

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 19, 1942

NO. 47

Honesty, Justice, Righteousness Win The Day

AT LAST it can be said, without fear of further trickery or deceit, that the prohibition forces have won a decisive victory in the election just past. The results were slow in coming in and, because of past experiences in dealing with the interests involved we could be sure only when reports were in and the official count tabulated.

At last report some few points have not yet been heard from but there are not enough votes out to change the results appreciably either way. The last report we have had gave the following results: For Act Number 1, 53,307. Against Act Number 1, 41,703; a majority of 11,600 favoring the Act. Tabulation by counties has not as yet been announced but unofficially the estimate is that about two-thirds of the counties voted for the Act. This does not sound like the "small minority" so often played up in the advertising of the wets.

This is a victory for honesty in advertising. From many angles there were honest efforts to give the citizenship of Arkansas a clear understanding of the issues involved. There was a highly financed effort to mislead and misinform. It is gratifying to know that a substantial majority of our people were able to sift the true from the false.

This is a victory for common justice and fairness. Supporters of this Act were only asking that liquor interests be stripped of priorities and take their place on the same basis as other matters of general interest. It is heartening to feel that this more than fifty thousand voters were ready to cast their ballots for a measure that embodied democratic fairness and common justice.

This is a victory for the cause of righteousness. The forces that are interested in character, life and a better, safer world in which to live were arrayed against a commercialized business that seems to be willing to sacrifice anything for personal profit. It is very satisfying to know that a sizeable majority of voters put men above money and moral righteousness above moral decay. Every lover of honesty, justice and righteousness in Arkansas will be encouraged by the results of this election.

American Troops In Africa

THE long-heralded second front is at last an absolute reality. Confidence in our leadership has increased greatly as a result of this move. We cannot conceive of a move which could be of more strategic value to the United States than this plan to control the northern and northeastern shore line of Africa. It will at once open the Allied life line through the Mediterranean to the east, and our forces there will stand as a continuous threat to all of southwestern Europe. Unless the situation changes, with the opening of hostilities next spring, if not before, the Axis forces in Europe will be under the necessity of watching, if not actually defending their territory on four fronts instead of one. Russia is still strong. Norway is a standing invitation for invasion forces. The shore lines across the English Channel have been the points at which Hitler has thought the invasion might come. Now, with the ever-growing powers of the United Nations, Africa becomes a menace to the Axis. Hitler's intuitive powers will have to work overtime this winter if he solves the problems that confront him. Mistakes now will be fatal.

Little Rock Conference Meets In Hot Springs

THE Little Rock Conference met this year for the eighth time in Hot Springs, our national health resort. The sessions of the Conference were held at the Fifth Methodist Church. This beautiful structure has everything to be desired for the meeting place of an Annual Conference.

On Wednesday evening, November 11, the opening session of the Conference was held, Bishop Charles C. Seecman, presiding. Dr. William Angie Smith, pastor of the First Methodist Church, Dallas, Texas, preached the opening sermon.

While every business session of the Conference was crowded with important matters, under the tactful, efficient direction of our Bishop every interest was given time to present its cause without undue haste.

The report on Christian Education Advance was given special emphasis. The significance of this movement of united Protestantism was pictured in a vivid manner by those who spoke to the report. Bishop Seecman said, "this is the greatest thing in the Christian world today."

An interesting high-light of the Conference was the reports of the District Superintendents. These reports indicated very substantial progress, both materially and spiritually in the Little Rock Conference this year. The debt-raising campaign throughout our entire state holds the promise that our Methodist property in Arkansas will soon be practically free of debt.

Dr. Marshall Steel, of Dallas, Texas, and Dr. Warren Johnston, of Ft. Worth, Texas, both Arkansas boys and both formerly members of the Little Rock Conference, each preached twice during the Conference. The messages delivered were of the high order expected of these honored sons of Arkansas parsonage homes.

Seven of our ministers retired at this Conference. They had given a total of three hundred and nineteen years of active service. In this group were men who for years have been outstanding leaders in Methodism in Arkansas.

Four young ministers were admitted on trial and five were admitted into full connection. The report of the Committee on Objectives was well prepared and well received.

The proposal to make Hot Springs the permanent meeting place of the Little Rock Conference was rejected when a substitute motion to meet at El Dorado was adopted. The Bishop and Cabinet endeavored to reduce the number of changes of pastors to the minimum and right well succeeded.

Appointments were read by the Bishop at the close of the morning preaching service Sunday.

Arkansas Methodism Faces a New Year

WITH the adjournment of our two Annual Conferences in Arkansas we face, with high expectation, the challenge of a new conference year. Good or bad, the records of the past year will stand, as they are written, as long as God and angels live. Some are happy over the accomplishments of the year; some are disappointed with the results of their work. One of the glorious things about the Methodist Church and the Methodist ministry is that after each Annual Conference we have the feeling of having entered anew "the land of beginning again." We have filled out the blanks which tell of our successes and which indirectly reveal our failures. These have gone to record. The wonderful thing, however, is that we now hold in our hands the records for a new year—blank in their present form. It is our sacred responsibility and high privilege to write into these blanks about what we will. For the chance to close the books of the past year and for the privilege of opening a new volume all clean and white let us be thankful. Let us now resolve, when this volume too is closed, that it will contain records of life and service in keeping with the hour of destiny in which we live.

We Should Give Thanks

SINCE last Thanksgiving Day we in America have passed through indescribable experiences which have tested and tried the souls of men as never before. We have felt the world-reverberating shocks of battle at Pearl Harbor, Corregidor, Hongkong, Singapore, Burma, the Dutch East Indies, North Africa, the Battle of the Atlantic, Stalingrad and the Caucasus. We have seen our own nation go all out in this unprecedented war of the ages. We have seen billions of dollars appropriated for war purposes and millions of our young men called to camps and hundreds of thousands of them transported to foreign soil; all of this and much more has happened within twelve, never-to-be-forgotten months.

When we think of it all we may be tempted to ask in this Thanksgiving season, "For what should we be thankful?" Perhaps most of us have heard, in days past, from the lips of our sainted loved ones the statement, while praying, "We thank Thee, Lord, that everything is as well with us as it is." If for nothing else, we should be devoutly thankful that conditions are no worse than they are. There is much, even in our present situation, for which we should humbly lift our hearts to God in thanksgiving.

We should be thankful that our allies out yonder, at immeasurable cost, have held the lines while we prepared our defense. We should be thankful that the pall of darkness, which threatened to engulf the whole world in the night of political slavery has, for the time at least, been pushed back and rays of light and hope again appear on the horizon. We should be thankful that the ultimate decision, in this terrible war seems now definitely to rest with the United Nations.

We should be especially thankful, despite the tragic experiences of the past year, that faith in God and faith in the ultimate triumph of justice and righteousness has survived in the lives of multiplied millions on earth. We should be thankful that this faith is not content merely to survive but has become increasingly aggressive in formulating plans for a better world today and tomorrow. We should give thanks.

Individual Reports Of Pastors--Little Rock Conference

FOREMAN CIRCUIT: Rev. M. T. Rose, pastor. Additions 6. Salaries and benevolences paid 100%.

AMITY: Rev. Noel Cross, pastor. Additions 29. On profession of faith 22. Otherwise 7. Finances 100%.

BEARDEN: Rev. J. A. Henderson, pastor. Additions 16. Finances 120% on salaries. 200% on benevolences.

LOWELL CIRCUIT: Rev. J. R. Diffie, pastor. One addition on profession of faith. Paid 100% on benevolences and salaries.

LOCKESBURG: Rev. Joe Roe, pastor. Additions 17. On profession of faith 10. Otherwise 7. Salaries and benevolences paid 100%.

ARCADELPHIA CT.: Rev. J. E. Keith, pastor. Additions 26. On profession of faith 17. Otherwise 9. Salaries 125%. Benevolences 100%.

CARTHAGE-TULIP: Rev. H. R. Holland, pastor. Additions 20. On profession of faith 14. Otherwise 6. Salaries paid 110%. Benevolences 100%.

TRASKWOOD CIRCUIT: Rev. R. S. Beasley, pastor. Additions 17. On profession of faith 5. Otherwise 12. Paid 100% on salaries and benevolences.

JUNCTION CITY CIRCUIT: Rev. S. B. Mann, pastor. Additions 17. On profession of faith 24. Otherwise 23. Paid 100% on salaries and benevolences.

TIGERT MEMORIAL, HOT SPRINGS: Rev. S. K. Burnett, pastor. Additions 16. Finances 100% plus. Raised on church improvements \$606.00.

BRYANT CIRCUIT: Rev. Richard T. Perry, pastor. Additions 35. On profession of faith 20. Otherwise 15. Salaries and benevolences paid 100% plus.

STEPHENS-MT. PROSPECT: Rev. J. H. Cummins, pastor. Additions 33. On profession of faith 17. Otherwise 16. Salaries and benevolences paid 100%.

DREW CIRCUIT: Rev. W. Braska Savage, pastor. Additions 41. On profession of faith 31. Otherwise 10. Paid 100% plus on salaries and benevolences.

MALVERN, FIRST CHURCH: Dr. W. C. Watson, pastor. Additions 84. On profession of faith 24. Otherwise 60. Paid 100% on salaries and benevolences.

CENTENNIAL: Rev. P. D. Alston, pastor. Additions 40. On profession of faith 29. Otherwise 11. Paid on salaries \$450.00. Benevolences \$55.00. Paid on church improvements \$3,500.00. Paid \$150.00 on debt retirement.

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KEITH MEMORIAL: Rev. Joe H. Robinson, pastor. Thirty-six additions. On profession of faith 13. Otherwise 23. Finances paid 100%. \$251.00 paid on church improvements.

WINTHROP: Rev. O. C. Robison, pastor. Additions 13. On profession of faith 2. Otherwise 11. Salaries and benevolences paid 100%. Paid on church improvements \$20.00.

FOUNTAIN HILL: Rev. K. K. Carithers, pastor. Additions 32. On profession of faith 29. Otherwise 3. Salaries and benevolences paid 100% plus. Paid on church improvements \$54.

ROE CIRCUIT: Rev. John W. Rushing, pastor. Additions 54. On profession of faith 38. Otherwise 14. Paid 100% on salaries and benevolences. Paid \$70.00 on parsonage improvement.

HUTTIG: Rev. L. C. Gatlin, pastor. Additions 14. On profession of faith 8. Otherwise 6. Salaries paid 125%. Benevolences paid 300% on acceptances. Paid on church improvements \$250.00.

PRINCETON CIRCUIT: Rev. C. R. Andrews, pastor. Additions 22. On profession of faith 4. Otherwise 18. Paid 100% on benevolences and salaries. Built a new parsonage at cost of \$1,500.00.



THE CHURCH'S MISSION

*The harvest is plenteous," the Master said,
"The fields are ready and white,"
The peoples of earth are sorely distressed
In the darkness is needed a light.*

*There is much to be done at home and afar,
The Church has a work to be done,
Its mission on earth is to point out the way
As shown by God's only Son.—A. E. W.*

LEOLA CIRCUIT: Rev. O. W. Hoover, pastor. Additions 12. On profession of faith 10. Otherwise 2. Salaries paid 110%. Benevolences 100%. Paid on church improvements \$162.00. Paid on parsonage \$31.00.

WASHINGTON-COLUMBUS: Rev. C. C. Vanzant, pastor. Additions 16. On profession of faith 5. Otherwise 11. Paid on salaries 114%. Paid on benevolences 100%. Paid on parsonage improvements \$15.00.

PRIMROSE: Rev. M. W. Miller, pastor. Additions 25. On profession of faith 14. Otherwise 11. Salaries paid 100% plus. Benevolences paid 195%. Paid for church improvements \$22.00. Paid on debt retirement \$700.00.

FAIRVIEW: Rev. H. D. Ginther, pastor. Additions 43. On profession of faith 21. Otherwise 22. Paid on salaries and benevolences 100%. On church improvements paid \$250.00. On parsonage improvements paid \$60.00.

LITTLE ROCK FIRST CHURCH: Dr. Connor Morehead, pastor. Additions 229. On profession of faith 55. Otherwise 174. Finances 100%. Raised for church improvements \$2,031.00. Raised for debt retirement \$31,606.00.

MENA: Rev. C. Ray Hozendorf, pastor. Additions 74. On profession of faith 27. Otherwise 17. Salaries paid 100%. Benevolences paid 100% plus. Paid on church improvements \$222. Paid parsonage improvements \$250.00.

FOREMAN: Rev. D. Mouzon Mann, pastor. Additions 13. On profession of faith 6. Otherwise 7. Paid 100% on benevolences and salaries. Paid \$325.00 on parsonage improvements. Paid \$120.00 on debt retirement.

DERMOTT: Rev. J. L. Tucker, pastor. Additions 41. On profession of faith 18. Otherwise 23. Salaries paid 100% plus. Benevolences paid 100%. Paid on church improvements \$125. Paid on debt retirement \$5,250.00 in full.

PRESCOTT CIRCUIT: Rev. J. R. Martin, pastor. Additions 24. On profession of faith 20. Otherwise 4. Salaries paid 100% plus. Benevolences paid 100%. Paid on church improvements \$130.00. Parsonage improvements \$10.00.

HIGHLAND, LITTLE ROCK: Rev. J. B. Hefley, pastor. Additions 55. On profession of faith 11. Otherwise 44. Paid 100% on salaries and benevolences. Paid \$655.00 on parsonage improvements. Paid \$510.00 on debt retirement.

HUNTER MEMORIAL, LITTLE ROCK: Rev. A. J. Shirey, pastor. Additions 21. On profession of faith 8. Otherwise 13. Salaries paid 100%. Benevolences paid 106%. Church improvements \$27.00. Paid on debt retirement \$386.00.

HOLLY SPRINGS CIRCUIT: Rev. W. E. West, pastor. Additions 32. On profession of faith 24. Otherwise 8. Paid 100% on benevolences and salaries. Paid on church improvements \$100.00. Paid \$150.00 on parsonage improvements.

HENDERSON, LITTLE ROCK: Rev. H. H. McGuyre, pastor. Additions 18. On profession of faith 7. Otherwise 11. Paid 100% on benevolences and salaries. Paid on church improvements \$150.00. Paid on parsonage improvements \$160.00.

GRAND AVENUE, STUTTGART: Rev. Rowland E. Darrow, pastor. Additions 58. On profession of faith 38. Otherwise 20. Salaries and benevolences paid 100%. Paid church improvements \$2,000.00. Paid parsonage improvements \$5,832.00.

GLENWOOD: Rev. E. H. Martin, pastor. Additions 79. On profession of faith 54. Otherwise 25. Paid 100% plus on salaries and benevolences. Raised for church improvements \$100.00. Paid \$100.00 on debt retirement which completed payment on debt.

CAPITOL VIEW, LITTLE ROCK: Rev. H. O. Bolin, pastor. Additions 57. On profession of faith 28. Otherwise 29. Finances 100% on salaries and askings for benevolences. Raised for church improvement \$550.00. Raised on debt retirement \$623.00.

DEWITT: Dr. H. B. Vaught, pastor. Additions 68. On profession of faith 38. Otherwise 30. Salaries and benevolences paid 100%. Church improvements \$600.00. Parsonage improvements \$200.00. Paid on debt retirement \$5,200. Church dedicated this year.

FIRST CHURCH, EL DORADO: Rev. Alfred H. Freeman, pastor. Additions 203. On profession of faith 72. Otherwise 131. Salaries paid 100%. Benevolences paid \$3,000. Paid on church improvements \$2,400.00. Paid on parsonage improvements \$1,200.00.

PULLMAN HEIGHTS, HOT SPRINGS: Rev. Hal H. Pinnell, pastor. Additions 40. On profession of faith 27. Otherwise 13. Salaries and benevolences paid 100%. Paid on church improvements \$200.00. Paid parsonage improvements \$325.00. Paid on debt retirement \$500.00.

