

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 26, 1942

NO. 48

North Arkansas Conference Set-Up Meetings

BEGINNING on Tuesday morning of last week, the North Arkansas Conference, working on a rapid schedule, held set-up meetings in each of the eight districts in four days. On Tuesday meetings were held in the Paragould and Jonesboro districts; on Wednesday the Batesville and Searcy districts held their meetings; Helena and Conway Districts met on Thursday and Fort Smith and Fayetteville districts called meetings for Friday.

Our capable, practical-minded District Superintendents had well planned programs, full to overflowing, but all gave ample time for the presentation of various interests by representatives. We were delighted with the enthusiastic, appreciative hearing given the presentation of the work of the Arkansas Methodist, in every district. We received everywhere the assurance of loyal, aggressive support in the Circulation Campaign on January 10-17.

With present difficulties in travel it was not easy to be in two of these meetings each day, at a given time, in such widely separated areas. However, the group that started at Paragould and Jonesboro Tuesday carried through to Fayetteville Friday only slightly worse for wear.

It is heartening to see the business-like, religious manner in which our district leaders are planning the work of the new Conference year. Since these are the only district meetings to be held before the District Conferences, the whole program of the district and conference, for the year, passed in review. If we are able to judge from the spirit and vision in evidence in these meetings, the North Arkansas Conference will give a good account of itself this year.

England's Church Bells Ring Again

SINCE the fall of France, the threat of a German invasion has hung over England like a black cloud, until recent months.

Throughout England there was the general understanding that church bells must not be rung except as a signal or warning to Britishers that the threatened invasion had come.

Under this plan the church bells of England have been silent through long, anxious, unhappy months. Now these long-silent church bells have rung again; not as a signal that German hordes were invading England but in celebration and thanksgiving for the fact that German armies have suffered a disastrous defeat in Egypt and Libya.

The British, under Churchill, have been very conservative for a long period with their optimism about the conduct and outcome of the war. This unreserved expression of renewed confidence and faith in ultimate victory is full of meaning for all who sympathize with the cause of the United Nations. The sound of these ringing bells will bring new hope and courage to the millions of peoples enslaved by Axis might. These ringing bells signify more than joy over a single victory.

There is reason to hope, because of Soviet victories in Russia and triumphs of Allied armies in Africa and the prospects for continued success of the United Nations, that the time is not too far distant when bells will ring across the world to proclaim that justice, freedom, liberty and peace are possible for all men.

The Two Essentials In Salvation Of Souls

IF WE listen sympathetically to some professed religious technicians—especially of the radio type—we will likely conclude that our Lord has planned religion much like a highly specialized cross-word puzzle. One would conclude that only by sitting up at nights and studying the minute details of the intricate pattern of religion could he be at all sure that he has crossed the "T's" at exactly the right height and dotted each "I" with a dot of exactly the right size; failing in either he would expect to bring down on his defenseless head the righteous wrath of an avenging God. After all, it was not God's purpose to work out a plan for religion so bewildering, so baffling and so complicated as that only a religious Sherlock Holmes could solve the mystery and follow the trail. Rather He has given us a plan so simple and plain as that "whosoever will" can find the way.

Jesus said, "If any man will do his will, he shall know of the doctrine."

IF ANY MAN WILL DO HIS WILL HE SHALL KNOW OF THE DOCTRINE.—John 7:17.

That is to say that any man who WILLS to do God's will can find the way. God is more concerned about purposes, motives and attitudes than He is about technical performances.

It is our conviction that there are only two basic, fundamental matters necessary to the salvation of a soul: Genuine faith in Christ as God's Son, and a complete, unconditional surrender of our will to what we believe to be God's will for us. Through these two doors every soul must pass who comes into full fellowship with God. For one who believes in Christ, the consciousness of sin forgiven and full salvation comes at the point of final, full surrender to what he believes to be God's will for him. Sincere searchers after God come to that final point of surrender by different routes. Because of the variety of interpretations or misinterpretations of the Bible, the following are some of the gates through which different people must pass to the point of final surrender to God: keep Saturday for the Sabbath; be baptized three times face foremost; be baptized by a particular mode of baptism or be baptized for a particular purpose essential to salvation; receive a second definite work of grace; talk with unknown tongues. There are other gates but whether the gate be one mentioned or another, the sincere searcher after God will finally come to the point of complete surrender of his will to what he believes to be God's will. There he will find God regardless of the particular gate through which he has come.

