

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. LXI

LITTLE ROCK, ARKANSAS, NOVEMBER 12, 1942

NO. 46

Act Number One Apparently Adopted

ACT No. 1 seems to have run the gauntlet of the most deceptive, unfair, misleading attack that the liquor forces could produce through the bright minds their money was able to buy. The desperate effort to prevent a vote on the question through court action failed when the Supreme Court rendered its decision against them.

Final reports are not in and because of the interests with which we are dealing we cannot feel entirely easy until the announcement of the official count. Both friend and foe of Act No. 1 declare that the trend in evidence in the reports tabulated indicate that it will be adopted by a substantial majority.

There is one very significant difference between the manner in which the fight for and against Act No. 1 was financed. The sluice of propaganda poured out upon the citizenship of Arkansas by opponents of Act No. 1 was financed almost entirely by those interested financially in the continuance of the liquor traffic. The profit motive directly or indirectly inspired practically every public utterance opposing this measure. The support given Act No. 1 was financed out of the unselfish, sacrificial gifts of people whose one motive was to be of service to a cause which would be helpful to their country in crisis and to their fellowman.

Because the liquor interests are willing to sell humanity down the river for personal profit, they seemed to think that the financial appeal would be the deciding factor in the fight. Hence their propaganda became monotonous because of the constant, repeated appeals to our people to consider the three millions of revenue that it would be necessary to raise some other way, if the sale of liquor was discontinued. It apparently had not occurred to them that there is a mass of people who do not measure everything by the dollar mark. This war is costly, but if it cost ten times as much we would pay it if possible rather than submit to slavery. Some people are not easily frightened about money matters when character and good citizenship are involved.

The Fellowship And Mystery Of Fellowship

SPeAKING for the Arkansas Methodist, and we feel sure that we express also the feeling of our readers, we want to assure our people in Berryville of our sincere sympathy and prayers in the disaster that has swept over their little city. The interest of Methodism generally in Arkansas in our people at Berryville as well as others there who have suffered this great misfortune, was in evidence in our Annual Conference at Batesville, when our Bishop gave the pastor in Berryville, Rev. H. A. Stroup, opportunity to speak at length about the storm, in the midst of a busy session of the conference. An offering was taken to complete payment on our church at Berryville. The offering was sufficient to pay the balance of the indebtedness and there was a balance left which Bro. Stroup was instructed to use as he saw fit in ministering to the distress in his stricken city. Our church there is being used as a hospital now and will possibly be used for school purposes since our school building was destroyed. The mystery of such disasters has remained unsolved across the centuries. The mystery will likely remain until "the mists have rolled away" and we have further light not available now.

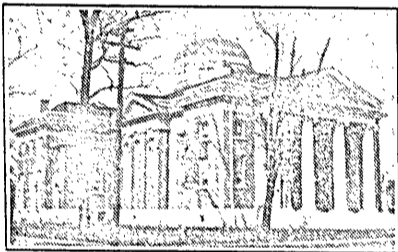
Meeting Of The North Arkansas Conference

THE North Arkansas Conference met in the historic city of Batesville where Arkansas Methodism was organized as the Arkansas Conference in the fall of 1836.

The opening session of the Conference was held at 2:30 p. m., Wednesday, September 4th. At this meeting Bishop Charles C. Selecman, assisted by the District Superintendents, administered the sacrament of the Lord's Supper. This sacred, impressive service seemed to lift to a high level the spirit and activities of the entire conference.

At 8:00 p. m. the first official session of the conference was held. The Conference was organized at this session. Committees were appointed and the District Superintendents, through their Secretary, Rev. W. V. Womack, made their report.

The regular work of the conference ran, in general, in accord with a schedule worked out by a planning committee



FIRST CHURCH, BATESVILLE
Host Church

set up at the fall meeting of the Bishop and his Cabinet. This schedule gave direction and balance to the various sessions of the Conference.

One special feature of this Annual Conference was the sermons preached by some of our younger men. Rev. William F. Cooley, pastor at Siloam Springs; Rev. James S. Upton, pastor at Osceola; Rev. W. Henry Goodloe, pastor at Helena; and Rev. Kenneth Shamblin, pastor at Atkins, brought helpful, impressive messages which were well received by the conference.

Nine young men were admitted on trial into the traveling connection. This is the largest class received on trial for some years.

There were fewer changes in pastoral charges this year than for a number of years. About twenty-five percent of the charges have new pastors. About one-half of these changes were made necessary by transfers, deaths, retirements, chaplains, etc. This is the third time that Batesville has entertained the North Arkansas Conference and, as usual, it did the job well.

In addition to presiding in his usual courteous, efficient manner, Bishop Selecman delivered a great message Friday evening and Sunday at the morning service, gave one of the greatest sermons that it has been the privilege of the editor to hear at a conference.

How Arkansas Methodists Pays To World Service

WHEN we are making some progress, by the process of comparing ourselves with ourselves, we sometimes become quite chesty. Our two annual conferences in Arkansas were somewhat in that condition. If however, President Roosevelt could deflate our financial situation as easily and as completely as Bishop Selecman deflated our ego regarding our contributions to World Service in the North Arkansas Conference, one of our big national problems would be solved.

With a few well-chosen words and a revealing comparison of our contributions to World Service as compared to the church at large, Bishop Selecman, at the North Arkansas Annual Conference in Batesville let us see that we have not "already attained" but that we are "following after" and quite a distance "after" some sections of the church in this vital matter. The situation, as he pictured it, is about as follows: The average per capita contribution for World Service throughout the church is sixty-six cents. The range of per capita contributions for World Service in the five Jurisdictional Conferences of our white constituency last year was from forty-two cents to one hundred and one cents.

The South Central Jurisdiction, of which we are a part, paid the 42 cents per capita which is the lowest in the church, outside of the Central Jurisdiction which is made up of our colored brethren. That was bad enough but the worst was yet to come. Of the Episcopal areas, of which there are five in the South Central Jurisdiction, the Oklahoma Area, of which we are a part, had the lowest per capita giving in the South Central Jurisdiction. The per capita giving for World Service in the Oklahoma Area was 35 cents. We were saved further humiliation by the fact that in the Oklahoma Area, which includes the states of Oklahoma and Arkansas, Oklahoma had a smaller per capita gift for this cause than we. The average per capita gift in Oklahoma was 30½c and in Arkansas, 39½c. Our colored membership in the Central Jurisdiction average 32c per capita for this cause against our 35c in the Oklahoma Area.

We are making progress in our benevolent giving in Arkansas and we should not be discouraged by these deflationary facts. We should "press toward the mark" set by some of the more liberal givers in our church.

If United Nations Win In Africa

AT THE present writing it appears that the Axis army in north Africa, led by General Rommel, is about to be destroyed. If so, it will be the first major disaster for the Axis cause. There has been frustration in Russia which may mean disaster in the end, but the destruction of a German army in Africa will immediately cause reverberations in every corner of our warring world which will do the Axis cause no good. The ultimate results of such a victory would be far-reaching. To control the African shore-line in the Mediterranean sea would open again the sea-lane through Gibraltar and the Suez canal to the Indian ocean and the far east. That could easily mean a new day in our support of the war in that area. It would open the back door for the second front on the continent of Europe about which we have heard so much. If Axis forces in Egypt are destroyed or are driven out, the clock of destiny has struck for Herr Hitler.

Individual Reports Of Pastors--North Arkansas Conference

PRAIRIE GROVE, Ewing T. Wayland, pastor. Finances paid in full. \$2,275.00 for improvements on church.

WALDRON, Rev. J. M. Harrison, pastor. Twenty additions. Finances in full. \$192.00 improvements on parsonage.

NEWARK, Rev. J. M. Hughes, pastor. Eleven additions. Seven on profession of faith and four otherwise. Finances paid in full.

PARAGOULD EAST SIDE, Rev. R. L. Franks, pastor. Twenty additions. Finances in full. \$1,100.00 improvements on parsonage.

ROSEBUD CIRCUIT, M. L. Edgington, pastor. Finances paid one hundred percent. \$200.00 paid on improvement of church property.

MOOREFIELD-SULPHUR ROCK, Rev. J. B. Stewart, pastor. Fifteen additions. Fourteen on profession of faith. Finances in full.

ROGERS, E. K. Means, pastor. Forty additions to the church, 20 on profession of faith and 20 otherwise. Finances paid one hundred percent.

HELENA, Rev. W. Henry Goodloe, pastor. Sixty-five additions, twenty on profession of faith and forty-five otherwise. Finances in full.

EAST NEWPORT, Rev. J. W. Howard, pastor. Six additions. Finances in full. \$120.00 on improvements on church. \$80.00 on parsonage.

BRINKLEY, Rev. B. L. Wilford, pastor. Forty-four additions. Finances in full. \$192.00 improvements on church and \$1,200.00 on debt retirement.

DELL, Rev. M. N. Johnson, pastor. Finances overpaid. \$75.00 paid for parsonage furnishings. Now have \$7,000.00 on deposit for a new church.

SEARCY, Rev. R. E. Connell, pastor. Fifty-one additions. Nineteen on profession of faith and thirty-two otherwise. Finances in full. \$800 paid on the debt.

GREENBRIER, Rev. M. L. Kaylor, pastor. Nine additions. Finances paid in full. \$457.00 improvement on church and \$10.00 on parsonage. \$262.00 on church debt.

YARBRO-PROMISE LAND, Rev. G. D. Hindman, pastor. Fifteen additions. Finances paid in full. \$50.00 for improvements on church and \$500.00 on parsonage.

RECTOR FIRST CHURCH, Rev. G. C. Taylor, pastor. Finances paid in full. \$100.00 improvement on church and \$130.00 on parsonage. \$408.00 on debt retirement.

LEPANTO, Rev. J. W. Moore, pastor. Sixteen additions. Salary one hundred percent and benevolences over one hundred percent. \$100.00 improvement on church and \$1,500.00 on parsonage.

SOUTH FORT SMITH, A. H. Dulaney, pastor. Twenty-nine additions to church, 12 on profession of faith and 17 otherwise. \$125.00 paid on church improvements. No debt.

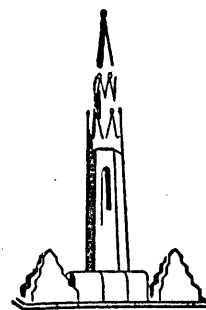
BIGGERS, Rev. S. N. Adams, pastor. Thirty additions. Eighteen on profession of faith and twelve otherwise. Salary ninety percent and benevolences one hundred percent.

DANVILLE, H. J. Couchman, pastor. Eighteen additions, five on profession of faith and 13 otherwise. Finances paid one hundred percent. \$428.00 paid on parsonage improvements.

COTTER-GASSVILLE, Rev. T. C. Chambliss, pastor. Ten additions. Finances in full. \$750 improvement on church and \$80.00 on parsonage. \$500.00 paid on retiring church debt.

MELBOURNE, Rev. R. E. Lee, pastor. Twenty-nine additions. Nineteen on profession of faith and ten otherwise. Finances in full. \$75.00 improvement on church and \$25.00 on parsonage.

CLARENDON, Rev. Irl Bridenthal, pastor. Sixty-two additions. Twenty-seven on profession of faith and thirty-five otherwise. Finances in full. \$85.00 on church improvements.



CHURCHES

Churches!

Thank God for the heart of them,
The people who live as a part of them,
Praying and learning the things to do,
Giving and laboring, proving them true,
Mastering lethargy, selfishness, fear,
Dreaming of Heaven, building it here.

Churches!

Thank God for the scope of them,
For the aims and the deeds and the hope
of them.—Chauncey R. Piety.

GARDNER MEMORIAL, Rev. O. L. Cole, pastor. Forty-four additions. Finances in full. \$660.00 church improvements and \$107.00 on parsonage. \$1,000.00 debt retirement.

CALICO ROCK, Rev. J. C. Wilcox, pastor. Sixty-four additions. Thirty-nine on profession of faith and twenty-five otherwise. Finances in full. \$100.00 improvement on parsonage.

BALD KNOB-BRADFORD, Rev. J. L. Shelby, pastor. Twenty-six additions. Finances in full. \$400.00 improvement on church. \$50.00 on parsonage. \$1,700.00 paid on retirement of church debt.

LAMAR, Rev. Baxter Bryant, pastor. Twenty-five additions. Nineteen on profession of faith and six otherwise. Finances in full. \$890.00 improvements on church and \$115.00 on parsonage.

COTTON PLANT, Rev. E. E. Stevenson, pastor. Twenty-four additions. Eleven on profession of faith and thirteen otherwise. \$530.00 improvements on church and \$100.00 on parsonage.

MOUNTAIN HOME, J. J. Clark, pastor. Thirty-eight additions to church, 12 on profession of faith and 26 otherwise. Finances paid one hundred percent. \$34.00 paid on church improvements. \$240.00 paid on parsonage improvements.

BLACK OAK, Rev. W. G. Bruner, pastor. Thirty-nine additions. Twenty on profession of faith and twelve otherwise. Finances in full. \$15.00 improvements on church. \$450.00 on debt retirement.

BONO-TRINITY, Rev. C. L. Franks, pastor. Fifty-one additions. Thirty-nine on profession of faith and twelve otherwise. Finances in full. \$450.00 improvements on church and \$25.00 on parsonage.

HARRISBURG, Rev. Geo. E. Patchell, pastor. Nineteen additions. Twelve on profession of faith and seven otherwise. Finances in full. \$175.00 improvement on church and \$200.00 on debt retirement.

BLYTHERVILLE FIRST CHURCH, Rev. S. B. Wilford, pastor. One hundred additions. Thirty-six on profession of faith and sixty-four otherwise. Finances in full. \$1,169.00 improvements on parsonage.

HEBER SPRINGS, Rev. W. W. Allbright, pastor. Thirty-two additions. Seventeen on profession of faith and fifteen otherwise. Finances in full. \$175.00 improvements on church and \$285.00 on parsonage.

PERRY-PERRYVILLE, Rev. Virgil Hanks, pastor. Thirty-four additions. Fifteen on profession of faith and nineteen otherwise. Finances in full. \$200.00 improvements on church and \$30.00 on parsonage.

ALMA-MULBERRY, V. F. Harris, pastor. Nineteen additions to church, nine on profession of faith, 10 otherwise. Finances paid in full. \$300.00 paid on church improvements. \$300.00 paid on parsonage improvements.

MANILA, Rev. O. M. Campbell, pastor. Forty-four additions. Thirty-three on profession of faith and eleven otherwise. Finances in full. \$2,500.00 improvement on church and \$180.00 on parsonage. \$109.00 on debt retirement.

PRAIRIE VIEW-SCRANTON, Rev. C. J. Wade, pastor. Twenty-one additions to the church, ten on profession of faith and eleven otherwise. Salaries one hundred percent. Benevolences ninety-five percent. \$92.00 paid on debt retirement.

SPRINGDALE, Rev. S. G. Watson, pastor. Sixty-seven additions. Thirty-eight on profession of faith and twenty-nine otherwise. Finances in full. \$185.00 improvement on church and \$160.00 on parsonage. \$5,000.00 on debt retirement. An increase of \$200.00 on salary for next year.

MAMMOTH SPRING-HARDY, M. A. Cherry, pastor. Seventy-five percent paid on salaries. Eighty-five percent paid on benevolences. \$350.00 paid on church improvements. \$327.00 paid on debt retirement. Debt on the church at Hardy paid in full.

HUNTINGTON AVENUE, Rev. W. A. Downum, pastor. Forty-eight additions. Twenty-five on profession of faith and twenty-three otherwise. Finances in full. \$394.00 improvements on church and \$90.00 on parsonage. \$208 on debt retirement.

GREENWOOD, Martin Bierbaum, pastor. Seventy additions to church, 20 on profession of faith and 50 otherwise. Finances paid one hundred percent. Educational Building completed at cost of \$2,500.00. \$75.00 paid on parsonage improvements.

HUNTER, Rev. W. A. Patty, pastor. Eight additions. Three on profession of faith and five otherwise. \$50.00 improvement on church and \$300.00 on parsonage. The ladies of Hunter remodeled the parsonage and installed a heater, cook stove and Frigidaire.

PEA RIDGE, Rev. Clarence Wienand, pastor. Twenty additions. Sixteen on profession of faith and four otherwise. Finances in full. \$145 improvement on church and \$12.00 on parsonage. Salaries paid one hundred and three percent and benevolences one hundred percent.

(Continued on Page Thirteen)

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E. T. WAYLAND.....Editor and Business Manager
ANNIE WINBURNE.....Assistant Editor

ASSOCIATE EDITORS { H. O. Bolln Harold Eggensperger
A. J. Shirey Mrs. E. T. Wayland

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Little Rock Conference—James Thomas, J. D. Hammons, C. M. Reeves, J. S. M. Cannon, Warren Johnston, J. L. Hoover, J. L. Longino.
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THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

"HAVE FAITH IN GOD"

By Bishop Matthew W. Clair

The age in which we live is mechanically and materially marvelous. But these achievements do not alter the fact that there is still the search for the eternal values. The attempt is made, sometimes unconsciously, to find these values in the discoveries and inventions which have made possible the things we enjoy. Because of this there has been a steady but persistent secularization of life.

Philosophy has even endeavored to furnish a rational basis for our materialistic concepts. But these efforts have failed to meet men's deeper needs, and, with the tensions resulting from the complexity of our modern life, he finds himself frustrated and unable adequately to make an adjustment to the problems of today. He even tends to lack faith in the ultimate triumph of right.