ARCADELPHIA FIRST CHURCH: Rev. Forest E. Dudley, pastor. Additions 112. On profession of faith 21. Otherwise 91. Salaries and benevolences 100%. Church improvements \$936.00. Raised Church School Day \$100.00. Raised for Fellowship of Suffering and Service \$237.00.

(Continued on Page Four)

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

CHRISTIANS BE WATCHFUL

Some years ago, while the country was wallowing in the trough of financial depression, a bank holiday was declared, in which all bank activities were suspended, and the economic machinery of the country came to a standstill.

Something similar seems to have been conceived by some minds with reference to the morality of the nation in these days of world crisis. The way to meet the crisis, according to some, is to declare a devil's Sunday and place the common ideals of civilized nations in suspension.

War is a time when things of that sort may be proposed freely—though they may possibly be practiced on the quiet during ordinary times. Some think that because we live in unusual times, we are supposed to be freed from the inhibitions of ordinary tenets of morality.

This tendency cropped out in World War I, when the newly inducted soldiers were assured that "nothing was too good for them." That "nothing too good" generally carried with it the connotations of license, and the results were plentiful enough to indicate that many of the men were quite ready to avail themselves of the freedom which was accorded them.

Recently there have been voices raised for the drying up of military areas in order to save the servicemen from the insistent temptation offered by the open bar and the things that invariably accompany the sale of alcoholic drinks. The answer has been that we should not deprive the men of any joys that they might find in their drab and cheerless camp life. In other words, let them sin—let the Decalogue be suspended for the duration.

Now as never before, Christian people should be very watchful lest the precious things called purity, sobriety, and common honesty be relegated to the scrap heap, for there are many today who find it difficult to look beyond the immediate expedient to the living ideal for which our faith stands.

INSTINCT

When leaves begin to fall and the pinch of winter is in the air, the young bird, following an untaught impulse, wings its way to the South. It has never seen the tropics. It simply obeys instinct, believing that it will find a land of sunshine and flowers.

In the midst of life's storm and stress, obeying his most primitive intuitions, man shapes his course toward God and Heaven. He has never seen them, but he believes with an inborn faith that he will find rest and peace and happiness.

Only a fool believes that kind Mother Nature keeps faith with birds and cheats men.—Advance.

WASH THOU ME

There is no delight like the delight of cleanness. There is no strength like the strength of purity. There is no beauty like the beauty of whiteness. And this cleanness, purity, and beauty come from no spring of earth. Wash Thou me, and I shall be whiter than snow.—Ex.

THE PERFECT CHURCH

*You're waiting for that perfect church,
And then you will unite?
Where members give both time and gold
And always do the right?*

*A church where gossip never flies;
Where debts are promptly paid?
Where baskets passed come back heaped high
And there's no Ladies' Aid?*

*Dear brother if you find that church,
I'd like to go there too,
But did you ever stop to think,
They might not relish YOU?*

—BESS SAMUEL AYERS in World Call.

FAITH IN GOD

Faith is one of the greatest forces on earth. It is not a luxury of life but rather a necessity. Every realm of life operates on faith. This is true with business, farming, science, and politics as well as religion. "Faith the size of a mustard seed," said Jesus, "will remove mountains." This is a very small bit of faith but still it gets the job done. According to Jesus it is a little faith, but it is in a big God. Faith is to the personality what the hand is to the body; it is the receiving organ. The real power that moves life does not reside in faith; it resides in the object of faith. Here is a great line of railroad cars, heavily loaded. By links, they are connected to an engine. The power is in the engine and not in the links. So it is with religion; the power is not in our faith but in our God. Jesus said, "Have faith in God."

In this time of crisis (as well as at all other times) we need faith in the existence of God. We must realize that God is not merely a force in nature, but that He is a great Person. One with whom we can have fellowship and who can hear and answer prayers. Some claim they believe in God but when sounded down to the bottom their God is not the Being whom Jesus revealed.

We need faith in the power of God. All about us we see manifestations of power. Down through the years men have been power crazy. They found their muscles too weak to carry their burdens and so they added great freight trains and cargo ships. They found their ears dull of hearing and so they added the telegraph, the telephone and the radio. Now the human voice is heard around the world. They found their movement too slow to quickly get from place to place and so they added the passenger train, the automobile and the airplane. They found their natural powers of resistance too feeble to cope with their enemies and so they added great machines of destruction. This present war will finally be won by the side that can muster the most powerful machines. All of these things are manifestations of power. But the greatest power in the Universe is that of God. It was said of Jesus, "But as many as received him, to them gave he power to be-

come the sons of God." We must believe in God's power. He is able to see us safely through any situation. He will make all things (the bad as well as the good) work out to our good if we only love Him. "Be not dismayed whatever betide, God will take care of you; beneath His wings of love abide, God will take care of you."

We must believe in God's wisdom. It isn't sufficient merely to believe in His power. That power in the hands of some unwise person might become dangerous and harmful rather than helpful. The situation requires a God who is bigger than all of the adverse circumstances of life; One who cannot be overcome by the combined forces of evil. But He must also be too wise to make a mistake. God was revealing His great wisdom when in speaking through the Prophet Isaiah he said, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thought." To have faith in God means to believe in His wisdom.

We need to believe in the love of God. Jesus revealed Him as a Father who has all of the higher attributes of that term. The Apostle John tells us, "God is love." He is more than love but love is His chief attribute. It is God's nature to love. He cannot hate. We are inclined to love the lovable. God loves the unlovable. We can only do that through His help. "We love Him because He first loved us." He loved us when we were in rebellion against Him. It is well enough to believe in the existence of God, His power and His wisdom, but without love this unlimited power and wisdom might be used against us in the place of for us. A man who was more sick of mind than of body was entering a hospital some time ago. He said to the authorities, "Prove to me that God loves me and I will leave your hospital in a few days a well man." So this faith in God's love leads us to feel that all of His other unlimited attributes will be used in our favor.

Last of all we need to believe in the presence of God. He might be ever so powerful, so wise, and so loving but if He is far removed from us, He cannot help us. But such is not the case. Great Christians of all

PRAYER FOR THE TIMES

By E. T. DAVENPORT

*Before Thee, our prayer-hearing
and prayer-answering God, we confess
our sins. Help us to forsake
them!*

*We have lowered the standards
of morality and virtue. We have
inscribed our money with, "In God
we trust," and then we have made
gods of gold and silver and fallen
to mammon worship. As a nation,
we have gone into league with the
iniquitous liquor traffic. Our sons
and daughters are on the broad road
of intemperance that leads to des-
pair.*

*Lord, have mercy upon us and
help us to turn, before iniquity be-
comes our ruin. Accept our confes-
sion for all our sins and give us a
clean conscience, for only the pure
in heart can see God.*

*We pray that the Good Spirit that
went before thy people of old as a
pillar of cloud and fire may lead us
now. May the right prevail and the
time speedily come when every knee
shall bow and the world be filled
with the knowledge of God as the
water covers the seas.*

*Thou art a God of justice as well
as mercy and love; and thou dost
render to every man according to
his work. We pray that the counsels
of force and violence and hate may
be brought to confusion, and the
Kingdom of Peace and Good Will
may soon come. Amen.*

COMMUNAL OUTLOOK DARK?

A low-caste Hindu was keen for a chance to attend the Christian High School, in Jubbulpore, India, reports one of the teachers, Miss E. Lahuna Clinton. A Mohammedan boy of last year's class came to intercede for him. "Couldn't you please allow him free tuition?" he begged. The teacher shook her head. "I am sorry, but we are permitted to give free scholarships to only ten percent of the boys." "If you can give him half tuition, I myself will pay the rest," the boy insisted. "Of course I consented," says Miss Clinton, who adds, "Who says the communal outlook is all dark when a Mohammedan boy pays tuition for a low-caste Hindu?"

Those who face God, who is their supreme friend, will have no difficulty in facing their adversaries.—Exchange.

ages bear testimony to His presence. The poet Tennyson was right when he said,

*"Speak to Him now for He hears;
And Spirit with spirit can meet;
Closer is He than breathing;
And nearer than hands and feet."*

We believe in a great God who is too powerful to be overcome; too wise to make a mistake; too loving to permit anything to come upon us which is not for our final good, and who is always at hand. We are not fighting the battles of life alone. He is with us. He will see us safely through. "Yea, though I walk death, I will fear no evil, for thou through the valley of the shadow of art with me."—H. O. B.

A Plea For Kindness

By J. E. COOPER

(This was one of a series of sermons given over KTHS, Hot Springs, in September, by Rev. J. E. Cooper, District Superintendent of the Arkadelphia District.)

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

"Be ye kind one to another!" These words sound strange to us, hearing them as we do, against the background of the medley of hatred now being heard. In this time of peril we are in our support of the aims and purposes of the Democracies and like our fathers, we pledge "our lives, our fortunes, and our honor" to the maintenance of freedom and the permanent establishment of Democracy throughout the world. As Christians we are trying to keep in mind that "redeeming love" is the most powerful force in the world and that this scripture is still valid. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Let us define kindness. It is not mere weak sentimentality. Kindness is thorough respect for the person and personality, the rights and privileges of others and an attitude that is friendly and encouraging. It is in this area of life that many of us fail. We may be good citizens, reliable, honest, and of good reputation as well as civic minded, but in personal relations we may be unkind. In fact there is a type of religion that is so strict, hard, and uncompromising that it becomes unkind in its judgment of others. We see it sometimes in the religious meddler whose principal business is to show everybody else where they are wrong. Harsh judgment passed upon others often becomes killing, depressing in operation, rather than remedial and lifting. In other words whenever harsh judgment is experienced it should tend to lift and redeem the person condemned. Harsh judgment, unaccompanied by kindness, will drive the sinner deeper into sin; while honest judgments, accompanied by magnanimity, may win the sinner to righteousness.

We are all more or less unkind. The hearts of those about us often carry a heavy load, not because of the "inhumanity of man to man" in its larger aspects like war and economic competition, but because of the persons who live in close proximity. The unkindness of friends is harder to bear than the opposition of enemies. We expect opposition and recrimination from enemies, while from our friends we expect kindness and understanding, which are often denied. This unkindness is magnified in such a way as to cripple those who might do better if a little kindness were shown. Most of us are not guilty of the larger sins. By heredity we are not prone to live sordidly, by environment we are kept on the levels of the "mores" of our time, and by conviction we hold to high standards of conduct. We do not fail, then, in the moralities. We fail in the courtesies. We fail in that our judgments

are often unkind and depressing, and our attitudes toward sinners, such as to drive them away from righteousness. Let us ask ourselves, "Why are we often unkind? Why do our judgments of the acts of others seem to lack the redemptive quality?"

Because almost unconsciously we notice the faults, the unpleasant mannerisms, the peculiarities of others, and do not realize that we ourselves may have other deficiencies or similar ones. I suppose that nature is kind to us in this respect. It hides from us the knowledge of our own objectionable traits. If these were constantly held before us, we would almost die of mortification or sink into an inferiority complex. But nature is kind and we go blithely along thinking that others are peculiar, that the opinions of others are all wrong, and that all that is necessary to set them right is for them to think like we think and do as we do. Bobby Burns was discerning in his thought when he



REV. J. E. COOPER
District Superintendent, Arkadelphia District

wrote, "O would some power the giftie gie us, to see ourselves as others see us." Many times the harshest critics are those who have much that is unlovely in their own lives and who, because they live in glass houses, should never throw stones. It is well for us to remember that we ourselves may be vulnerable, and, to say the least of it, it would be kinder to practice restraint when we observe the frailties, foibles, and eccentricities of others.

Again we criticize others because, although we live in a Democracy, we cannot bring ourselves to be democratic in attitude. To be truly democratic in attitude means that we shall ac-

cord to every other person the same liberty we claim for ourselves—the liberty to have our opinions to be individualistic, and to live our own lives as long as these opinions, attitudes, and acts do not hurt others. Sometimes we claim immunity for ourselves, thinking that we have the right to be totalitarian in judgment, while we limit others to the narrow restrictions we are willing to accord them. Democracy is a great experiment in human relations and it is worth fighting for, but before Democracy can be real, it must be practiced by all. It is kind to be fair-minded and democratic in attitude.

We are often unkind toward others because we do not know them. Perhaps most of our unkindness springs from this fact. I have a good friend who is really a great man. In every town or city in which he has lived, he has sought and found intimate friends among all the people. He has found a blacksmith, a merchant, a banker, a minister, a lawyer, a farmer with whom he can be intimate. From these persons he gains various viewpoints and comes to understand their ways of thinking and living. Such a man will never be small and sharply critical of others. Such a man will always be magnanimous in attitude.

We criticize others because we do not love them. We evaluate others for what they can contribute to our lives, and not for the value of their own lives and for their own sakes. We rarely criticize harshly those we love. The world awaits, as it waits for the sunrise, the application of the principle of life announced by Jesus Christ, "Love one another." "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Again, we criticize others because we think that the criticism will cure the evils condemned. We labor under the delusion that the way to cure the ills of the world is to talk about them and to condemn the perpetrators of the evil. Alas, this remedy does not seem to have worked. Much condemnation of evil is good advertisement for the evil. It makes it seem exciting, forbidden, and extraordinary, when in fact the most unexciting and ordinary thing in the world is sin. Sins are never new. They are the same old sins that have cursed the world since time began. They always bring the same old disappointing results. In order to cure the evils of sin we must show that love is better than hatred, magnanimity better than meanness, and forgiveness better than vindictiveness. Sin never seems so bad as when it is seen against the background of forgiving love. It is the cross of Jesus that throws its light across the world, and it is this cross, representing compassionate tenderness, infinite undertaking, and redeeming love, that we glory. As we think of this cross, it is easier to understand what Paul meant when he wrote, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

INDIVIDUAL REPORTS OF PASTORS

(Continued from Page Two)

TEXARKANA, FIRST CHURCH: Rev. Aubrey Walton, pastor. Additions 118. On profession of faith 20. Otherwise 98. Finances 100% on salaries and askings for benevolences. Raised on debt retirement \$1200.

KEO-TOMBERLIN: Rev. Mark F. Vaught, pastor. Additions 18. On profession of faith 3. Otherwise 15. Salaries and benevolences paid 100%. Raised for church improvements \$350.00. Raised parsonage improvements \$50.00. Raised on debt retirement \$150.00.

FOREST PARK, LITTLE ROCK: Rev. W. D. Golden, pastor. Additions 22. On profession of faith 9. Otherwise 13. Salaries and benevolences paid 100%. Paid church improvements, \$400.00. Paid parsonage improvements, \$63.00. Paid debt retirement \$340.00.

TWENTY-EIGHTH STREET, LITTLE ROCK: Rev. B. F. Fitzhugh, pastor. Additions 40. On profession of faith 18. Otherwise 22. Finances paid 100%. Paid on church improvements \$2,652.00. Parsonage improvement \$50.00. Paid on debt retirement \$800.00.

COLLEGE HILL, TEXARKANA: Rev. J. Ralph Clayton, pastor. Additions 20. On profession of faith 5. Otherwise 15. Salaries and benevolences paid 100%. Paid on church improvements \$432.00. Paid parsonage improvements \$140.00. Paid debt retirement \$200.00.

DOUGLASVILLE-GEYER SPRINGS: Rev. Curtis Williams, pastor. Additions 25. On profession of faith 15. Otherwise 10. Salaries and benevolences paid 100%. Paid church improvements \$250.00. Parsonage improvements \$125.00. Have raised \$1,500 to rebuild church which burned. Have on hand \$2,000 insurance money.

BINGEN CIRCUIT: Rev. A. J. Bearden, pastor. Additions 33. On profession of faith 16. Otherwise 17. Salaries and benevolences paid 100%. Paid on church improvements \$236.00. Paid parsonage improvements \$45.00. Paid debt retirement \$86.00. \$6,100 raised to apply on parsonage after conference.