Liquor Interests Should Have a Refund

ONE of our daily papers, with a statewide influence, which supported the fight against Act Number 1 editorially and otherwise, explains the defeat of the liquor interests with the following statement: "The truth is that it (Act Number One) was passed because all who opposed it didn't go to the polls."

This is a rather damaging confession for an advertising medium to make. The wet press in Arkansas received an extravagant, staggering sum of money from the liquor interests for advertising, in an effort to persuade those in doubt to vote against Act Number 1, and in an effort to bring out in full the voters already opposed to the Act.

Now we hear the leading press exponent of the fight against Act Number 1 confessing that the stupendous sum spent in advertising, in the wet press of Arkansas, not only failed to convince the doubtful, but even failed to get to the polls those already opposed to Act Number 1. If that is the correct explanation of the overwhelming defeat they suffered, it is our feeling that the liquor interests are due a substantial refund from the wet press of Arkansas on the large sum they paid for advertising which the press now confesses was so ineffectual that it did not impress even the opponents of the Act.

"The truth is" that a large majority of the citizenship of Arkansas is thoroughly disgusted and righteously rebellious at the unprincipled, unscrupulous tactics of the liquor crowd in their efforts to force their business on our people when a strong majority of our citizenship is morally and religiously opposed to their unwholesome business. If they will just continue their present, nauseating strategy they will aid materially the plans of the prohibition forces to bring to an inglorious end the sale of liquors in our state.

Subscription Price \$1.25

ON THE recommendation of the Arkansas Methodist Commission, the Little Rock and North Arkansas Annual Conferences, at their recent sessions, fixed the subscription price of the Arkansas Methodist at \$1.25 per year. This small increase in subscription price was made necessary by the increased cost of publication. The increased cost of publication is the result, as you would know, of the inflationary period in which we live. With the present financial support provided by the two Annual Conferences, we could have continued to operate, with a balanced budget, on the old subscription price but for the increased operating cost brought on by war conditions. To have continued as we were, would have made it necessary to either lower the standard and quality of the paper or go in debt. We do not believe that our readers would have approved either of those alternatives. The slight increase of cost to our subscribers, now effective, will enable us to continue to publish a paper that will commend itself to our constituency.

Subscriptions sent in now or any time through the Circulation Campaign in January will be entered on our mailing list to expire in January, 1944. This should be an inducement to prospective new subscribers to send in their subscriptions now.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 1 and December 25

Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

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

ASSOCIATE { H. O. Bolin Harold Eggenberger
EDITORS { A. J. Shirey Mrs. E. T. Wayland

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

COMMISSIONERS

Little Rock Conference—James Thomas, J. D. Hammons, C. M. Reves, J. S. M. Cannon, Warren Johnston, J. L. Hoover, J. L. Longino.
North Arkansas Conference—W. F. Cooley, W. H. Goodloe, A. W. Martin, C. D. Metcalf, J. G. Moore, H. F. McDonal, J. A. Womack.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1102, Act of October 3, 1917, authorized September 12, 1913.



IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

After the experiences of want and suffering occasioned by scant harvests the pilgrim fathers in gratitude for a return of bounteous seasons gave praise to God. Their thanksgiving was no formality. No state decrees appointed their day of prayer and praise. So heroic were their sufferings, so severe was their self-denial and so grateful was their praise, their sons and daughters now in gratefulness commemorate both them and their virtuous ways. Thanksgiving for blessings of God and heaven is always becoming, and both God and men are honored in the grateful worship.

You cannot believe the world is growing worse, if in your own heart is a desire to see evil overcome and righteousness prevail. Even moderate success in any good cause makes the heart cheerful and strengthens faith in the belief that God and good men must ultimately in all battles have the victory.

The world cannot hurt a good and honest man. The envious may be scornful and the little and mean may hate, but goodness and honesty are a shield against every insult of an evil world.