Unfortunately much of our preaching has been simply an echo of the trends of the day, or pious platitudes. In a confused and perplexed world men need to be helped to discover within themselves the roots of a developing spiritual life. They must be able to see this life whole and steady regardless of the conditions and circumstances which cause frustration. They must be directed in their thinking and understanding so that God will become real to them and the universe the home where they abide in love with God.

The Bible affords us the best example and material for the understanding of our problems. Personality becomes perfect in Christ, social problems which blight personality and destroy nations are faced squarely and analyzed in the laboratory of God's purpose for all life. Our preaching, therefore, should be Bible-centered, interpreting its truths in terms of life situations.

Let hope be lively; let faith hold us fast. This is not the end. It is the dawn of the day of dreams, the beginning of the Day of the Lord. Let us preach the fundamentals of our faith, and men will experience with us the glory of the coming Years of Jubilee.—Christian Advocate.

AN INDIVIDUAL HOPE

It is a very blessed aspect of our redemption that our relationship to the Good Shepherd of the sheep is so completely personal. He calls us not en masse, but individually and by name. He leads us in and out, one by one. Though we all belong to that great fold which is His heart; yet each sheep has its own special place within that fold. When we stumble and fall, His loving arms lift us and restore us one by one to His tender bosom. It is not self-centeredness but the deep joy of Christian security which leads us to sing the simple old song, "I am so glad that Jesus loves me . . . Jesus loves even me."—Presbyterian.

After the death of a friend (Sir Thomas Noon Talfourd) Charles Dickens wrote: "The chief delight of his life was to give delight to others. His nature was so exquisitely kind, that to be kind was its highest happiness.—Ex.

WORTH WHILE

*It is easy enough to be pleasant,
When life flows by like a song,
But the man worth while is the one who will smile,
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praises of earth,
Is the smile that shines through tears.*

*It is easy enough to be prudent,
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away;
But it is only a negative virtue
Until it is tried by fire,
And the life that is worth the honor on earth,
Is the one that resists desire.*

*By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today,
They make up the sum of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile,
It is these that are worth the homage on earth
For we find them but once in a while.*

—ELLA WHEELER WILCOX.

"The Best Of All Is God Is With Us"

These are the dying words of John Wesley. He lived to be quite old and had worked hard all of his life. He had simply worn out in the great struggle of life. He lay for some time in a stupor, and then just a bit before his passing he raised his right hand above his head and in a voice that could be heard throughout the house, said, "The best of all is, God is with us." During his life Mr. Wesley said many wonderful things but nothing greater than this. We are weak human beings. We cannot face the battles of life in our strength alone. It is wonderful to know that He is with us.

In this life, both from within and from without, we are subject to temptations. We can never win out over these temptations in our own strength. "We wrestle not against flesh and blood, but against principalities, against powers, the rulers of the darkness of this world, against spiritual wickedness in high places." In this struggle we must have help. The promise is, "He will not suffer us to be tempted above that we are able to bear, but with every temptation will make a way of escape." The old song goes, "Tempted and tried I need a great Savior." How true! The Lord is with us when we are tempted.

The Lord is with us when we are in sorrow. Sorrow comes to every home and to every life. No house has ever been built (except that of many mansions) which could keep sorrow out. No country has ever been discovered where it has not come. Years ago a woman who belonged to the Buddhist faith lost her little child. Her heart was broken. She went to the priest. He told her to go get a handful of mustard out of a garden of a home where no sorrow had ever come and bring it to him and he would cure her of her trouble. At the end of the search she returned, but without

the mustard. She could not find a home where no sorrow had ever come. The priest then reminded her that what had come to her had also come to others; that all alike are subject to sorrow.

I am thinking just now of the sorrow of those parents whose sons have already been reported missing in action, and as this terrible war goes on that number will grow. I know of no sorrow that is greater than this. I wonder if we who are thus far more fortunate understand enough about it even to enter into sympathy with them? We may walk up to the brink of an open tomb and stretch out our hands, but our arms are too short to reach to the other side. He alone who lives on both sides of the grave can bring consolation here. "O yes, He cares; I know He cares; His heart is touched with my grief. In the long days dreary and the long night weary I know my Master cares." It is wonderful to know that in the midst of sorrow the Lord is with us.

The Lord is with us when we are in disease. The greatest material blessing on earth is health. The greatest material loss is its loss. Many times I have looked down into faces distorted with pain. Over and over again I have heard people say, "I could not bear this were it not for the help of God." I have seen people try to get along in the midst of serious diseases without God, but O, how miserable they were! We are told in the Bible to cast all of our cares upon Him for He careth for us. Some take it that this only refers to sin, but it means far more. We are to cast the burdens of sorrow and disease upon Him as well as sin. Many who have gone to Him with these burdens will bear testimony to this great truth. Yes, He is with us in the midst of disease and He helps us to bear the burden.

He will be with us when we come

to cross the great divide. This is a step that we take alone so far as human companionship is concerned, but if we let Him into our hearts we are not alone. Jesus once said, "They will smite the shepherd and the sheep will be scattered abroad and I will be left alone." Then He commented further, "Yet not alone, for the Father is with me." King David said, "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." This is the record: He is with us in life, with us in death and with us throughout eternity.

In this time of crisis how badly all of us need to come to a fuller consciousness of His presence! We must not feel that we are standing alone against the forces of evil in this world. We must know that we can be more than conquerors through Him who loved us and gave Himself for us. When the great Apostle Paul faced the problems of this life he said, "The Lord is at hand." When David faced them he said, "The Lord is on my right hand; I shall not be moved." When John Wesley came to the parting of the ways he said, "The best of all is, God is with us." Do you know of anything better than that? I don't. A consciousness of His presence will help us to solve every problem we face, make us victorious in life and triumphant in death. "The best of all is, God is with us."—H. O. B.

WILL THE CHURCH MEET THE CHALLENGE

The thousands of men and women who will be around the popular corner of Broadway and Forty-second Street in New York City, watching the electric signs blink off and on will be startled to find a new one: "Times That Try Men's Souls. Pray—Go To Church. Build Up Your Faith, Courage, and Strength."

In announcing the erection of this electric display, the Christian Century does not say what group is responsible for its appearance. There is no doubt that it will bring back to many readers thoughts of minutes spent at mother's knee. It may bring some readers to the church to see if it really does have a program to offer for the peace of men's souls in these days when there seems to be no peace.

The question is, how will the church meet this challenge? Will it offer a message that is straight forward and full of the inspiring love of Christ? Will the men and women who have been faithful to it all through the years extend friendly greetings to the returning wanderers? Only if the church has such a Christian spirit can it help men and women to build up their faith, their courage and their strength.—The Union Signal.

For the past few years parents have been inclined to laugh indulgently at their children's passion for comic book characters, but when it reaches the point where children spend 75 percent of their leisure time reading in these lurid tales, which make the dime novels of an earlier day tame reading by comparison, it is time something was done. Parents must take the initiative.—Supreme Council Bulletin.

Some Glaring Errors Of Adventism

By J. D. MONTGOMERY

"No one knows of the day or hour, no one knoweth, not even the angels, neither the Son, but the Father."

SOMETIME ago a Christian woman, a Methodist, asked me this question: "Isn't the end of time near? Isn't Jesus coming soon?" I answered the question but made no attempt to refute the doctrine that had misled her. Later I began to think of how many good people had been misled by the subtle doctrine of Adventism, and I decided that something should be done about it.

If the doctrine of Adventism is erroneous, it should be refuted the same as any other error. Why should we remain silent while its advocates work havoc among a large number of people, some of whom are members of our own churches? Something should be done about it, for when an individual becomes possessed of the doctrine, he soon becomes a religious fanatic or pessimist and sometimes both. And as Wm. P. King says in his book, "All the king's horses and all the king's men cannot pull him right again."

What is Adventism? It is the doctrine that the second coming of Christ is near; that Jesus is coming to occupy the throne of David and rule for a thousand years, imprison Satan and, with physical force and carnal weapons, put down all opposition and create His Kingdom; that He is coming to bring to execution all the guilty of the earth. It is a dream that the old Jewish Nationalism will be restored with the capitol of the world at Jerusalem; that at the close of the reign Satan will be released and given another chance, but will be defeated and thrown into a lake of fire; that there will be two resurrections and two judgments, before and after the millennium.

Is such a doctrine supported by scripture? The only apparent support is in the book of Revelation, a book highly figurative and subject to various interpretations. The Adventists hold that there are other books and passages of the Bible that are in complete harmony with their views, but the doctrine is read into them when it is not really there. A great deal is said in the New Testament about the second coming, but nothing in support of the idea of a Judaic kingdom and a reign of a thousand years. Paul wrote about the second coming, but said nothing about the earthly kingdom. He said, Jesus "must reign until he put all enemies under his feet," but this does not mean that Christ will reign over a physical kingdom for a thousand years. Jesus mentioned the Kingdom frequently. It was his theme: "Repent for the Kingdom of God is at hand," but he said nothing about a temporal kingdom. In an effort to comfort his disciples, he promised to come again but said nothing about coming to reign and rule in the realm of temporal affairs. He promised that every plant his heavenly Father had not planted would be uprooted, but this does not mean that He would launch a campaign and bring to pass that awful day when sinners will fall into the hands of an angry God.

Jesus said nothing about two resurrections and two judgments. All He said supported the idea of a general resurrection and judgment which will attend His coming, with no intervening period for an earthly reign. The New Testament as a whole is against the pre-millennial idea, and the picture of the judgment in Matt. 25 is positively against it.

It seems to me that if it had been the purpose of the Bible to teach Adventism, it would not have been left out of sixty-five books, and the writers of the Gospels and the Epistles, the Apostle Paul and Jesus would not have remained silent on the subject.

Jesus was never interested in a material Kingdom as taught by the Adventists. He never gave such a kingdom His endorsement. In the wilderness He refused to become interested in one. After he had fed the multitude, He refused to become interested in one. He chose the spiritual idea of a Kingdom. He said to Pilate: "My

Kingdom is not of this world." He meant that it was in the world but not of worldly origin. When the Pharisees asked Him when the Kingdom was coming, He said: "The Kingdom of God is in the midst of you." He also said to them: "The publicans and harlots go into the Kingdom before you." He made it clear that His Kingdom was not only spiritual, but both present and future. The Adventists claim that it is solely in the future. Jesus taught His disciples to pray "Thy kingdom come." And it is coming, coming without observation. It is a growing, expanding Kingdom as seen in the parables of the mustard seed and the leaven. It is both present and in the future. It is coming through the ministry of good people and by the spiritual transformation of individual life and human society. The idea of a spiritual Kingdom is made central in the Gospels and the Epistles, and John gives much stress to the thought. "Except



J. D. MONTGOMERY
Pastor at Rison

a man be born from above, he cannot see the Kingdom of God."

Since the Kingdom of our Lord is spiritual, it cannot be created by physical force. Society cannot be helped apart from the spiritual and God's Kingdom cannot be created apart from the spiritual. Why resort to physical force to put down unrighteousness and bring ultimate victory for Christ when there is no power in the world like spiritual power? Such a doctrine that victory will come through a military Christ runs counter to scripture and to all that Jesus said or did. It discounts His sacrifice upon the cross and puts physical force above spiritual power. Jesus started out to create a spiritual Kingdom by spiritual power. When He commissioned the disciples to go into all the world, etc., He told them to tarry at Jerusalem until they received the power of the Holy Ghost. Why? Because, as they were going out to build a spiritual Kingdom, it was essential that they first become spiritually fit for the task. The Adventists admit a lack of faith in the Gospel when they teach that Jesus must come and intervene in a direct, visible way before there can be victory for righteousness. Then why are they so active? Why are they so busy spreading their doctrine? To gather up the elect preparatory for the second coming. They are not out to improve civilization or to make the world better, but only preparatory for the last days. And the darker the night becomes the louder they cry for it means that the end is near. The substitution of a mystic doctrine of the Second Coming for the very purpose for which Jesus came, for the very thing for which he lived and died is the most pathetic of all perversions of truth. The Kingdom of God will never be created by physical force.

The errors of Adventism arise out of a misinterpretation of prophecy. To understand the

Bible we must study it in its historical setting. This is true of prophecy, but this the Adventists fail or refuse to do. How it would help them when they study a book of the Bible, to know the author, to whom he is writing, the date, and the purpose of the writing. In the study of prophecy, it would enable them to see that it was not written as a forecast of modern events, but that it was written very largely for the present and the immediate future.

The author of Daniel wrote to encourage the Jews to stand by the faith of Israel against the domination of Greek culture and influence, with a forecast of the downfall of the oppressor. The author of Revelation wrote to encourage the Christians against the severe persecutions of Rome, with a forecast of the downfall of the oppressor. Neither wrote for a remote future. It is stated in both the first and the last chapters of Revelation that the author was writing of "things which must take place shortly." Each author wrote to keep alive the faith while wickedness was on the throne. The idea that they were writing to forecast events that would come to pass in the twentieth century is absurd and goes by the board as soon as the books are studied in their historical setting.

The Adventists have a way of adding meaning to scripture. Take the "seven times" in Leviticus 26:18 which reads: "And if ye will not yet for all this harken unto me, then I will punish you seven times more for your sins." Somehow they get 2520 years out of this. They hold that "seven times" denote seven-year periods of 360 days each, and they call the days years and multiply by seven, giving, of course, the number 2520. This is the number that Wm. Miller and Pastor Russell juggled with when they tried to fix the date of the end of time. Although they failed in their calculations, Adventists go on confident that we are living in the last days. The meaning of the passage is, that Israel will be punished in proportion to its transgressions.

After the National Recovery Act became a law, Adventists said that it was a fulfillment of prophecy. I recall reading several articles to that effect. The claim was based on Rev. 13:17 which reads: "No man might buy and sell save he had the 'mark of the beast.'" Can you by a stretch of the imagination, give the passage that meaning? To make it mean that a recovery act would be set up in the twentieth century by a nation which was not at the time in existence, is beyond all imagination.

They have much to say about the beast. Who was the beast? Who is the beast today? By juggling the number 666 the Adventists have marked the Pope as the beast. This is the way they do it: Since there are eighteen letters in the phrase, "Victor of the Son of God," making three sixes in a row or 666, the Pope is marked as the beast. But in World War No. 1, the Kaiser was called the beast and now Hitler is called the beast. It appears that the author of Daniel referred to Antiochus as the beast and that John referred to the Roman Emperor. As to the mark and the number 666, let us give it this meaning: That since seven is the perfect number in the Bible, six, falling below it, is the imperfect number and the number 666 is the embodiment of imperfection. Therefore, since the oppressor was the embodiment of evil, he bore the mark of imperfection.

Adventists are constantly calling our attention to the fact that the world is running true to prophecy; that World War No. 1 was a fulfillment of prophecy; that the depression which followed was; that the automobiles and airplanes are here today as a fulfillment of prophecy. And now since we are hearing of wars and rumors of wars, the end is near. They have the book, page, chapter and verse for everything.

Well, they have predicted that the end is near before. Several dates were fixed in the sixteenth century. Later Wm. Miller fixed the date at 1843 and changed it to 1844. Pastor Russell fixed it at 1914. Nothing happened because

(Continued on Page Twelve)

RICHARD PERDUE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

ALVIN MURRAY
President North Arkansas Conference
Co-Editor

YOUTH FELLOWSHIP NEWS

The North Little Rock Methodist Youth Fellowship met Monday night, November 2, at Washington Avenue Methodist Church.

The worship service opened with the singing of "America, the Beautiful." Mrs. Myrtle Morton gave us the theme of the service, "Peace," and we had sentence prayers for peace by the group. Mrs. Morton then talked on "Peace—how we can help bring it about." "Thinking a thing helps to bring it about," she said, "and if we think peace constantly, our actions will go in that direction and we will be able to have peace." We closed with the singing of the last verse of "America" as our closing prayer.

At the business meeting recommendations on things we could do to help the day nursery at Riverside Church were discussed. A committee was appointed to decide whether we should elect officers every six months or every year.

A recreation hour followed the business meeting, and refreshments were served to close our meeting.—Don Goss.

CHRISTIAN STEWARDSHIP

Bishop Edwin H. Hughes tells the "life story" of a five dollar gold piece—graphically illustrating the great truth of God's ownership of all things.

"Where did you get that five dollar gold piece?" the Bishop was asked.

"From a good Methodist woman in the old New England town of Shrewsbury, Mass." was the reply. The lady was found in her home.

"Where did you get this coin?" she was asked.

And she replied, "From the First National Bank at Worcester, Mass."

An official of the bank, upon being asked where the institution secured that gold, gave the information that it arrived there as a part of "Consignment 984."

"Consignment 984," we are told, came from the United States mint in San Francisco.

The director of the mint was communicated with and asked, "Where did you get the gold that was made into the coins of Consignment 984?" He replied that the bullion from which it was made at the mint in San Francisco was received from the Grass Valley Mine, California.

In Grass Valley, Calif., we find Noah James, manager of the mine. "Mr. James, where did you get the bullion of this particular year?"

He led us down a measureless distance into the bowels of the earth. And he points to a glistening vein. "About here we mined that bullion," he says.

Then in the dimness, in the silence, in this secret retreat of the earth, we whisper the question, "O mine, O mine, that was aged before man ever trod the earth, whence came your wealth of gold?"