PULASKI HEIGHTS, LITTLE ROCK: Rev. Fred R. Harrison, pastor. Additions 122. On profession of faith 38. Otherwise 84. Salaries and benevolences paid 100%. The Thirtieth Anniversary Building Fund has reached \$31,230. Board of Stewards voted to continue Building Fund campaign another year.

Some people spend more time trying to upset the faith of Christians and proselyte them than in trying to get sinners saved. Some preach Jesus not as a Savior of sinners, but to use Him in preaching their theories.—The Cumberland Presbyterian.



"THY KINGDOM COME"



By LOIS and HAZEL NEWTON

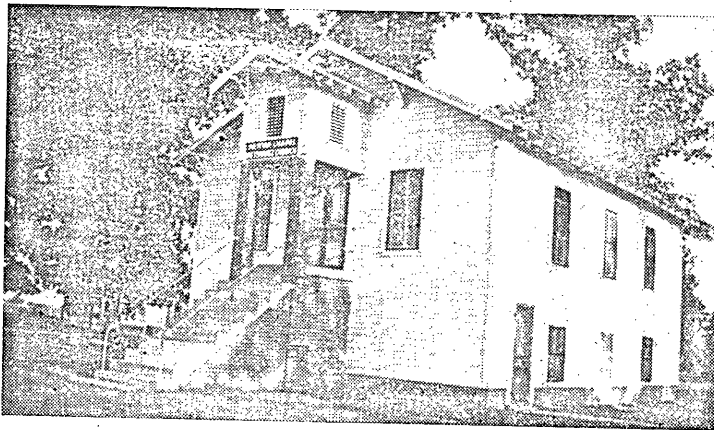
The Newton Chapel Methodist Church, now on the Tillar-Winchester Charge, was organized in the spring of 1892 under the leadership of Rev. W. F. Newton, a local preacher, who gave the land on which the church was to be built and for whom the church was named.

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 each 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 included: Rev. E. N. Evans, John F. Roscoe, J. P. Pinnell, R. J. Raiford, W. R. Harrison, John H. Riggins, J.



NEWTON CHAPEL

Pictured above is Newton Chapel on the Tillar-Winchester Charge "right side up." In some unaccountable way it was run last week with the story of the completion of the church upside down. When errors of this kind are discovered after the paper is off the press, the only thing that can be done is to make correction the next week which we are glad to do.

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 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.

THANKSGIVING HARVEST OBSERVANCE

Rev. James W. Sells, of Crystal Springs, Miss., at the personal request of Secretary of Agriculture, Claude Wickard, and with the indorsement of Bishop J. L. Decell, president of the Mississippi Methodist Conference of which Mr. Sells is a member, is presenting plans to church leaders for participation in a Thanksgiving Harvest observance in connection with the national "Food for Freedom Campaign" now being pushed by the Department of Agriculture.

The Thanksgiving Harvest was conceived and first observed, (Oct. 3) at Tylertown, Miss., through the efforts of Mr. Sells and Lester Williams, editor of the town's weekly newspaper. Planned as a tribute to the farmer's part in America's fight for freedom, the idea was taken up by Secretary Wickard and has grown to nation-wide proportions.

The churches are being asked to offer their cooperation to local agents and newspapers and to plan a definite Sunday for a Thanksgiving Harvest program, when the theme will be "Gratitude to God and Dependence upon God for Food and for Freedom."

Concerning the movement, Bishop Decell of the Methodist Church, in charge of the Alabama, North Alabama, Memphis and Mississippi con-

ferences, has said: "I heartily indorse the Food for Freedom Harvest Thanksgiving program. It is a significant emphasis at this particular period. The farmers, an essential element in our national life, deserve recognition and encouragement. Our need of God's bountiful blessing should be humbly acknowledged; and his spiritual grace, as the source of our unbreakable unity and power should be gratefully accepted and shared. I commend the Rev. James W. Sells, a minister of the Mississippi Methodist Conference, as worthy of confidence and cooperation."

Secretary Wickard, launching the movement at Tylertown, said: "The 1942 production set up by the U. S. Department of Agriculture called for the greatest total farm production in the history of our country. . . . It is appropriate that full recognition be given the farmers of America for their outstanding contribution to the war effort. It is appropriate, likewise, to ask a grateful nation to join, as did their forefathers in 1921, in humble thanksgiving to God for the bountiful harvest that will be gathered this fall from the broad acres of free America. This proposed Food for Freedom Thanksgiving Harvest program should cause every American citizen to again remember that a bountiful harvest is the gift of the God of our fathers and should develop a broader meaning of national

unity by showing the existing cooperation between the farmer and other groups, and by emphasizing our interdependence one upon another."

Secretary Claude R. Wickard personally asked Rev. James W. Sells to present this plan to the churches of the United States. Mr. Wickard feels that the government cannot propagandize the churches in any way whatsoever by asking them to support the government program, even in such a religious program as this.

But he does desire the churches to cooperate with the town and country newspapers as they pursue this program. He does desire the churches to cooperate with the U. S. Department of Agriculture, provided the churches take the initiative in offering their co-operation in this THANKSGIVING HARVEST OBSERVANCE, which has for its purpose these two things: Recognize the farmers and gather all the people together to give gratitude to God and recognize our dependence upon Him for food and for freedom.

Each pastor of every church in every community is herewith invited to co-operate in this nationwide program by doing these things:

1. Get in touch with the county agent of the U. S. Department of Agriculture and offer co-operation

in this THANKSGIVING HARVEST OBSERVANCE.

2. Get in touch with the newspaper editor in the community and offer co-operation.

3. Plan one certain definite Sunday to either introduce or climax the county observance of the THANKSGIVING HARVEST PROGRAM and on that Sunday invite in every farmer possible to be the guest of honor of your church on that Sunday. Then preach the strongest sermon possible on this theme: "Gratitude To God and Dependence Upon God For Food and For Freedom."

Kidneys Must Clean Out Acids

Excess acids, poisons and wastes in your blood are removed chiefly by your kidneys. Getting up Nights, Burning Passages, Backache, Swollen Ankles, Nervousness, Rheumatic Pains, Dizziness, Circles Under Eyes, and feeling worn out, often are caused by non-organic and non-systemic Kidney and Bladder troubles. Usually in such cases, the very first dose of Cystex goes right to work helping the Kidneys flush out excess acids and wastes. And this cleansing, purifying Kidney action, in just a day or so, may easily make you feel younger, stronger and better than in years. An iron clad guarantee insures an immediate refund of the full cost unless you are completely satisfied. You have everything to gain and nothing to lose under this positive money back guarantee so get Cystex from your druggist today for only 35c.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

HOW THE YOUNG KNIGHT WON HIS SWORD

There was great excitement throughout the great court in front of the king's castle. The tanta-raa, tanta-raa of the herald's trumpet echoed through the hills, and the knights came scurrying up from all directions. They had worked and waited for this hour for a whole year, and now it had come! On a nail near the king's throne hung the prize sword, and the diamond in hilt was so bright that it rivaled the sun.

What a strange looking band of knights they were! Some carried swords strung to their horses, and armor; some had lost an arm and some a leg. But all hurried eagerly forward at the call of their king. This was the day when the sword with the diamond in its hilt was to be put into the hands of the most worthy knight; the one who lived most nobly; the one whose actions were most approved by the king.

First, Sir Terrible stepped before his king; he showed the swords he had won.

"Yes," said the king, "but you took these in the night time. The lord of the castle you attacked was ill and troubled; you took the swords in unfair battle. Such swords are no trophies."

Next came Sir Bold: He held his head high and he showed wounds he had received.

"Yes," said the king, "the fight you fought was against the knight who had gone to help the dragon Intemperance. That was no battle for a knight of mine to fight," and he moved Sir Bold aside.

Next came Sir Merry, and he showed the flags he had won.

"Yes," said the king, but one was the flag that floated from the good ship Mercy; you were cruel when you took that flag," and his eyes filled with tears as he waved Sir Merry away.

Next came Sir Proud with a cloak flung over his shoulder.

"Yes," said the king, but you took the cloak from one who needed it. It was the poor man's one treasure," and the kind motioned this unworthy knight away.

And so he went through the lists; some had done brave deeds, but they were not done in the noble way the king desires. The deeds of others were not good and brave at all, but only shams.

By and by the king came to the youngest knight of all, Sir Faithful. "And what trophy have you to show?" he asked.

"Nothing, O king, I have nothing to bring," and he hung his head.

"Nothing?" echoed the king.

"No, I did not get out of the sight of the castle wall when I heard the herald call. I knew not that the time was passing so fast."

"Ah, but I understand, my faithful one. Today the little child whom you watched through the fever is playing in the meadow. Today the old man whom you rescued in the highway is happy in his home. Today the mother to whom you gave

THANKSGIVING DAY

*Why should I pause to thank Him
When this special day comes round?
I should be thankful all the year
But this is what I've found
The world is full of good things
And I sometimes forget
To thank our Heavenly Father
So this day has been set
Apart from all the others
To give Him special praise
It helps us to remember
On all the other days.—A. E. W.*

MADELINE'S MOOD

She was not an attractive girl in any way and she knew it. She was restless and cross and unhappy, and growing more unattractive in looks and manner as she became older. Then an aunt, visiting at her home after a long residence in a distant city, sized up the situation, and out of pity for both the girl and everybody with whom she came in contact, undertook to prescribe the sure cure.

"Madeline, do you want to be a torment to yourself and everybody about you all of your life?" was the blunt and astonishing question she put to her niece one day.

"No, of course not," was the prompt and half-frightened reply from the astonished girl.

"You'd rather be sweet and lovely and happy?" came the next question. And it brought a sincere affirmative this time. The aunt handed her a folded paper, and smiled as she said very kindly now, "Follow this magic prescription and you will be what you want to be."

And she was gone.

Madeline read: "Every time you want to frown, smile. Every time a cross thought comes, think a pleasant one. Every time something nice is done for you, do something nicer for someone else."

For a few moments she was crosser than ever. Then common sense saved the day. She tried the cure—honestly, sincerely, prayerfully; and to her own lifelong joy, to say nothing of everybody else's, there was soon no happier, attractive, lovable girl in the place than she.—Ex.

your purse is well and caring for her children. And the windows of the little chapel on the hill which you were to polish are as bright as the diamond in the sword's hilt. You went there every week."

"But those things were only my duty, O king!"

"Ah, Sir Faithful, rightly were you named! Only your duty, little one! Did you think I asked for more?" and he placed the sword with the diamond in the hilt into the hands that had won.—Florence Brown, in the King's Builders.

JUST FOR FUN

Customer: "You say this hair restorer is very good, do you?"

Druggist: "Yes, sir, I know a man who took the cork out of a bottle of this stuff with his teeth and he had a mustache next day."

* * *

Lenient Bandit: "You must give me immediately half of what you have."

Old Man: "Very well. All I have left is rheumatism and paralysis. Which will you have?"

* * *

The teacher was talking of Niagara Falls. "The falls are slowly wearing back toward Buffalo, and in the course of some two hundred thousand years they will wash away Erie."

One of the girls in the class began to cry, and the teacher asked what the trouble was.

"Oh," wailed the girl, "my sister lives at Erie."—Boy's Life.

* * *

A woman wrote in to the home service director of a large electrical company as follows:

"Dear Miss —: I have a little pet dog of which I am very fond, but I have been having a lot of difficulty teaching him not to bite the electric lamp cords. If he ever bites through a cord, and any of the juice leaks out onto the floor, will I get a shock if I mop it up?"

* * *

Fair Newspaper Visitor: And so you work in the composing room! Isn't that fine?

Compositor: I've been here ten years.

Fair Newspaper Visitor: Won't you sing something you've composed?—Ex.

* * *

A lady, checking over her grocery bill, found this item: "One tom cat, fifteen cents." Indignant, she called up her grocer and demanded to know what he meant by such a charge. "Oh, that's all right, Mrs. Blank," he replied. "That's just an abbreviation for Tomato Catsup."

IN STORYLAND

BETTY'S THANKSGIVING SURPRISE

Betty always loved to help, so when she went to Aunt Betty's for Thanksgiving, she planned happily how she would help get the dinner, just as she always had done at home.

But it was different at Aunt Betty's house. There were servants to do everything. It was all very lovely and very new to little Betty, but she was such a helper girl that when Thanksgiving morning came, and she smelled some of the good things she could not help to cook, she began to be a little homesick.

Then suddenly she thought of a surprise she and mother had made for father last Thanksgiving Day. Mother had written a verse, and, just before they sat down at the dinner table, Betty had stood behind her chair and repeated it. Why couldn't she do that this year? No one here knew her verse, and it would be a real surprise.

Betty said the verse over and over to herself so she would be sure to remember every word when the time came. And she was so happy in her plan that she forgot all about being homesick.

There were guests at dinner, and Betty felt a tiny bit shy. But as she walked out into the dining room she whispered to Aunt Betty, "Please may I say something for a Thanksgiving surprise before we sit down?"

"Certainly, dear," answered Aunt Betty.

"Betty has something to say to us," she said with a smile, as they gathered round the table.

"I couldn't help get dinner," explained Betty, "and I wanted to do something, so I think perhaps you'd like this little verse that was our Thanksgiving surprise for father last year."

Then she bowed her head and said softly:

*"For my Heavenly Father's care
Around me always, everywhere,
I'm glad on this Thanksgiving Day,
And so my loving thanks I say."*

For a minute every one was so quiet that poor Betty was afraid she had not done the right thing. But presently her uncle said, "That is to me the very best part of our Thanksgiving dinner, little girl, and I thank you."

"And so do we," said the guests. Aunt Betty did not say a word, but she stooped and kissed Betty, with a look in her eyes that said that she was remembering the Heavenly Father whom she had almost forgotten on that Thanksgiving Day.—The Continent.

When you talk about there being a better country than the United States, says a Western farmer, every potato winks its eye, every cabbage shakes its head, every beet turns red in the face, every onion gets stronger, every oat field is shocked, rye strokes its beard, corn sticks up its ears, and every foot of ground kicks.—Joys of Life.

Report Of Planning Committee, Little Rock Conference

Your committee appreciates the growing spirit of cooperation existing among the several Boards, Commissions and other agencies of our Conference. This is as it should be. The Little Rock Conference should have one great program led by our Bishop and District Superintendents with all the agencies of the Conference wholeheartedly cooperating in reaching our objective. Our program can be stated under five great heads, namely:

- I. Evangelism or Reaching the Unreached.
- II. Christian Education.
- III. Finances and Service.
- IV. War Work—a new feature this year.
- V. Organization.

In the first four of these objectives, the Board of Education, The Board of Missions, the W. S. C. S., the Board of Lay Activities, The Methodist Youth Fellowship and the Commission on Evangelism can give whole hearted cooperation, and even in the matter of organization each can be helpful to the other.

Reaching the Unreached

Our first great objective should be to reach the 85,000 unreached people for whom the Little Rock Conference is responsible. For this effort we recommend whole-hearted cooperation in three special campaigns:

1. The Educational Advance.
2. The Home Visitation Campaign of Evangelism.
3. The Group Ministry for our Country Churches.

Christian Education

Christian Education should go hand in hand with the campaign to reach the unreached. It should reach our present members, our new members, and those we are seeking to reach for Christ. It involves: What It Means To Be a Christian, a Churchman, and a Methodist. It includes Stewardship, Missions, Preparation for Leadership in the Church, and opportunities for service. As such it should not be considered the responsibility of the Church School alone but of all the departments of the church working together. We, therefore, recommend that the same agencies uniting in the campaign to reach the unreached also unite in the intensified campaign to reach all with Christian Education through: Our Pastors' School, Training Schools

and Classes, Schools of Missions and Mission Study Classes, The Fourth Sunday World Service Program, Stewardship Institutes and Classes, Pastors' Classes for new members, Assemblies and Camps for Youth, The Arkansas Methodist, the Christian Advocate, the Radio, and the circulation of good books and pamphlets, Enrollment in our own Institution of higher learning, our Sunday Schools.

