is my wife here?" "Yes, and she is on her knees at the altar praying for you," I answered. "Will you come down the aisle and kneel with her as we pray for you?" "Yes, I will do that, but I came to this meeting to take her away."

Everyone at the meeting loved this great doctor, and after he came forward and knelt by his wife at the altar, they all prayed for God to save him. He arose saying, "I am giving my life to Jesus in this woman's prayer meeting, and I appreciate the interest Mrs. — has had in my soul's salvation. I am going to join the Methodist Church and be a good member."

Yes, I had expected a conversion at our woman's prayer meeting because I had prayed believing God would answer my prayers, but I had not expected a man—one who was a noted infidel to be converted at a woman's prayer meeting.

Since that experience I have had more faith in prayer, and I know if we would pray more we would have more power to win souls for Christ.—Experience given at Pastor's School, 1939.

# 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.

## HENDRIX HAPPENINGS

The annual homecoming-dad's day celebration at Hendrix will be held Saturday, November 29 instead of Sunday as announced in last week's issue of the Methodist. College authorities are expecting a large crowd.

Changing attitudes and customs of the Methodist Church are found in early minutes of one of the conferences given recently to the Hendrix library, according to Miss Ethel Millar, librarian. The minutes are of the Jacksonport District Conference, White River Annual Conference, of the years 1870-79 inclusive, and were presented to the Arkansasiana collection of the library by the Reverend E. T. Wayland, editor of the Arkansas Methodist. The Jacksonport District comprised the area around Newport.

The minutes reflect the interest of the Conference in education, both in high schools and colleges. The "Searcy Male and Female High School" was established during these years with Professor J. W. Jones as president. The school opened in 1873 with three teachers and forty pupils, but "despite the general cry of hard times," one hundred and fifty pupils were enrolled and there were six teachers when the session closed. A committee reported to the 1879 Conference that "the past scholastic year had not been so prosperous as heretofore on account of yellow fever and the financial pressure." The male department of the school was discontinued that year.

The conference of 1873 commended the proposed establishment of a "female seminary" at Little Rock by Dr. Winfield, and sent its "thanks as a small part of Southern Methodism for the princely gift of half a million dollars" which Commodore Vanderbilt had just given to Central University later to bear his name.

Resolutions were adopted condemning "fashionable dress and amusements." Fast days and fasting were freely discussed. In answer to a question, George A. Donnelly, president of the 1870 Conference, said "There is a necessity and an urgent one for fasting and as to time, one should fast until he feels the effect of it."

During the ten meetings reported in the minutes, the conferences convened at DeView, Woodruff County, Jacksonport, Augusta, Beebe, West Point, Cypress Valley, Green Springs, Smyrna, and twice at Searcy.

The early minutes are a valuable addition to the Arkansas collection, Miss Millar said, and gifts of this type are especially welcome to the library. Ministers and laymen are urged to use the Hendrix library as a safe and central depository for early church papers and books to add to the extensive collection of Methodism now in the library, stated Miss Millar.

David White, secretary of the Southwest region youth fellowship of reconciliation spent several days on the Campus last week. He led

## CHURCH SCHOOL MEMBERSHIP AND EVANGELISM

A careful study of the records of the North Arkansas Conference for the past twenty-two years reveals some very important facts concerning Church School enrollment and additions to the church on profession of faith.

The following is the record of Church School enrollment from 1920 to 1941:

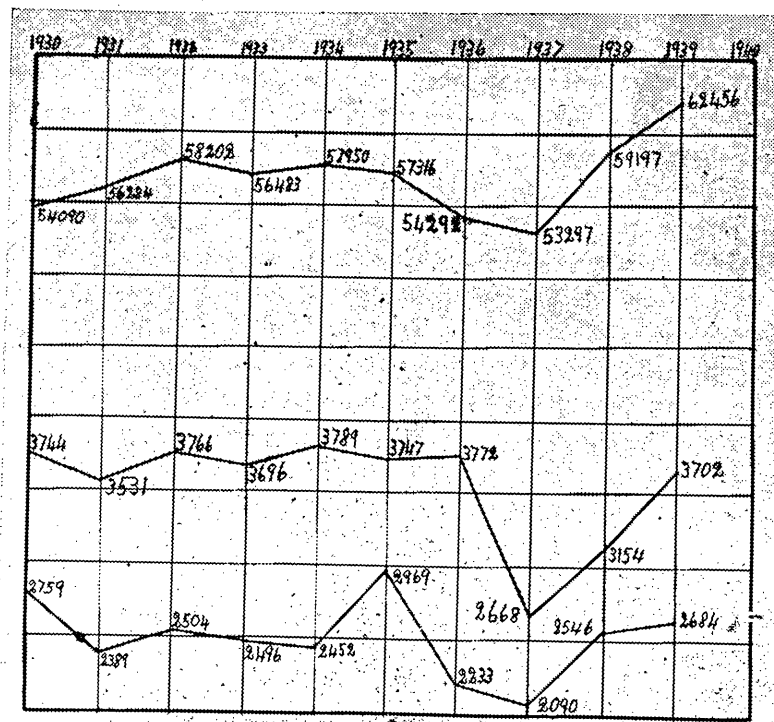
1920	49,163	1931	56,284
1921	55,505	1932	58,202
1922	59,010	1933	56,483
1923	61,301	1934	57,950
1924	59,207	1935	57,316
1925	60,565	1936	54,292
1926	58,629	1937	53,297
1927	58,024	1938	59,197
1928	58,511	1939	62,457
1929	56,237	1940	67,387
1930	54,090	1941	65,143

The following is the record of additions on profession of faith from 1920 to 1941:

1920	5,434	1931	3,531
1921	5,411	1932	3,766
1922	4,965	1933	3,696
1923	5,302	1934	3,789
1924	4,719	1935	3,747
1925	5,113	1936	3,772
1926	4,344	1937	2,668
1927	4,404	1938	3,154
1928	3,254	1939	3,702
1929	3,587	1940	3,450
1930	3,744	1941	3,042

The chart on this page shows the trends in Church School membership, additions on profession of faith in North Arkansas Conference from 1930-1940.

The record of the past twenty-two years shows the same trends as



an open discussion for Hendrix students Monday night on "The Pacifist Proposal in the Present Crisis."

William C. Clement, junior from Pine Bluff, was appointed business manager of the Profile, student news weekly, by the student senate this week. Clement will replace Lodie Biggs who has been appointed as an airway control tower trainee. Clement is the son of Mr. and Mrs. Joe W. Clement of Pine Bluff.

The Hendrix Players will present "The Late Christopher Bean," a three-act comedy, by Sidney Howard, on December 8 and 9, according to Dr. Robert B. Capel, director. The cast as announced by Dr. Capel includes Gene Haun, junior from Little Rock; B'Alie Garrett, sophomore from Little Rock; Juanita Wahl, sophomore from Helena; Dorothy Bowers, junior from Little Rock; Florence Harton, senior from Conway; Edwin Dodson, freshman from Marianna; R. H. Sales, senior from Forrest City; Alvin Murray, sophomore from North Little Rock; and Edmund Taylor, freshman from North Little Rock.—Reporter.

The best service is given by those who worship.

cerned, as the month for Church School Membership Advance. We are asking each local Church School to accept for itself a definite number for membership increase. At the end of the month we will ask for reports on church school membership increase in each local church.

This will bring us to the first of March with much preparation made toward a great evangelistic campaign during the weeks just before Easter.

We are inviting the pastors, church school superintendents and all church school leaders to cooperate with us in this vital program of Church School Membership Advance.—Ira A. Brumley.

## CONFERENCE ON CHRISTIAN EDUCATION

"The Divine Imperative" is the theme for the Commission of Adult Workers which will meet in Nashville, Tennessee, as a part of the Methodist Conference on Christian Education, November 25-28, 1941. Harry C. Munro of the International Council of Religious Education and Paul L. Vogt of the United States Department of Agriculture will discuss divine imperatives for Christian adults.