Out of the deep interior of the earth comes the reverent answer, "From God."

"Draw, if you can, the mystic line Severing rightly His from thine, Which is human? which divine?" —Emerson.

Methodist Youth Volunteer

Believing that in Christian service to my fellow man, I am helping to put "Christ Above All" . . .

I now dedicate for one year such of my times as I may be able to arrange, to Volunteer Service in the cause of Jesus Christ. I reserve the right to extend the period of this service if, at the end of a year, that should be my desire.

I understand that any form of useful service which is in the cause of Christ may be interpreted by me as fulfilling this commitment. I will begin by giving added service in the regular youth program of my own church.

Without making a decision now, I will likewise give consideration, when I have further information, to the need which there may be for me to serve in my community, or at some other point in the nation, or at some other post of duty throughout the world.

To equip myself for better service I do now commit myself to a more devoted practice of daily prayer, Bible reading, and meditation.

I understand that the spirit of this commitment is that I am now including myself with other Methodist youth who are willing in this hour of the world's great need, to give added service for Christ beyond what we have done in the past, reserving to myself the right to choose how and when this added service shall be rendered.

To all of this I do pledge myself wholeheartedly, looking to God as my helper.

How many hours of service will a million and a half Methodist youths give to church and community?

A packet of Service Project Descriptions has been prepared by the Board of Education and is available to those churches where the pledge has been presented and an interest shown. The packet includes descriptions of local church projects, The Methodist Youth Caravans, The Church School Extension Corps, etc. Encouragement is given youth also to investigate projects of the Board of Missions and Church Extension, and of other church agencies, in which the services of youth are needed.—YOUTH DEPARTMENT, NASHVILLE.

YOUTH CARAVANS

The Youth Caravan movement of the Methodist Church will continue its summer program next year, according to plans made at a meeting of the Caravan Committee here, when the results of the movement during the summer of 1942 were discussed and plans made to continue the program on the same standard in 1943 if national conditions permit.

It is probable that more young women will be used on the Caravan teams than heretofore, since many

young men of college age are engaged in the war effort. At least one year of college is a requisite for membership on a Caravan team.

Unique in the field of religious education, the Youth Caravan movement has been officially recognized as a feature of the youth program of the Methodist Church. It is under the supervision of the youth departments of the three divisions in the denomination's Board of Education, namely, Local Church, Educational Institutions and Editorial.

The college young people who

participate receive no remuneration and pay their own expenses. In addition, they agree to give eight weeks of their summer vacation to the work, including one week of intensive training at centers set up by the Board of Education. A Caravan team is composed of four students and one adult counselor.

Upon invitation, a Caravan will visit a local community and in co-operation with local church leaders put on a program of religious activities centered around worship, recreation, community service and the world mission of the church. Each of the Caravans specializes in one of the specific lines.

Last summer more than 300 young people were trained in six training centers. Organized into 82 teams, or Caravans, they visited approximately 1,000 communities in 32 states, stretched across the U. S.

YOUTH SET FINE EXAMPLE

Miss Pattye Jane Hogan, Treasurer of Carr Memorial Youth Fellowship, Pine Bluff, writes:

"At the last council meeting the members voted to raise our mission pledge. Heretofore we have been paying \$5.00 per year. We wish to make our pledge for this year \$40."

"Each member of the Youth Fellowship is pledging as much as he feels he can pay, and with full co-operation from each member we will meet this pledge."

This indeed is a fine example and should be followed by many more youth groups throughout our church. Whenever the pledges for a cause are put on an individual basis rather than on a group basis the amount of money raised is always larger. This is partially explained by the fact that each individual appreciates being given an opportunity to give a personal way. Each individual feels his responsibility and finds greater joy in such pledging and giving.

TRAINED NURSES NEEDED

The Baptist State Hospital School of Nursing has just admitted a fall class of twenty-eight students, making the total enrollment one hundred and twenty-eight in the school. Another class, even larger, will be taken in, in February, next. This class is being enrolled earlier than usual on account of the constant demand for trained nurses for our armed forces. Already a large number of the graduates of this institution have gone into the Army and Navy Nursing Corps, and some have gone overseas.

Never before in the history of our country has there been the urgent demand for the services of young women trained in a profession such as is given by our hospitals.

Young women who are high school graduates, interested in the nursing profession, who desire to enter training, can apply to Miss Daisy Rose, Superintendent of the Baptist Hospital School of Nursing, Little Rock, Arkansas.

Self-pity is a liability. Self-respect is an asset. Self-forgetfulness is one of the major attainments.—Cumberland Presbyterian.

MEN AND MISSIONS SUNDAY, NOVEMBER 15

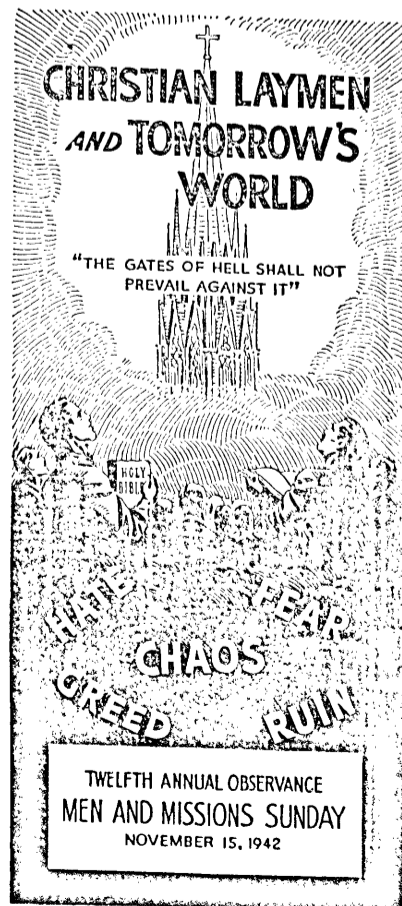
Next Sunday morning, Conference Sunday in the Little Rock Conference, will be the observance of "Men and Missions" Day.

The Grand Avenue Methodist Church of Hot Springs has given their hour of the morning service, 11-12, over KTHS to the Conference Missionary Program and a special observance will be broadcast from this pulpit.

Rev. Fred G. Roebuck, Conference Missionary Secretary, will be in charge of the program, and Governor Adkins will speak on "Christian Laymen In Tomorrow's World."

Invitations were sent the first of the week to all churches of the Conference asking them to install a radio in their church and participate in the service. The Methodist Hymnal will be used and announcement of the responsive readings and hymns will be made so everyone may take part wherever they are. Also every congregation is urged to take the offering—a special offering for Missions.

This is an unusual service and there should be several hundred congregations uniting in this worship over the air.—R. E. Simpson.





THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

A LITTLE PRINCE

By Elizabeth Wallace

The well-known picture of chubby Baby Stuart, with his square-cut dress and big, puffed sleeves looks as if he were a girl. But he really was the second son of Charles I of England.

His big, wide-open eyes seem to be staring off into space, as if he were looking into a far future. He would not have been happy if he could have seen ahead. When he was only a little boy he was hurried from place to place with his father and the English Parliament fought out the question of who should rule England. When Charles I was taken prisoner, little James was captured, too, and held prisoner for several years. When he was fifteen, he escaped to Holland, disguised as an old woman, and lived in exile until his older brother, Charles, was called back to England as king. After many years the little prince became king. Then it might have been a good thing if he could have looked ahead and have seen the consequences of his actions. In spite of his gentle, dreamy baby face, King James II was so stubborn as a grown man that he was driven out of England again, after he had reigned only four years.

No far-off troubles show in the placid little baby face in the charming portrait. The baby's skin is a warm pink with delicate shadows, the dainty cap is beautifully painted, and there are wonderful, rich shadows in the folds of his dress and a lustrous sheen where the lights fall across his sleeve.

Sir Anthony Vandyke, who painted the picture, was fond of painting distinguished people dressed in beautiful clothes. He was born in the city of Antwerp, in Belgium, then called Flanders, and had been trained to paint people in the life-like fashion of his countrymen. Many of these Flemish painters, however, liked to paint humble people in a humble setting, getting their pleasure from the truthfulness with which they could paint them, and the beauty which they could make out of everyday things. Vandyke preferred to paint slender queens and princesses, handsome kings and princes, or distinguished people of the court.

He was glad to become the court painter of Charles I, who had seen and admired his work. The Stuarts, the family to which Charles belonged, were handsome and fascinating people, in spite of their selfishness, and Vandyke was happy painting their portraits. He made many pictures of the king and his French queen, Henrietta Maria, together and by themselves, and also pictures of their five children.

But his fondness for a life which he could not afford proved too much for Sir Anthony. He sank deeper and deeper into debt, and asked such large prices for some of his work that he could not get the big contracts which he much wanted. He died when only forty-one, worn out by trying to keep up with the gay court life about him. Yet if he



OUR THANKS

*We thank the Giver of every good gift
For blessings which come every day,
The joys found at home, the friends which we meet
Nature's wonders in gorgeous display.*

*He provides for His children all bountiful things
To show His great love strong and true,
May we give humble thanks and our praise every day
And express it in all that we do.—A. E. W.*

A HERO

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint farmhouses were entirely destroyed.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among ruins of his home.

Just as daybreak came, however, he heard a well-known sound; and, looking up, he saw his favorite cow leading the herd, and coming directly after was his bright-eyed boy.

"Oh, my son, my son!" he cried. "Are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "O, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah," cried the father. "He who does the right thing at the right time is a hero."—Exchange.

could only have known it, he did not need to try to "keep up" with any one, for his own work, which he did so well, was worth more than anything which he could have found in court life. His pictures of gentle women and distinguished men have been treasured ever since his day, and for years after his death, English portrait painters went on painting, as nearly as they could imitating Sir Anthony Vandyke.—Queen's Gardens.

JUST FOR FUN

Billy, six, was exasperated with the almost continuous squalling of his baby brother.

"I bet I know why he came from heaven," Billy mused. "They put him out."—Exchange.

* * *

Teacher: "And what are ancestors, Jimmy?"

Urchin: "Ancestors is old folks that you wouldn't be here now if you hadn't had 'em."—Boston Transcript.

* * *

The teacher had asked the pupils to write a short composition on the subject, "Water." One boy wrote: "Water is a white wet liquid which turns black when you wash in it."

* * *

A little boy with a toothache went to the dentist and had the tooth removed. After the operation was over he asked the dentist to let him have the tooth.

"What do you want it for?" the dentist asked.

"I'm going to take it home, fill it with sugar and watch it ache."

* * *

Billy, who was beginning a diary, made his first entry thus: "Got up this morning at seven o'clock."

When he showed his handiwork to his mother, she was very much displeased. "Have you never been to school?" she exclaimed. "Got up, indeed! Such an expression! Does the sun 'get up'? No, it rises."

That night, having taken the lesson to heart, Billy showed her his second entry. It read: "Set at nine o'clock."—Selected.

IN STORYLAND

THE LITTLE WAITER GIRL

Grandma had such a cold that she had to stay in her own room, and the doctor came to see her.

While he was there, Nannie brought a glass of fresh water.

"I am grandma's little waiter girl," she explained.

"A very nice little waiter girl," said the doctor. "What else can you do besides getting a cool drink for her?"

A look of sunshine came into her face.

"I can close the blinds when the sun comes in, or open them if the room is too dark; I bring her medicine powders to her, and spread the slumber-robe again when it slips from her couch."

"You are quite a little nurse," the doctor said. "No wonder your grandma is better today, with such kind and tender care."

"Now, little waiter girl, will you please give this medicine to grandma at dinner time? And if she has a little jelly, she may give some to you. Goodbye."—Selected.

A LESSON FROM NATURE

A bird's feathers not only keep it warm but help it to fly. Being broad they act like paddles in the air, and are so light they do not weigh it down. Besides having feathers to help its flight, the bird has little sac-like balloons inside its body which are filled with air from its lungs and from which the air passes into the bones and other parts of the body. Every time the bird breathes these sacs and lungs and bones are filled with fresh air. This is the reason that birds are lighter than other animals and can sail in the air for such long distances.

Birds sing sweetly because their voice-box is made differently from that of other animals. Instead of being placed near the throat as ours is, it is in the bird's breast where the windpipe forks to go into the lungs. The walls of the bird's voice-box are thin, and instead of having cords stretched across it, there is a thin valve which forks like the reed in an organ-pipe.—Selected.

VEGETABLE IMMIGRANTS

Celery originated in Germany.

The onion originated in Egypt.

The citron is a native of Greece.

Oats originated in the East.

Rye came originally from Liberia.

Parsley was first known in Sardina.

The pear and apple are from Europe.

Spinach came from Arabia.

The sunflower was brought from Peru.

The mulberry tree originated in Persia.

Walnuts and peaches came from Persia.

The horse chestnut is a native of Thibet.

Cucumbers came from East Indies.

The quince came from Crete.

The radish is a native of China and Japan.

Peas are of Egyptian origin.

Horseradish is from Southern Europe.—Exchange.

Report Of Planning Committee, North Arkansas Conference

War Work

That the Methodist Church may serve as adequately as possible our men who are in the armed service of our country, their families, and the civilians connected with the war work program we recommend the following:

1. We recommend that all of our churches observe the Week of Dedication, February 28 to March 7, and that a special offering be taken on Sunday, March 7, for emergency work at home and abroad.
2. That each church in the Conference prepare and keep up to date a Service Roll of all men from the church and church school membership who are in the armed service of our country.
3. That a secretary for this Service Men's Roll be elected in every church by the first Quarterly Conference.
4. That the local churches give each man entering the service a Bible, or New Testament.
5. That church bulletins and such devotional booklets as the "Upper Room" and "Service" be forwarded to the men regularly.
6. That definite plans be worked out in each church for writing the men frequently—at least once a quarter.
7. That especially in the larger churches informal groups of "Army Wives and Parents" be organized.
8. That our Conference Board of Missions and Church Extension be requested to assist the local community in the Jacksonville Defense Area to provide a full-time pastor.
9. That our churches in war work areas join in local community efforts to provide nursery facilities for children of war plant workers.
10. That pastors of all churches losing members to the war industries seek to keep in contact with these members in somewhat the same manner as with men in the armed forces, requesting them to become "affiliate members" of the church in the war plant area.

Education

We recommend:

1. That the United Christian Education Advance be promoted through the following activities: Careful study of the community to find persons to be reached; develop nursery departments; develop home departments, organize extension classes and schools; follow up absentees, keep accurate records, and train present leadership and persons to be future leaders.
2. That ministers and laymen co-operate with other agencies in an effort to provide Bible study and other forms of Christian education in the public school.
3. That youth work be promoted through the organization of the Methodist Youth Fellowship in each local church; through area meetings for youth with special emphasis on Christian Adventure Institutes, Epworth Training Conferences, summer assemblies and camps. That the Caravan and like activities be promoted throughout the Conference.
4. That local churches co-operate with churches of college centers in the development of Wesley Foundation Work.
5. That all agencies in the Conference co-operate in promoting effective education in the evil effects of alcohol.
6. That Christian literature, and

how to use it as well as secure it, be made a primary consideration of our Conference.

7. That missionary mindedness be developed through a better promotion of missionary education for children and youth and through the Fourth Sunday Church School World Service programs.

8. That Christian workers be developed through the following agencies: Arkansas Pastors' School; youth assemblies, camps, institutes, youth week caravan activities, and area meetings; Christian workers' training schools, classes and home study courses; Leadership Schools; sub-district and local church institutes; and vacation church schools.

9. That evangelism be strengthened through preparation of leaders of Church schools and the careful planning and carrying out of a special period of evangelism in each church school during January, February and March.

10. That the "February Special Cultivation" program for Ministerial Education and Hendrix College be given chief place in February of 1943. That pastors and local churches co-operate with Hendrix College in securing students.

Finance

We recommend:

1. That every pastor in our conference secure from the Joint Division of Education and Cultivation, Board of Missions and Church Extension, 150 Fifth Avenue, New York, definite information about the causes to which we contribute under the head of World Service; that they study this information until they are thoroughly familiar with the urgent needs in the different departments and fields of service; that they first give to their official members this information which they have acquired; and that the pastor and the officials undertake to inform the entire membership about these needs in such a way that their people shall be inspired and moved to increase their acceptances and payments on World Service and Benevolences to the end that the urgent needs of the cause of Christ throughout the world may be adequately provided for.
2. That the pastors and officials endeavor to cultivate every member of every church and manifest such a genuine interest in each one that his heart will be strangely warmed and he will have a desire to share in the largest possible way in all of the work of our Lord Jesus Christ.
3. That every department in every Church School be urged to make the fourth Sunday in each month as vitally interesting and as definitely helpful as possible; that they use the fourth Sunday materials provided by the General and Conference Boards of Education; and that every child, every young person and every adult be so thoroughly informed in these services that they shall with great joy make liberal contributions, all of which shall be applied to the payment of World Service and Conference Benevolences.

Evangelism

We recommend:

1. That the Annual Conference Commission on Evangelism shall be recognized as the legal corpus to conserve, coordinate, promote, and

supervise the evangelistic program of the Conference.

2. That the Board of Christian Education direct the pre-Easter revival campaign. The Executive Secretary is requested to make reports of the campaign to the Commission on Evangelism as soon as possible.

3. That to the Board of Missions and Church Extension, and to the District Superintendent, and his District organization shall be committed the missionary and evangelistic work of the District. It is suggested that when it seems advisable, a district missionary be employed.