Finances

With our increasing income there is a corresponding increase in the demands upon our people for giving to causes outside the church. Most of these are worthy causes, but we would remind our people that there is also a growing demand upon the benevolent program of our Methodism. We therefore recommend:

1. An increase in Acceptance for World Service and Conference Benevolences from 10 to 25%.
2. The payment in full of all special offerings approved by our Conference.
3. An increased effort to retire all church debts by the end of the quadrennium.

War Work

The World War II has brought to our church new problems and obligations, as well as new opportunities for Christian service. There is not a congregation in our Conference but that in some way will be affected by this crisis. Either within the bounds of our Conference or closely adjacent to it we have five training camps for service men, eight defense industries, and the largest Concentration Camp for Japanese to be found in America. A number of our communities are crowded with temporarily dislocated service men and civilian workers. Others have lost practically all their young men and a large number of their girls and women. Eight of our ministers will be in service as Chaplains by the close of this Conference and an increasing proportion of the time of the pastors left at home must be spent with those whose loved ones are gone and in many cases lost in action. The Red Cross, the USO, and many other civilian service agencies are demanding so much of the time of our best laymen and women that it is seriously affecting the necessary program of the church. In the face

of all this the churches faces the danger of surrendering its rightful leadership for Christian service to other agencies and facing a new world when the war is over with the accusation that the church had no constructive part in meeting the present crisis. The Methodist Church and the Little Rock Conference must have a program but the problem is so complicated and there are so many suggestions coming from so many sources that your committee, instead of suggesting definite procedure here, recommends that this Conference appoint a War Work Commission, composed of the Bishop, the Cabinet, and representatives from all interested agencies of the Conference and that this Commission be charged with the responsibility of immediately studying the needs and opportunities for war service in our Conference and recommending a general plan of procedure to our Conference, our District, and our Local Churches.

Organization

For the purpose of carrying out the unified program of our Conference, we recommend that each District Superintendent organize and make use of the enlarged District Staff to be composed of all District Officers provided for by our Discipline. For the purpose of setting up the district program we recommend that all agencies cooperate in one district set up, meeting to be held in each district as soon as possible following the adjournment of Conference. For local churches we recommend that our pastors make an earnest effort to provide for the organization of the Official Board, the Board of Education, the Board of Missions, the W. S. C. S., the Methodist Youth Fellowship and such other disciplinary boards and committees as may be essential in carrying out the program necessary for the most effective work in the local church.

Goals and Objectives—1942-1943

1. Educational Advance promoted in each church with 20% increase in enrollment per year.
2. Home Visitation Evangelism campaign in each district with revivals in all churches not reached in the campaign.
3. At least one Group Ministry project in each district.
4. A comprehensive Training program for each church.

5. All pastors attending Pastors' School each charge represented in Youth Assemblies.

6. All Conference and District officers attending Leadership Schools at Mt. Sequoyah.

7. 10,000 subscribers for Arkansas Methodist.

8. Methodist Radio Hour.

9. Pastors' salaries paid in full.

10. Increase in Acceptance for World Service and Conference Benevolences from 10 to 25%.

11. Christmas Offering for the Orphanage, \$6,000.00.

12. Church School Day, \$3,600.00.

13. Hendrix College Ministerial Education, \$8,000.00.

14. All churches observing each fourth Sunday with offering for World Service.

15. All Church debts paid by end of the quadrennium.

16. A definite program in each church designed to meet its responsibilities and opportunities arising out of the present World War.

17. Each Church organized according to the Discipline for carrying out the program of Methodism.

Calendar

(Conference Year 1942-1943)

November 23-December 18—District Set Up Meetings (schedule to be worked out by the cabinet.)

December 20—Orphanage Sunday.

December 27—Student Recognition Day.

January 10-17—Arkansas Methodist Week.

February 1-14—Hendrix Ministerial Education Special Campaign.

February 21—Layman's Day.

February 28-March 7—Dedication Week.

March 7-12—Home Visitation Evangelism Week—Little Rock.

March 14-28—Home Visitation Evangelism in each district within this period.

April 11—Church School Day.

April 18—Palm Sunday.

April 25—Easter.

May 3-15—District Conferences.

May 31-June 12—Vacation Schools and Youth Assemblies.

June 14-June 25—Pastors' School.

June 21—Golden Cross Sunday.

June 27-July 2—Christian Adventure Camp.

July—Mt. Sequoyah Leadership Schools and Conferences.

September 12—Methodist Student and Wesley Foundation Day.

September 26—Rally Day.

WAS IT A MISTAKE?

Not a few people who several years ago were proclaiming loudly that Prohibition was a failure, and voted for its repeal, are beginning to wonder if they were not mistaken. A grocer in a western city whose store is next door to a beer parlor is one of these. He says that in Prohibition days he was not accosted by intoxicated people shouting at him to "charge it." According to Church and Home this tradesman says he is "sick and tired of customers who spend their weekly pay check in the saloon next door and when dizzy with drink, and penniless, come in to my store, order this, and that, and say, 'Charge it!' I am losing money while the saloon-keeper is waxing rich—give us back Prohibition."

Many people who still cling to the idea that they do not favor Prohi-

bition are anxious to stop the flow of alcohol. Some of these men and women propose that this end be attained only through education. Perhaps in a few more years they too will be tired of the request to "charge it." And when they become weary enough of all which that phrase implies, they, like the grocer, may ask that the United States withdraw its legal protection from the traffic that takes the money which should go to legitimate business.—The Union Signal.

When the purse strings of a church become knotted it is a sign that a revival is needed.—Religious Telescope.

"Perfection does not consist in doing extraordinary things but in doing ordinary things in extraordinary ways."

LITTLE ROCK'S FAVORITE EATING PLACE

"Quality Foods at Popular Prices"

Stop in and enjoy our excellent variety of delicious foods—at reasonable prices.

LIDO
CAFETERIA
615 MAIN STREET



Condensed Minutes Of Little Rock Conference

Minutes of the Little Rock Annual Conference of The Methodist Church, held in First Church, Hot Springs, Ark., from November 11, 1942, to November 15, 1942, Bishop Charles C. Selecman, presiding.

1. Organization. The following officers were elected: Secretary, Clem Baker, 723 Center Street, Little Rock, Ark.; Treasurer, C. E. Hayes, 417 Donaghey Building, Little Rock, Ark.; Statistician, C. E. Whitten, Monticello, Ark.
2. Have the Boards, Commissions, and Committees been appointed? Yes. See Conference Journal.
3. (a) What Officers handling funds of the Conference have been bonded, and in what amounts? See Conference Journal for list. (b) Have their books been audited? 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? June 21, 1943.
7. What is the schedule for Minimum Support for Pastors? \$800.00 for Accepted Supplies and \$1,000.00 for members of the Conference.
8. What method is approved to provide for the salary of the District Superintendents? Through District Stewards' meetings.
9. What are the reports of the District Superintendents as to the status of the work within their Districts? See Conference Journal for reports (Recapitulation Table-Statistical Secretary).
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? T. O. Rorie, Z. D. Lindsay and R. P. James.
12. Who are discontinued? No one.
13. Who are located? I. A. Love.
14. Who have withdrawn or been expelled? H. M. Fikes. (Withdrawn under complaint).
15. Who are transferred to other Conferences? Warren Johnston, an Elder: Central Texas Conference; R. L. Long, an Elder: Northwest Texas Conference; Harold O. Eggenberger, a Deacon: North Arkansas Conference in Class of Third Year; Edward W. Harris, an Elder: North Arkansas Conference.
16. Who are supernumerary? W. W. Fincher and A. N. Stonecipher.
17. Who are retired? H. A. F. Ault, M. O. Barnett, J. W. Berry, S. K. Burnett, W. F. Campbell, J. L. Cannon, W. W. Christie, Thomas P. Clark, J. J. Colson, J. L. Criswell, C. B. Davis, J. R. Dickerson, F. P. Doak, J. D. Dunn, S. L. Durham, L. W. Evans, R. E. Farr, C. J. Greene, E. D. Hanna, J. A. Henderson, W. T. Hopkins, L. E. N. Hundley, M. K. Irvin, J. L. Leonard, W. W. Nelson, J. W. Nethercutt, T. W. Nunn, J. P. Pickering, R. J. Rail, John T. Rodgers, J. D. Rogers, M. K. Rogers, B. F. Scott, J. B. Sims, L. R. Sparks, J. F. Taylor, James Thomas, C. M. Thompson, W. C. Watson, D. L. Wilcox, J. C. Williams, J. M. Workman.
18. Who are granted Sabbatical Leave? W. Roy Jordan.
19. Who are Admitted on Trial? (a) In Studies of the First Year: W. S. Cazort, Gerry Dean, Joe H. Robinson, Orrie L. Thompson. (b) In Studies of the Third Year under the Seminary Rule: No one. (c) Exempt from Course of Study under the Seminary Rule: No one.
20. Who are Readmitted? No one.
21. Who are received from other Churches as Traveling Preachers? No one.
22. Who are received by Transfer from Other Conferences? John M. McCormack, an Elder: Southwest Texas Conference; Connor Morehead, an Elder: North Arkansas Conference; John W. Mayne, an Elder: North Arkansas Conference; T. E. McKnight, an Elder: North Texas Conference.
23. Who have completed their Studies: (a) Of the First year? D. Mouzon Mann; (b) Of the Second Year? Eldred Blakeley, W. D. Golden, R. T. Perry, Mark Vaught; (c) Of the Third Year? H. D. Ginther, Robert W. Core, F. W. Schwendimann; (d) Of the Fourth Year? C. M. Atchley, R. O. Beck, C. W. Williams.
24. Who have been continued in their Studies: (a) Of the First Year? Young Hak Park (S3), James Edwin Wade (S4); (b) Of the Second Year? D. Mouzon Mann * (*) Exempt from Conference Course under Seminary Rule; (c) Of the Third Year? Eldred Blakeley, W. D. Golden, R. T. Perry, Mark Vaught *, (*) Exempt from Conference Course under Seminary Rule; (d) Of the Fourth Year? H. D. Ginther, Robert W. Core, F. W. Schwendimann * (*) Exempt by Seminary Rule.
25. Who are Admitted into Full Connection? Eldred Blakeley, W. D. Golden, R. T. Perry, Mark Vaught.
26. Who have been Elected and Ordained Deacons? (a) Traveling Preachers: Eldred Blakeley, W. D. Golden, D. Mouzon Mann, Harold Eggenberger; (b) Local Preachers: No one.
27. Who have been Elected and Ordained Elders? (a) Traveling Preachers: R. T. Perry, Mark Vaught, C. M. Atchley and C. W. Williams; (b) Local Preachers: No one.
28. What other Personal Notation should be made? Gerald Clyde Dean was elected to Deacons and Elders Orders under the Missionary Rule, page 258.
29. Who are the Accepted Supply Pastors? See Conference Journal for list.
30. What Accepted Supply Pastors now in Charge are taking: (a) The Conference Course of Study? See Conference Journal for list. (b) The Local Preachers' Course of Study? See Conference Journal for list.
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? No one.
33. Who constitute the Conference Committee of Investigation? See Conference Journal for list.
34. Who is elected Conference Lay Leader? Dr. Matt L. Ellis, Henderson State Teachers College, Arkadelphia, Ark.
35. What is the report of the Conference Treasurer? See Conference Journal for report.
36. What is the report of the Statistician? See Conference Journal for report.
37. What are the Reports, Recommendations and Plans of the Boards, Commissions and Committees of the Conference? See reports published in Conference Journal.
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 this issue.
39. What are the items and aggregate of General and Conference Benevolences apportioned to this Conference? See reports in Conference Journal.
40. What amount has been apportioned to the Pastoral Charges within the Conference to be raised for the support of Conference Claimants? See Conference Journal for schedule.
41. What are the approved claims for the support of District Superintendents and Bishops for the ensuing year? Bishops support, by Church law. District Superintendents set by District Stewards. *
42. Where shall the next session of the Conference be held? First Church, El Dorado, Ark.
43. Where are the Preachers stationed this year? See List of Appointments.

* The information as to the amounts can only be had after the District Stewards Meeting and first Quarterly Conference rounds have been held.

THE EDUCATION ADVANCE

Report No. 1—Board of Education

Your Board of Education considers the Education Advance the most important single item in our program for another year and, therefore, has asked for this Special Order of the Day to give it first place in our thinking and plans for the new Conference year. The Little Rock Conference along with the other Conferences in the Oklahoma City Area are especially fortunate in the leadership being given to and the emphasis being placed upon the Advance by our Bishop and our District Superintendents. We note with pride that practically every Bishop in the Church and a large number of the Annual Conferences have asked for copies of our poster and other promotional literature being used in this area and that many of these Conferences have been inspired to promote the Advance along the same lines initiated by this area. Your Board especially appreciates the whole-hearted support being given by each of our District Superintendents and by practically every pastor in the Conference. Final statistics on Church School enrollment are not yet available but preliminary reports indi-

cate that several districts will show an encouraging increase in enrollment in our Church Schools. The total increase for our Conference will possibly not be as large as we had hoped, due in part to the dislocation of our people on account of war enterprises and in part to a more nearly perfect record of what our actual enrollment for the year has been. We are encouraged to believe that reports that will be given at this Conference will come more nearly revealing the actual Church School enrollment for this Conference year than have any reports ever before made to our Conference. This is largely due to the monthly reports requested by our Bishops and followed so splendidly by our District Superintendents and pastors.

Three Phases: The Advance comprehends three phases: Christian Education in the Home, Community Cooperation, Reaching the Unreached for Church and Church School.

Opportune Time: There was never a more opportune time for the Advance along all the above lines. Fifty million people are yet unreached. The hearts of people are hungry for God; ministers and laymen, left at home, are seeking an

avenue to match the sacrificial service being rendered by our boys in service; Protestantism is united. If we do not do this job now, we never will. The genius of Methodism is its passion for the lost. No matter how much money we raise, how many buildings we erect, how splendid the reports are along other lines, if we lose this passion, Methodism is doomed.

Recommendations: For the promotion of the Advance in our Conference this year we make the following recommendations:

1. That it be a united effort within the Conference, the District and the Local Church with all agencies within these groups participating.

2. In order to unify the efforts within the Conference we recommend that the Advisory Committee of the Town and Country Commission which represents all Conference Agencies be requested to give Conference direction to this movement.

3. That the district program be promoted by the District Superintendent and his enlarged district staff.

4. That in the local church the pastor organize a unifying group

and wherever necessary set up a special promotional agency for the campaign.

5. That the Conference set a 20% increase over the total enrollment reported this year as its goal for the new Conference year, this goal to go down to the districts and local churches with the suggestion that this goal be increased in districts and local churches where practical.

6. That immediately after Conference each pastor and local church school superintendent be urged to determine the actual enrollment in each Church School the first Sunday of the new Conference year and that accurate records be kept of new enrollments until next Conference so that a correct and complete report of enrollment will be available for the next Conference session.

7. That we continue the use of the monthly report card provided by our Bishop for same. That there be a Church School organized in each Methodist Church in the Conference with mission schools wherever possible.