"Exploring Our Task in the Light of the Divine Imperative," "How We Meet the Divine Imperative," and "Imperatives for Christian Education of Adults" are topics which will be considered by conference directors of adult work and conference presidents of the Young Adult Fellowships in the meeting of the Commission.

Activities from conferences and districts throughout the church will be reported. Conference directors and young adult presidents have been invited to share in the program and to interpret phases of adult work in their conferences.

A high light of the three-day meeting will be a fellowship supper at Knapp Farm and here conference workers will have an opportunity to become well acquainted with each other and to share experiences of their work in distant parts of the church.

Reports of the Commission meeting will appear in the Yearbook which will be issued some time following the Conference.

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a whole as shown by this chart.

This chart and these records on Church School enrollment and additions on profession of faith indicate that the trend in reaching people and bringing them into the church membership on profession of faith is downward.

The chart and records reveal that when the Church School enrollment has made great upward trends the number of additions on profession of faith has increased.

The chart and records reveal that when the Church School enrollment has failed to advance or shows decline the number of additions on profession of faith has tended to decrease.

Since these trends indicate an important relationship between church school enrollment and the number of additions on profession of faith, the increase of Church School membership becomes doubly important. We are seeking to carry forward an intensive campaign to increase the Church School enrollment in the North Arkansas Conference during the Conference Year.

We are recommending that January be given to making of surveys, training of leaders and making of prospect lists.

February is being designated, as far as the Church School is con-



# The Earth Is the Lord's and the Fullness Thereof

By EDWIN HOLT HUGHES

In the Alabama Christian Advocate

IN A TABERNACLE or auditorium somewhere I saw the regular morning offering taken. The receptacles for the offering were peculiar. Personally, I am not fond of these pouches that look like popcorn poppers! But these receptacles interested me because they had been carved out in the form of a cross. The men went down the aisles receiving the gifts of the people, presenting a token of the sacrifice of our dear Lord for us all. The thing touched my heart with a new sense of the possible meaning of what we call a collection,—and in our more dignified moments an offering. So now, my dear friends, when I am not asking for money, I would like to talk with you about some of the things that have been emphasized for me in the matter of stewardship.

I cannot do better than take you to the Bible and present the four principles that are plainly given in the Word of God with reference to the stewardship life.

## I.

The first of those principles is this: *There is only one owner; God owns everything.* This church and this corner lot do not belong to the trustees. They belong to God. That farm does not belong to you; it is God's acres. That house in which you dwell is not your property at all; it is God's property. The Hebrew Psalmist got hold of that truth and expressed it in great words: "The earth is the Lord's and the fullness thereof." We always stand on divine property; we never stand on human property. There is not a single acre of the soil of our land that does not belong to God. He never gave you any clear title to it; and He never will give you any title to its possession.

That is not the only comprehensive claim made in the Psalm. The divine property comprehends more than that. It includes you. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." You are God's property, too. The claim is absolutely total. Nothing lies beyond the ownership of the Almighty One Himself. We have our title deeds recorded in courthouses as human conveniences. They never stand on logical truth. It may not be easy to adjust ourselves to a view as tremendous as that. Nevertheless, if we are going to have a real theology, that is precisely the truth.

When James, author of the epistle that bears his name, wrote: "Every good and perfect gift cometh down from above from the Father," he not only wrote religiously, he spoke scientifically. Every gift comes from God. It is not only true, as Jesus said, that the path of lilies leads always to God's face; but the path of any property, if you follow it reverently, ends at last in God's presence.

There are many ways in which we could illustrate this truth. Let me use one. If any preacher has a five dollar gold piece and will loan it to me, I honestly agree to return it at once. I know what happens to wedding fees received by the preachers. You get them in the evening; follow the ministerial code and hand them to your wife; then you borrow them the next morning! But if you do not have a gold piece, I will have to use this coin as gold. You say to me, "Where did you get that five dollar gold piece?" I say, "I got it from such and such a pastor, who received it as a wedding fee." I find the pastor and say, "Can you tell me from whom you got this five dollar gold piece as a wedding fee?" The minister says, "Yes, I remember. It was from John Jones." I find John Jones and say, "You were married the other night and gave the minister a five dollar gold piece. May I ask where you got it?" "Why," he says, "I got it from the First National Bank." I go to the First National Bank, find the cashier, and say, "The other day John Jones got a five dollar gold piece from this bank and gave it to the minister as a wedding fee. Where did you get it?" He says, "It came to us in a consignment from the San Francisco mint." And I go to San Francisco to the mint. I say, "Mr. Director, there was sent to Birmingham, Alabama, a consignment of gold coins. Where did you get them?"

And he says, "That gold came to us from the mine." I go to Grand Valley, find my friend, Noah Jones, if he is still living in this world, and say to him, "You sent some gold to the San Francisco mint. Can you tell me where you got that gold?" He places me in an elevator, which is really a depressor; puts a cap on my head and a shining light on the cap; and down we go, literally into the bowels of the earth, until it seems that the underground pressure will split my ears. At last he stops, and the lights on the caps reveal the glint of gold in the walls of the mine. In the reverent hush, I ask, "O mine, where did you get this gold?" The reply comes inevitably: "God!"

You can take anything and trace it back over the lines by which it came to us, and every material thing goes back to God, and came from God. There is only one owner in the world. God has never signed away any of His property. "The earth is the Lord's." The world is His; the people that dwell therein are His. Any other conception is a heresy of a most fundamental and terrible kind.

## I.

We move on to the second principle in the Bible: *Man is only a steward.* This second truth follows necessarily from the first. Perhaps some of you are old enough to remember when the first Commodore Vanderbilt died. He left an immense fortune. One man met another man on



BISHOP EDWIN HOLT HUGHES

the streets of Brooklyn, and with natural curiosity said, "Vanderbilt is dead. How much did he leave?" The answer was: "He left all that he had." That inevitably happens. The law of giving is not optional; it is compulsory. You are going to give, all right. You can decide the spirit in which you give, and in what direction you give. You can decide in a way how much you are going to give. But if you do not give until you must, God takes care of the matter for you, and finally says, "Let go." You reply, "I don't want to let go." He says again, "Let go." A hundred years from now you will not have anything in the title deeds of this earth, unless it is the remainder of stewardship that you confer on some one else. God is going to call in every bit of His property. Naked we came from God, and naked we go back to Him. So does that truth abide forever.

I shall never forget an experience I had long ago. I knew a friend who came down from the northern states with a strong body, an industrious hand, a distinct honesty, and a genius for real estate. One day he bought a hill and a hole in the ground. He put the hill in the hole, leveled it off and sold lots, and in this way made his start. When the preacher stood by that man's casket, his estate ran into high figures. This man listened well. He had a nice habit of coming up after the service and telling the preacher

that he had preached helpfully. One morning I gave a sermon on this text: "Is it not lawful for me to do what I will with my own?" If you will look up this man who originally said this, you will find that he was not numbered among the saints! I remember the outline of that sermon, though I have never preached it since. (1) Law—whose law? Your own law? Who made you a legislator in the matter? (2) What kind of a will have you? Did you get it from God? Are you going to take the position that because a highway man has a kind of technical ownership it is lawful for him to do what he wills? (3) What gave you any right to say, "Mine own?" What statute book of the Infinite conferred that privilege on you? I got along well with that sermon. But I made that man uneasy! To think that he had spent a lifetime acquiring wealth, and then to have a young black-headed preacher walk into the pulpit on a Sunday morning and in half an hour's time dispossess him! That was not pleasant. He didn't come forward and shake my hand and say what a nice, comforting word I had given him. I had made him a pauper! About three days later, he drove to the parsonage with his double team and buggy and took me for a ride. After going a round-about-way, he finally stopped in front of six houses that were in his name. He used his horse whip in a gesture toward the houses, and asked, "Who owns those houses?" He wanted me to go back on my sermon. I said to him, "Bro. S., I'll postpone the answer to that question, and you can ask me one hundred years from today." That didn't console him. He was a good man. When it came to building things that he could see, he always gave me the tenth of everything for the church. But when it came to parting with a ten dollar gold piece in order that some human soul in China might come to know God, he could never bear to see that money disappear. I was with him in the night when God said, "Let go, now. You have had your chance for a long time. I am going to try some other stewards with that money."