4. That following the Guy Black school in Little Rock, March 7-13, it is recommended that the Superintendents arrange to hold immediately as many sub-district schools as will be necessary for each pastor to be within easy reach of a school.

That each pastor should hold a school for his church or churches so that each lay man and woman shall have a chance to attend a school on "visitation evangelism." It is suggested that these schools run for four days, beginning Sunday afternoon and closing Wednesday.

Evangelistic Goals:

1. Immense increase at public worship services.
2. That we endeavor to reach at least 5,000 on profession of faith, or each church add 8% increase on profession of faith.
3. That the Upper Room be placed in every home and every home have daily family worship.
4. That each church have special revival services in addition to the pre-Easter campaign.
5. That evangelism be the dominant note in our ministry during this year.

Home Missions and Church Extension

1. Cooperation with the War Work emphasis as outlined under Point No. 1.
2. Cooperation with the other Boards and agencies of the Conference through the Commission on Town and Country in a constructive program of strengthening the total life of the rural church.
3. Mission study groups in every local church.
4. Every pastor and pastoral charge assuming responsibility for at least one extension Church School and preaching appointment.
5. Each District with a definite program for establishing a Methodist Church in new territory.
6. Appropriations limited as nearly as possible to opening up new situations.

Town and Country

We recommend:

1. That the Conference through its several Agencies, continue the work of the Town and Country Commission by providing the necessary funds for the employment of a conference secretary.
2. That the "Group Ministry Plan" of work be promoted in each "Natural Area" in the conference where interest and cooperation can be secured. The secretary should give full cooperation to the work of this council.
3. That the church be called upon to put forth a special effort to discover and use local preachers.
4. That the Commission cooperate with all the agencies of the

church in reaching and building the church in rural areas.

5. That the commission cooperate with all other agencies working in the rural areas of the conference which have as their purpose the building of a better life.

6. That the district as a whole be used as a unit to meet situations too large for any single local church or area council. That the conference as a whole be used as a unit in meeting situations too large for the district. That the General Boards be informed of needs too large to be met by the conference.

7. That we urge Hendrix College to give every possible effort in the training of young ministers and all other young men and women for work in the rural areas.

8. That we express our appreciation for the state and federal agencies which have given full cooperation to our work. That we give full recognition and approval to the work of the W. S. C. S. for the work which is being done by Mrs. Viola Beadles in Yell County and by Miss Estelle McIntosh in Scott County.

Local Church Organization

We call upon our District Superintendents and pastors to press to completion all the organization within the local church which will contribute to more effective work within and by our church. Especially do we urge that the following local church organizations be perfected: The Official Board, the Church Board of Education, the Church Board of Missions and Church Extension, a Committee on Hospitals and Homes, an active Layman's organization, the Woman's Society of Christian Service, and the Methodist Youth Fellowship. These organizations, if they are at all active, will increase the effectiveness of all our efforts at promoting the work of the Kingdom of God.

Publicity and Promotion

That each Conference give careful attention to plans for publicity and promotion including the use of the radio, Conference and National Organs, the publicity of our Boards, posters and bulletins and audio-visual education.—R. S. Hayden, Chairman; Glenn F. Sanford, Secretary.

With the multitudinous demands of the day we should be most careful that we put first things first. Blessings on you.—Brittie H. Lark.

Here's One TABOO a Girl Can Forget When She Wants Relief

You can thank your lucky stars that women are no longer squeamish about discussing their troubles. Otherwise you might never know of the 2-way help that CARDUI may bring when nervousness, headaches and cramp-like pain are due only to periodic functional causes.

Many women find that started three days before the time and taken as directed, CARDUI aids in relieving functional periodic discomforts. Used as a tonic, CARDUI often wakes up sleepy appetites, aids digestion by increasing the flow of gastric juices, and thus helps to build up resistance against the days it's needed most. TRY IT!

Condensed Minutes Of North Arkansas Conference

Minutes of the North Arkansas Annual Conference of The Methodist Church, held in Batesville First Church, from November 4, to November 8, 1942, Bishop Charles C. Seelman, presiding.

1. Organization—The following officers were elected: Secretary, Benj. C. Few, Corning; Statistician, Joe A. Goetz, North Little Rock.

2. Have the Boards, Commissions and Committees been appointed? (a) Board of Ministerial Training—Yes. (b) Committee of Traveling Elders on Conference Relations and Ministerial Qualifications—Yes. (c) Committee on Accepted Supply Pastors—Yes. (d) Committee of Investigation—Yes. (e) District Boards of Location and Building—Yes. (f) Board of Trustees of the Annual Conference—Yes. (g) Annual Conference Commission on World Service and Finance—Yes. (h) Town and Country Commission—Yes. (i) Annual Conference Deaconess Board—Yes. (j) Annual Conference Board of Missions and Church Extension—Yes. (k) Annual Conference Board of Education—Yes. (l) Annual Conference Board of Temperance—Yes. (m) Annual Conference Board of Lay Activities—Yes. (n) Annual Conference Board of Hospitals and Homes—Yes. (o) Annual Conference Commission on Evangelism—Yes. (q) Annual Conference Board of Conference Claimants—Yes.

3. (a) What officers handling funds of the Conference have been bonded, and in what amounts? Guy Murphy, \$25,000.00; C. D. Metcalf, \$10,000.00; E. Wainwright Martin, \$10,000.00; J. F. Fogleman, \$2,000.00; H. F. McDonal, \$2,000.00; Joe A. Goetz, \$2,000.00. (b) Have their books been audited? (Answer will be Yes).

4. Are the records of the Secretary, Treasurer and Statistician kept according to the forms prescribed by the laws of the Church? Yes.

5. Is this Annual Conference incorporated? No.

6. What date is determined for White Cross and Golden Cross enrollment? May 2-9.

7. What is the schedule for Minimum Support for Pastors? \$1,000.

8. What method is approved to provide for the salary of the District Superintendents? See report of Committee on World Service and Finance.

9. What are the reports of the

District Superintendents as to the status of the work within their Districts? See report.

10. Are all the Preachers blameless in their life and official administration? Their names were called one by one and their character passed.

11. What Preachers have died during the year? James F. Jernigan, F. E. Dodson, J. W. Johnston, J. F. Carter, W. C. Davidson. Preachers wives: Mrs. Anna Martin Lewis, Mrs. E. H. Hook, Mrs. Birdie Blackwell, Mrs. Mary Bell Wallis, Mrs. Eleanor Dixon Noe, Mrs. John P. Wheeler, Mrs. F. S. H. Johnston.

12. Who are discontinued? W. B. Shultz.

13. Who are located? None.

14. Who have withdrawn or been expelled? Harold J. Harger.

15. Who are transferred to other Conferences? Roy Bagley, North Texas; W. D. Bray, Oregon Conference; C. R. Culver, Eastern Oklahoma; A. A. Knox, Western Oklahoma; J. W. Mayne, Little Rock; Robert L. Main, Eastern Oklahoma; Conner Morehead, Little Rock; J. J. Webb, North Alabama.

16. Who are supernumerary? None.

17. Who are retired? J. B. Andrews, James A. Anderson, J. R. Ashmore, G. M. Barton, R. E. L. Bearden, R. A. Bevis, E. N. Bickley, W. E. Bishop, C. H. Bumpers, G. A. Burr, J. L. Cathey, A. L. Cline, Eli Craig, G. G. Davidson, T. L. Dickerson, J. W. Dew, James B. Evans, Charles Franklin, J. J. Galloway, O. E. Goddard, A. E. Goode, F. R. Hamilton, C. E. Holifield, J. M. Hughey, H. H. Hunt, Hoy M. Lewis, E. Marler, L. E. Mann, W. T. Martin, R. C. Morehead, E. W. Nelson, J. R. Nelson, W. L. Oliver, E. M. Peters, J. D. Roberts, R. A. Robertson, J. L. Rowland, A. W. Russell, J. Abner Sage, Jr., E. K. Sewell, William Sherman, T. W. Shipley, Mrs. Ora B. Sidwell, H. K. Steward, F. M. Tolleson, D. N. Weaver, W. P. Whaley, C. F. Wilson.

18. Who are granted Sabbatical Leave? None.

19. Who are Admitted on Trial? (a) In Studies of the First Year: Thurston Masters, Jesse Lee Johnston, J. Clarence Wilcox, James Ransford Chandler, Byron C. Cravens, Charles W. Lewis, Harold D. Womack, Alfred A. Eason, James Ralph Hillis.

20. Who are Readmitted? None.

21. Who are received from other

Churches as Traveling Preachers? None.

22. Who are received by Transfer from Other Conferences? E. J. Holifield and Archie N. Boyd from the North Texas Conference; Alfred A. Knox from Western Oklahoma Conference; J. W. Mayne and E. J. Reaves from the Eastern Oklahoma Conference; L. M. Starkey from the Southwest Missouri Conference.

23. Who have completed their Studies: (a) Of the First Year? Floyd G. Villines, Robert Lee Main, William Glen Brunner, Pharis Holifield, LeRoy Henry. (b) Of the Second Year? Donaghey W. Duran, Virgil G. Hanks, Ewing T. Wayland. (c) Of the Third Year? J. W. Watson, W. D. Bray. (d) Of the Fourth Year? Alfred A. Knox (Seminary Rule), J. Kenneth Shamblyn (Seminary Rule), Ewing T. Wayland (Seminary Rule).

24. Who have been continued in their Studies: (a) Of the First Year? Thormwell Poe Williams, O. D. Peters, Wm. Earl DuBois. (c) Of the Third Year? William E. DuBois, O. D. Peters. (d) Of the Fourth Year? M. A. Cherry.

25. Who are Admitted into Full Connection? Ewing Tatum Wayland, Donaghey Wallace Duran and LeRoy Henry.

26. Who have been Elected and Ordained Deacons? (a) Traveling Preachers: LeRoy Henry, V. Glenn Hanks, James Ralph Hillis, James Ransford Chandler, Alfred A. Eason. (b) Local Preachers: William Wells Warrington.

27. Who have been Elected and Ordained Elders? (a) Traveling Preachers: James Kenneth Shamblyn, Ewing Tatum Wayland.

29. Who are the Accepted Supply Pastors? Batesville District: Uriah Smith, R. E. Lee, Iran Wilson, Luther Love, V. R. Kellums, Byron McSpadden, T. O. Love, Silas Dixon, W. T. Watson. Conway District: S. B. Bryant, C. L. Fry, M. L. Kaylor, Jack Long, W. O. Scroggins, Howard Williams, Raymond Coleman, Arthur Cooley, W. A. Stewart, Lloyd Peters, Alvin Murray, Clyde E. Crozier, Lindsay Harrison, J. H. Lane, A. W. O'Bryant, Arthur Wall, W. G. Conner, Edwin Dodson, Maurice Lanier, Paul Bumpers, Ben Fogg, William Wells Warrington. Fayetteville District: Lee Cate, Harold Johnson, J. H. Henson, H. C. Hankins, Walter Pinnell, Mrs. Flora Belle Jennings, W. L. Dillon, Olin R. Findley, E. O.

Hauser, J. C. Gibbons, LeRoy Russell, W. J. Torbert, J. A. Zinn, Gallon Gilbert, R. G. Yeager, C. U. Hughes, Jewell Nelson, Mrs. Jewell Nelson, J. E. Thomas. Fort Smith District: J. C. Cofer, J. L. Buck, Mrs. Edna Cade, Jim Smith, M. B. Short. Jonesboro District: Gaither McKelvey, E. C. Hance. Paragould District: J. H. Holt, W. T. Lingo, Lindley Vowell, Elvis Wright, L. R. Ruble, Robt. Montgomery, C. L. Martin, Harold Spence, Homer Long, Y. D. Whitehurst.

31. Are the Accepted Supply Pastors blameless in their life and official administration? Yes.

32. What Preachers, coming from other Churches, with recommendation from District or Quarterly Conferences, have had their Orders recognized as Local Deacons or Local Elders? None.

33. Who constitute the Conference Committee of Investigation? Horace M. Lewis, S. B. Wilford, A. L. Riggs, J. M. Harrison, E. W. Faulkner, J. F. Glover.

34. Who is elected Conference Lay Leader? E. Wainwright Martin.

35. What is the report of the Conference Treasurer? See Conference minutes.

36. What is the report of the Statistician? See report.

37. What are the Reports, Recommendations and Plans of the Boards, Commissions and Committees of the Conference? See reports.

38. What are the objectives of this Conference for the coming year as stated by the Bishop in Charge, or a Committee appointed by him? See report of Conference objectives.

39. What are the items and aggregate of General and Conference Benevolences apportioned to this Conference? Aggregate, \$97,350.28.

40. What amount has been apportioned to the Pastoral Charges within the Conference to be raised for the support of Conference Claimants? Sum equal to seven percent of pastors' salary.

41. What are the approved claims for the support of District Superintendents and Bishops for the ensuing year? Sum equal to 2 1/4 percent of pastors' salary for Bishops, and a sum equal to 14 percent of pastors' salary for District Superintendents.

42. Where shall the next session of the Conference be held? Russellville.

43. Where are the Preachers stationed this year? See List of Appointments.

HENDRIX COLLEGE NEWS

'Sherwood Eddy, noted lecturer, author, and world traveler, was in Conway Sunday, October 25, under the auspices of the Hendrix Christian Association.

Dr. Eddy, who is lecturing and speaking constantly before forums, clubs in all sections of the country and who has addressed audiences in colleges in the United States, Europe and Asia, lectured twice at the First Methodist Church and at Arkansas State Teacher's College during the day, and spoke at the meeting of the Young People's department Sunday night.

Dr. W. Maxfield Garrett of Conway, a Hendrix graduate and returned missionary to Japan, related in chapel last week his experiences while interned in Japan.

Dr. Garrett was interned with

about thirty other men in a Catholic girl's school in Tokio.

"Conditions in internment camps varied from place to place, but our group fared well," Dr. Garrett said in commenting upon his treatment while there.

A Christmas gift box has been sent by the Hendrix College Booster Club to every Hendrix Alumnus in foreign military service, William Clement, president of the club announced last week.

The boxes were bought with funds usually spent on the annual homecoming party and decoration, and contained sewing kits, soap, toothbrush, toothpaste and other luxuries that a soldier is not able to obtain while in service overseas.

They were sent to alumni in Hawaii, Australia, West Indies, India, Alaska, Egypt and Bataan.

New bass pipes, one sixteen feet in length, are being added to the Hendrix pipe organ, it was announced last week. T. P. Spence, pipe organ expert of Memphis, Tenn., commenting that Hendrix was especially fortunate in obtaining the material because of the effect of war production, and said that this addition would make the Hendrix instrument the outstanding college organ of the state.—Reporter.

More Comfort Wearing

FALSE TEETH

Here is a pleasant way to overcome loose plate discomfort. FASTEETH, an improved powder, sprinkled on upper and lower plates holds them firmer so that they feel more comfortable. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.

Answer these three Questions and make a good laxative choice

Ques. Can any laxative be of help when you feel listless, logy, or have a coated tongue. Ans. Yes, if those conditions are the result of constipation. Ques. Why has Black-Draught been such a favorite laxative with four generations of users in the South? Ans. Because it is purely herbal, and usually gentle, thorough, prompt when directions are followed. Ques. What's another reason for Black-Draught's great popularity? Ans. It costs only 25¢ for 25 to 40 doses.

Don't wait! Get Black-Draught in the familiar yellow box today. Many prefer the new granulated form. Follow label directions.

North Arkansas Conference Appointments

BATESVILLE DISTRICT

GROVER C. JOHNSON, Dist. Supt.
Batesville, Central Avenue, J. T. Randle.
Batesville, First Ch., Horace M. Lewis.
Bethesda-Cushman, Grover Sutherland.
Calico Rock-Norfolk, Clarence Wilcox.
Cave City Station (To be supplied).
Cave City Circuit (Uriah Smith).
Charlotte Circuit, (Byron McSpadden).
Cotter-Gassville, T. C. Chambliss.
Desha Circuit (T. O. Love).
Elmo-Oil Trough, (W. G. Conner).
Evening Shade Circuit (J. M. Williams).
Melbourne Circuit, (R. E. Lee).
Moorefield-Sulphur Rock, J. B. Stewart.
Mountain Home, J. J. Clark.
Mountain View, Thurston Masters.
Newark, J. M. Hughes.
Newport, First Ch., Jefferson Sherman.
Newport, Umsted Memorial, J. W. Howard.
Pleasant Plains Ct., (C. U. Hughes).
Salem, Jesse L. Johnson.
Swift-Alicia, (H. W. Jett).
Tuckerman, H. H. Blevins.
Viola Circuit, (Luther Love).
Weldon-Tupelo, (W. T. Watson).
Yellville Circuit, (Silas Dixon).
District Missionary Evangelist, Eric J. Reaves.
District Missionary Secretary, James T. Randle.
District Director of Evangelism, Jefferson Sherman.
District Director of Arkansas Methodist, Horace M. Lewis.