BOOK REVIEW

I Still Believe In God; by J. A. Dell; The Wartburg Press, Columbus, Ohio. The book contains 256 pages, is copyrighted in 1942. Price \$2.00.

For the past several years many things have been flowing into the experience of people, coming so rapidly that they have not been properly classified and assimilated. Because of this condition many have come to seriously doubt the very existence of a great personal, prayer-hearing and prayer-answering God. This has especially been true with regard to the young.

This book takes up all of these doubt-raising theories and facts and shows that in spite of all, the only reasonable, satisfying and desirable solution to the problems of life is to be found in faith in a great personal God. "I Still Believe In God."

Dr. Dell also emphasizes the fact that life must have a great motivating principle around which it builds. Such false motives as wealth, pleasure, etc., have been tried and found wanting. Faith in a personal God will integrate life.

The book, though dealing with deep, serious thought, is written in a very readable, popular style.—H. O. Bolin.

NEWS AND NOTES ABOUT FACTS AND FOLKS

JOHN W. MANN, JR., son of Rev. and Mrs. J. W. Mann, Nashville, Ark., has been promoted to the rank of lieutenant, junior grade, in the Supply Corps of the U. S. Naval Reserve.

REV. L. W. EVANS, beloved retired member of the Little Rock Conference, is now a shut-in and makes his home with his daughter, Mrs. George Vaughn, 625 Broadway, Rose City, North Little Rock. Brother Evans would greatly appreciate visits and cards and letters from his friends.

DR. FORNEY HUTCHINSON who retired on account of ill health at the recent session of the East Oklahoma Conference, is now at his home at 2118 North Broadway, Shawnee, Okla. He writes: "I am hoping that with freedom from responsibility and with rest, my health will soon improve." Another sermon from Dr. Hutchinson who is greatly beloved in Arkansas will soon appear in our columns.

DURING the past fifteen months, the American Bible Society has sent 17,184 Bibles, 658,240 New Testaments, and 361,466 Gospel portions to chaplains in the Army and Navy for distribution to men in the services overseas and at home. During this period, a new issue of the New Testament was produced for the Merchant Marine—similar to the Navy Testament but bearing the Merchant Marine insignia.

DR. JAMES THOMAS sends the following news: "The papers have just announced the appointment of the Rev. John C. Glenn, D.D., as pastor of Duke Memorial Methodist Church, Durham, N. C. Those of us who have known Brother Glenn from the beginning rejoice at his preferment. He is a fine man and we love him very much. May the Lord give him a good year and Arkansas Methodism will rejoice. Dr. Glenn's address is 516 W. Chapel Hill Street, Durham, N. C."

BISHOP ARTHUR J. MOORE in connection with the dedication of the new McKendree Church at Brunswick, Ga., recently presented three large parchment testimonials to the local churches which contributed to the hospitality shown the Council of Bishops last December. They bore the signatures of every bishop who was in attendance. Over these distinguished autographs was a beautifully phrased appreciation of the spiritual uplift received in this contact with the Wesley shrines on "this magic isle of beauty."

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."

DR. O. W. AUMAN, treasurer of the Commission on World Service and Finance, announced on November 17 that contributions to the Fellowship of Suffering and Service made in offerings taken World Communion Sunday, October 4, now total \$185,890.00. Half of the amount received will be used for the relief of war refugees in many countries and for distribution through Methodist churches and missionaries in war-torn countries. The other half goes to carry on the Methodist work with the chaplains and among the boys and men in the Army, Navy and Marines.

WORLD SERVICE receipts for October totaled \$532,296.00, an increase of \$45,924.00 over last year, according to figures released by Dr. O. W. Auman, treasurer of the Commission on World Service and Finance. This brought the total for the first five months of the fiscal year,

ended October 31, to \$1,171,270.00, a gain of 11.58 per cent over the same period of 1941. Twenty-two of the episcopal areas and 66 of the Annual Conferences reported gains at the end of October. With the fiscal year almost half over at the end of October, Dr. Auman urged churches "by careful planning plus diligent and consecrated effort" to reach the recommended 25 per cent increase over last year, "an increase now so sorely needed in support of all of the World Service work in the field."