This is what God is forevermore doing. That is what He will do with every one of us. Nobody here will own anything one hundred years from today. God sends us out into the world of talents with a magnificent opportunity; but that opportunity never passes into ownership. We are only stewards.

## III.

The third principle is stated again and again in the Bible: *Stewardship is perilous.* Will any of you quote to me now a warning that the Bible gives concerning the evil effects of poverty? If you can think of one, give it to me! I know of but one—the prayer of Agur "Give me neither poverty nor riches." He wanted to be in the middle class! How many warnings can you give about the peril of wealth? You can move through Bible history. The record is not reassuring: Lot, Gehazi, Elisha's servant, Simon Magus! At last, as part pay for the betrayal of Jesus a man takes into his palm thirty pieces of silver! He held the money until the Saviour was on His way to the cross. Directly it scorched his hand until he tossed it into Aeldema, the field of blood.

What caused the first persecution of the Christians? "When her masters saw that their gains were gone, they caught Paul and Silas." The apostles had destroyed the commerce of these men by casting the devil out of the girl. What caused the second persecution? A man stood up in Ephesus and said, "Sirs, you know that by this craft we have our wealth. Moreover, you do see that not only in Ephesus, but almost throughout all Asia, these men say to people, 'There are no gods made by hands,' so that this, our craft is ready to be set at naught."

I am not responsible for what Jesus said. You can settle with Him, and you can discount these words if you please: "With how great difficulty shall they that have riches enter into the Kingdom of God. I say unto you that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom." How many millionaires have you ever seen

(Continued on Page Twelve)

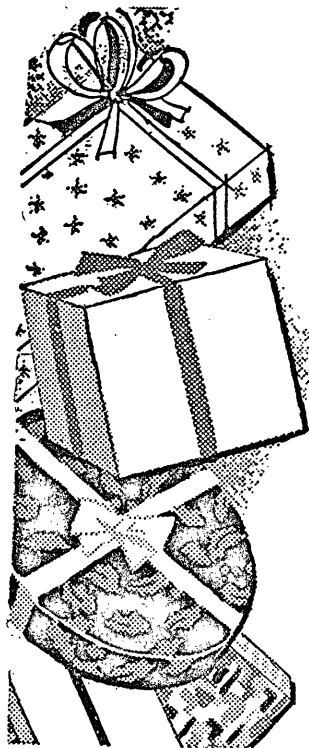
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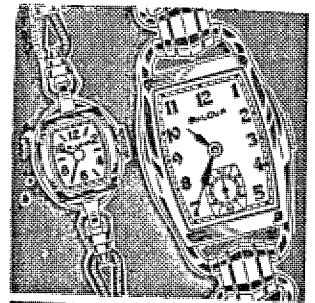
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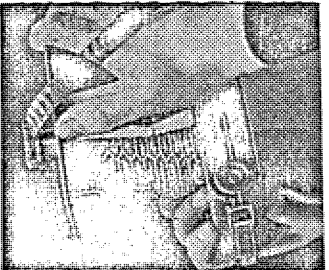
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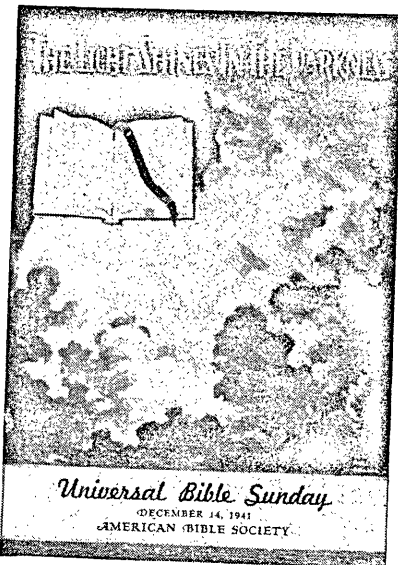
# The Light Shines In the Darkness

By DR. FRANCIS D. STIFLER (American Bible Society)

SUNDAY, December 14 will be Universal Bible Sunday throughout the nation. Endorsed by the President of the United States and the governors of the various states, it will be celebrated in thousands of churches. Promoted by the American Bible Society, Universal Bible Sunday is designed to remind the American people of their rich heritage in the world's greatest book and their responsibility in this dark hour to see that it is kept circulating in the world as the bulwark of democracy in every land.

In this year 1941, which marks the 150th anniversary of the signing of the Bill of Rights, the American people will do well to recall that it was the teaching of the Bible which steered the courage of our forefathers to fight for the rights of the individual which is the basis of our democracy. In this time, when the very existence of democracy as we have always known it, is being threatened and America is very properly calling herself the arsenal of democracy, she should not forget the important place which the Bible has always played and must continue to play in the present struggle. Calvin Coolidge once

said, "The foundations . . . of our government rests so much on the teachings of the Bible, that it would be difficult to support them if faith



in these teachings should cease to be practically universal in our country."

It is most appropriate, then, that with the return of Universal Bible

Sunday—which is always celebrated on the second Sunday of December—the American people should not only pause to consider this important fact, but do something about it.

The American Bible Society, which has for years sponsored this annual observance, suggests three ways in which the day may be fittingly observed. One is that every American attend the church of his choice. In thousands of churches, at either the morning or evening service, the minister will speak on the indispensable place which the Bible must play in our nation's life if our cherished freedoms are to be preserved. The Bible Society, following its time-honored practice, has furnished the pastors of the various denominations with a poster and other materials and suggestions for celebrating the occasion. The theme suggested for this year is "The Light Shines In the Darkness." This is literally true, for the Bible was never more widely distributed in the world than it is today and never more eagerly sought after. Last year over 25,000,000 copies of the Sacred Scriptures were distributed in the world. Refugees in internment camps, war prisoners, and other

victims of the wars are crying out for this book that brings hope and courage to men in whatever language they read. The first suggestion is, then, that the American people lead the churches on Universal Bible Sunday to honor God's word.

The second suggestion is that the Bible be read during the day, not just a verse or two but at least a whole book. Students of the Bible inform us that of the thirty-six books in the Bible, half of them can be read in less than an hour and many in twenty to thirty minutes. No better way offers itself for the observance of Bible Sunday than to have millions of Americans turning to God's word with fresh interest.

A third suggestion is a very practical one. Has every enlisted man that has gone from your community into one of the nation's services in these last months been supplied with a Bible or a Testament? The Bible has always been popular with American soldiers and sailors. What an appropriate way to celebrate Universal Bible Sunday—to supply the lads from your church, your street, your community with their own copy of the Word of God—the marching orders of democracy.

## THE EARTH IS THE LORD'S AND THE FULLNESS THEREOF

(Continued from Page Seven)

standing at the altar of the church making their humble confession? If you are getting rich, be careful. Paul said: "The love of money is the root of all evil." Some man says, "Give me the root." As if he could trifle with the laws of the infinite God himself. Whenever a man does that, I know that his character is going to pieces, unless he is really stupid.