CONWAY DISTRICT

R. S. HAYDEN, Dist. Supt.
Atkins, Kenneth Shamblin.
Belleville-Havana, B. A. McKnight.
Bigelow-Houston, to be supplied.
Cato-Bethel, (Clyde E. Crozier).
Conway, First Church, Edward W. Harris; J. Ralph Hillis, Associate.
Conway Ct. (J. H. Lane); (Edwin Dodson) Junior Preacher.
Danville, H. J. Couchman.
Dardanelle, E. W. Faulkner.
Dardanelle Ct., (Jack Long).
Dover-London, B. E. Robertson.
Gravelly Ct., (C. L. Fry).
Greenbrier-Springfield, (Lindsay Harrison); (Paul Bumpers, Jr. Preacher).
Lamar-Knoxville, (S. B. Bryant).
Levy, J. L. Pruitt.
Morrilton, R. E. Connell.
Morrilton Ct., (W. O. Scroggins).
Naylor Ct., (Arthur Cooley).
N. Little Rock, First, Allen D. Stewart.
N. Little Rock, Gardner Memorial, Garland C. Taylor.
N. Little Rock, Washington Ave., E. J. Hollifield.
Oa Ct., Don C. Holman.
Opello, W. L. Russell.
Perry-Perryville, J. E. Linam.
Plainview, (A. W. O'Bryant).
Plumerville-Hill Creek, (W. A. Stewart).
Pottsville, C. H. Harvison.
Russellville, E. B. Williams.
Vilonia Ct., (Howard Williams).
Waltreak Ct., (to be supplied).
District Missionary Secretary, J. Kenneth Shamblin.
District Director of Evangelism, E. J. Hollifield.
District Director of Arkansas Methodist, Allen D. Stewart.

FAYETTEVILLE DISTRICT

SAM B. WIGGINS, Dist. Supt.
Alpena Circuit, (J. E. Thomas).
Bentonville, Lloyd M. Conyers.
Berryville, Henry A. Stroup.
Centerton Circuit, (To be supplied).
Cincinnati Circuit, (J. A. Zinn).
Elm-Springs-Harmon, Floyd Villines, Jr.
Eureka Springs, Ray D. Seals.
Farmington-Goshen, (Walter Dillon).
Fayetteville, Central, L. M. Starkey.
Gentry, Daniel Kaiper.
Gravette-Decatur, Porter Weaver.
Green Forest, Clarence Wienand.

Huntsville, (Jewell Nelson); (Mrs. Jewell Nelson, Associate).
Lincoln, (Olin R. Findley).
Monte Ne Circuit, (To be supplied).
Pea Ridge Circuit, (James F. Weatherford).
Prairie Grove, Ewing T. Wayland.
Rogers, E. K. Means.
Siloam Springs, W. F. Cooley.
South Fayetteville, (E. D. Lewis).
Springdale, Sam G. Watson.
Springtown-Highfill, (Ivan Wilson).
Strickler Circuit, (E. O. Houser).
Sulphur Springs, (J. C. Gibbons).
Viney Grove Circuit, (W. I. Torbert).
Winslow, (Wm. Sherman).
Cass Circuit, (R. G. Yeager).
District Missionary Secretary, W. F. Cooley.
District Director of Arkansas Methodist, L. M. Starkey.
District Director of Evangelism, Sam G. Watson.

FORT SMITH DISTRICT

W. V. WOMACK, Dist. Supt.
Alix Ct., (James Smith).
Alma, O. D. Peters.
Altus Ct., (to be supplied).
Booneville, I. L. Claud.
Branch Ct., C. R. Nance.
Charleston Ct., J. G. Gieck.
Clarksville, Guy C. Ames.
Fort Smith, First, O. E. Rice.
Fort Smith, Grand Ave., W. R. Dalton.
Fort Smith, Goddard Memorial, E. H. Hook.
Fort Smith, Massard, W. J. LeRoy.
Fort Smith, Midland Hts., J. J. Decker.
Fort Smith, Second, Archie N. Boyd.
Fort Smith, South Fort Smith, A. H. Dulaney.
Greenwood, M. A. Bierbaum.
Hackett-Hartford, Virgil Hanks.
Hartman Ct., (J. C. Cofer).
Huntington-Pine Street, (J. L. Buck).
Kibler-City Heights, Theron McKisson.
Lavaca Ct., Charles Wages.
Magazine Ct., (L. R. Ruble).
Mansfield, W. J. Faust.
Mulberry, F. G. Villines.
Ozark, J. M. Barnett.
Paris, J. T. Wilcoxson.
Prairie View-Scranton, (W. W. Warrington).
Van Buren, First, J. T. Byrd.
Van Buren, East-New Hope, V. F. Harris.
Waldron, J. M. Harrison.
Waldron Ct., (M. B. Short).
District Director of Arkansas Methodist, J. J. Decker.
District Missionary Secretary, J. T. Byrd.
District Director of Evangelism, E. H. Hook.

HELENA DISTRICT

J. L. DEDMAN, Dist. Supt.
Aubrey, W. W. Peterson.
Brinkley, B. L. Wilford.
Clarendon, Irl Bridenthal.
Colt, J. C. Richey.
Crawfordsville, J. A. Reynolds.
Earle, Ethan Dodgen.
Elaine, Elmus C. Brown.
Forrest City, Paul V. Galloway.
Harrisburg, Geo. E. Patchell.
Marvel Circuit, J. W. Glass.
Helena, W. Henry Goodloe.
Holly Grove, J. W. Glover.
Hughes, H. F. McDonald.
Mulbert-Black Fish, R. A. Dorman.
Marianna, Earle Cravens.
Parkin, W. A. Lindsey.
Vandale-Cherry Valley, M. A. Graves.
Weiner-Hickory Ridge, H. C. Minnis.
West Helena, Olin L. Cole.
West Memphis, V. E. Chalfant.
Wheatley, Ray L. McLester.
Widener-Madison, L. F. LaFavers.
Wynne, Earl S. Walker.
District Missionary Secretary, H. F. McDonald.
District Director of Evangelism, Paul V. Galloway.
District Director of Arkansas Methodist, Earle Cravens.

JONESBORO DISTRICT

J. A. GATLIN, Dist. Supt.
Black Oak, W. Glenn Bruner.
Biytheville, First, S. B. Wilford.
Biytheville, Lake Street, Bates Sturdy.
Bono-Trinity, C. L. Franks.
Brookland, (Linley Vowell).
Dell, Luther K. Wilson.
Dell Ct., (E. H. Hance).
Dyess-Whitton, C. W. Lewis.
Joiner, C. C. Burton.
Jonesboro, First Church, A. W. Martin.
Jonesboro, Fisher St., A. W. Harris.
Jonesboro, Huntington Ave., W. A. Downum.
Jonesboro Ct., (G. A. McKelvey).
Keiser-Garden Point, M. N. Johnston.
Lake City Circuit, E. C. Patton.
Leachville, E. H. Hall.
Lepanto, J. W. Moore.
Luxora, Donaghey Duran.
Manila, O. M. Campbell.
Marion, A. N. Storey.
Marked Tree, J. A. Womack.
Monette, G. L. McGhehey.
Nettleton-Bay, A. L. Riggs.
Osceola, J. S. Upton.
Truman, J. W. Watson.
Turrell-Gilmore, Pharis Hollifield.
Tyronza, E. G. Kaetzell.
Wilson, Rex B. Wilkes.
Yarbro-Promised Land, D. G. Hindman.
Mrs. D. G. Hindman, Associate.
Weona, Norris Greer.
District Evangelist, F. M. Sweet.
District Missionary Secretary, S. B. Wilford.
District Director of Arkansas Methodist, James S. Upton.
District Director of Evangelism, A. N. Storey.

PARAGOULD DISTRICT

H. LYNN WADE, Dist. Supt.
Beech Grove-Camp Ground, W. B. Yount.
Biggers Circuit, S. N. Adams.
Corning, B. C. Few.
Gainesville Circuit, J. W. Simmons.
Greenway Circuit, W. J. Williams.
Hoxie, R. E. Wilson.
Imboden-Black Rock, R. B. Howerton.
Knobel Circuit, P. W. Emrah.
Leonard Circuit, (T. W. Lingo).
Lorado Circuit, (L. L. Langston).
Hardy-Mammoth Spring, M. A. Cherry.
Maynard Circuit, (Elvis Wright).
Marmaduke (Harold Spence).
Morning Star Circuit, (Robert Montgomery).
Paragould, First Church, E. W. Potter.
Paragould, East Side, Raymond Franks.
Paragould Circuit, (J. H. Holt).
Piggott, C. W. Good.
Pocahontas, H. E. Pearce.
Rector First Church, J. H. Hoggard.
Rector Fourth Street, Brady Cook; Miss Fern Cook, Associate.
Rector Circuit, (Y. D. Whitehurst).
Smithville Circuit, L. W. Fair.
St. Francis Circuit, J. W. York.
Walnut Ridge, R. E. L. Bearden, Jr.
Strangers Home Circuit, (C. L. Martin).
Walnut Ridge Circuit, (V. R. Kellams).
District Missionary Secretary, E. W. Potter.
District Director of Evangelism, Raymond Franks.
District Director of Arkansas Methodist, R. E. L. Bearden, Jr.

SEARCY DISTRICT

H. H. GRIFFIN, Dist. Supt.
Antioch, (M. L. Kaylor).
Augusta, S. O. Patty.
Bald Knob-Bradford, James L. Shelby.
Beebe, Harold O. Eggensperger.
Cabot, J. F. Glover.
Clinton, Lester Weaver.
Cotton Plant, E. E. Stevenson.
DeView-McClelland, (Lloyd Peters).
Griffithville Ct., J. W. Harger.
Harrison, W. J. Spicer.
Heber Springs, First Church, W. W. Albright.
Heber Springs, Central, J. H. Smith.

Higginson, (Elmo Thomason).
Hunter Ct., W. A. Patty.
Jacksonville, LeRoy Henry.
Judsonia, F. A. Lark.
Kensett, Alfred Eason.
Leslie, (H. J. Moody).
Marshall, C. E. Gray.
McCrory, Harry King.
McRae Circuit, (W. F. Shell).
Pangburn, M. L. Edgington.
Quitman, C. J. Wade.
Rose Bud Circuit, (J. M. Talkington).
Scotland Circuit, (Carl Shelton).
Searcy, C. N. Guice.
Valley Springs-Jasper, W. C. Smith.
District Missionary Secretary, S. O. Patty.
District Director Evangelism, C. N. Guice.
District Director of Arkansas Methodist, W. J. Spicer.

TRANSFERRED IN

Archie N. Boyd, from North Texas Conference.
E. J. Hollifield, from North Texas Conference.
Alfred Knox, an Elder, from West Oklahoma Conference.
J. W. Mayne, an Elder, from East Oklahoma Conference.
Eric J. Reaves, an Elder, from East Oklahoma Conference.
L. M. Starkey, an Elder, from Southwest Missouri Conference.
Harold O. Eggensperger, from Little Rock Conference.
Edward W. Harris, an Elder from Little Rock Conference.

TRANSFERRED OUT

Roy Bagley, an Elder, to North Texas Conference.
W. D. Bray, class of 3rd year, to Oregon Conference.
Cecil Culver, an Elder, to East Oklahoma Conference.
Alfred Knox, a Deacon, to West Oklahoma Conference.
J. W. Mayne, an Elder, to Little Rock Conference.
Robert Lee Main, class of first year, to East Oklahoma Conference.
Conner Morehead, an Elder, to Little Rock Conference.
J. J. Webb, an Elder, to North Alabama Conference.

SPECIAL APPOINTMENTS

E. T. Wayland, Editor of Arkansas Methodist.
Glenn F. Sanford, Secretary of Town and Country Work.
Ira A. Brumley, Executive Secretary of North Arkansas Conference Board of Education.
A. W. Wasson, Associate Secretary, Department of Foreign Missions, General Board of Missions and Church Extension.
J. W. Workman, Associate Secretary of the General Board of Lay Activities.
James S. Seneker, Professor, Southern Methodist University.
J. Q. Schisler, Secretary of Department of the Local Church, General Board of Education.
Sam M. Yancey, Superintendent Western Methodist Assembly.
E. B. Williams, Conference Secretary of Missions and Church Extension.
A. W. Martin, Conference Director of Hendrix College Campaign.
J. T. Randle, Conference Golden Cross Director.
Nat R. Griswold, Japanese Resettlement Project.
Lyman T. Barger, Chaplain.
Alfred Knox, Chaplain.

LEFT WITHOUT APPOINTMENT TO ATTEND SCHOOL

Southern Methodist University—T. C. Huff, James R. Chandler, Harold D. Womack, Earl DuBois, T. Poe Williams.
Duke University—Byron C. Cravens.
Westminster University—W. H. Harrison.

REPORT OF DISTRICT SUPERINTENDENTS

Out of a year of many complications we bring the following report. World conditions have made work very difficult, especially in some directions. But in the midst of all the problems there has been the assurance that God has been in our lives as we have tried to go forward with his work. Our Conference has furnished two to the chaplaincy of the Army and Navy this

year and others are getting ready for this work. One of our active pastors, Bro. F. E. Dodson, has died during the year. Death has claimed the companions of two of our pastors—Mrs. Horace M. Lewis and Mrs. Elmer H. Hook.

There have been added to the membership of the church 6,072 this year—2,950 on profession of faith and 3,122 by certificate and otherwise. There have been ten new churches built during the year.

Fourteen churches have been dedicated. They are: Hartman, Midland, Central Avenue Batesville, Viola, Mt. Tabor, Cleveland, Gardner Memorial, Beech Grove, Cache Lake, Elnora, Piggott, Walnut Ridge, Bald Knob and Russell.

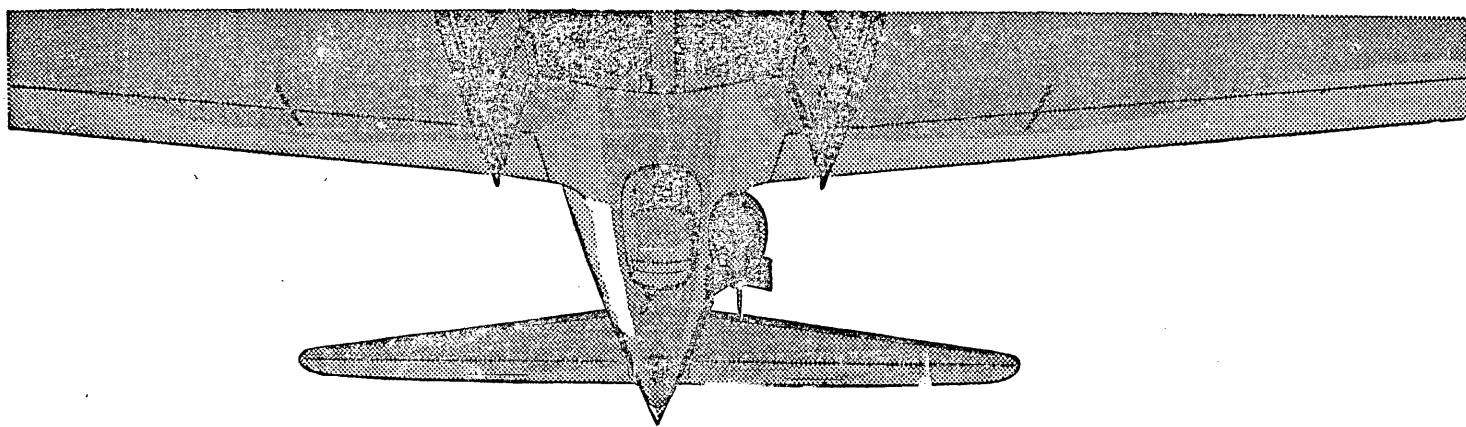
Church indebtedness has been reduced by the payment of \$64,656.00. Benevolences paid, \$56,277.00. Paid District Superintendent's Fund, \$37,931.00. Paid pastors, \$276,039.00.

The Church School enrollment

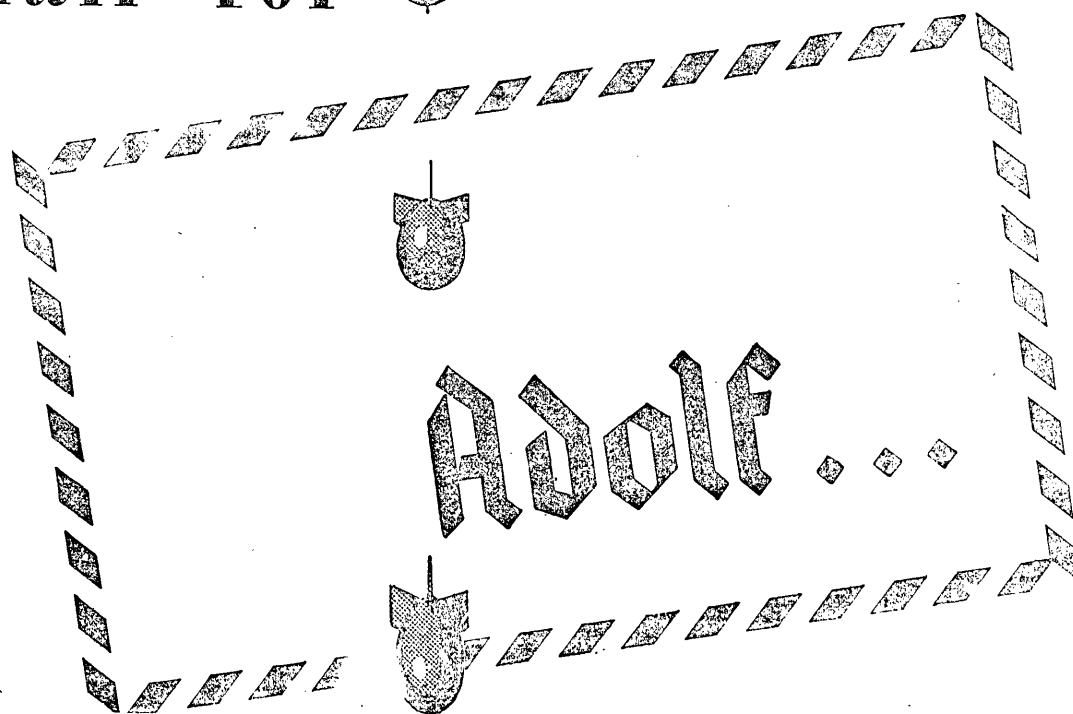
this year is 63,655. There have been 1,952 training credits issued, 120 Vacation Bible Schools have been held with an enrolment of 5,996. The conference has paid on Church School Rally Day fund, \$2,989.00.