REALIZING the need for active participation of church people in planning now for the post-war world, the Commission on World Peace, in annual session in Evanston, Ill., November 4 and 5, adopted an expanded educational program on the bases of a just and lasting peace which will be carried into local churches in all sections of the country. Under the chairmanship of Dr. Ralph W. Sockman of New York, the 18 members (out of 23) of the Commission who attended enthusiastically planned for a series of peace education conferences on the moral and spiritual bases for peace, and for new study materials directed to laymen for home and church use.

ACCORDING to Dr. Ralph E. Diffendorfer of the Board of Missions of the Methodist Church, the war has caused no withdrawal of Methodist missionaries from India, Portuguese East Africa, the Belgian Congo, Angola, Southern Rhodesia, Cuba, Central America, Brazil, Argentina, Uruguay, Bolivia, Chile, or West China. "In fact," he says, "many missionaries temporarily out of Malaya, Occupied China, and Japan have been reassigned and are giving their skills and services to the churches and peoples of these other lands. For instance, all our missionaries who were formerly in Burma are now preaching, teaching, or carrying on medical work in India."

PRAYER OF EVACUEES

(Given at morning worship, Sunday, October 18, 1942, by Rev. Mr. Fukushima in Rohwer Relocation Center, Rohwer, Ark. Mr. Fukushima a Congregational minister, is a graduate of Berkeley Seminary and Pacific School of Religion.)

Almighty God, our heavenly Father, we come before thee with joy and gladness on this Holy Day. Incline our hearts, we pray thee, to seek thee in thy house, and help us to delight in thy truth and thy presence.

We thank thee for that thou hast brought us here far from the West. In this new place, the relocation center, help us to create an ideal community. Help us to love one another, to help one another, to work and to live sharing all duties and responsibilities.

Dear heavenly Father, teach us to trust in thee alone, to rely upon thy purposes, to seek thy will and thy love. Strengthen our souls against the disappointments and disillusionments of life. Put into our hearts the unshakable confidence that, though the mountains may depart and the hills be removed, thy love and help will never depart from us, if we turn to thee.

O thou God of Comfort, draw near to us and make us realize thy presence. Our lives are in thy hands; the world is ordered by thee. Turn thy face to us and deliver our world and us from the lust of power, from vanity of spirit, from envy, apathy, and ill will; fill our minds with wisdom from above, which is pure, peaceable, and full of mercy. Restore the peace of this war-torn world: thy kingdom come as it is in heaven. Bless our people in the center. Bless and guide the officials of this center. We pray thy guidance and blessing upon the people in the U. S. and Japan, China, and throughout the world. Bless our humble homes here and protect our young people from all temptations and lusts, through Jesus Christ, our Lord, we ask it. Amen.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

MORALS FOR VICTORY

Many persons today are expressing regret over attitudes too noticeable not only in regions of great war activity, but elsewhere throughout the United States. At the same time, those concerned with the home front hear a growing protest against the apparent indifference of some Americans toward success in the war.

Less, however, seems to be said about the fact that moral attitudes and the winning of the war bear a close relation to each other. Either because too many fear that they may be called puritanical if they take a stand for a high morality, or because they have not considered the matter at all, they act as if morality, temperance, temperateness were without vital bearing in military enterprise.

Yet the "fast" living, about which there is complaint, results logically in just the kind of languid passivity that hampers war effort. When men and women crowd night clubs and saloons and the cheapest kind of theatrical exhibits in a perpetual effort to forget everything, and bet millions on the races, and make existence hideous for anyone whose business obliges him to sleep in hotels, we cannot expect them the next day to be physically or mentally prepared for winning the war.

For some the war is at best a kind of Miami Beach enterprise in which everybody has to come up from the water long enough to give Hitler a spanking so that he will thereafter let them alone. Hitler would like nothing better than to hear that their number is increasing.

War calls for a great integration of energies, not the lassitude that follows the frittering away of energy. Unless we free peoples are stirred by moral demands, and supported by them, we will not soon win the war against Hitler and his powerful allies. But if we are constantly guided by something that we know is in keeping with the best in us, we shall gain the concentration and the drive that successful warfare requires.—Christian Science Monitor.