What has caused our wars in this country? The French and Indian War? The English and French were going to make gain out of the furs of animals. We killed men by the thousands in order to settle the question as to who was to get the money. The War for Independence? It was taxes. Not merely a tax on tea, but one hundred and nineteen other taxes that were piled up against our people by a kind that I am more and more persuaded wasn't "all there." What caused the War of 1812? A blockade of our commerce on the coast of France by England. The War with Mexico, to which we never refer with pride? Losson said, "Debts that were owed by Mexican citizens to citizens of the United States led us to put the pressure of military methods on Mexico in order to get our arms back." Let us omit the War of 1861-65. What caused the War with Spain? The huge taxes that were placed on her Western colonies by Spain until one day old-fashioned Senator Proctor delivered his address on Cuba and stirred the nation.

If it were possible for me to pass before you a procession of the shadowy figures that were blotted out in connection with the wars as caused by commerce, your hearts would be broken. Ere that procession was well started, men and women would be crying out to me, "For God's sake, stop, stop! Do not unearth those corpses."

Take our present problems. Panama Canal tolls—money! Behring Sea fisheries—money! Temperance question—money. Do you think a man gets into the liquor business because he loves it? No. It is a question of money. When you compromised with yourselves and did not go to the polls even to try to retain the Eighteenth Amendment, until we have turned loose in our land the greatest debacle of drunkenness that we have ever had—why did you do that? We listened to men in the United States, most of them immensely rich, who met in upper rooms and deliberately decided to legalize liquor because they thought it would relieve them of

taxes. Before they get through with it, they are going to find that making inefficiency and misery saves no money. So Paul was not superficial when he said, "The love of money is the root of all evil." Jesus was no surface talker when He declared that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God.

### IV.

Let me come to a close. First, God is the owner. Second, you are a steward, absolutely responsible to God for everything. Third, your stewardship may become a deadly peril. Fourth: *Stewardship is a glorious opportunity.* Sometimes I wonder if soap-making is not good for a man's soul, a means of grace leading him to a kind of higher sanitation. Take Colgate, whose articles you see advertised so extensively. He started his soap business in his little home. It is said that the next Sunday he took one-tenth of every dollar he made to church. As his business prospered, he gave five-tenths, six-tenths, until at last the first Colgate was actually giving every dollar he earned to promote the Kingdom of God—keeping living expenses on a modest scale.

And this man Hyde, that made Mentholatum. He ran up his giving until he was actually turning over to the Lord nine-tenths of every dollar he made. James M. Gamble, of the firm of Proctor and Gamble, lived to be ninety-two years of age. He gave, and gave, and gave. He was a Methodist layman who lived this idea of stewardship. Take my friend Roswell R. Robinson. I was his minister eight years. He was the quietest man in speech I have ever seen, and the most garrulous man with his check book. The last six months of his life he put into this hand \$72,000. I did not ask him for a penny of it. Bishop Birney received exactly the same number of dollars for work in China. When Roswell R. Robinson was dying, his delirium consisted wholly in giving. He would say, "Send for Bishop Hughes, and let's give him \$600 for Belmont." Again, "Kitty, send for the Bishop. Calvary Church in Arlington needs some money. Let's give it \$600." He specialized on \$600 checks; I do not know why. Then one morning he said, "Kitty, get hold of the Bishop now, and we'll write him a check for \$22,000, and pay the mortgage off the dormitory for those theological students." He was so much in the habit of giving to God that it was his final delirium. Do you not think that was a lovely delirium? I think when God saw that man coming up the luminous

road, He said, "That is the man that gave me so much that even when he was dying he was writing imaginary checks."

I am going to end this talk on *Stewardship* with a contribution that my wife brought over from the Presbyterians. Within three months after our marriage, knowing that I was going to preach on Giving, she wrote out the story of a stingy Scotchman, who was in the church one morning as they passed the plate. He intended to give a very bright, new penny; but he made a mistake and dropped a golden guinea in the plate. The sexton saw him start as if to recover the coin, but the sexton moved ere the man could recover his precious money. He sought to comfort himself by thinking that God would give him credit for the larger amount. But the sexton said:

"Nay, nay, my man, the Lord is not cheated; He knows thee well; He knows it was only by accident That out of thy hand the guinea fell. He keeps an account, no doubt, for the poor, And in that account He'll set down for thee No more of that golden guinea, my man, Than the one bare penny you meant to gie."

The conclusion for all of us is to see Jesus standing against the pillar of the mite. There are many people who borrow widow's weeds for that particular occasion! But those of you who try to exercise stewardship for Christ's sake will hear Him saying concerning you, "He hath done what he could. She hath done what she could." And in due season Jesus will say, "I will do what I can."

### A PRAYER

Our Father God, source of all life, fount of all good gifts, to whom shall we go but unto Thee? Thou hast strength for our weakness, knowledge for our ignorance, wisdom for our folly, healing for all our hearts. In Thy light shall we see light. We are but shadows, and shadows we pursue. For what is our life? It is even a vapor, that appeareth for a little time, and then vanisheth away. But Thou art the Way and the Truth and the Life, and that life is the light of men. Yea, Thou art the true Light which lighteth every man that cometh into the world. Vouchsafe to us, we beseech Thee, the sense of Thy presence and Thy power, so that we may live in Thy fellowship through all the ages. We ask it in Thy Name's sake. Amen.—In The Messenger.



# THE LAYMAN'S PAGE

A. J. SHIREY, Editor



## GERMS PIOUSLY RECEIVED

In an enlightened age when children in the lower grades in our secular schools are taught the elementary facts of hygiene and health, why should the great Methodist Church continue to practice a custom that any child who has studied sixth grade hygiene knows to be unsanitary and unsafe? Reference is made to the Methodist custom of the love feast.

This "love feast" of Methodism is a revival of the "Agape" or "love feast" of the New Testament Church. Jude makes mention of this the Church. At this meeting, to feast in his epistle, verse 12.

The writings of the Church Fathers describe this love feast. According to their description, it was a sharing of a common cup of water and the partaking of a broken loaf by all who were members of the Church. At this meeting to which only members in full were admitted, probationers were excluded, love of the brethren, and matters pertaining to the welfare of the church were the topics of general converse. The love feast never was raised to the place of being considered a sacrament of the Church, but it was on almost that plane for many years. It seems to have dropped into the discard through the years; but John Wesley either by way of his contacts with the Moravians, or through his study of the works of the Church Fathers saw the value of such a meeting and established it in his "Societies" as he called the early Methodist congregations. Gradually, the "love feast" has dropped out of the life of Methodism, until now about the only time anyone hears of it is at our Annual Conferences.

The love feast was and is a good thing. The Church has suffered loss by not making greater use of it. But there is a good sound reason why many people deliberately stay away from the love feast to-day.

### Love Feast Needs Modernization

Piety is no cure or preventative of disease. The Church took recognition of that fact years ago when it supplanted the old common cup at the Communion service. The growth and dissemination of knowledge concerning the spread of disease made it imperative that such a change be made. It is doubtful if a Communion service could be held today in a church of educated people where all would be asked to drink from one cup. The writer, for one, would certainly refuse to take Communion on such a basis. The fact of the matter, very recently he did refuse just on a mere suspicion that the individual glasses now in common use, were being refilled without being cleaned between usings.

Cold germs, "flu" germs, T. B. bacilli, and the like, do not stop to ask, "Did you acquire me through carrying out of some sacred ceremony?" They just settle down to the business of wrecking the health of the host, no matter if they were acquired in the most pious way imaginable. People who have even so much as a grade school education are well aware of this fact. For the Church to continue a practice condemned by all health authorities is

to place it in an unfavorable position in the thinking of intelligent people.

The traditional "love feast" is well worth preserving; but this writer thinks one of the best and surest methods of killing it is to persist in carrying it out in the traditional manner. My argument is simply this, if we could change from one common cup for the sacrament of the Lord's Supper and not rob that sacrament of its traditional sacredness and the holy symbolism that it brings to our minds, then why can we not make the same change in the manner of observing the "Agape" or "Love Feast" and thereby restore it to the place of prominence it once held in the Church?