8. We recommend again that churches in our larger towns and

(Continued on Page Nine)

Little Rock Conference Appointments

ARCADELPHIA DISTRICT

J. E. COOPER, Dist. Supt. (3)
 Aluminum City, R. O. Beck (1).
 Arkadelphia, Forest E. Dudley (4).
 Arkadelphia Ct., (Edwin Keith) (5).
 Benton, J. M. Hamilton (2).
 Benton Ct., (Henry T. Miller) (2).
 Carthage-Tulip, Gray Wilson (1).
 Couchwood Ct. (Albert Burroughs) (2).
 Dalark Ct., (Orrie L. Thompson) (2).
 Friendship Ct., (K. K. Carithers) (1).
 Holly Springs Ct. (W. E. West) (2).
 Hot Springs Churches:
 First Church, Homer T. Fort (3).
 Grand Avenue, R. E. Simpson (3).
 Oaklawn, George E. Reutz (5).
 Pullman Heights, Hal H. Pinnell (2).
 Tigert Memorial, (S. K. Burnett) (2).
 Hot Springs Ct., (Joe Hunter) (1).
 Keith Memorial, (Clyde Parsons) (1).
 Leola Ct., (Wendell Hoover) (2).
 Malvern Station, J. L. Hoover (1).
 Pearcy Ct., (Charles L. Van Horn) (1).
 Princeton Ct., C. R. Andrews (2).
 Sparkman-Sardis, George W. Warren (2).
 Traskwood Ct., Robert Beasley (2).
 Missionary Secretary, George E. Reutz.
 Director of Evangelism, Hal H. Pinnell.
 Director Arkansas Methodist Campaign,
 R. E. Simpson.

CAMDEN DISTRICT

LELAND CLEGG, Dist. Supt. (5)
 Bearden, R. C. Walsh (1).
 Camden Churches:
 Fairview, L. E. Wilson (1).
 First Church, Kenneth L. Spore (1).
 Camden Ct., (A. C. Meyer) (1).
 Chidester Ct., John A. Newell (3).
 Columbia Ct., to be supplied.
 Ebenezer Ct., G. B. Pixley (4).
 El Dorado Churches:
 Centennial, (P. D. Alston) (7).
 First Church, Alfred H. Freeman (2).
 Vantrease Memorial, W. R. Burks (3).
 Emerson Ct., (J. W. Nethercutt) (1).
 Fordyce, B. F. Roebuck (2).
 Hampton Ct., W. O. Tisdale (1).
 Huttig, L. C. Gatlin (2).
 Junction City Ct., S. B. Mann (2).
 Kingsland Ct., (J. A. Henderson) (1).
 Louann Ct., (W. I. Small) (2).
 Magnolia Churches:
 First Church, Roy E. Fawcett (5).
 Jackson Street, (Herston Holland) (1).
 McNeil Ct., (Richard D. McSwain) (1).
 Norphlet, A. C. Rogers (1).
 Parker's Chapel, T. D. Spruce (2).
 Smackover, Roy L. Brown (2).
 Stephens, J. H., Cummins (3).
 Strong Ct., O. C. Birdwell (2).
 Taylor Ct., (Kirvin Hale) (2).
 Thornton Ct., (Arnold Simpson) (1).
 Waldo, James A. Simpson (4).
 Missionary Secretary, Roy E. Fawcett.
 Direc. of Evangelism, Kenneth L. Spore.
 Director Arkansas Methodist Campaign,
 Roy L. Brown.

LITTLE ROCK DISTRICT

C. M. REVES, Dist. Supt. (5)
 Austin Ct., (C. A. Simpson) (2).
 Bauxite-Sardis, J. Frank Walker (4).
 Bryant Ct., Richard T. Perry (3).
 Carlisle, John W. Hammons (2).
 Carlisle Ct., (Alfred De Black) (2).
 Des Arc-New Bethel, Clinton M. Atchley (2).
 DeValls Bluff-St. Marks (Ralph Randle) (2).
 Douglasville-Geyer Springs, Curtis W. Williams (6).
 England, George G. Meyer (4).
 Hazen, J. D. Montgomery (1).
 Hickory Plains Ct. (Wesley Reutz) (3).
 Keo-Tomberlin-Humnoke, Claude R. Roy, (1).
 Little Rock Churches:
 Asbury, Fred G. Roebuck (3).
 Capitol View, H. O. Bolin (3).
 First Church, Connor Morehead (2).
 Forest Park, W. D. Golden (2).
 Henderson, H. H. McGuyre (5).
 Highland, John B. Hefley (2).
 Hunter Memorial, A. J. Shirey (4).
 Pulaski Heights, Fred R. Harrison (3).
 Scott Street, John M. McCormack (1).
 Twenty-Eighth Street, B. F. Fitzhugh (4).
 Winfield, William B. Slack (2).
 Lonoke, O. E. Holmes (3).
 Mabelvale, Gerry Dean (4).
 Primrose, Marion W. Miller (8).
 Missionary Secretary, John B. Hefley.
 Director of Evangelism, H. O. Bolin.
 Director Arkansas Methodist Campaign,
 Fred R. Harrison.

MONTICELLO DISTRICT

ARTHUR TERRY, Dist. Supt. (2)
 Arkansas City, (L. R. Sparks) (1).
 Crossett, J. D. Baker (1).
 Dermott, W. R. Boyd (1).
 Drew Ct., (Braska Savage) (3).
 Dumas, R. F. Sorrells (2).
 Eudora, J. T. Thompson (4).
 Fountain Hill Ct., (James A. Tadlock) (1).
 Hamburg, John L. Tucker (1).
 Hermitage Ct., (Roy W. Bevan) (3).
 Lake Village, Louis W. Averitt (1).
 McGehee, R. A. Teeter (2).
 Monticello, Coy E. Whitten (1).
 Montrose-Snyder, to be supplied.
 New Edinburg Ct., W. T. Bone (3).
 Portland-Parkdale, R. H. Cannon (1).
 Tillar-Winchester, Fred W. Schwendimann (3).
 Warren, E. D. Galloway (2).
 Watson, S. C. Dugger (1).
 Wilmar Ct., (C. V. Mashburn) (2).
 Wilmot, J. W. Thomas (4).
 Missionary Secretary, Coy E. Whitten.
 Director of Evangelism, J. D. Baker.
 Director Arkansas Methodist Campaign,
 E. D. Galloway.

PINE BLUFF DISTRICT

W. NEILL HART, Dist. Supt. (5)
 Ahmyra, Joe Robinson (1).

Altheimer-Wabbaseka, Alfred Doss (2).
 Bayou Meto, (Herschel Richert) (2).
 DeWitt, H. B. Vaught (2).
 Gillett, H. D. Ginther (1).
 Glendale-Whitehall, to be supplied.
 Good Faith-Faith, (Everett Vinson) (2).
 Grady-Gould, Earl Lewis (2).
 Humphrey-Sunshine, Robert Core (1).
 Little Prairie Ct., (R. L. Diffie) (1).
 Pine Bluff Churches:
 Carr Memorial, Virgil D. Keeley (1).
 First Church, E. Clifton Rule (5).
 Hawley Memorial, George W. Robertson (2).
 Lakeside, T. T. McNeal (1).
 Pine Bluff Ct. (Wilton Meeks) (3).
 Prairie Union-DeLuce, to be supplied.
 Risson, A. W. Hamilton (1).
 Roe Ct., John W. Rushing (3).
 Rowell Ct., J. R. Diffie (2).
 Sheridan-New Hope, Charles H. Giessen (2).
 Sheridan Ct., to be supplied.
 Sherrill-Tucker, C. D. Cade (2).
 St. Charles Ct., E. T. Miller (3).
 Star City, Fred Arnold (3).
 Stuttgart Churches:
 First Church, Otto W. Teague (1).
 Grand Avenue, Roland E. Darrow (4).
 Swan Lake, C. H. Gilliam (1).
 Missionary Secretary, T. T. McNeal.
 Director of Evangelism, Virgil D. Keeley.
 Director Arkansas Methodist Campaign,
 E. Clifton Rule.

PRESCOTT DISTRICT

VAN W. HARRELL, Dist. Supt. (1)
 Amity Ct., Noel Cross (2).
 Antoine Ct., (A. N. Youngblood) (1).
 Bingen Ct., (A. J. Bearden) (2).
 Blevins Ct., L. O. Lee (2).
 Center Point Ct., G. C. Bailey (1).
 Emmet-Bierne Ct., C. B. Wyatt (3).
 Forester, A. E. Jacobs (1).
 Glenwood Ct., (E. H. Martin) (2).
 Gurdon, John W. Mayne (1).
 Hope, Robert B. Moore (1).
 Mineral Springs Ct., G. L. Cage (2).
 Mt. Ida Ct., W. S. Cazort (3).
 Murfreesboro-Delight, C. C. Vanzant (1).
 Nashville, J. Wayne Mann (2).
 Okolona Ct., T. M. Armstrong (4).
 Prescott, S. T. Baugh (3).
 Prescott Ct., (J. R. Martin) (3).
 Springhill Ct., (Osborn White) (1).
 Washington-Columbus Ct., (D L. McCauley) (1).
 Waterloo Ct., (Wallis Callaway) (1).
 Missionary Secretary, S. T. Baugh.
 Director of Evangelism, Robert B. Moore.
 Director Arkansas Methodist Campaign,
 L. O. Lee.

TEXARKANA DISTRICT

ANDREW J. CHRISTIE, Dist. Supt. (2)
 Ashdown, C. H. Farmer (1).
 Buckner Ct., to be supplied.
 Cherry Hill, to be supplied.
 DeQueen, Harold D. Sadler (2).
 Dierks-Umpire, C. D. Meux (2).
 Doddridge Ct., F. C. Cannon (2).
 Foreman, D. Mouzon Mann (1).

Foreman Ct., (M. T. Rose) (7).
 Fouke Ct., (J. A. Ginnings) (6).
 Hatfield Ct., W. S. Mooty (1).
 Associate Pastor, Hatfield Ct., Mrs. W. S. Mooty (1).
 Horatio Ct., W. C. Lewis (4).
 Langley-New Hope, (George Townsend)
 Lewisville-Bradley, M. E. Scott (3).
 Lockesburg Ct., Eldred Blakeley (1).
 Mena, C. Ray Hozendorf (3).
 Richmond Ct., (Forney Harvey) (5).
 Stamps, J. A. Wade (3).
 Texarkana Churches:
 College Hill, J. Ralph Clayton (3).
 Fairview, Mark Vaught (1).
 First Church, Aubrey G. Walton (4).
 Texarkana Ct., (E. T. McAfee) (2).
 Winthrop, (O. C. Robison) (4).
 Missionary Secretary, C. Ray Hozendorf.
 Director of Evangelism, J. A. Wade.
 Director Arkansas Methodist Campaign,
 A. G. Walton.

TRANSFERS

Transferred in:
 John M. McCormack, Elder from the Southwest Texas Conference.
 Connor Morehead, Elder from North Arkansas Conference.
 John W. Mayne, Elder from North Arkansas Conference.
 T. E. McKnight, Elder from North Texas Conference.
 Transferred Out:
 Edward W. Harris, an Elder to North Arkansas Conference.
 Warren Johnston, Elder to Central Texas Conference.
 R. L. Long, Elder to Northwest Texas Conference.
 Harold O. Eggenberger, Deacon to North Arkansas Conference, in class of Third Year.

SPECIAL APPOINTMENTS

Chaplains, United States Armed Forces:
 A. C. Carraway, James R. Sewell,
 William L. Arnold, David A. Weems,
 Doyle T. Rowe, T. E. McKnight.
 Executive Secretary and Conference
 Rural Worker, Clem Baker.
 Conference Missionary Secretary, Fred
 G. Roebuck.
 Vice-President Hendrix College, J. D.
 Hammons.
 Executive Secretary Arkansas Methodist
 Orphanage, James Thomas.
 Conference Director Evangelism, Homer
 T. Fort.
 Conference Missionary, J. F. Taylor.
 Conference Director Youth Work, C. Ray
 Hozendorf.
 State Director Wesley Foundations, For-
 est E. Dudley.
 Professor Emory University, R. C.
 Rhodes.
 Sabbatical leave, one year, W. Roy Jordan.
 Student Wheaton College, James Edwin
 Wade.
 Yong Hak Park, to California Oriental
 Mission.

EXPRESSIONS OF GRATITUDE

By Clyde C. Coulter
 Anti-Saloon League

To all our friends who worked in the interest of and voted for Act No. 1, and who earnestly prayed for its success, comes this word of sincere and special thanks. It would be difficult to adequately express in words the appreciation that is felt for that cooperation. Further special thanks to all the pastors and other leaders who worked earnestly to stir up the people and to inform them concerning Act No. 1. Special thanks also to Greater Little Rock Ministerial Alliance for their co-op-

(Continued from Page Eight)

cities be urged to look carefully into the responsibility of sponsoring mission schools within their communities.

This is an unusual effort calling for unusual sacrificial service. No church will succeed in the Advance unless it gives unusual attention and makes definite plans for promoting this program.—E. C. Rule, President; K. L. Spore, Secretary.

eration, particularly in connection with the series of radio addresses and announcements, and to the W. C. T. U. for their work and earnest prayers in behalf of the campaign, and to the Arkansas Methodist and the Arkansas Baptist for their whole-hearted cooperation, and particularly for the helpful editorials by Dr. Lewis A. Myers, editor of the Baptist paper and by Rev. E. T. Wayland, editor of the Methodist paper. Further special thanks to all the individuals and groups who have contributed funds to our warfare against the liquor traffic generally, and in behalf of Act No. 1 particularly.

As this is written, it appears that Act No. 1 has been voted into law. We rejoice and humbly give thanks to God for the victory. This entire undertaking has been carried forward in the name of Christ and for His glory; and that is true of the entire program of the Anti-Saloon League of Arkansas, in every phase and detail of its work in combating the liquor traffic.

Again a hearty "Thank you" to every one who helped or may later help in any way.

REPORT OF STATISTICIAN

Church School: We have 423 Church Schools with 4,400 teachers and officers, with 53,358 total enrollment, which shows 2,971 increase over last year.

Church Membership: We have received 2,539 members on profession of faith, 3,427 by certificate, 3,268 removed which gives us a total present membership of 84,582, which gives a net increase of 1,232.

Paid on Church Indebtedness: The Church indebtedness has been decreased by \$66,904 during this Conference year which leaves a total indebtedness of \$125,538.

Full statistical report will be found in the Conference Journal.—C. E. Whitten, Statistician.

Beyond question the soul is immortal and imperishable and will truly exist in another world.—Socrates.

Wanted: Pastor for \$775.00 charge. Furnished parsonage. Opportunity to attend Southern Methodist University.—E. A. Hunter, district superintendent, 1401 Hayes, Wichita Falls, Texas.

There is always sunshine, only we must do our part.—we must move into it.—Burnham.

Now Many Wear FALSE TEETH With Little Worry

Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wobbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooey, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

Asthma Mucus Loosened First Day

For Thousands of Sufferers

Choking, gasping, wheezing spasms of Bronchial Asthma ruin sleep and energy. Ingredients in the prescription Mendaco quickly circulate through the blood and commonly help loosen the thick strangling mucus the first day, thus aiding nature in palliating the terrible recurring choking spasms, and in promoting freer breathing and restful sleep. Mendaco is not a smoke, dope or injection. Just pleasant, tasteless palliating tablets that have helped thousands of sufferers. Iron clad guarantee—money back unless completely satisfactory. Ask your druggist for Mendaco today. Only 60c.



The Church and the Countryside

By
Glenn F. Sanford

Did you ever have a burning heart? My description is not as attractive as that of St. Paul or the sainted Moody but it's true just the same. Read it to the last word and see.

Day by day it is becoming increasingly apparent that one of the greatest imperatives in this church of ours is an enlarged and intensified program for our rural churches. If we are loyal to our faith and our knowledge we must begin now to make the church of the town and the open country the most powerful agency in post-war reconstruction of rural society. Why?

1. Now, during this emergency, the American rural people are the one dependable source for the food supply to the armies, navies and civilian war workers of all the Allies.

2. Later on these same rural people of America will be given the added task of feeding the crushed and subjected peoples of the world. It will be the toil and sweat of American farmers that will do much for those dark days of post-war reconstruction.

3. Following these days of twilight we are sure to see a "back-to-the-land" movement such as has never before been known. Many industries cannot run, the demand for food and other products will increase. People will flock back to God's holy earth for a refuge and a means of making a living.