There are 266 Auxiliaries of Woman's Society of Christian Service with a membership of 10,208.

Contentment consists not in heaping more fuel, but in taking away some fire.—Fuller.



Airmail for



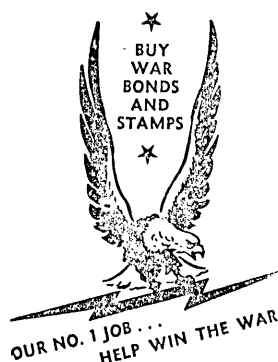
When those special-delivery bombs drop on Berlin, many of them will be marked "Made in U. S. A."

No other country can compare with America's war production, now that we're really rolling. No other nation has manufacturing facilities such as ours . . . or the *electric power!*

It takes a tremendous lot of power to turn the wheels that turn out tanks, planes and ships for the United Nations . . . but America is *power-full*. The sound business management of our

company and other power companies over the nation *looked and planned* ahead . . . and were *ready* when the need came with *more* electric power than *all Axis countries combined!*

We are proud of our record. This company of ours, built the *American way* by local enterprise and individual investment, has met every wartime power need, without disturbing our splendid service to regular customers. To a continuation of this effort is pledged the wholehearted support of our 1,200 employees.



ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

STUTTGART STUDIES LATIN AMERICA

The Stuttgart Grand Avenue W. S. C. S. sponsored a mission study of Latin America under the capable leadership and direction of Mrs. Erik Jensen, secretary of missionary education. The text used for the course was "On This Foundation," by W. Stanley Rycroft, Ph.D. Data from two chapters was orally remembered and discussed by two different society members at each session. Appropriate devotionals with sacred musical specialties made each afternoon worth-while for the fifty women who partook in some way or other during the course. Mrs. Jensen had done extensive research work pertaining to the entire South American continent and offered many references whereby each lady could continue indefinitely this interesting course in her own home.

Mrs. A. A. Hartzell, Grand Avenue's W. S. C. S. president, was presented a vase of red roses from the members of the First Methodist Society, as thanks for inviting them to "sit in" the course also. Mrs. C. L. McNutt, president of that sister society made the presentation.

A typical Spanish luncheon, and exhibits from Chile and Mexico, a lecture on the Pan-American Highway, a South American musical review and two reels of educational movies of Latin America were some of the highlights of the last day's session.

Four pictorial posters illustrating modes of living, scenery, customs, cathedrals and places where Methodists are at work were prepared by Mrs. J. M. Spicer and were on display and were used along with huge outline and topography maps of the South American continent.

Mrs. M. F. Elms (a guest student and teacher of music) gave a brief lesson and description of South American music. She played melodies and national anthems of eight of the republics, then concluded her lecture by singing "La Paloma."

Mrs. Ola Owens gave the descriptive lecture about the great Pan-American Highway.

Rev. R. E. Darrow selected and secured the two reels of movies purposely for the course and was thanked for his interest and helpful assistance in the course and for printing the Spanish menu place-cards for the uncheon.

Mrs. J. F. Yoder and Mrs. Rachel Hoskins delivered the missionary messages by contributing lovely contralto and soprano vocal duets and solos.

Mrs. R. E. Darrow, the pastor's wife, gave a summary at each session on "What Had Gone Before" so that the course was connected for those who were unable to attend the consecutive sessions.

Mrs. Erik Jensen was presented a lovely corsage in appreciation for her untiring efforts in making the course so successful.—Mrs. Ward Harris, Press Chairman for Grand Avenue W. S. C. S.

If I were to hazard a guess as to what people should do to avoid temptation, it would be to get a job and work at it so hard that temptation would not exist for them.—Thomas A. Edison.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.—Psalms 91:1.

A THANKFUL SPIRIT

*Our God, we thank Thee, who has made the earth so bright;
So full of splendor and of joy, beauty and light;
So many glorious things are here, noble and right.*

*We thank Thee, too, that Thou hast made joy to abound;
So many gentle thoughts and deeds circling us round;
That in the darkest spot of earth some love is found.*

*We thank Thee more that all our joy is touched with pain;
That shadows fall on brightest hours, that thorns remain;
So that earth's bliss may be our guide, and not our chain.*

*We thank Thee, Lord, that Thou hast kept the best in store;
We have enough, yet not too much, to long for more;
A yearning for a deeper peace not known before.*

*We thank Thee, Lord, that here our souls, though amply blest,
Can never find, although they seek, a perfect rest;
Nor ever shall, until they lean on Jesus' breast.*

—Selected.

A CIRCUIT ZONE MEETING

The Bryant Circuit Zone meeting of the Woman's Society of Christian Service was held Wednesday, October 28th, at the Bryant Church. Miss Helen Reeves, deaconess from Little Rock, gave the morning address. Miss Reeves' talk was based in her many interesting experiences while with the Missions at Tampa, Florida and San Antonio, Texas.

Mrs. W. R. Olsen of Winfield Church, Little Rock, gave the afternoon devotional. "Take Time To Be Holy" was the subject of Mrs. Olsen's devotional. Interest was also added to the meeting by the presence and talk of Mrs. J. R. Henderson, District Secretary. Ladies attending the meeting brought jars of home-canned food for a pounding to the Little Rock City Mission. At the noon hour, a covered dish uncheon was served at the parsonage.—Bessie Ferry.

NOTICE! SUPPLIES SECRETARIES

Cash supplies for the Little Rock Mission Board should be sent to Mrs. Allen Gannaway, Arkadelphia, Conference treasurer of the Woman's Society of Christian Service, or to Mrs. C. E. Mashburn, 4919 Hillcrest, Little Rock, treasurer of the Methodist Mission Board of Little Rock. Boxes of supplies should be sent to Miss Helen Reeves, deaconess, in care Winfield Church, Little Rock.

EVIL FLOURISHES

An empty house soon gathers to itself dust and decay and is quickly inhabited by all the devils of destruction. A mind unfurnished suffers the same fate. Religion, philosophy, and art ignored, leave life prey to all the destructive forces of the universe.—Advance.

REDIRECT

Every life is a tremendous force upon the people surrounding it. How much more satisfying it would be to redirect this force when it conflicts with moral standards instead of trying to destroy it with criticism.—Cumberland Presbyterian.

SCARRITT REPORT

Since my last report the following have contributed to Scarritt Living Endowment Fund and Scholarship Fund:

Mr. and Mrs. A. R. McKinney \$15 on the Living Endowment; Winfield Memorial, \$30; Camden, \$25; Monticello W. S. C. S., \$8 (three from Mrs. V. B. McDougal and five from the W. S. C. S.); Rev. and Mrs. C. E. Whitten of Hamburg, \$2; Miss Ann Malloy, Wilmar, \$1; Mrs. H. K. Wade, Hot Springs, \$5; Mrs. J. D. Montgomery, Rison, \$1; Rison W. S. C. S., \$1; Mrs. Pierce Osborne, Little Rock, \$1; Camden W. S. C. S. by Mrs. Will Gatling, \$5. If I have overlooked anyone's contribution in reporting, kindly let me hear from that one, or ones.

A letter received from Mrs. Mollie Maroney of Strong, tells of the great joy in her work, of Miss Helen Martin, of Strong, who is attending Scarritt College. She and Virginia Echols of Blytheville, in a letter to me concerning her work at Scarritt speaks of the fine young women from Cuba, Brazil, China, Malaya, the Philippines, Sumatra, Mexico, etc., with whom they are constantly associated. The latter and Orlene McKinney of Little Rock were sitting together at the time she wrote in the dining hall, and would be for a quarter. These young women are studying hard and making use of every available opportunity afforded them to do good. Their work besides studying throws them into the different churches of the city and the rural work about Nashville, so they get first hand experience. They are sharing our Associate Membership Scholarships and doesn't it make one want to give all they can to so worthy a cause? I cannot express on paper my thanks to all who become Scarritt Associate members and also contribute to the Living Endowment Fund. Let me urge all members to contact those who can give large or small amounts and not only raise our conference quota but help raise the \$25,000.00 annually for five years that we may receive \$50,000.00 from the Edu-

ARKADELPHIA DISTRICT SEMINAR

The Educational Seminar of the Arkadelphia District was held Tuesday, September 15, at Arkadelphia in the Methodist Church, with a good representation of delegates from all over the district. Mrs. J. H. Cooper had charge of the opening devotional program, after which a short business session was held; Mrs. O. A. Smith, president of the district, presiding. Mrs. R. L. Keith of Hot Springs was elected Recording Secretary and Mrs. T. W. McCoy of Benton was elected Corresponding Secretary to fill the vacancy caused by the removal of Mrs. R. F. Sorrells from our district.

Mrs. V. O. Buck of Warren, Conference Secretary of Literature and Publications, presented our periodicals and literature of the Society and gave a most interesting talk on the necessity of being well informed members of the W. S. C. S.

Mrs. E. D. Galloway of Warren, Conference Secretary of Missionary Education and Service, then took charge and conducted the Seminar, presenting the Mission Study courses for the year. Since the general theme of the fall study is Latin America, it was emphasized throughout the day.

A most unique skit, prepared by Mrs. Galloway and given by a group of Arkadelphia women, was an imaginary trip by airplane to South America.

The luncheon at noon carried out the same theme, for the eighty guests were served a South American meal on gay fiesta ware. The tables were beautifully decorated with colorful flowers in Mexican baskets and pottery. Favors were miniature hand tinted sombreros in multi-colors.

In the afternoon the spring study was discussed and Miss Lila Ashby of Little Rock, Conference Secretary of Christian Social Relations and Local Church Activities, talked on peace after the war, or Christians laying the proper foundation for peace.

Mrs. C. A. Evans of Arkadelphia, Conference Secretary of Spiritual Life, conducted a Stewardship Ceremony and closed with a consecration service.—Reporter.

DAY OF PRAYER SERVICE

The New Edinburg Woman's Society of Christian Service held a very impressive Day of Prayer service at the parsonage October 30. The morning subject, "A City Which Hath Foundation Whose Builder and Maker Is God," was led by Mrs. W. T. Bone. After a potluck unch, an afternoon service was led by Mrs. L. L. Childress. This was a high day in the year's work of the society. There were twelve present. Mrs. E. T. Attwood added to the day with special accordion music.—Reporter.

educational Board if we do as stated. Think of the good that can be accomplished when these young people now at Scarritt can and will be serving our church and country and other countries when this dreadful war is over and the whole world needs reconstruction. Let us help take this world for Jesus.—Mrs. W. S. Anderson.

"THY KINGDOM COME"

By LOIS and HAZEL NEWTON

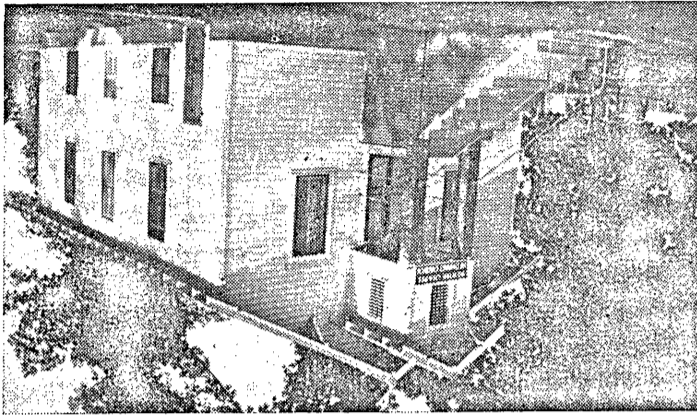
The Newton Chapel Methodist Church, now on the Tillar-Winchester Charge, was organized in the spring of 1892 under the leadership of Rev. W. F. Newton, a local preacher, who gave the land on which the church was to be built and for whom the church was named.

Tom Scott, Brother Newton and Jerry Hopkins financed the greater part of the building, though numbers throughout the community gave to the building fund. The church building was finished in October, 1892, at an approximate cost of \$750.00. The ladies of the community, led by Mrs. Alice Montgomery, rode horseback and in buggies to receive money for the bell which continues today to call the people to God's house of worship.

The first appointed preacher for this church, then on the Selma charge, was Rev. J. W. Rogers. Bro. Rogers conducted services once a month; Bro. Newton, local preacher, also conducted services once a month.

As nearly as can be recalled, the charter members included: Rev. and Mrs. W. F. Newton, Mrs. Lizzie Abston, Mrs. Mollie Dollarhite, Mrs. Billy Meeks, Mr. and Mrs. T. D. Newton, Mrs. Jennie Gregory, Jack Spurlock, Allen Spurlock, Tom Scott, Sr., Jerry Hopkins, Mr. and Mrs. R. N. Newton and Mrs. Jennie Richmond. Today, only two of the charter members are living: Mrs. Lizzie Abston, who at the time of this writing is ill and confined to her bed, and Mrs. R. N. Newton, who is now Mrs. Will Hopkins.

Other pastors who followed in-



NEWTON CHAPEL

cluded: Rev. E. N. Evans, John F. Roscoe, J. P. Pinnell, R. J. Raiford, W. R. Harrison, John H. Riggins, J. J. Colson, A. P. Few, J. J. Mellard and J. W. White.

In 1905 Mrs. Lizzie Abston and Mrs. Mollie Dollarhite gave a box supper in their respective homes to raise money with which to buy the first organ. In 1906 Mrs. Abston was the promoter of the first Children's Day observance, which was continued to be observed throughout the past years.

During the early years of the church, attempts were made to organize a Sunday school, but due to the lack of transportation facilities, and due to other obstacles, the school failed to continue for long. On April 9, 1909, during the pastorate of Rev. Frank Hopkins, Mrs. Lizzie Abston and Mrs. Jennie Gregory organized the Sunday school which today continues to

carry on in a fine way. The charter enrollment was 12 members; the enrollment for the past year was 128.

In addition to the pastors mentioned above, others who have served include: P. S. Herron, J. H. Cummins, R. H. Cannon, J. W. Mann, J. A. Coleman, J. L. Leonard, J. T. Thompson and W. R. Burks.

On April 16, 1939, during the pastorate of Rev. C. R. Roy, a tornado struck this community, completely demolishing the church building and several homes; two persons were killed and numbers were taken to hospitals for medical attention. Out of the wreckage of the church, the piano and most of the benches were saved. Brother Roy did much to help the people of the community during this time, and it was under his leadership that the present building was begun. Through the giving of his time and

effort, with that of J. P. Herrington, Sr., J. A. Newton, J. P. Herrington, Jr., and H. G. Leek, much money was raised toward the building of the new church. This church, well planned and adequate for the needs of the present congregation, was finished in July, 1942. The people of the community furnished the labor to build the church.

Brother Roy was succeeded by Rev. Robert W. Core. It was during Brother Core's ministry that the church was finished enough to move into the basement for worship services. Hitherto, services had been conducted in the school building, adjoining the church property.

Now, under the pastorate of the Rev. Fred Schwendimann, by his help and "pushing," the church has been completed. Brother and Mrs. Schwendimann have given to the church a most beautiful picture, "Christ On the Mount of Olives," which has been hung behind the pulpit. On the morning of July 26, Brother Terry, our District Superintendent, brought the first message in the completed sanctuary. The small indebtedness will be paid before Annual Conference, and shortly after Conference, dedicatory services will be held for this building, which has truly been born out of the "sweat, blood and tears" of a faithful and noble congregation.

Though the struggle has been long and hard, the people of Newton Chapel Methodist Church feel that, with the new spirit which has come as a result of the completion of the church, the door is open for a great movement toward the advancement of the Kingdom of God.

McGEHEE PAYS DEBT

McGhee Methodism climaxed a successful year on October 17 when final check for \$3,170.00 was issued in payment of the church debt which has been outstanding for sixteen years. Total payments on the debt through the year have amounted to slightly less than \$4,000.00. The congregation celebrated the victory in a special service on November 8 in which the note and the mortgage were burned at the altar. As the congregation sang "Onward Christian Soldiers" the stewards marched to the chancel and formed a large V with the urns containing these documents at the apex. Mrs. J. Willoughy and Mrs. E. M. Trippe, charter members, approached the urns bearing candles which were lighted by R. I. Myers, chairman of the Board and D. L. Swantz, chairman of the Finance Committee, and from these, fire was set to the papers. As they burned the congregation sang "I Love Thy Kingdom, Lord." Fay Joyner, treasurer of the church, spoke briefly and launched pledging campaign for next year.

The church has successfully carried a good budget for current expenses and has taken care of all the general and benevolent interests. Forty-three members have been received and the year ends in a fine spirit of optimism and progress.