The love feast serves a purpose and fills a place in the life of the Church which nothing else can do so well. It has Scriptural sanction, a worthy background of rich tradition in its use both in the Apostolic Church and in early Methodism. LET US MODERNIZE THE LOVE FEAST AND MAKE LARGE USE OF IT. If it were used at least once a year in every Methodist Church, say during a revival meeting, it is thinkable that it might and indeed it is highly probable that it would, become the high spiritual peak in each Church for the year. Let the Church come out from her medievalism and redeem a traditional rite close akin to Holy Communion. It is too valuable to let die simply by ignoring the laws of health.

## THE TRUE BASIS OF THANKSGIVING

As an American Institution, we trace Thanksgiving back to the Pilgrim Fathers at Plymouth, Massachusetts. This is the historical basis of an institution, but it is not the basis for the founding of the institution. All genuine, sincere giving of thanks is based upon the recognition of the complete dependence of man upon God.

The egotist, the self-righteous, the haughty, the proud, the arrogant, the disdainful, the supercilious are not accustomed to bow even to God. There is no place in their hearts for the giving of thanks.

Gratitude flows only from a heart that recognizes the overruling providence of God in the affairs of man. The person who is not God-conscious will have nothing for which to give thanks. Thankfulness which takes its rise from such a source is not dependent upon the mere turn of one's immediate fortune. That is the reason St. Paul's admonition, "In everything give thanks" makes sense. He did not say, "for everything give thanks;" but "in everything." That is to say, thankfulness does not depend upon immediate well-being, or the enjoyment of favorable conditions. The old Negro spiritual has caught that high Pauline interpretation when it says: "I'm so glad that trouble don't last always." The Child of God can give thanks in life's most trying hour on just that basis. The best is yet to be, and "trouble don't last always."

Not many people would think of

a jail and stripes from an unmerciful and unjust beating as the occasion or grounds for praise and thanksgiving to God, yet it was in a Roman jail at Philippi under the most inhuman surroundings and circumstance that Paul and Silas sang praises to God and opened their hearts in thanksgiving until the very walls of the jail were rent asunder by God's recognition of their gratitude for His presence with them.

To sum it all up, thanksgiving does not depend so much on what we possess of gold, or lands, or material and physical blessings as it does upon proper attitude toward God. If we are right with God and all seems wrong with the world, we can still be thankful. Know God, we can trust Him in the darkness of this world to bring us out into the light. In that trust we can praise Him and be thankful.

Christ said, "I am come to call sinners." The self-righteousness of our generation causes a tonal deafness to the voice of Christ.

## DO YOU TRY TO GET ACQUAINTED WITH VISITORS AT YOUR CHURCH?

There is one way that any Layman who attends his church regularly can make a real and vital contribution to the life and general well-being of his church without the expenditure of more than ten cents. Just take a pencil and notebook or writing card to church with you and make it your business to meet all the visitors. Get their correct address, and their names. This information over the run of a year can become a veritable gold mine of information.

If your Pastor is at the door shaking hands with the congregation as they leave, he will be too busy to get this information. Though he may ask the names and addresses of strangers, unless he has an unusual memory he will forget them or get them confused before he has an opportunity to write them down. In talking with a number of people about a variety of things he will find it more than he can do in most cases to get this needed information. Besides, you as a member of the Church, should be interested in those who visit your church. You show them that you are interested when you begin to gather such information. You give further proof of interest when a few days later you call on them and express appreciation for their visit. People's interest in a Church that takes that much notice of them will certainly be deepened.

Take a pencil and some kind of writing material to church with you next Sunday and begin taking down the names and addresses of the visitors. Use this information as has been suggested, and in addition supply the Pastor with a copy of the information you obtain. Do this faithfully week in and week out through the year and you will thereby become one of the most valuable members of your church—at an investment of not over a dime. Will you try it?

## HAVE YOU NOTICED THE CHANGE?

In the 1940 Discipline of The Methodist Church some very decided changes in the ritual were made. Since most Methodist ministers use the Pastor's Pocket Record Book for the ritual at funerals, marriages etc., perhaps you have not noticed the changes. The Record Book was not revised until just recently.

You will probably notice at funerals in the future that the minister does not use the old tradition "ashes to ashes and dust to dust" committal ritual. He now has two alternative rituals in addition to the traditional one just mentioned. The first of these reads: "Forasmuch as Almighty God hath received unto Himself the soul of our departed brother, we therefore tenderly commit his body to the ground in the blessed hope that as he has borne the image of the earthly, so also he shall bear the image of the heavenly."

It would be difficult to think up a committal more tender and hopeful or with a more Christ-like ring to it than this. It says all that should be said at the graveside of a person whose Christian virtues are deeply stamped into the consciousness of those present. Much is said in few words.

Not quite so commendable, but still a great improvement over the old traditional committal is the second alternative. It reads as follows: "Forasmuch as the spirit of the departed has entered into life immortal, we therefore commit his body to its resting place, but his spirit we commend to God, remembering how Jesus said upon the Cross, 'Father, into Thy hands I commend my Spirit.'"

It is easy to see that these committals would be totally inappropriate for use at the funeral of a person who made no pretension of being a Christian. It is to be devoutly hoped that ministers will use discrimination and judgment in the use of the alternative committals now at his disposal.

We do not win people to Christ by the logic of our arguments. They are won by love, if at all.

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### JONESBORO DISTRICT STEWARDS' MEETING

The Jonesboro District Steward's meeting, with more than a hundred pastors, district stewards, charge lay leaders and representatives of the Woman's Societies, was held at Fisher Street Methodist Church, Jonesboro on November 19th, with Dr. E. W. Potter, District Superintendent, in the chair. Rev. Ira A. Brumley, spoke on "The Church School Advance Among Unreached People." Rev. A. W. Martin and S. B. Wilford distributed mimeographed copies of the askings for Benevolences, amount of General and Jurisdictional Conference fund and various other items based on the percentage of the pastor's salary. They spoke of the ways in which the program of World Service might be presented to the congregation by the pastor and urged that at least one sermon be preached on the purpose and value of benevolent giving.

Rev. A. N. Storey spoke in the interest of the Conference Evangelistic Rally to be held in N. Little Rock on December 16th. Rev. James Upton, District Chairman of The Arkansas Methodist Campaign, explained plans for extensive efforts in behalf of the paper in the Jonesboro District.

Announcement was made of the two large training schools in the district to be held at Blythesville and Jonesboro sometime during February and March, and various other announcements of plans and meetings in the district were made by Dr. Potter.

Mrs. R. E. L. Bearden, Jr., District Secretary of Woman's Work, spoke on "Plans for Strengthening Woman's Societies in the District." Mr. Roy Dawson, District Lay Leader, used for his subject, "Getting Laymen to Feel a Sense of Responsibility For the Total Program of the Church." Mr. R. A. Lynch, speaking for the District Stewards, recommended higher acceptances on Benevolences throughout the district and commended the work of Rev. F. M. Sweet, District Evangelist.

After a season of prayer and meditation the session was closed with a prayer by Mrs. D. G. Hindman.—R. E. L. Bearden, Jr., Secretary.

### ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

On account of the busy life led during our Conference and the loss of sleep and concern about matters that appeal to me, I was weakened and Tuesday night of last week, developed a distressing case of sore-throat and was in bed until Sunday morning. I am all right now except for a very bad cough. I have had Mrs. Thomas, however, to keep in touch with Mrs. Lane concerning the open house at the Orphanage to be held on Tuesday, November 25th, and everything is in readiness for it.