4. In the days that are ahead the rural church will hold a strategic position. It will have the opportunity to minister to the millions of re-located people who live close to nature and God. It will be faced with the task of helping men returning from the war, men broken, men crippled and sick for life.

Rural institutions, the home, the schools, and all others will suffer and tend toward destruction under the pressure of a war-time economy. The rural church must be saved as it can be the chief integrating force in most of our rural neighborhoods.

The finest of church statesmanship and great personal sacrifice will be required to meet the present crisis that faces our rural churches.

In the beginning—God! If I could put a megaphone to my lips and shout to all the dictators and plenipotentiaries and statesmen who are talking glibly about a new world order, I would ask them to take these four words as the keynote of their splendid schemes. Leave God out, and we shall rush back once more to the ghastly horrors that today afflict us. Exalt him, and the way of peace and prosperity will shine through our agony and our tears.—F. W. Boreham.

The church can never make peace with the liquor forces. The work of each is clearly opposed to the work of the other. The church is in the business of saving life; the liquor business destroys.

An organization to promote "the dedication of lives and substance" during Methodism's Week of Dedication, February 28 to March 7, was perfected at a meeting of the Committee for the Week of Dedication, held in Chicago on September 29 with Bishop Ernest Lynn Waldorf presiding as chairman.

Five standing committees were elected to carry out the basic plans for calling Methodists to prayer and spiritual rededication and to contribute to a fund for alleviation of war emergency needs. The personnel of these committees was selected from the 18 members of the general committee elected by the Council of Bishops and the General Commission on World Service and Finance at their joint meeting August 28, and the five members added since then.

In announcing the preliminary plans for the Week of Dedication as developed by the Committee, Bishop Waldorf stated:

"The Week of Dedication will provide for a church-wide period of meditation, prayer and spiritual insight, to be followed by an expression of the new dedication and consecration in terms of a free-will offering on the part of the membership of all Methodist churches.

"With special emphasis laid upon the importance of faith in Jesus Christ in these times, and of dedication of lives and substance to his cause, it is hoped that at least \$1,000,000 will be contributed, without quotas of any kind, to the war emergency work of the Church."

The funds raised will be distributed on a percentage basis, established by the bishops and the World Service Commission, to the various agencies for emergency work both at home and in foreign fields. Agencies among which the income will be divided are: Methodist Committee for Overseas Relief, Commission on Camp Activities, Commission on Chaplains, Division of Foreign Missions (for evacuation costs and for extension of missionary work in Latin America), Division

of Home Missions (for industrial defense projects and emergency church extension), and Board of Education.

To coordinate and promote cooperation for the Week of Dedication throughout the entire church life, and program will be directed in its various phases by those committees:

Committee on Episcopal Cooperation: "to set up a plan of episcopal participation and to solicit the full cooperation of the bishops and the district superintendents."

Committee on Lay Cooperation: "to enlist all local churches in the movement, with laymen speaking at least once during the Week of Dedication in each church." Laymen's Day has been designated as February 21, instead of February 28, and will serve as the opening program for two weeks of intensive lay participation in the spiritual life of the denomination.

Committee on Literature: "to prepare and distribute proper literature, including two pamphlets, 'A Guide for Pastors' and 'A Guide for Laymen,' making clear the plan and purpose of the Week of Dedication."

Committee on Publicity: "To give all possible publicity to the Week through the church and secular press and through the Commission on Public Information."

Administrative Committee: "To give over-all direction to the operation of the entire program."

Effective cooperation in the promotion of the Week of Dedication will be given by the Board of Lay Activities and the Women's Division for Christian Service through their conference, district and local church organizations and personnel. Also to be enlisted in the observance are the trained members of the Commission on Evangelism's visitation teams and the members of the Council of Secretaries.

To emphasize the spiritual power to be derived from a program such as the Week of Dedication, Methodists will be urged to observe daily Bible readings, meditation and

prayer at family altars. Daily meetings in all local churches are recommended for the week of February 28 to March 7, in order "to strike the deeper spiritual note of faith and dedication."

On Dedication Sunday, March 7, "personal dedication" will be emphasized. In churches on circuits where the pastor does not preach on March 7, the lay leader or an appointed layman will "call the people together, lay the necessities of the voluntary offering on their hearts, and receive it."

Personnel of the five standing committees for the Week of Dedication is as follows:

Committee on Episcopal Cooperation: Bishop Ernest Waldorf, Chicago, chairman; A. Frank Smith, Houston; Titus Lowe, Indianapolis; Alexander P. Shaw, Baltimore, and Clare Purcell, Charlotte.

Committee on Lay Cooperation: Dr. George L. Morelock, Chicago, chairman; Bishop Wilbur E. Hamaker, Denver; Bishop J. C. Broomfield, St. Louis; Dr. Harry Denman, Nashville; Dr. Donald H. Tippet, Los Angeles; Mrs. W. M. Alexander, Nashville, and J. Kempton Jones, Salisbury, N. C.

Committee on Literature: Dr. G. C. Emmons, Nashville, chairman; Bishop H. Lester Smith, Cincinnati; Bishop Paul B. Kern, and Dr. Costen J. Harrell, Nashville, and Dr. W. G. Cram, New York.

Committee on Publicity: James A. James, Evanston, chairman; Bishop G. Bromley Oxnam, Boston; Dr. O. W. Auman, Chicago; Dr. Paul Martin, Wichita Falls, Texas, and C. A. Jones, Columbus, Ohio.

Administrative Committee: Bishops Waldorf, Lowe, Broomfield and Kern; Drs. Morelock, Emmons and Auman, and Dean James.

Bishop Broomfield and Dr. Morelock are vice-chairman of the Committee for the Week of Dedication; Dr. Emmons is executive secretary. Dean James the recording secretary and Dr. Auman the treasurer. The headquarters of the committee is at 740 Rush street, Chicago.

GOOD YEAR AT GREENWOOD

We have had a great year at Greenwood this year; we have received 70 members, 20 by profession of faith and 50 by certificate. Twelve of these were received at our two extension churches, where the pastor conducted his own meetings. Most of these were received at the Pre-Easter meeting conducted by the pastor and from Sunday to Sunday throughout the year. Seven were received during the summer revival conducted by Bro. J. Albert Gatlin, of Morrilton. This was a great meeting for the re-vitalization of the membership of the church. Bro. Gatlin preached great spiritually helpful sermons that challenged and inspired all who attended. The members all feel that this was a most helpful meeting.

Our educational building has been completed this year. We spent \$4,000.00 this year, all of which was raised this year with the exception of a loan from the Extension Board of \$1,500.00. This building was started last year under the ministry of Bro. J. M. Barnett. All together

the building has cost \$6,500.00. It has ten class rooms, pastor's study, kitchen and recreation hall. We are all proud of this achievement.

We have had a good year in every way. Finances were in full two weeks before Conference. We had a Vacation Church School with an enrollment of 75. Twenty-five Training Credits earned this year.

We had the privilege of having Dr. J. T. Carlyon, August 9-11, in a very helpful Bible Conference. All our people hope that we can secure Dr. Carlyon again next year. He made the Bible come to life for all of us.

We have a very effective W. S. C. S. with three circles. They raised \$280.00 for all purposes. The circles are especially active and do a great work for our women.

The pastor serves two Extension Churches on Sunday afternoons, Milltown and Washburn. There were six conversions at each of these churches.

The loyal and faithful membership of the church has made this report possible through their hearty cooperation. — Martin Bierbaum, Pastor.

PRAYER-MEETING RELIGION?

Last night our pastor said, "The best Christians that I have ever known were prayer-meeting Christians." This has been your experience, too.

Some church people—active, church people—are not the prayer-meeting kind. They are busy about many things, but at prayer-meeting time they have conflicting dates or the weather is bad or they are tired.

Once I knew a man of ability and prominence. He was faithful to the church in his way; he attended the preaching services, and he was a good giver, and he was influential on the official board, but he shied at the prayer and class meetings. These seemed to deal with things too deep for him. After a while he was confessedly a backslider. In his last days he explained to his guest how he had nearly died a few day before and expected to go suddenly. He did. What is the use of prominence in the church if one has no vital touch with God, no spiritual life, no prayer-meeting religion?—Exchange.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

SUPPORT ARRIVES FOR AFRICAN ORPHAN MISSIONS

Four mission groups in the Belgian Congo, formerly supported by churches in now occupied countries of Europe, are entirely without financial aid from their home constituencies, and probably will be "orphaned" for the duration of the war. Missionaries of other more fortunate groups, out of their own meager allowances, have fed them, and colleagues in America and Great Britain are now keeping them at their tasks through funds largely provided through the International Missionary Council.

Says one of these orphaned missionaries: "In Belgian Congo alone we have four missions which are cut off in this way. The Societe Belge de Missions Protestantes au Congo, the Mission Baptiste Danoise, the Mission Norvegienne and the Missions Evangelique Norvegienne all have their home bases in occupied countries. Had it not been for the Missionary Relief War Fund they would not have been able to continue their work. Today the missionaries of these societies are giving thanks to God for the way in which He has worked in the hearts of so many of their friends and colleagues in Africa, America and England, so that the funds necessary for their support have been forthcoming. To date the large sum of Frs. 299,641.15 has been contributed in this way. About half of this has been sent to us by the International Missionary Council. The rest has been gathered together, in amounts large and small, through the generosity and sacrifice of those who realize the suffering and anxiety of those less happily placed than themselves."—World Outlook.

LATEST NEWS ABOUT OUR MISSIONARIES

Dr. Ernest E. Tuck, superintendent of the Methodist Church in the Philippine Islands, and some twenty-five other Methodist missionaries there, none of whom have been heard from by the Board of Missions of the Methodist Church since the archipelago was taken over by the Japanese, are now reported "safe and well." A cablegram received by the Board through the American Red Cross says: "Japanese Red Cross requests transmission of message 'safe and well' to Board of Missions, 150 Fifth Avenue, New York City, from Ernest Tuck and group."

ADDITIONAL REPORT FROM LITTLE ROCK CONFERENCE TREASURER

| | |
|---|-------------|
| Balance in bank at close of second quarter..... | \$ 2,897.71 |
| Receipts subsequent..... | 7,348.76 |
| Total..... | \$10,246.47 |
| Disbursements..... | \$ 8,162.69 |
| Balance in bank at close third quarter.... | \$ 2,083.78 |

If you have faith, preach it; if you have doubts, bury them; if you have joy, share it; if you have sorrow, bear it. Find the bright side of things and help others to get sight of it also. This is the only and surest way to be cheerful and happy.

Be not conformed to this world: but be ye transformed. Rom. 12:2.



TEN BABY LIFE MEMBERS

Smackover W. S. C. S. Birthday Celebration

Approximately fifty persons attended the second anniversary party of Smackover W. S. C. S. September 28th, 2:30 p. m., at the church.

Mrs. Minnie Webb Forrest, Magnolia, Mrs. C. E. Mosely, Camden, and Mrs. Rausowe Holland gave talks on subjects pertaining to needs, missions and studies in the W. S. C. S. today.

Tributes were paid to the oldest member of the W. S. C. S., Mrs. W. A. Nutter; the oldest active member, Mrs. D. McDonald; charter members, W. M. S.; charter members of W. S. C. S.; new members of W. S. C. S.; youngest mem-

ber, Anna Lou Johnston; four generations of members, who were Mrs. W. A. Nutter, Mrs. C. M. Alsbaugh, Mrs. P. L. Odum, her son Charles Odum, and baby, Ann Alsbaugh, daughter of Mr. and Mrs. William Alsbaugh.

Three generation members, Mrs. D. McDonald, Mrs. James Fulmer and Ann Fulmer, and Mrs. Ben Brown, Mrs. Bill Byrd and Flora Leta Byrd; ten Baby Life members, of whom Smackover W. S. C. S. has thirteen, were honored at this party, three being non-resident now.

Gifts to the Emergency Fund amounted to \$36.92.—Mrs. B. M. McMullan.

Our offering for the day was \$3.65. All present stood with hands joined and sang the closing song, "Blest Be The Tie That Binds."—Reporter.

BATESVILLE WEEK OF PRAYER PROGRAM

The Woman's Society of Christian Service of First Church, Batesville, observed the Week of Prayer and Self-Denial, Oct. 27-29.

The prayer retreat, October 27th, was led by Miss Lavinia Jelks. At the close of the program the Circle Chairmen introduced their Baby Life Members. Circle No. 1 presented David Smith Marshall and Martha Ann Marshall. Circle No. 2, Bruce Butler. No. 3 Wesley John Ketz. No. 4, Capp Frank Shanks. No. 5, Robert Marvin Jeffery, Jr. No. 6, Edith Elliott Casey. Mrs. Minnie Shoffner sang Brahmn's Lullaby. With words of appreciation for years of faithful service, Rev. H. M. Lewis presented Mrs. I. N. Barnett, Sr., an Honorary Life Membership, given by her children. Mrs. Barnett stood with her great-grandson, one of the new Baby Life Members, in her arms.

October 28th, Mrs. John McCormack led the service. Subject, "Where Cross the Crowded Ways."

October 29th, Mrs. W. M. Ball, leader, presented the program on "Blest Be The Tie That Binds."

CALLING ALL METHODIST WOMEN... LET'S LOOK AT OUR PARSONAGES!

Most of us are good Methodist women—on the outside of the parsonage, looking in. I am inside that parsonage, living in it, making it a home for your pastor and his family.

Of course, we all know that four walls don't make a home; and yet, did you ever try to clean day-after-day in a house where the floors had big cracks between the boards and big rough splinters that catch your dust mop as it is trying to do its job? Did you ever plan to house-clean, and then look up at smoke-grimed paper that hung in places from the plastered wall, and wonder how you could ever clean that? Have you ever swept each day a rug so old and weighted with the dirt of years that the dust from it fairly screamed at you with its deadly germ possibilities! And have you ever thought to clean the woodwork, and discovered that no amount of cleaning could undo the stains and scars and scratches of the years? Sounds hopeless—doesn't it? And sometimes that describes the parsonage!

Perhaps you are saying that if you had to live in a house like that you'd do something about it. But what if it were not your house? That is the situation in which the preacher and his family find themselves. Neither the house nor the furniture belongs to them. They belong to YOU!

It is up to you to inspect your property—to see what repairs are needed, to see what must be replaced.

In the few years that I have been a "preacher's wife" the suggestion has come to me that we, as a class, are poor housekeepers. I hope that is not true; and I'm sure it need not be if you will help us. You know how we try to carry on many activities outside of our homes; still our first duty, as wives and mothers, is to provide and sustain clean, cheerful, happy homes. If you will give us neater, better planned houses we'll do our jobs better. And each of us wants to do that job the best possible.

Won't you go into that parsonage that belongs to your church? Won't you learn its "inside story"? Then you and your pastor's wife talk over its needs and plan to meet them. It will be a good investment! You'll be proud of your parsonage—and that "preacher's wife" will be proud of you!

And we, the "sisters of the parsonage," will do our best to make you glad you have an attractive home for your pastor. And we'll keep it that way. This is a promise from one who in a few brief years as a "preacher's wife" has already seen a great need here.—Yours in loving service.—A Preacher's Wife.

We sow our thoughts and we reap our actions; we sow our actions, and we reap our habits; we sow our habits; and we reap our characters; we sow our characters, and we reap our destiny.—C. A. Hall.

BETHLEHEM SOCIETY OF CHRISTIAN SERVICE

As a part of our observance of the Week of Prayer and Self-Denial, thirteen of our members met at the church Tuesday afternoon, Oct. 27.

Our Spiritual Life leader, Mrs. Lillian Hays, was the leader of the service. The subject was "Building For the Future. Opening music, Sweet Hour of Prayer. Scriptural readings by Mrs. Mamie Leigh and Mrs. Grace James.

The most impressive part of the ceremony was prayer at the altar with several offering prayers. Take My Life and Let It Be was sung while all were coming to the altar.