MORE BEING MADE LIKE THAT

Just to show that England and America make the same tragic and wicked blunder in allowing the nation's "defenders" to be the prey of the liquor traffic, I quote from a recent book by an English author.

He says: "I met an old comrade the other day, a man who fought with the battalion through four years of war and who, when the Armistice came, seemed one of the rare veterans in a regiment of 'rookies.' The years have changed him sadly. The thirst which laid hold of him in campaign days has taken firmer grip with passing time. He is a poor, drunken sot now. He festoons the outside of a public house all day long, catching the odor when he cannot get the taste. One problem is ever before his fuddled mind, 'Where is the next pint coming from?' He displays his medal ribbons with pitiful vanity in order to entice a drink from anyone he can scratch acquaintance with. A hero—who fought tena-

THE WAY OF THE WORLD

*Laugh, and the world laughs with you,
Weep, and you weep alone,
For the brave old earth must borrow its mirth—
But has trouble enough of its own.
Sing and the hills will answer,
Sigh, it is lost on the air;
The echoes rebound to a joyful sound
And shrink from voicing care.*

*Rejoice, and men will seek you,
Grieve, and they turn and go;
They want full measure of your pleasure,
But they do not want your woe.
Be glad, and your friends are many,
Be sad, and you lose them all;
There are none to decline your nectared wine,
But alone you must drink life's gall.*

*Feast, and your halls are crowded,
Fast, and the world goes by.
Forget and forgive—it helps you to live,
But no man can help you to die;
There's room in the halls of pleasure
For a long and lordly train,
But, one by one, we must all march on
Through the narrow aisles of pain.*

—ELLA WHEELER WILCOX.

Mountain Peaks Of The Gospel

Paul said, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation unto every one who believeth." The whole Bible seems to have been written to exemplify and teach this gospel. There is one verse, however, which gives the gist of the entire Bible: "For God so loved the world" etc. (John 3:16). Martin Luther in speaking of this verse said it is the golden text of the Bible. It contains the mountain peaks of the gospel.

This verse begins with God and ends with eternal or everlasting life for man. The Bible nowhere attempts to prove the existence of God. This greatest of all facts; the most real of all realities is taken for granted. Intelligent people everywhere believe it. It is only the fool who has said in his heart, "There is no God," so why waste time in trying to prove it.

The first mountain peak I would like to call attention to is that of sacrifice. So far as I know there isn't a religion which is not based upon sacrifice. In some cases human beings have been burned upon the

ciously for his own and his nation's life—and this is all the life he has!"

Let us remember that, while we take a hand to defeat aggression and selfish ambition abroad, we have in our midst an organized group of greedy men who for the money they may get will promote drinking among our soldiery. Abroad there is nothing more abominable than the liquor wolves who, in their thirst for blood money multiply ten thousand times the case of this English veteran of the first World War. All Christians and all lovers of a clean manhood must question the sincerity of politicians who could keep liquor from men called to the colors, but will not.—Free Methodist.

altar as sacrifices, in other cases animals have been offered. In the Christian religion the Son of God is offered up for the sins of the world. God gave His Son. The acid test of love is sacrifice. A man loves his family and he sacrifices for them. God loves the human family. We know He does; for He gave His Son. He made the world's greatest sacrifice.

A little boy noticed a service flag in a church and he asked his father what it meant. The father explained that the stars upon the flag represented men who had gone from that church into the service of the nation. He called attention to a gold star on the flag which represented a boy who had given his life for his country. Later the father and son were walking. Twilight came on. The beautiful, brilliant evening star appeared. The boy saw it. With much feeling he said, "Look, father! Do you see that star? God has a Son in this war. He has given a Son." This little lad didn't know it, but he was preaching a great sermon. In the fierce battle of life God has given His Son. We sometimes grumble at the little sacrifice we make. We should hang our heads in shame.