We are now busy trying to set up the Christmas Offering for the Orphanage. We never have any trouble about it in the Little Rock Conference, but have to keep in touch with the brethren beloved. We also have a pleasant time in dealing with the brethren of the North Arkansas Conference. We are very desirous that they raise their Christmas offering so that it will be somewhere in line with the

amount raised by the Little Rock Conference. I believe this is the easiest money to raise of any collection that comes before us.

I am trying to keep in touch through prayer with my Heavenly Father for I am really anxious, if it be His will, that my life be spared until I can build some additional buildings at the Orphanage. To do this, we would have to buy some additional real estate in front of the Orphanage—the buildings on this property are of very poor structure but now occupied.

We have our troubles but upon a whole we are happy. With love for all, I am your brother—James Thomas, Executive Secretary.

### QUARTERLY CONFERENCE

#### JONESBORO DISTRICT:

##### FIRST ROUND

Nov. 16, a. m., Dyess, at Dyess; Conference at D. Monday, Dec. 8, p. m.  
Nov. 16, p. m., Tyrone; Conf. Tuesday, Dec. 9, p. m.  
Nov. 23, a. m., Marion; Conf. 2 p. m.  
Nov. 23, p. m., Turrell-Gilmore, at Turrell; Conf. after church.  
Nov. 30, a. m., Black Oak, at Macey; Conf. 2:00 p. m.  
Nov. 30, p. m., Monette; Conf. after church.  
Dec. 7, a. m., Dell Circuit at Half Moon; Conf. 2:00 p. m.  
Dec. 7, p. m., Lake Street; Conf. after church.  
Dec. 14, a. m., Marked Tree; Conf. 2:00 p. m.  
Dec. 14, p. m., Joiner; Conf. following church.  
Dec. 21, a. m., Brookland, at Brookland; Conf. 2:00 p. m.  
Dec. 21, p. m., Lepanto; Conf. following church.  
Dec. 28, a. m., Bono, at Bono; Conf. 2:00 p. m.  
Dec. 28, p. m., Nettleton-Bay, at Nettleton; Conf. following church.  
Jan. 4, a. m., Luxora; Conf. 2:00 p. m.  
Jan. 4, p. m., Manila-St. Johns, at M.; Conf. following church.  
Jan. 11, a. m., Jonesboro Ct., at Forrest Home; Conf. 2:00 p. m.  
Jan. 11, p. m., Osceola; Conf. following church.  
Jan. 12, p. m., Blytheville, First.  
Jan. 13, p. m., Jonesboro, Fisher street.  
Jan. 14, p. m., Jonesboro, First.  
Jan. 15, p. m., Jonesboro, Huntington Avenue.  
Jan. 18, a. m., Lake City, at Lake City; Conf. 2:00 p. m.  
Jan. 18, p. m., Wilson; Conf. following church.  
Jan. 25, a. m., Yarbrow-Promised Land; at P. L.; Conf. 2:00 p. m.  
Jan. 25, p. m., Dell; Conf. after church.  
Feb. 1, a. m., Extension churches, at Harrisburg Corner; Conf. 2:00 p. m.  
Feb. 1, p. m., Leachville; Conf. following church.  
Feb. 8, a. m., Keiser, at K.; Conf. 2:00 p. m.  
Feb. 8, p. m., Truman; Conf. following church.

Pastors will please see that charges are supplied with blanks for quarterly conference records. They will also see that quarterly conference Roll and Record is made out. Let the pastor's name head the roll, then the board of stewards, and next the trustees, and then other members of the quarterly conference. If all members are arranged alphabetically, it will help.—Eugene W. Potter, D. S.

#### HELENA DISTRICT: FIRST ROUND

Parkin, Nov. 23, 11:00 a. m.  
West Memphis, Nov. 23, 7:30 p. m.  
Marianna, Nov. 30, 11:00 a. m.  
West Helena, Nov. 30, 7:30 p. m.  
Weller, at W., Dec. 7, 11:00 a. m.  
Harrisburg, Dec. 7, 7:30 p. m.  
Haynes, at H., Dec. 14, 11:00 a. m.  
Brinkley, Dec. 14, 7:30 p. m.  
Vandale-Cherry Valley, at V., Dec. 28, 11:00 a. m.  
Widener-Mad., at W., Dec. 28, 7:30 p. m.  
Wheatley, at W., Jan. 4, 11:00 a. m.  
Forrest City, Jan. 4, 7:30 p. m.  
Colt Ct., at Colt, Jan. 11, 11:00 a. m.  
Wynne, Jan. 11, 7:30 p. m.  
Elaine, at E., Jan. 18, 11:00 a. m.  
Aubrey, at Aubrey, Jan. 18, 7:30 p. m.  
Holly Grove-Marvel, at H., Jan. 25, 11:00 a. m.  
Clarendon, Jan. 25, 7:30 p. m.  
Earle, Feb. 1, 11:00 a. m.  
Hulbert-Black F. Lake, at B. F., Feb. 1, 7:30 p. m.  
Crawfordsville, Feb. 8, 11:00 a. m.  
Hughes, Feb. 8, 7:30 p. m.  
Helena, Feb. 15, 11:00 a. m.  
J. L. Dedman, Dist. Supt.

### PAID SUBSCRIPTIONS RECEIVED FROM PASTORS

11—Marianna, Earl Cravens.  
3—Texarkana, Aubrey G. Walton.  
3—Pottsville, Irl Bredenthal.  
2—Bentonville, Lloyd M. Conyers.  
2—Lake St., Blytheville, Bates Sturdy.  
1—Bearden, J. A. Henderson; Plainview, A. W. O'Bryant; Scotland Ct., Carl Shelton; Lockesburg Ct., Alva C. Rogers; Batesville, First, H. M. Lewis; Camden, John L. Hoover; Asbury Church, Little Rock, Fred G. Roebuck; Greenway Ct., W. J. Williams; Nettleton-Bay, A. L. Riggs; Glenwood, S. K. Burnett; Perry, Virgil Hanks.

### SUBSCRIPTIONS RECEIVED AT THE LITTLE ROCK CONFERENCE

10—Murfreesboro, G. W. Roberts n.  
10—Douglasville, Curtis Williams.  
4—Primrose, M. W. Miller.

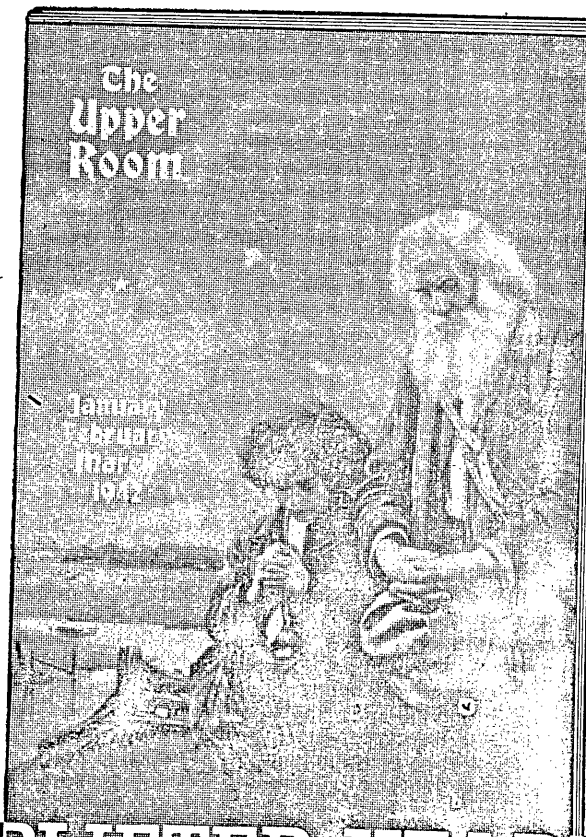
1—Mineral Springs, E. H. Martin.  
Rev. C. E. Whitten, Rev. O. C. Robison, Mrs. Frank Coffman, Rev. M. T. Ross, Rev. Forney Harvey, Rev. W. O. Tisdale, Rev. L. Gray Wilson, Mrs. E. S. Byington, Mrs. Olive Morehead, R. E. Jeter, Jesse Bogey, A. W. Leake, S. L. Smedley, W. H. Taylor, Rev. John W. Hammons, Rev. A. W. Hamilton, Dr. C. J. Greene, Rev. M. E. Scott, Rev. I. A. Love, Mrs. Lessie Reynolds, Rev. R. A. Teeter, and Rev. Alfred H. Freeman.