Recognizing Values—Mamie Leigh. Song—Faith of Our Fathers.

The Church—Mrs. Golden Tedford.

The Community Center — Mrs. Bessie Tedford.

The Wesley House — Mrs. Susie Bedell.

Songs—"Help Somebody Today," "Work For The Night Is Coming."

Poem—"I Was Asleep," Mrs. Lillian Hays.

Solo—"The Ninety And Nine," Mrs. Lillie Tedford.

Duet—"The Pearly White City," Mrs. Lillie Tedford and Mrs. Grace James.

Others assisting in the program were Mrs. Lucille Cross, Mrs. Maude Fawcett and Mrs. Pearl Glover.

AN AFRICAN THANKS-GIVING

By Charles Edward Fuller
Kambini, Portuguese East Africa

Bursting with song, the Kambini Church was recently the scene of a jubilant Thanksgiving Sunday.

In a famine year some four hundred people carried food and money to the value of about \$60 from their humble huts to their beloved church—to be shared with famine stricken neighbors and to help carry the Gospel Message to spiritually hungry tribesmen.

As the first faint threads of the waking sun spangled through waving palms, scores of tiny native villages awakened to a special Sunday morning. Children rushed through their baths and rushed to their storage shed for their thanksgiving gift to God. Men and women hoisted huge sacks, some holding two or three bushels of beans, others full of peanuts or corn, and placed them upon their close cropped heads. From daybreak till ten o'clock people streamed in from every direction, bearing on their heads baskets, gasoline tins, or grain sacks full of the products of their harvest. By the time of morning service the ante-room and the back of the church were full of offerings.

The talented young pastor, beloved by black and white, preached as only he, Gideon Jamella, can. He showed how, in the midst of drought and threatening famine in this country, God had blessed his Christian children with a bountiful harvest. Our joys were full and overflowing!

Someone started to sing. The whole congregation rose and with one glorious and resonant voice pealed out a hymn of thanksgiving. Children came from all parts of the church, depositing their gifts in front of the altar, leaving their money on the table. Then a steady stream of men and women moved to the altar, bringing their heavier presents and emptying sacks, baskets, and tins of produce until the piles of beans, corn, peanuts, pumpkins, and other foods hid the altar rail from the congregation. Joy from their hearts showed in their faces and song.

As the happy people filled the aisles they chanted, in true African rhythm and harmony, their dedication hymn:

"You gave us beans, oh Heavenly Father,

With joy we bring some back to You.

"You gave us corn, oh Heavenly Father,

With joy we bring some back to You.

"You gave us peanuts, Heavenly Father,

With joy we bring some back to You.

"You gave us money, Heavenly Father,

With joy we bring some back to You.

"You gave us everything, Heavenly Father,

With joy we bring some back to You.

Upon the altar lay about \$20 in cash, to pay the expenses of evangelists carrying the Christian Message to outlying points. In produce \$40 worth of food lay waiting to be used to relieve neighbors in a famine ridden country. Out of their hearts they sang the Tswa version of "All Hail the Power of Jesus' Name," bowing in humble gratitude for a gracious benediction.

A PSALM FOR TODAY

By Elizabeth Bright McKinney

Why, O Lord, do the wicked conquer?

Why, O Lord, is there destruction and sadness on every hand?

But Thou has not forsaken me. In the starlit sky Thy message is written.

The darkness allows Thy lights of heaven to shine upon me.

Through eternal ages no weapons

of hate and greed have destroyed Thy works.

Bombs cannot wipe out the stars, nor long range guns the moon.

Shells may shatter the body, but not the spirit.

Stronger than all hate is the courage of the human soul.

Though men's bodies be broken, their high thoughts and brave deeds live on forever.

O Lord, give us the long vision.

May we learn Thy patience.

Teach us that through Thy tools of time, love, high ideals, and good will,

We can work with Thee to create, to build the new world patterned in Thy dream.

Now through the message out of the night I take new hope.

Yea, Thy goodness shall overcome all evil.

Thy wisdom and strength are sure.



IT'S UP TO every American to pitch in and help our nation whip the Axis . . . and do the job so they'll STAY LICKED! This freedom of ours . . . freedom of thought and action . . . freedom from fear and oppression . . . is our most precious possession and it MUST BE PROTECTED!

In this big Arkansas Power & Light Company family there are 1,200 men and women who proudly have said: "WE ARE READY!" This highly skilled and trained staff, under the company's careful business management, has for years been building up a RESERVE SUPPLY of electric power and the facilities for delivering it WHEN and WHERE needed.

This ADVANCE PLANNING has provided power for vast war industries that have come and are coming to Arkansas . . . and we continue to PLAN AHEAD to meet future increased demands.



ARKANSAS POWER & LIGHT CO.

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THE LAYMAN'S PAGE

A. J. SHIREY, Editor

THE UNVARNISHED TRUTH

The plain truth, without any attempt to dress it up, is that thus far we have been losing this war. The "brass hats" in Washington have not dared admit the truth until within the last week. Our leaders have not had the wisdom and courage to trust the common man of this country with the truth. We have seen ourselves treated to all kinds of garbled accounts of the news on the war fronts. In many cases, we have received our first accounts of what was happening by way of Axis news outlets; have had these accounts denied in Washington, only later to have them confirmed. It is pitiful that men in high places should be so shortsighted as to think such handling of information would inspire confidence in our leadership. It has just the opposite effect. We have condemned the Dictators for feeding their subjects news colored to suit the purpose of the government, without regard to its veracity. Are we to follow the path blazed by the dictators in this respect?

It is a fundamental principle of democracy that the masses must be enlightened. In the simplest terms, that means we must know the truth. Democracy depends for its strength on the interest of the people in the affairs of their government. It is hard for people to be really interested in that about which they are kept in the dark.

It is too much to expect that people shall show enthusiasm for causes concerning which they do not believe they know the truth. The rubber situation is a case in point. Jesse Jones, the original rubber czar, announced long before our entry into the war that our reserve rubber pile was sufficient for any emergency and stopped the importation of crude rubber when the supply was still plentiful and cheap. Later when it became apparent to those who really knew what the rubber needs of our nation are that we were totally unprepared for the emergency, and they began urging the erection of huge synthetic rubber plants, Mr. Jones vetoed the plans. He said we did not need synthetic rubber. Such an attitude on his part was certainly grounds for any motorist feeling free to "burn up" the roads with the tires then on his car. Finally, when Congress became convinced that the situation was desperate, instead of moving heaven and earth to meet the threatened catastrophe of a rubberless nation of automobile commuters, they began bickering over whether synthetic rubber should be the "sugar-plum" of the oil industry or of agriculture. All the time this was going on tires were being worn thinner and thinner. We all read conflicting reports in our papers and heard conflicting reports over our radios about the rubber situation. In the meantime, Mr. John Q. Citizen just made up his mind to drive his car as long as he could, and as nearly as possible, in the manner he pleased. Of course this attitude is dangerous to the life of our nation at a time like this. But John Q. is not to be blamed for coming to such a decision. The "muddlers" in Washington are to blame.

If Washington expects people to willingly make sacrifices that radically change their way of living, then Washington must do two things: (1) Make important decisions with promptness and firmness, (2) give the people a reasonable explanation, based on facts, as to why they are being asked to do what must be done.

The mightiest weapon of propaganda in the hands of our leaders is the truth—the plain, unvarnished truth. If they only had the courage to use it fearlessly America could be aroused as never before in history. Contradictory policies pursued by different and overlapping branches of our national government will never inspire confidence necessary to rally our total might. Congressional bickering and political maneuvering while our peril grows graver is a threat to the democratic process. If democracy is to survive it must be saved by democracy. Christ spoke the words for this hour of our nation's peril when He said, "Ye shall know the truth and the truth shall make you free."

THREE TESTS OF LOYALTY

There are three vital tests of Church loyalty, that is, there are three that can be observed by others. They are: (1) Regular attendance of and participation in the services of the Church; (2) Systematic and generous financial support of the Church; (3) Development in ability to carry on the work of the Church. These three things are vital to the individual Church member and to the Church. Let us think of what they each one mean.

Regular attendance plus active participation spell interest. Some people never make any attempt to sing the hymns in a worship service; to that extent they are not participating in the service.

It is downright disgraceful to observe what goes on in most Methodist Churches during the pastoral prayer. Those gazing around or whispering to their neighbors are not participating in worship.

The person who attends regularly the various services of the church—Sunday school, worship service, prayer meeting, Youth Fellowship meeting or whatever it may be—with the definite goal of actually participating in the service is thereby showing a high mark of loyalty to his or her Church.

SYSTEMATIC AND GENEROUS financial support of the Church is the only kind of support that speaks genuine loyalty. To be systematic in this matter shows that the Church comes in for something more than "second thought" consideration. To be generous shows that one has caught the spirit of the Master. We cannot be loyal to God and be stingy with the Church of Christ.

Finally, THE PERSON GENUINELY LOYAL TO THE CHURCH WILL TRY BY EVERY MEANS TO DEVELOP PROFICIENCY IN CARRYING ON THE WORK OF THE CHURCH. It is pitiful the dearth of leadership that exists in most of our Churches. There is no real reason why it should exist. People have not been loyal enough

to the Church and what the Church means in the community to develop the God-given talents and abilities that they possess in order that they might better carry on the work of the Church. It is a sign of spiritual health to see a Christian taking training to better do the work that needs to be done in his or her Church. It is a kind of loyalty that is very precious.—A. J. S.

FINANCIAL SYSTEM IN THE LOCAL CHURCHES

The book entitled "THE DISCIPLINE OF THE METHODIST CHURCH—1940" is a book worthy of much consideration by pastors and official boards serving Methodist churches. Section II, paragraph 815-819, pages 253-256 are particularly applicable at this season of the year in Arkansas, for paragraph 816 provides that before the end of the Conference year it shall be the duty of the Finance Committee to prepare a local budget for the following year. This budget is to include: (1) Pastor's salary, (2) World service, (3) Local expenses.

When this budget has been prepared it is to have the approval of the Official Board, with whatever alterations may be felt to be necessary. It is then to be used as the basis for pledges to be secured in an every-member canvass of the membership of the Church.

The closing weeks of the Conference year in most Methodist Churches are given over to last minute drives to "pay out," whereas according to the Discipline, they should be given over to a very carefully planned program of cultivation and enlistment of the entire membership of the Church in supporting the total program of Methodism. Where the old system is followed, ending the year with a "hide and tallow" campaign to "pay out," the Church moves over into the new year without the cultivation period that would forestall just such a finish for that year. Pleadings and wranglings at the last moment take the place of education, planning and cultivation that should have been done at close of the previous year.

Christian stewardship will never be developed in any congregation to a very great degree until the finances are handled in an orderly

and sensible manner. Hit-or-miss handling of the financial problems of the Church will always be productive of hit-or-miss giving. No sounder suggestions could be made for the handling of the financial problems of the local church than those laid down in the section of The Discipline as mentioned above. Any member of a Methodist Church where finances are not handled as they should be would be doing his Church a great favor to call the attention of the congregation to the provisions of the Law of our Church for such matters and suggest, in all Christian brotherliness, that as Methodists we would do well to follow our Church's instructions even in the business of caring for the financial needs of the Church. It would be well for Methodists to learn the Methodist way of financing the business of a Methodist Church.

SPIRITUAL SABOTEURS

Yes, that is what it amounts to if you pledge your loyalty and allegiance to the church and then fail to "deliver the goods." The church has had to contend with more destructive criticism and downright disloyalty on the part of those who should have been her staunch defenders than any organization or nation in history. To be a part of the membership of the church and fail to support its program is to be a traitor to the faith.

If a person employed in one of our war industries deliberately mars, destroys or holds back capacity production of the goods being manufactured by the plant in which he works, such a person is guilty of sabotage. He is a saboteur.

Can a person be affiliated with the church, God's agency for the reaching of lost souls, know what its aims and purposes are, and then deliberately fail to support those aims and efforts and not be guilty of spiritual sabotage? It is unthinkable that such a person should not be held to an accounting for such disloyalty. To be a traitor through indifference is little different, if any, than to be an active opponent. In either case one's influence is on the wrong side of the balance. Christ says: "He that is not for me is against me."

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"Let not your
heart be troubled—"

IN MEMORIAM

"—In my Father's house
are many mansions"

FLEEMAN.—Ollie E. Burton Fleeman was born November 3, 1884, near Boydsville, Ark., and died on September 11 after being in poor health for sometime. She was married to M. H. Fleeman Oct. 27, 1901. To this union six children were born, Fred of Blytheville, Charlie and Eugene of Manila, Hazel Killion and Nellie Townsend of Manila and Russell of Lake Charles. She is also survived by her husband, her mother, Mrs. A. J. Burton, one brother, Ernest Burton, two sisters, Mrs. Ruth Smith and Mrs. Vera Cole. She is also survived by eight grandchildren.

Mrs. Fleeman was converted at the age of twelve years and joined the Methodist Church and was a faithful member until her death. She was a Sunday school teacher for a number of years. For five years she was president of the Woman's Missionary Society, having resigned a year ago on account of ill health. She was a good wife and mother and a friend to all. She will be greatly missed in the home, church and community.

Funeral services were conducted at the home Sunday, Sept. 3, by the pastor, Rev. O. M. Campbell.

BOWDEN.—William J. Bowden was born July 1, 1885, in Laurence County, Tennessee. He moved to Pope County, Arkansas, when two years of age. When twenty-one years old he joined the Methodist Church and was a member of Martin Memorial Church, Belleville, until his death, September 21, 1942. He was truly a witness for Christ. His religion a reality, he has left an impression on the whole of Yell County. "For forty-five years", one of his friends remarked, "I have known him and he has always walked in the footsteps of the Master." During his active years he was song leader for the old camp meeting in Pope County. He never used whiskey for any purpose in his life. He was a church member 64 years, dying at the ripe old age of 87 years.

He was the father of ten children, nine surviving him; Laurence of Ogden, Ark., Jess of Mena, Arkansas, Truman, Camp Barkley, Texas, Clomer, Fred, Homer, Burl, Mrs. John R. Harkness, Mrs. Clyde Harkness, all of Belleville. He had twenty-four grandchildren, seven great-grandchildren. He married Miss Mary Josephine Smith in 1879.

Funeral services were conducted by his pastor, Rev. W. W. Warrington at Martin Memorial Methodist Church. Burial services were held at upper Spring Creek Cemetery. "Precious in the sight of the Lord is the death of his saints."—W. W. Warrington, Pastor.

WHEELER.—Mrs. John P. Wheeler, whose maiden name was Frances M. Hudgins, daughter of the Rev. and Mrs. Nathan Hudgins, of Grapevine, Texas, was born Aug. 29, 1862. She was converted early in life and joined the Methodist Church, and remained a faithful member until her death. She was a member of the Women's Bible Class and one of the outstanding Bible students in that class.

She was married to the late Rev. John P. Wheeler, who died at the

home of their daughter, April 18, 1932, in Memphis, Texas. To this union ten children were born. To her husband and children she was much devoted and gladly made any kind of sacrifice for their comfort and welfare. On Feb. 26, 1942, she died at the home of her daughter in Memphis, Texas. Her passing brought a painful sense of personal loss, but the memory of her clean, brave, and true life will abide as a joy and blessing through the years.

Sister Wheeler is survived by four sons: Rev. H. L. Wheeler, Greenville, N. M.; Frank Wheeler, Memphis, Texas; Carl Wheeler, Caraway, Ark.; Earl Wheeler, Sedalia, Mo.; six daughters, Mrs. Roy Webster, Memphis, Texas; Mrs. O. K. Stevens, Roswell, N. M.; Mrs. H. T. Journes, Houston, Texas; Mrs. J. L. Bracken, Dalhart, Texas; Mrs. Jim Webster, Memphis, Texas, and Mrs. T. L. Bryant, Oxnard, Calif.; thirty-one grandchildren, thirty-three great-grandchildren, and five sisters.