One of the best events of the year was a week of revival services conducted by Rev. T. T. McNeal of Cressett. Bro. McNeal's preaching

was deeply appreciated by the congregation and he left with us some valuable effects in organization for personal work and service. Eighteen members were received from this campaign.—R. A. Teeter, Pastor.

LAKE STREET BLYTHEVILLE

Sunday, November 1, our pastor, Rev. Bates Sturdy, preached his best sermon on "Victory Unto Victory." It was a victory for our beloved church. Brother Sturdy, with us this year, has brought our church free of any debt for the first time in thirty years. We are very happy. Sunday night we all rejoiced together. This has been the biggest and best year the church has ever known. All the members of the church give Brother Sturdy a vote of thanks for his work. Next year with everyone working together we will do bigger things.—Mrs. George Shanks.

HUNTSVILLE CIRCUIT

Our charge is paid out in everything and fifty-three have been added to the church at Huntsville. The salary was raised from \$500.00 to \$600.60. Of course, that raised the claims too. A great deal of work has been done on the parsonage, the cost being about \$100.00. Two more preaching places have been added to the circuit. We started with two and now we preach at four places. We have had fine cooperation from our people and we love them.—Jewell Nelson, Pastor.

CORRECTION

The names of W. W. Nelson, J. D. Montgomery and Fred L. Arnold should have appeared in The History of the Prescott District. The omission was purely an oversight, and the committee regrets it more than any one. It was our purpose to name every one produced by the Prescott District. The more the better. If any reader knows of any other preacher who began in the Prescott District and whose name was omitted from the folder, will you please let me know, and correction will be made.—S. T. Baugh, Chairman of Committee.

NEW EDINBURG CIRCUIT

Our finances are in full. Two churches have been rebuilt—Good Hope and Wagon. We have reached our Educational Advance goal enrollment with forty-eight to spare—goal, two hundred seventy-two—enrolled three hundred twenty. We have had eighteen additions to the church, twelve on profession of faith.—W. T. Bone, Pastor.

SOME GLARING ERRORS OF ADVENTISM

(Continued from Page Four)
their calculations were wrong. They had no right to pervert the scripture and call days years. Why should the world come to an end? According to science the world is about two billion years old and still in its infancy; that there is enough energy in the sun to keep things going for many million years yet. But

why make predictions about the end? "No one knows of the day or the hour, no one knoweth, not even the angels, neither the Son, but the Father."

The errors of Adventism arise out of the further fact that it ignores scholarship and refuses to think in terms of scientific knowledge. It is disproved by all the standard commentaries, by scholarship, by the leading representatives of all the large denominations, and by all the creeds. None of the creeds, as I recall, offers a place for the pre-millennial idea. The Adventists, many of them good people, have driven down a stake and blocked the way. They will not give up the old for the new. They have a firm belief that since Jesus did not come according to expectations the first time, He will the second time. What they should do is to give heed to scholarship, especially that great scholar, Paul, who said, "The letter killeth, but the spirit giveth life."

Brethren, I think Adventism is doomed, but for sometime yet we will hear prophecies that we are in the "last days." For sometime yet "Witnesses" of the doctrine will visit our people and many of the misinformed will fall easy victims to their appeal. As pastors, we should at least inform our people and fortify them against the doctrine.

It is the modest, not the presumptuous, inquirer who makes a real and safe progress in the discovery of divine truths.—Selected.

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

ALONG THE ALCOHOLIC FRONT

History reveals some interesting and significant facts on the importance of sobriety to the defense of a country:

(1) The Assyrians were in an all-night revel and not "on the alert" in 607 B. C. when the Medes captured Nineveh.

(2) The Babylonians were at the Feast of Belshazzar, not "on the alert" when Cyrus descended upon their city in 539 B. C.

(3) The Saxons spent the night drinking and were not "on the alert" at the Battle of Hastings in 1066 when they met the Normans.

(4) The Hessians were not "on the alert" at Trenton on Christmas Eve, 1776, but were "celebrating" when the Continental Army surprised them.

(5) Marshal Ney had three glasses of Burgandy wine and was not "on the alert" the afternoon before the Battle of Waterloo and he failed to carry out Napoleon's orders.

(6) The French army was not "on the alert" but had been wine drinking in idleness when the fall came in June, 1940.—The Voice.

To the above listing might well be added, there is little reason to doubt that history will do so, the debacle of the American forces at Pearl Harbor. The "news leaks" that have been whispered around by those who should know seem clearly to indicate that had not the brains of those in command been addled by alcohol the tragedy that cost the lives of over 3,600 men at Pearl Harbor might not only have been averted, but in reality, the

Japanese attack fleet might have been destroyed. Are we, as citizens of the United States, be content to sit by and watch alcohol destroy us, as it has destroyed great nations in the past? WAKE UP AMERICA!

Expert Opinion

"Acute alcoholic intoxication is insanity in miniature," says Dr. F. R. Mott, English specialist in mental diseases.

"Practically all the hit-and-run accidents are caused by drunken drivers," says Frank A. Goodwin, Massachusetts Registrar of Motor Vehicles.

"No other poison causes so many deaths or leads to or intensifies so many diseases, both physical and mental, as does alcohol in the various forms in which it is taken."—Dr. Emil Bogen.

"A man under the influence of small quantities of alcohol has no right to believe his own senses."—Woodhead.

"Medically and socially, the case against alcohol is just as clear as the case against opium."—Richard Cabot, M. D.

"There can be no doubt that the greatest single factor that we can control in the interest of public health would be the elimination of alcoholic drink. This is not tyranny—it is evolution, it is science, it is civilization."—Dr. Rush T. Bevan, Rush Medical College.

"The drunken Rip Van Winkle in Jefferson's play excuses himself for each fresh drink by saying, 'I won't count this time!' Well! He may not count it and a kind heaven may not count it, but it is being counted none the less. Down among

his nerve cells and fibers the molecules are counting it."—Professor William James in "Psychology."

A CHRISTIAN FATHER

The world has learned to admire General Douglas MacArthur for his courage and skill as a military leader. To America he has become symbolic of what we like to think of as American courage and resourcefulness at its best. As great as he is as a military leader and hero, there is another field in which he deserves to take even higher rank. He is, above everything else, a father. Here, in his own words, is the proof:

"By profession I am a soldier, and take pride in that fact, but I am prouder, infinitely prouder, to be a father. A soldier destroys in order to build; a father only builds, never destroys. The one has the potentialities of death, the other embodies creation and life and while the hordes of death are mighty the battalions of life are mightier still. It is my hope, that my son, when I am gone, will remember me, not by the battle, but in the home repeating with him our simple daily prayer, 'Our Father, who art in heaven.'"

In those words, this great leader of men may have given the world a deeper insight into his success in handling men. He has the true father heart. In all probability his men sense a fatherly attitude on his part that gives them confidence in his decisions and the devotion they have shown to him personally.

NEW ORGANIST AT FIRST METHODIST CHURCH, EL DORADO

G. Douglas Sloan, of Paducah, Ky., has arrived in El Dorado to assume the directorship of music in the First Methodist church. Mr. Sloan, succeeding Robert R. Clarke, who goes to the First Methodist church, Fort Worth, Texas, will direct all five choirs of the church, with 185 singers in these choirs.

Mr. Sloan comes to El Dorado from Paducah, where he has been the Minister of Music for the past two years. Previously he was director of music in Philadelphia, Penn. He obtained the principal portion of his musical education in the famous Westminster Choir College, Princeton, N. J. Here he studied the organ under the eminent Professors David Hugh Jones and Carl Weinrich. He also studied voice under the noted artist, Prof. Franz Hoffman. Mr. Sloan holds the Bachelor of Music degree.



G. DOUGLAS SLOAN

SPURGEON HAD A LOVE FOR SOULS

It is a marvel to me how men continue at ease in preaching year after year without conversions. Have they no bowels of compassion for others? No sense of responsibility upon themselves? Dare they, by a vain misrepresentation of divine sovereignty, cast the blame on their Master? Or is it their belief that

Paul plants and Apollos waters, and that God gives no increase? Vain are their talents, their philosophy, their rhetoric, and even their orthodoxy without the signs following. How are they sent to God who bring no men to God? Prophets whose words are powerless, sowers whose seed all withers, fishers who take no fish, soldiers who give no wound.—Spurgeon.

CONFERENCE REPORTS

(Continued from Page Two)

NEWPORT FIRST CHURCH, Rev. Jefferson Sherman, pastor. Seventy-two additions, 25 on profession of faith and 47 otherwise. Finances more than paid in full. \$257.00 improvement on parsonage. \$800.00 debt retirement.

LAKE STREET, BLYTHEVILLE, Bates Sturdy, pastor. Forty-eight additions to the church, 15 on profession of faith and 33 otherwise. Finances paid in full. \$70.00 paid on parsonage improvements. \$72 paid on debt retirement.

MARION, Rev. A. N. Storey, pastor. Eighteen additions. Four on profession of faith and fourteen otherwise. \$5,000.00 improvements on church and \$200.00 on parsonage. Askings for benevolences, \$535.00. Accepted and paid \$935.00.

WALNUT RIDGE, Rev. R. E. L. Bearden, Jr., pastor. Thirty-eight additions. Twelve on profession of faith and twenty-six otherwise. Finances in full. \$1,000.00 improvements on the church and \$175.00 on parsonage. Bishop Chas. C. Selman dedicated the church in the summer.

When Christianity resorts to un-Christian methods to attain its ends, the world is ripe for the harvest of doom.—Michigan Christian Advocate.

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RASHES Superficial or Externally Caused
• RELIEVE the stinging itch—alleviate irritation, and thus quicken healing
Begin to use soothing Resinol today.
RESINOL

Good For Over 100 Years
—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, pimples, cuts, bruises, etc. 35c.
→ **GRAY'S OINTMENT**

To Relieve Misery of
COLDS
take 666
LIQUID, TABLETS, SALVE, NOSE DROPS

HEADACHE from Anxiety
After hours of anxiety, a headache is the last straw. But it quickly yields to Capudine, which also soothes nerves upset by the pain. Capudine is liquid. No waiting for it to dissolve before or after taking. So it's really quick. Use only as directed. 10c, 30c, 60c.
CAPUDINE

Splendid Cough Remedy Easily Mixed at Home
Needs No Cooking. Big Saving.

To get quick and satisfying relief from coughs due to colds, mix your own remedy at home. Once tried, you'll never be without it, and it's so simple and easy.

First, make a syrup by stirring 2 cups granulated sugar and one cup of water a few moments, until dissolved. A child could do it. No cooking needed.

Then get 2½ ounces of Pinex from any druggist. This is a compound containing Norway Pine and palatable guaiacol, in concentrated form, well-known for its prompt action on throat and bronchial membranes.

Put the Pinex into a pint bottle, and add your syrup. Thus you make a full pint of really splendid medicine and you get about four times as much for your money. It never spoils, and children love its pleasant taste.

And for quick, blessed relief, it is amazing. You can feel it take hold in a way that means business. It loosens the phlegm, soothes the irritated membranes, and eases the soreness. Thus it makes breathing easy, and lets you get restful sleep. Just try it, and if not pleased, your money will be refunded.

NEURITIS Relieve Pain In Few Minutes
To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia, or Lumbago in few minutes, get NURITO, the fine formula, used by thousands. No opiates. Does the work quickly—must relieve cruel pain to your satisfaction in a few minutes or your money back. Don't suffer. Ask your druggist today for trustworthy NURITO on this guarantee.



THE CHAPLAINACY



By BISHOP ADNA W. LEONARD

(The following sermon was preached by Bishop Adna W. Leonard of Washington, D. C., over the Columbia Broadcasting System's "Church of the Air." Bishop Leonard is the resident bishop of the Washington Area of the Methodist Church. In addition to his episcopal duties he is president of the Board of Education of the Methodist Church, chairman of the Commission on Chaplains of the Methodist Church and chairman of General Commission on Army and Navy Chaplains, in which virtually all Protestant bodies participate.)

THE chaplaincy in the Army and the Navy of the United States is a time-honored institution. The term "institution" is used advisedly, for in its service it combines the moral, social, intellectual, and spiritual interests of all who are in the armed forces of our Country. It was George Washington who issued the first call to ministers of the Gospel to regard the chaplaincy as a field of service worthy of their utmost devotion and sacrifice.

At first the term of service was a brief period of from six months to a year and no chaplain received a commission. On March 3, 1791, an Act of Congress authorized the appointment of one chaplain for the entire Army provided the President regarded such an appointment as "necessary to the public interest." The Reverend John Hurt of Virginia was the first appointee and served during the Revolution. By January 1, 1943, if the needs are fully met, there will be approximately four to six thousand chaplains in the Army of the United States and not less than five hundred in the Navy.

The General Commission on Army and Navy Chaplains was organized in 1917 and was very largely the result of the activities of Bishop Earl Cranston, Chaplain Bayard, and others, together with the Federal Council of the Churches of Christ in America. From the time of its organization to the present hour, the General Commission has functioned effectively and efficiently in the interests of the armed forces of America. Today, it represents officially twenty-nine religious bodies, two of which hold a consultative rather than an active membership. More than thirty million communicant members are represented in the General Commission which makes an organization of great significance. The General Commission is not officially a part of the Federal Council. There are member-denominations within the General Commission that do not belong to the Federal Council, and there are denominations which are members of the Federal Council, that are not members of the General Commission. It should be definitely understood, however, that the relation between these two bodies has been and is very close. There have been times when the General Commission could not have carried on but for the assistance it received from and through the Federal Council. The General Commission is a liaison between the churches and the chaplains; it furnishes with the aid of the denominations full information regarding each candidate and officially reports and recommends to the Government those who have met both the requirements of the Government and the standards established by the ecclesiastical body of which the applicant is a member. This entails an enormous amount of correspondence and places a great responsibility upon those who are the executive and administrative officers of the General Commission. Quite largely through the efforts of the General Commission the rank of the Chaplain in Chief of the Army has for the emergency been raised to that of Brigadier General. It was hoped the Government would create in the Navy a similar "set-up" for the chaplaincy, but such a plan appears to be inexpedient at this time.

It is interesting to note that plans call for two chaplains at each of the new training stations being constructed for the Navy. The Nation is fortunate in having as Secretary of War and as Secretary of the Navy men who are vitally interested in the moral and religious welfare of

those who constitute the armed forces of our Nation. It is also gratifying to observe the friendly and sympathetic attitude of the Government itself which is giving every possible encouragement to the undergirding of the religious life of all who are engaged in the services of the Nation. Approximately seven hundred chapels have been erected in the various army camps and stations. These chapels are models of simple churchliness and house the ecclesiastical furniture and sacred symbols of the Protestant pulpit and chancel, the Catholic altar, and the Jewish Book of the Law. They are so arranged that when one denominational service is ended, another may immediately follow. In the early part of last spring at an open-air service at Fort Belvoir, Virginia, Brigadier General William R. Arnold, Chief of Chaplains, and all



Bishop Adna Wright Leonard, D.D., L.L.D.

chaplains at the station took part in the service. In the absence of Chaplain Alva J. Brasted, Post Chaplain, the ceremony was in charge of Chaplain Ernest Heuer. Those who participated in the service and those who witnessed it declared it to be one of rare impressiveness. At the close of the service three thousand appropriate Scriptures were presented to Protestant, Catholic and Jewish soldiers. Services of like nature are now frequent occurrences. The chapel services in the Army during the year which closed June 30, 1941, registered an attendance of 11,640,000 service men.

The educational requirements made by the Government, of those applying for a chaplaincy are the highest and most exacting in the history of American warfare. The Navy requires of every applicant that he shall have received an A. B. and a B. D. degree, or its academic equivalent. The Army will consider no applicant who is not a graduate of an accredited institution with the degree of B. A. or its academic equivalent, or a B. Th. or its academic equivalent. The Navy requires no previous pastoral experience, while the Army demands that each applicant must have three years of pastoral experience back of him which may be reduced to two years provided he has both the B.A. and B.D. degrees from an accredited institution. While these demands make it more difficult to procure the required number of chaplains, nevertheless those who apply represent our best-trained ministers.

It has come to our attention that in some sections of the country it is rumored that the oath required of a chaplain is more inclusive and more drastic than the oath taken by other officers. For such a rumor there is no basis of fact. Like any other commissioned officer, all that the Government requires of a chaplain is that he take the full oath of allegiance. The Government asks no more and the applicant would desire no less.

Again, we have heard it rumored that the preaching of the chaplain is regimented and

that he does not have freedom of utterance. Such a rumor is without justification. As long as a chaplain uses common sense and shows respect for the religious faith and belief of others, he may both in private conversation and public utterance say what he pleases. Let it therefore be definitely understood that the chaplain is utterly free to preach and to teach moral and religious truth without let or hindrance. It should also be remembered that by army regulation the chaplain is a non-combatant.