I would give nothing for that man's religion whose very dog and cat are not the better for it.—Rowland Hill.

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## INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson For November 30

### CHRISTIAN LOVE

LESSON TEXT—John 13:34, 35; 1 Corinthians 13:1-13.

GOLDEN TEXT—We love him, because he first loved us.—John 4:19.

Many important things enlist the interest of the Christian, but we need to beware lest we neglect what Jesus declared to be the first and great commandment—that we love God; and its necessary sequel—that we love our neighbor. If love is forgotten (and who can deny that it often is in our day?), the very foundations are shaken. We need a revival of Christian love.

#### I. Love—A Mark of Discipleship (John 13:34, 35).

Do you want to know whether a man is a Christian? Find out whether he loves his brethren. Such is the test Jesus gives in these verses.

1. Commanded. It is the will and purpose of God that the followers of Christ should have a real love for one another. It is not to be a matter of impulse or chance, but the love God has for us should constrain us to love one another. Thus is love.

2. Exemplified. God has loved us. He does love us. How infinitely much is wrapped up these simple words! He even gave His Son to die for our love from Him and from one another?

#### II. Love—A Christian Grace (1 Cor. 13).

In a world where hatred prevails, and is in fact glorified, this chapter needs to be read and reread. We find that love is

1. Essential (vv. 1-3). Life has many excellent gifts and men quite properly seek after them. How do they compare with love, and what do they amount to apart from love? Glowing, angelic eloquence; the far-seeing eye of the prophet; the attainments of knowledge and culture; mountain-moving faith; liberal-hearted charity; martyr-like self-sacrifice—without love they are all as nothing. Apart from Christ and His love operating in our hearts and lives the worthiest attainments of men are vain and empty. Love is the very essence of a satisfying and useful life.

2. Effective (vv. 4-7). Does love really work, or is this just a fine sounding but obsolete theory? It works.

Think of the things in life which irritate and depress us; then put opposite them the qualities of Christian love as given in verses 4 to 7, and you will agree that what this from Christ and His love op-

Remember that talking about love or reading about it or studying it in the Sunday school will not make it effective. We must put it into practice. Why not start now? You will be surprised at the results.

3. Eternal (vv. 8, 12). Many gifts are only temporary in their usefulness; in fact, almost everything that man makes or does (part from his service for God) is transient. Even so vital a matter as prophecy shall one day find its end in fulfillment. Hope shall eventually find its longing expectation satisfied. Faith will be justified in seeing what it has believed. Childish things will be put away by the full-grown man, knowledge will increase and darkness disappear.

But love—love is eternal. It never fails, and will never fail. God is love and God is eternal. From all eternity and unto all eternity love continues. Therefore, we agree with

Paul who in the verse preceding this chapter (1 Cor. 12:31) says that while you may covet the best gifts, here is the more excellent way—love.

Let us be clear about this. Love is not a substitute for regeneration, and certainly regeneration is no excuse for lack of love. Read John 13:34, 35 again and remember that if we are Christ's disciples we will count it a high privilege to keep this first and great commandment of love.

The ignorant man takes counsel of the stars, but the wise man takes counsel of God, who made the stars.—Jaafar.

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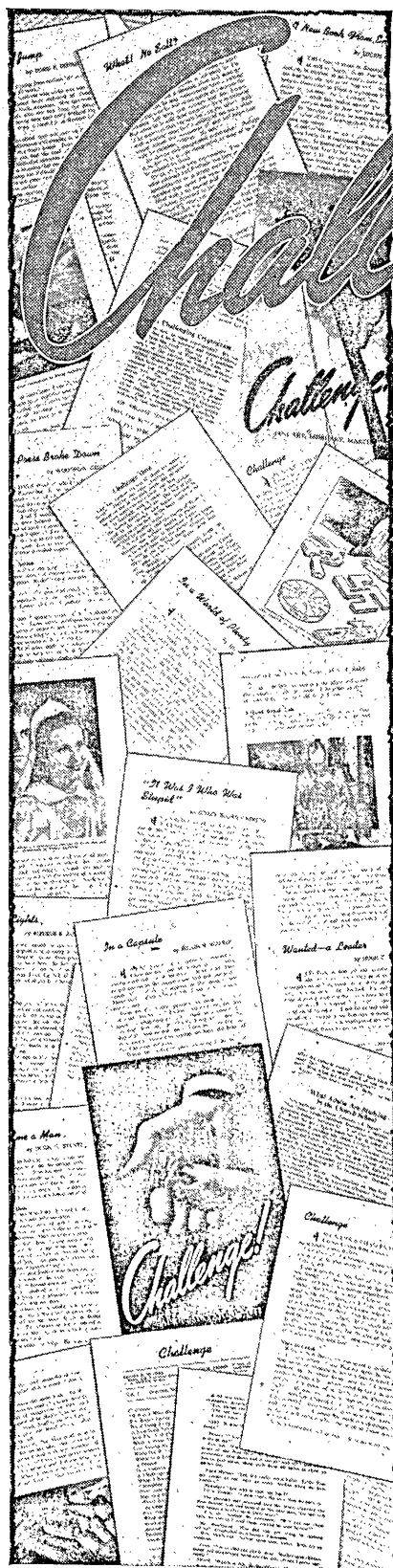
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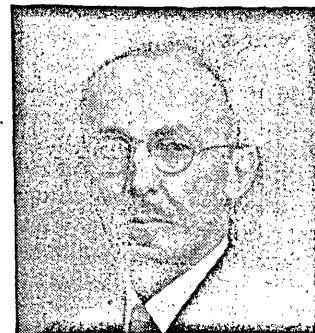
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by M. Leo Rippey

Director, Adult Department, Division of the Local Church.

**YOU** need have no fears or misgivings about interesting people in the church. You can do it. You have help. Long after your short conversation is over your contact continues to have meaning. You have left a deposit to be explored. It yields rich returns. You left a copy of *Challenge* when you called upon absentee members of your class. It was more than an offering. Even more than a gift. It was an expression of fellowship and good will. It—*Challenge*—spoke as you wanted to speak but could not find words.

You can win others!

No doubt you have worried even as I have in days gone by because you felt you did not know how. Let me assure you you can proceed with the utmost confidence. Quarter after quarter take copies of *Challenge* and leave them with friends who have not expressed active interest in the church. This continuous, intelligent expression of interest in and concern for others will in due time win them for the church.

#### INTEREST WILL BE REVIVED

Years ago many adults lost interest in the church. Reverses in business, bitter disappointments, loss of confidence in friends, heavy daily schedule of work and limited information about the church, all contrib-

uted to bring this about. It took years for this unconcern or indifference to develop. It may take years to restore that which was lost. It can be restored. Not too heavy, and not too long articles, but those that are sharp enough to prick and quicken forgotten memories. Past experience will be relived as the church and its challenge is seen and felt in this modern day. A copy of *Challenge* should be provided for each home represented in the church membership. Increased attendance, giving of time and money would be the outcome.

#### EVER PRESENT TOOLS

Working tools are always a necessity. They should be designed for a special use. We should be proud of them as tools as well as for what use we make of them. There should be a copy of *Challenge* on the desk of the lawyer, doctor, banker, teacher, preacher, merchant and tradesman. It should be a companion of journals of medicine, law, finance and education. For the information, yes. But also to help create the right kind of atmosphere. An atmosphere that is conducive to high and worthy ideals.