Funeral services were conducted by the Rev. E. L. Yeats, pastor of the First Methodist church of Memphis, Texas. Burial was in the Memphis Cemetery, by the side of her husband.

She has served her mission in life; she served her time well. Her influence for good only eternity will tell.—J. W. Moore, Lepanto, Ark.

FULLER.—Mrs. Mattie Bell Bohrer Fuller, mother of Dr. T. E. Fuller, chairman of the Official Board of First Church, Texarkana, departed this life on Friday evening, Aug. 14, at her home in Texarkana. She was born at Mount Zion, Illinois, on May 10, 1859, and was 83 years of age.

Her family moved to Sherman, Texas, when Mrs. Fuller was quite young, and it was there that she lived until her marriage to Mr. T. A. Fuller. The Fullers lived in Clarksville, Texas, for a few years and then moved to New Boston, Texas, where they resided until Mr. Fuller's death in 1913. Mrs. Fuller then moved to Texarkana to be with her son, where she made her home for the remainder of her life. She is survived by her son, Dr. T. E. Fuller, a grandson, William Grim Fuller, and a great-grandson, Haydon T. Fuller.

Mrs. Fuller united with the Methodist Church in her childhood and lived a Christian life that was rich and full. She was a woman of intellectual power, artistic talent, strong character, deep sympathy and vital faith.

She served her Church faithfully and effectively for many years. As a Church School teacher her years of service are rich in reward. Rev. Edward Harris, pastor of our church at Monticello, testified at the funeral that Mrs. Fuller, his Church School teacher, was the chief inspiration back of his entering the ministry. The fruits of her labors abound. The gracious influence of her Christian life is felt today and will be felt for years to come in her Church and community.

Mrs. Fuller was interested in every cause for the good of human kind. She was a leader for many years in the work of the Woman's Christian Temperance Union. During the latter days of her life, when

she was physically unable to participate actively in the many affairs to which she had formerly given her attention and energy, she remained very much alive to the needs of these and other worthwhile matters. Alert and interested, possessing a courageous and independent mind and spirit, guided by a rich experienced faith in Jesus Christ, she lived a long and noble life, and was victorious in death.

Funeral services were held at First Church, Texarkana, on Monday afternoon, August 17, and conducted by her pastor, Rev. Aubrey G. Walton, assisted by Rev. Edward Harris. Burial took place in the Reed Hill cemetery, at New Boston, Texas. "This is the victory that overcometh the world, even our faith."—Aubrey G. Walton.

ROGERS.—Mrs. George W. Rogers of Lincoln passed to her reward May 30. Mrs. Rogers was born in Avoca, Iowa, December 22, 1877. She was married to Mr. George W. Rogers June 28, 1899. Surviving are her husband and two sons, David P. of Los Angeles and Allen Lynn of Houston, Texas; also two granddaughters.

Mr. and Mrs. Rogers were reared in Iowa and shortly after their marriage they moved to Alberta, Canada, where they lived for fourteen years. They came back to the states in 1916. They have lived in Arkansas the past seven years.

The Rogers' sojourn in Canada was filled with much interest. They were pioneers of their section and lived fourteen miles from their nearest town. There were no roads or bridges. The people of the country were Russian, Poles, Scandinavians, a few English and many Indians. There was a small log school house two miles away where

they had religious services, conducted by a young Methodist missionary from England.

I have never known a finer Christian woman than Mrs. Rogers. She was deeply religious and was an unusually capable person. After her first light attack Mrs. Findley and I visited her. She seemed to have a premonition that she would soon be going and told us the songs she wished to have used at her funeral. She said, "I don't want you to be sad. While you are singing these songs there I will be singing around the throne in Heaven." We believe she is there today.

Though her stay at Lincoln and her work in our church was of short duration we will always cherish her memory and will be indebted to her for passing our way.—O. R. Findley, Pastor.

McCLERKIN.—Eugene McClerkin, nine year old son of J. T. and Belle Hamilton McClerkin of Bastrop, La., passed away on Sept. 7, 1942. "Bud," as he was affectionately called by all members of his family and their friends, professed faith in Christ and united with the church at Portland, Arkansas. His grandfather, Rev. A. W. Hamilton, administered the vows of the church. With his sweet temper and keen mind he made friends of all whom he met.

Besides his parents he is survived by one brother, John; one sister, Shirley Marie, his maternal grandparents, Rev. and Mrs. A. W. Hamilton, and his paternal grandmother, Mrs. Ollie McClerkin.

Funeral services were held in the First Methodist Church, Bastrop, La., Sept. 8, conducted by the pastor, Rev. C. E. McLean, assisted by Rev. Edward W. Harris and Rev. Arthur Terry.

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The Sunday School Lesson

By DR. W. P. WHALEY



Motives That Strengthen Family Life

LESSON FOR NOV. 22, 1942

SCRIPTURE TEXT: Exodus 2:1-4; Joshua 24:14, 15; Eph. 5:26-31; and Eph. 6:1-4.

GOLDEN TEXT: "Love never faileth." I Cor. 13:8.

The couple mentioned in the first verse of our scripture text were Amram and Jochebed. Amram was of the house of Levi, and Jochebed was his aunt, who was also of the house of Levi. In ancient times men sometimes captured their wives from an enemy tribe; or they bought them as one would buy a slave; or their marriages were arranged by the parents. But the marriage of Amram and Jochebed seems to have been their own arrangement. They had known each other from childhood. Up to this time they had had three children—Miriam, Aaron and Moses. Miriam was quite a girl when Moses was born, old enough to look after the other children; but Aaron was only three years old. They were wonderful children, destined for large things. Moses led the Israelites out of Egypt. Aaron was his first assistant. Miriam was a prophetess, a singer, and a performer with the timbrel. These three great leaders out of one family had their differences and their frictions, but they held together and carried on.

Moses was born at a very dangerous time. The Jews had been in Egypt about four hundred years, and had multiplied to the great alarm of the Egyptians. Just about the time of Moses' birth, Pharaoh issued an edict that all the male children of the Jews should be drowned as fast as they were born. No doubt thousands of infants were thrown to the crocodiles in the Nile by the midwives. Herod matched the cruelty of Pharaoh when he had all the small children of Bethlehem slain in order to make sure of killing him who was "born king of the Jews."

Either Moses was born without the aid of a midwife, or Amram and Jochebed bought off the midwife. Anyhow, he was such a "goodly child" that the family dared the wrath of Pharaoh, and undertook to save the baby. For three months they hid him about the house, smothered his cries, and thought over plans to save him. They finally decided to put him in a water-proof basket and set the basket among water lilies at the edge of the river, where Pharaoh's daughter was accustomed to take her daily plunge. Miriam stood at a distance to wait and watch. What a tense day for Amram's family! What a relief when little Moses was brought back to be nursed and trained for Pharaoh's daughter, who had adopted him! As Miriam came home bringing the baby in her arms and excitedly trying to tell what had occurred, Amram lifted his worried face from his hands, and Jochebed came out of her prayer closet with tears of mother joy on her cheeks, while little three-year old Aaron stood apart wondering what it was all about. Paul said, "Love never faileth." Well, love succeeded here.

I. Love the Heart of Family Life.

"Love is the fulfilling of the law" of family life. True marriage is making two people one in body, in mind, in spirit, in ideals, in taste, in purpose. They may be quite different in all these before love brings them together; but all their differences are dissolved by this divine alchemy, must be, or family life will not come to its best. Husband and wife should accept each other's families and friends. They should belong to the same church. They should be one in politics. They should learn to enjoy the same kind of entertainment, and the same sort of literature, music, and art. They should be agreed on a life program for the prosperity, peace, and happiness of their home. It is dangerous to "agree to disagree," and undertake to go each his own way. In marriage, each has given up himself and selfishness. Each is complete in the other, and in no other way.

II. The Christian Plan of Family Life.

In Ephesians 5:22-32 and 6:1-10 we read: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is head of the church: and he is the saviour of the body . . . Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself . . . For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh . . . Let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and that thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as the Lord, and not to men: knowing that whatsoever good things any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him."

III. Making a Good Home Is a Service to God.

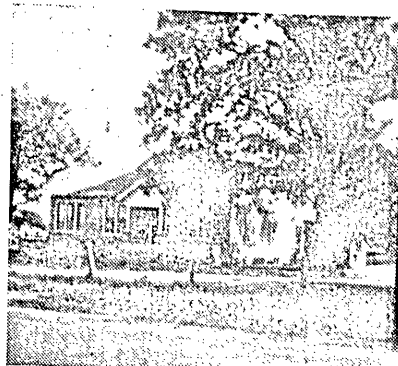
In the above scripture the entire household is exhorted to cooperate

to make a Christian home. (1) The husband as head of the family bears the chief responsibility and authority; but he is to carry that responsibility and exercise that authority in love. He is to love his wife as Christ loves the church, and give himself for the wife as Christ gave himself for the church. He is to deal gently with the children so as not to provoke anger and rebellion; and he is to be to them a Christian teacher and trainer, so as to bring them up to be Christians. He is to be a Christian in dealing with the servants, not being harsh or cruel with them, and helping them to render a Christian service to the home. (2) The wife is to recognize the responsibility and authority of the husband as the divinely appointed head of the family; and in a Christian spirit accord him honor and obedience in all right matters. (3) The children are to give a Christian reverence, honor, and obedience to their parents, and receive Christian teaching and training from them. (4) Even the servants about the place are to recognize the efforts of the family to make a good home; and are to go about their work in a Christian spirit, assured that they are not serving just people but serving God as well.

That is a high ideal for a home. Christianity sets high standards before us for personal living, for home building, for all business, for community life, and for national life. What a wonderful world this would be if we attained to the Christian standards in all things!

NEW PARSONAGE AT MT. IDA

The people of Mt. Ida have presented to the church a parsonage which the pastor, Rev. W. S. Cazort, says, "is as fine a Methodist parsonage as can be found in Arkansas." It is of native stone which



were carefully selected and placed in the walls by a workman of unusual ability. It is modern throughout. The W. S. C. S. installed a \$615.00 butane gas system, the floors are edge grain virgin pine, sanded, varnished and waxed perfectly, all ceilings and walls are clear V. panel, all interior painted ivory, all outside walls are 14 inches thick, four closets, 4x5 feet, built-in cabinets, twenty-three in all, in kitchen and bathroom. The living-room is 18 feet square. The study, dining room and two large bedrooms are also on the first floor. There are three rooms above which are incomplete. The church and parsonage are on a large lawn with big oak trees.

The pastor writes: "We have closed our revival at Caddo Gap. We have had fifty-six conversions in this charge this year. Rev. E. H. Martin from Glenwood did the preaching. This is a great work;

this is a gracious, lovable, generous people and this is a happy pastor."

A man ought to fortify his life at least once a day if he is going to win the battle. Also it ought to be unhurried time. Oh, how much we need that! It takes time to be spiritual, it doesn't just happen.—John R. Mott.

"What you are thunders so loudly in my ears, I cannot hear what you say."—Ralph Waldo Emerson.

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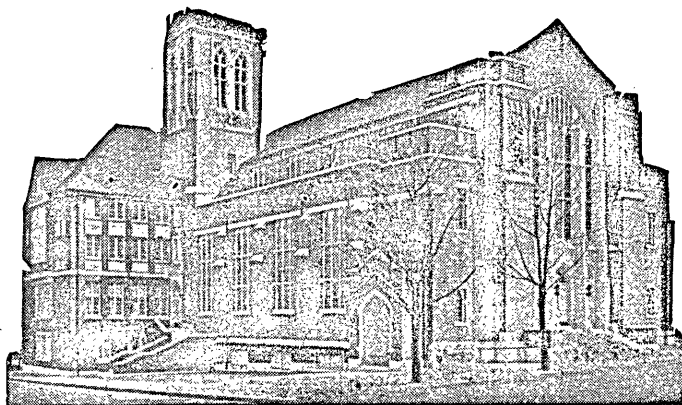
WINFIELD MEMORIAL METHODIST CHURCH

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(Continued on Fourth Column)



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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

- 9:00 o. m. The Minister will hold services at the School for the Blind.
10:00 a. m. Church School.
10:55 a. m. Sermon, "I WANT TO BE YOUR SLAVE" by the Minister.
Text, "I come not to be ministered unto but to minister and to give my life as a ransom for many." Matthew 20:28.

The Objectives for the year will be announced. The Board of Stewards will announce the finance budget LATER. THE ENTIRE CHURCH must accept some very definite moral and spiritual objectives toward which ALL must strive.

Come, and join us in them.

- 6:00 p. m. Youth Fellowships,—Recreation, refreshments, worship.

7:30 p. m.

"THE MAN WHO PLEASED GOD"
by the minister

Please read Luke 19:1-10

The Minister's Message

Whatever the accomplishments of last year were and whatever swelling pride was, must now be filed away as LAST YEAR'S report. We are starting a NEW Conference year.

In the same attitude must we face the adjustments and difficulties of last year. New leaders have had to be found, and they have been found. Other arrangements have had to be made and they were made.

Winfield is well organized, man-powered and woman-powered. Winfield must have more workers, however. Winfield being a great Church does a great work. We will be losing more workers; let others begin now to become interested and prepared.

If you are not able to DO work in the organization you can yet make your life count, in help and worth, as I said last Sunday morning, when you (1) Pray, (2) Believe, (3) Read your Bible, and (4) Have Character.

Christian Education

By Miss Olive Smith

YOUTH FELLOWSHIPS

6 P. M.—November 22

A well planned period of fellowship for YOUNG PEOPLE will be directed by Betty Sanders in the parlor. Billie Louise Wilson will lead a discussion of "What Methodist Youth Are Doing."

The Seniors will have a recreational period in Fellowship Hall. Barbara Dixon will lead the worship service, using as her subject, "Let's Lift the Load."

In the Junior High Department a different schedule will be followed. They will meet in the Couples room at 5 o'clock immediately following choir practice. After a period of recreation, Ben Boren will have charge of a special Thanksgiving worship service.

RESULTS OF SURVEY

If you remember, we called upon volunteers to help take the city-wide religious survey last month. Already our church school has enrolled eight new members who were contacted after the survey. We have taken the information from the Master file at the Y. M. C. A. and our Evangelism Committees, working through the Christian Education Advance, are planning to contact each prospect.

We feel that the survey was very worthwhile and that the time spent on it has been justified.

YOU WILL WANT TO READ—

"Consider the Children, How They Grow"

This book was written by Elizabeth Moore Manwell, a mother of young children who is also a specialist in nursery school education, and by Sophia F. Fahs, an outstanding leader in religious education. The picture it presents of the developing pre-school children will be especially interesting to the parents of these children. In "Consider the Children How They Grow" there is a challenge to those who believe religious education should begin in early years of childhood.

Are you puzzled about the right answers to the questions your four year old asks about life and death? Helpful suggestions concerning these and other problems are found in this book. Mrs. Manwell and Mrs. Fahs show how the celebration of Thanksgiving and Christmas can be made meaningful to children instead of allowed to degenerate as religious festivals of the extent that they signify only the eating of an elaborate turkey dinner at home, with the giving of some canned vegetables to the poor. Easter can be explained in terms other than Easter eggs, jelly beans and bunnies.

Practical hints on the subjects mentioned and many others are found in "Consider the Children, How They Grow." This book is in your church library for your use and enjoyment.

(Continued from Column One)

onal; T. M. Stinnett, 4115 Lec; H. G. Tanner, 1817 Schiller; Douglas Thom, 122 Olive, Park Hill; Dewey Thompson, 401 Arch; J. L. Verhoeff, 1724 N. Jackson; W. A. Weidemeyer, 2701 Arch; W. W. Weidemeyer, 100 S. Hayes; C. B. Wilson, 801 N. Jackson; L. M. Wilson, 5417 "U" St.