The chaplaincy in the Army of the United States or in the Navy offers unparalleled opportunities for Christian service. It must be remembered that war dislocates the entire social order and places all citizens for the time being in entirely different relationships to the Government. By the very necessities of the present world struggle millions of young men and increasingly large numbers of young women are removed from those pursuits and circumstances of life to which they have been accustomed. Unless great care is exercised the restraints of home and Church and community easily lose their hold, with the result that our young men in the camps and elsewhere find themselves confronted with temptations the character of which is utterly new to them. The acid test of any religion is its strength and skill in moral living. Many of the boys in the armed forces are possessed of as high morals and ideals as can be found anywhere. Many of them, however, lack experience and therefore from the time of their induction into military or naval life clear through to the end, they are compelled to engage in two kinds of warfare—the Nation's war against the enemy and their own individual warfare against moral evil. With these things in mind I am persuaded that the chaplain may render to our boys in the Army and Navy a service that is second to none. To minister the consolations of Divine Grace to the discouraged, the sick, the injured and the dying and to point men to the "Lamb of God that taketh away the sin of the world" is not only the chaplain's chief duty but it is also his highest privilege.

Letters received from chaplains who have been in the service from six months to a year, many of whom have already experienced the glimmer aspects of this war, write of their joy in the service. I quote from three of the hundreds of letters received from chaplains:

One writes, "I would not change my lot with any man. To present Jesus Christ to the men in the service is the greatest task. They need His strength as they face the battlefield more than any other men in the world."

Another says, "My regiment hails from every state in the Union. It embraces every faith. Never in my life have I realized as now the need for unity of faith and ritual. Here I must minister to Lutheran, Baptist, Methodist, Evangelical, Christian, Presbyterian, Episcopalian, Jew, Roman Catholic and Greek."

A third chaplain writes, "Although the times are ominous I have a great Friend who will always guide and protect, my Redeemer, Jesus Christ."

These statements are not exceptional. They are samples of the faith and joy in service common to all of our chaplains.

Certain religious groups have placed themselves on record of opposing any kind of participation in the activities connected with the present world struggle for the freedom of mankind. By so doing, they have taken upon themselves grave responsibilities that reflect neither patriotism nor loyalty to the Nation in an hour like this. When the foe is at the gates it is no time to stand on the sidelines and witness our freedom taken from us and refuse even to minister in spiritual things to these brave men who are giving their all for the perpetuation of those things that make for progress and the welfare of the race.

When all other efforts have failed and all honorable proposals to avoid war have been ex-

(Continued on Page Fifteen)

The Sunday School Lesson

By DR. W. P. WHALEY



Things That Mar Family Life

LESSON FOR NOV. 15, 1942

LESSON TEXT: Genesis 27:30-35; Matthew 5:31, 32; Luke 12:13-15.

GOLDEN TEXT: Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6:2.

All our Sunday school lessons for November are on the FAMILY. In both the Old Testament and the New Testament, we are shown family life; and we see what mars homes and what makes homes. God joined together the first man and the first woman, and blessed them. He put them in an ideal environment. Adam and Eve tore up their ideal home. Later, their son, Cain, brought further grief to the family. Noah got drunk and made a spectacle of himself before his family. Lot was guilty of incest in his own family. Rebekah and her favorite son, Jacob, tore up Isaac's happy home. The ten older brothers sold Joseph into Egyptian slavery, and that bowed in sorrow the gray head of Jacob for many years. It must have been a great trial to the parents of Moses when they had to put him in a basket in the Nile river, and then see him adopted into the family of Pharaoh, where they could not claim him as their son. King David suffered as only a good father can suffer when his son, Absalom, tried to kill him and take the throne. On and on, the heartaches of human history have been largely over family troubles.

But marriage, family, and home are in the divine plan for human life. The urge for this adventure is in almost every human heart. Nearly all of us try to obey God and satisfy our own hearts on this matter. Some fail, but some succeed. After all, adventure, success and failure, marriage, family and home are still the inviting goal toward which people are looking and pressing. "Be it ever so humble, there's no place like home."

I. Things That Still Mar Family Life.

(1) Lack of Religion. The failure of many couples to recognize marriage as a religious ceremony and the family as a divine institution gives the dear young people an unpromising start. Marriage must not be a lark. It must not be a mere temporary adventure for low purposes. It must be entered into as a sacred contract binding "until death us do part." It should be a holy alliance for the purpose of raising a family and building a home that will make a valuable contribution to the community.

(2) Making Marriage a Private Matter. In a sense marriage is the private affair of the couple. Their freedom and their happiness must be allowed. But the marriage of any couple is, also, a public matter. The way they live in married life, and the kind of home they make in the community, is a matter of public concern. The community may be blessed or cursed by the marriage. Every married couple should recognize their public opportunities and their public responsibilities and become a valuable unit of the community life. "No man liveth to himself"; and no couple should undertake to live to itself.

(3) Homelessness. It is not conducive to family happiness to be without a home. It is unfortunate that we are so fast becoming a country of landlords, renters and boarders. This makes constant moving, and shifting from one neighborhood to another. People can't keep the acquaintances they make, and they can't make many in a shifting life. Renters and boarders can't make their contribution to community life. So many are boxed up people. No freedom. No ownership. No attachment. No trees of their own planting to water. No same birds back every year to build. No flowers to grow and call their own. Just packed in a crowded-in box!

"Each man's chimney is his Golden Mile-stone;

Is the central point, from which he measures

Every distance

Through the gateway of the world around him.

In his farthest wanderings still he sees it;

Hears the talking flame, the answer-nightwind,

As he heard them

When he sat with those who were, but are not."

II. Things That Still Disturb Family Life.

(4) Childlessness. Children are in the divine plan for families. When they are left out there is a very serious lack in the home life. Many couples are disappointed that no children come to them; and they make it a matter of prayer. Sometimes their physician can make it possible for them to have children. Sometimes childless couples try to partially ease their heart hunger by adopting children. There are other married couples that mistakenly think of children as a liability. They are not willing to accept them, though they do come from God. Birth control should not become entire birth prohibition. Young people who are shutting out children should look ahead to old age and talk to one another about having no children and no grandchildren then. The joy of old folks is to have the children and grandchildren come trooping in. They are the most prized asset when we are old. They are also the life and color and joy of young and maturing couples.

(5) Drink. There are more unpainted shacks, with cold hearths, cheerless rooms, bare cupboards and ragged mothers and children, due to drink than are due to any other cause. Liquor is an age-old home wrecker. Those who wish a happy home should rule out that old enemy in toto.

(6) Ignorance. Many young people do not know how to court, how to get married, and how to go along to a happy and successful family life. This ignorance is inexcusable now. There are many splendid home-making magazines on the

news-stands. In all our city and county libraries there are many fine books covering the whole range of courtship, marriage and family life. No young couple should marry without reading a good deal of this important literature. It throws a flood of light on the matrimonial career over which they have never traveled, and they need to see ahead.

(7) Poverty. Being poor is not the worst thing in the world. Many of the happiest and most successful homes are the homes of poor people. There are people who can get the full value out of a dollar, and to whom much money is not indispensable. Jesus was a poor man. He grew up in a poor family even. Throughout his ministry, most of his friends were poor people. His ministry was largely a challenge and encouragement to the poor. The parable of the talents was intended as a rebuke to poor people who thought they were so financially handicapped they could not do anything. However, Jesus found many people who were so desperately poor they could not make it without help. He was interested in relieving poverty. He said to people who were having a hard struggle, "Get in the kingdom of God, and He will relieve your poverty." A certain desperately poor family moved into an Arkansas city. They were down and out. The whole family, husband, wife and a house full of children, joined the First Methodist Church. Their regular attendance, their eagerness and sincerity, attracted the attention of that large congregation. The man got a job. The family got better clothes. The children went to school. In two or three years they were on easy street and were leading members of that great church.

"Seek first the kingdom of God and his righteousness, and all these THINGS shall be added unto you."

THE CHAPLAINCY

(Continued from Page Fourteen)

hausted without avail, what is left but recourse to war? When a nation is attacked as was the United States at Pearl Harbor, when innocent men, women and children are ruthlessly killed, their country invaded, their property destroyed, and tens of thousands are sent to concentration camps or forced into a form of slavery that is nothing less than a living death, the only alternative is to resist and to resist to the very last.

In Lowell's essay on "Democracy"

the author says that the democratic method is "such an organization of society as will enable men to respect themselves." It is for such an ideal that the United Nations should fail in the present tragic struggle, a world bondage would be imposed upon all peoples the character of which is only gradually dawning upon the consciousness of the nations and that bondage would become the rule and not exception.

We are the heirs of a great tradition. Burke's eloquent defense of the ancient and historic English liberties, the sacrifices made by those brave souls who laid down their lives at Bunker Hill and Brandywine and the indomitable and undefeated spirit of cosmopolitan America are a sacred guarantee that freedom of conscience, faith and religion shall not perish from the earth.

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OUR NEW MEMBERS

Mr. H. W. Powell, 2812 Gaines.
Mrs. H. W. Powell, 2812 Gaines.
Miss Ann Buckley, 2314 Park.
Mrs. J. S. Merritt, 1875 Chester.
Mrs. Diamond Grise, 2207 Cumberland.
Miss Dona Jo Grise, 2207 Cumberland.
Mrs. C. L. Whitaker, 809 W. 15th.
Miss Addie Hoover, 809 W. 15th.

OUR KNOWN SICK

Miss Minnie Buzbee, Baptist Hospital.
Mrs. Mary Graham, sister of Mrs. E. W. Beeson, at Mrs. L. E. Seamon, 2209 Louisiana.
Mrs. D. C. Harris, mother of Mr. Tom Harris at St. Vincents Hospital.
Miss Beulah Smith, sister of Miss Olive Smith, at 1800 N. Harrison.

OUR SYMPATHY

The sincere sympathy of the congregation is extended to Mrs. L. P. Cryer, 2323 Arch Street, whose husband passed away November 4, and to Mrs. Charles Wylie, whose mother passed away recently.

NOVEMBER CIRCLE MEETINGS

No. 1—Mrs. Clyde C. Arnold, chairman, to meet with Mrs. W. R. Olsen, 2217 Bragg, for 1:30 lunch.

No. 2—Mrs. W. M. Rankin, chairman, to meet with Mrs. R. G. Ginocchio, 1515 Louisiana; Mrs. W. C. Snodgrass and Mrs. Florence Parks, co-hostesses, for 1 o'clock meeting.

No. 3—Mrs. Roy Paschal, chairman, to meet with Mrs. E. D. Irvine, 2418 Gaines; Mrs. C. C. Goss, co-hostess, for 1 o'clock dessert lunch.

No. 4—Mrs. W. J. Pennington, chairman, to meet with Mrs. E. C. Reed, 2705 State; with Mrs. L. H. Caldwell, co-hostess, for 1 o'clock meeting.

No. 5—Mrs. Rufus Hunt, chairman, to meet with Mrs. Emmett Hoffman, 1609 West 22nd; Mrs. James Hooker, co-hostess, for 12:30 pot-luck luncheon.

No. 6—Mrs. W. P. Ivy, chairman, to meet with Mrs. Eugene Kelley, 1604 West 3rd; Mrs. Vance Baker, co-hostess, for 1 o'clock dessert lunch.

No. 7—Mrs. F. B. Thacker, chairman, to meet with Mrs. J. F. Lawrence, 1200 West 35th; Mrs. Frank Thacker, co-hostess, for 1:30 dessert lunch.

No. 8—Mrs. L. M. Wilson, chairman, to meet at the church at 1:15 for dessert luncheon.

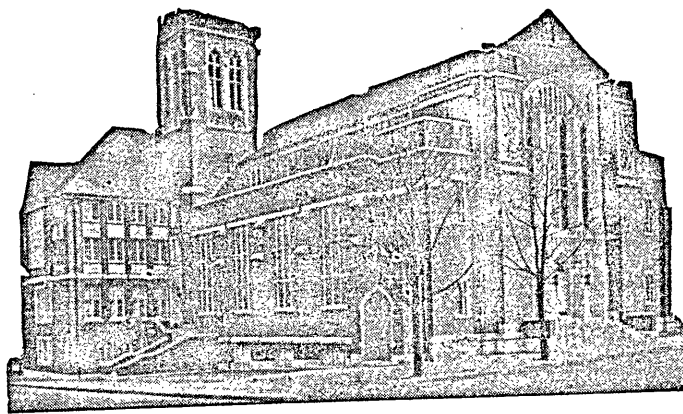
No. 9—To meet with Mrs. J. R. Henderson, 4312 Woodlawn, for 1 o'clock dessert luncheon.

No. 10—Mrs. H. C. Graham, chairman, to meet with Mrs. E. V. Markham, 1914 Shallow Lane for 1:30 dessert luncheon.

Young Matrons—Mrs. J. W. Car-gile, chairman, to meet with Mrs. H. H. Branton, 428 West "G", Park Hill; Mrs. Harry Howland, co-hostess, for 12:30 luncheon.

PASTOR'S REPORT TO QUARTERLY CONFERENCE

The Fourth Quarterly Conference was gracious enough to order the pastor's report printed in the Arkansas Methodist. It was a fine gesture of gratitude to the pastor, and he is encouraged by it. The report will appear when and if we can spare the space, since there are so many matters pertaining to every week's work.



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REV. W. W. NELSON, Church Visitor

J. R. HENDERSON
Church School Supt.

MRS. JOE ALLBRIGHT
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Next Sunday At Winfield

10:00 a. m. Church School, one hour of good Teaching about God, the Bible and the Church.

10:15 a. m. "A BAND OF GREAT AND NOBLE"
Sermon by the Minister.

Text, "And there went with him a band of men whose hearts God had touched." I Samuel 10:26.

INSTALLATION OF STEWARDS

The Board of Stewards will be installed, introduced and will sign the pledge for the budget; all members will be expected to be present.

The minister will preach.

6:00 p. m.-7:30 p. m. Youth Fellowship.

6:00 p. m.-7:30 p. m. Youth Fellowships.

There will be no evening service, since this is Conference Sunday and the minister will return to Hot Springs for the closing of the Conference that afternoon.

The Minister's Message

Winfield is accepting WAR BONDS for the Church debt. The Board of Stewards recently recorded a promise to hold such war bonds at least for the "duration" and longer if the contributing party should so desire. Such gifts will serve two purposes in one gift,—(1) help the war effort and (2) help pay off the church debt. We are not encouraging persons to give to such in a way that would jeopardize their giving to the budget,—the regular operating expenses, benevolences, etc.

You will enjoy and appreciate the Installation service for the Board of Stewards next Sunday morning. I anticipate that the number of Stewards present will be inspiring.

The Annual Methodist Churches' Thanksgiving service will be held in Winfield Sanctuary this year on November 26th., at 10:30 a. m. Our great choir will furnish the music. Dr. Conner Morehead will preach; other ministers will take a part. We have many things for which to be thankful.

STEWARDS' HONOR ROLL—Men in the uniform of our country: Dr. Harvey Shipp.

Christian Education By Miss Olive Smith

YOUTH FELLOWSHIPS

6 P. M.—November 15
YOUNG PEOPLE: Will have a recreational program under the direction of V. Major in the parlor.

Billie Louise Wilson will continue the series of programs on the Methodist Youth Fellowship with a discussion of the subject, "What Methodist Youth Are Doing."

SENIOR HIGH: Recreation will be directed by Barbara Dixon in Fellowship Hall. The second in a series of World Friendship program will be led by Virginia Bradshaw, Chairman of the World Friendship Commission.

JUNIOR HIGH: This group will continue their discussion on the Use of the Bible with Jackie Smith as the leader.

CHURCH NIGHT SUPPER

Because of Thanksgiving holidays on the last week of November, the Church Night Supper will be held on Wednesday, November 18, at 6:30. Circle No. 11 will serve and RESERVATIONS must be called in by noon Wednesday.

The Board of Education with Mr. A. S. Ross, the newly elected chairman in charge, will meet in the Hinton room at 5 o'clock.

Dr. Slack will lead the devotional period at 7 p. m., followed by departmental meetings at 7:30. The adult council will meet in the Ashby Class room with Dr. N. T. Hollis, Adult Superintendent, in charge.

YOUNG PEOPLE, NOTICE

You are invited to a party at the home of Mr. and Mrs. Robert Major, 1305 Parker, North Little Rock. This is a period of fellowship to which all in the Young People's Department are invited. Come and get better acquainted. Let's make it a real Methodist Youth Fellowship.

ADDITION TO PERSONNEL

The Senior High Department welcomes Mr. Taylor Pruitt as a teacher of the Eleventh Grade class.

NEW IN CHURCH SCHOOL

Our enrollment secretary, Miss Nina Graves, reports that during October and November the following people joined our Church School. We are happy to have them and to offer them a hearty welcome and a place of service: Betty Lou and Mary Lee Ivie; Bill and Joe Mac Crawford; Patricia Roberts, Frances Gayle Powell, Gordon Craig Hopper, Skippy Sanders, Bobby Young, Barbara Jean Piner, Marian Jackson, Miss Mildred Stipe, Miss Mary Elizabeth Pace, John and James Diamond, Scott Merritt, Carol Ann Ryerson, Fred Foe, Jr., Billy Stafford, Mrs. J. S. Merritt, Mrs. Raymond E. Piner, Mrs. C. M. and Mary Jane Whitten, Mrs. E. E. and Elmer Eldridge Goins, Jimmy and Donna Jo Grise, Mrs. Doris Brown, Mr. Paul McWilliams, Gaylor and Judith Mulkey, Janet Louise Brewer, Barbara June Whitten, Richard Vernon, Nancy Jane Lett, Gloria Harden, Wanelle Howard, Virginia Harrison, Martha Cocke, Euana and Frank Biniars, Mrs. W. H. Moore, Florine Kump, Paul Ledbetter, Patricia Pierce, Kay Swath, Billy DeBusk and Bobbie Paul Moon.