I want *Challenge* in my home along with *Readers' Digest*, *National Geographic*, *Saturday Evening Post*, *American Girl*, the daily papers and other church publications. It would help to keep the church in the center of our thinking; its continued presence would help condition responses to the teachings of the church. That is enough for me.



# NEXT SUNDAY IS PLEDGE DAY

## WINFIELD MEMORIAL

An opportunity to pledge will be given at the Church School and at each of the worship services next Sunday, and we hope that every member of Winfield will consider it a privilege to pledge on this day, thereby saving the Board of Stewards time and expense in their visitation.—W. P. Ivy, Chairman of Finance Committee.

### NEW MEMBERS

Mr. E. Vernon Markham, 1914 Shadowlane. . . Mrs. E. Vernon Markham, 1914 Shadowlane. . . Miss Mary Evelyn Markham, 1914 Shadowlane. . . E. Vernon Markham, Jr., 1914 Shadowlane. . . Mrs. W. B. Slack, 2403 Louisiana. . . Miss Katie Frank Slack, 2403 Louisiana. . . Billy Slack, 2403 Louisiana.

### OUR KNOWN SICK

Mr. James Barron, Trinity Hospital.

### WEDDINGS

Miss Lena Terrell and Mr. H. S. Neely were married on October 31 and are making their home at 1517 College.

Miss Mary Lynn Oates and Mr. Charles A. McCoy were married on October 26.

Our congratulations and best wishes to these couples.

### OUR SYMPATHY

The sincere sympathy of the congregation is extended to Miss Evelyn Kennedy, Mrs. Vestal Butler and Mr. Horace Kennedy and other members of their family, 1310 Welch Street, whose father, Mr. J. A. Kennedy, Sr., passed away on November 24.

A final Paid-To-Date List will be published soon along with the financial achievements of the last year. We are anxious to have more names on this list than we have ever had and hope that each member of the church will call the office and make sure that his or her pledge is paid in full.

### FELLOWSHIP PROGRAMS

Nov. 30—6:00 P. M.

Junior High Dept.: Leader, Juanita Ingram; subject, "Doing My Part In the Home."

Senior High Dept.: Leader, Anna Grace Lore; subject, "Building Brotherhood."

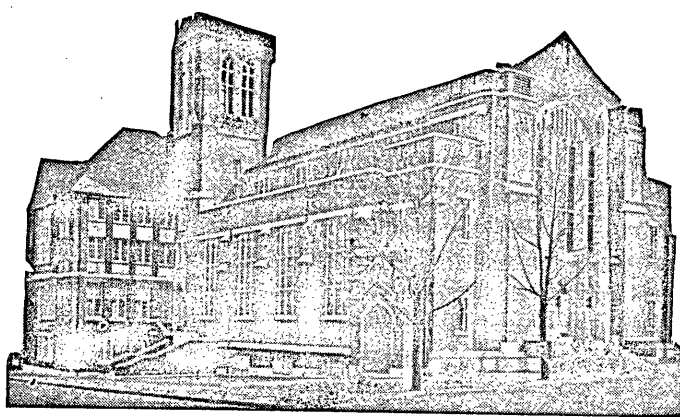
Young People's Dept.: Guest speaker, Mrs. Maxwell Lyons; subject, "What Is the Red Cross?"

Miss Helen Newman will be in charge of the morning worship service.

### YOUNG ADULT FELLOWSHIP

6:00 P. M.

Mr. E. H. Tuttle, Executive Secretary of the Committee on Church Co-operation of the U. S. O. will be the guest speaker at the Young Adult Fellowship Sunday evening. His subject will be "Moral Conditions and Problems Around Training Camps." All Young Adults of the Church are invited.



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W. B. SLACK  
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R. EUGENE BRITAIN  
Assistant Minister  
J. R. HENDERSON  
Church School Supt.



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.  
10:55 A. M. Sermon, "God Enters Human Activities," by Dr. Slack. Text, John 1:14—"The Word was made flesh, and dwelt among us full of Grace and Truth."  
6:00 P. M. Junior High, Senior, Young People's Fellowship and the Young Adult Fellowship.  
7:30 P. M. Sermon, "I Come For Life," by Dr. Slack. Text, John 10:10—"I am come that I may add my life to yours and that your life may be abundant."

## THE MINISTER'S MESSAGE

W. B. SLACK

GIVING is one of the Graces of God—God gave out of his Grace.

Giving to ennobling Causes is a wise as well as good Grace.

GRACIOUS giving is of the Lord, so those who are of the Lord are gracious givers.

Great souls are giving souls and giving souls are great souls.

Because we give out of our goodness, then our giving is often a REVELATION of our goodness.

Now is the time to come to the aid of your greatest Cause—THE CHURCH. This week is the time to pay your pledge of last year in full. Now is the time to make your pledge for next year. HOW MUCH? Enough to make you proud, enough to give you continuing Pride both in the making and in the paying. You can not be happy about something of which you are ashamed.

Lo, it is just one year until Conference. There is very much to be accomplished and there are many things that will happen to delay and detract. Let us be busy about the Master's work from day to day.

You are a great Church, with great traditions and great possibilities and great leaders and great followers. I say this not to comfort you in Zion but to challenge you in labors. You have a great reputation to live up to.

## THIS WEEK'S PRAYER

(To be used at meals for Grace)

Dear Lord, begin the new Conference Year with us in aspirations that are heavenward, in convictions that are Christward, in sympathies that of Kingdom-of-God-ward. We pray in the spirit in which our Lord lived and labored. Amen.

## METHODIST CHURCH

### Christian Education

By R. Eugene Britain

### Church School Attendance

Last Sunday ..... 685  
A Year Ago ..... 627

### Department Reports

	Pres.	On	Cont.	Stay
Jr. Hi	73	72	40	63
Sr. Hi	57	45	40	42
Y. P.	71	56	11	...

### Adult Report

Fidelity Class	19
Men's Class	47
Jenkins Class	43
Hinton Class	44
Wedding Class	25
Friendship Class	28
Ashby Class	22
Couples Class	38
Bullington Memorial Class	22
Young Men's Class	4
Adult Officers	11

Total.....303

### Fellowship Reports—6:00 P. M.

Junior High Dept.	32
Senior High Dept.	39
Young People's Dept.	43
Young Adult Dept.	25

### CHURCH CALENDAR

FRIDAY, NOV. 28—  
8:00—Seniors will have a Taffy-Pull in Fellowship Hall.

MONDAY, DEC. 1—

10:30—Meeting of Woman's Society of Christian Service. The program will be given in the form of a dramatization and the subject will be "Fellowship of Love." Those taking part are: Mesdames Harold Percival, Raymond Price, Dan Keeley, Jack Goetz, William Thweatt, Basil Sanderson, Bernard Polk, William A. Storey, H. L. McDonald, Paul Welker and Lloyd Witten. Mrs. R. G. Paschal, Chairman, will preside over the business session. The Nominating Committee will give its report and an election of officers will be held.

12:00—Lunch in Fellowship Hall for Woman's Society of Christian Service.

7:30—Meeting of Board of Stewards at the church. This is the first meeting of the new Conference Year and all Stewards are urged to be present.

TUESDAY, DEC. 2—  
3:30—Antiphonal Choir Practice at church.

WEDNESDAY, DEC. 3—  
6:30—Fellowship Dinner.  
7:00—Devotional by Dr. Slack.  
7:30—Meeting of Board of Christian Education.

THURSDAY, DEC. 4—  
3:30—Junior Choir Practice at the church.  
7:30—Chancel and Wesley Choir practice at church.

FRIDAY, DEC. 5—  
3:30—Boys Choir Practice at the church.