The next peak is the universality of the gospel: "Whosoever believeth in him." I like that great old hymn, "When the Lord said, 'whosoever', He included me." The privilege of accepting salvation is as wide as the human family. "God willeth not the death of any, but desires that all be saved." "It pleased Christ, by the grace of God, to taste death for all men." People are free-moral agents. All may not choose to come, but all can come. The saddest thing about being lost either here or hereafter is the fact that it is the product of a person's own doings. A man can wreck his own life and damn his own soul. Life and death

is placed before him. It is up to him to choose.

Yet another peak of this wonderful gospel is faith. "We are saved by grace through faith." "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." "Salvation is not of works lest any man should boast." There are some things we can earn but not salvation. It is too valuable to be purchased with our efforts. If we lived a thousand years and spent every moment of that time in doing good, we could not buy salvation. It is a gift of God. We accept it by faith.

One of the outstanding blessings of the gospel is that of eternal life. Life is what people want. A widely known preacher once said, "I know thirteen of the greatest business men of the world who drove themselves at such speed in gaining fortunes that they lost their health. There isn't a one of them but that would lay down the last dollar he has if in so doing he could buy back his health." If a millionaire were facing certain death and there was one doctor who could save him and restore him to health and would guarantee to do so for all his money he would pay the last penny. That is what people think of life. The gospel promises everlasting life.

The highest of all the peaks of the gospel is that of love. As a flower grows out of the soil so all of these great blessings come up out of God's love. It was love which led God to give His Son. It was love which led Christ to give His life. "God is love." The devil is hate. The most Godly thing in the world you can do is to love. The most devilish thing is to hate. God loved His enemies; "the world or worldly. By His help, we can love ours. We must win this war. There's too much at stake. We can't afford to lose. But if in winning we come to hate our enemies we will have lost that which is even more important than victory.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thank God for this high watermark of Scripture; these mountain peaks of the gospel!—H. O. B.

THE INDIVIDUAL CROSS

Fear of being left alone, of public disapproval, of unpopularity, is one of the greatest temptations the human spirits meets. For we are social beings, dependent very largely on the companionship of others for our joys and inspirations. To feel we are pushed aside because we do not please others means pain and readjustments of values. But Jesus made it very clear that the highest loyalties are not popular.—Advance.

Peace is the happy, natural state of man; war his corruption, his disgrace.—Thomson.

He that hath promised pardon on our repentance hath not promised life till we repent.—F. Quarles.

Patronize the advertisers in the Arkansas Methodist.

DISILLUSIONED--WHAT THEN?

By HENRY IRVING RASMUS, JR.

(This sermon was preached by Dr. Harry Irving Rasmus, Jr., over the Columbia Broadcasting System's "Church of the Air" recently. The service originated in Buffalo, N. Y., where Dr. Rasmus is the minister of the Central Park Methodist Church.)

THERE are no more heroic words in literature than these which Paul records in the Second Epistle to the Corinthians, the fourth chapter, the eighth, ninth and seventeenth verses:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

No experience is more disconcerting in life than the sense of being "let down" by the highest. When a man deliberately chooses the low road, he knows full well, usually, that it will bring him to despair and ruin. But when one chooses the high road and comes to hurt and heartache the experience is likely to be bitter and disillusioning. Probably more people occupy this position today than in any other period of human history—people who have pinned their hopes upon some far star only to discover that it did not hold the fruition of their heart's desire. Disillusioned—what then?

There are many causes of disillusionment. Adversity is probably the most common—that and a lack of the Divine perspective. In the nature of things we lack the Divine perspective, that is, we see but part of the picture. If we could see the scene whole as does God, we would feel differently about adversity. It would become apparent that even adverse circumstances can and do contribute to the measure of human good. History reveals this fact again and again.

Years before the advent of our Lord, the world seemed tumbling into ruins for the little Kingdom of Judah. The prophet of God, concerned deeply about the sin of his people, resorted to the Almighty One for counsel. It was revealed to the prophet that the Hebrews should suffer at the hands of the Chaldeans. The question that was raised in his mind was—why should this be? The Hebrews were wayward, to be sure, but the Chaldeans were godless. Why should the people of people of God be subject to evil doers? Judah, you recall, was carried away captive. But out of this bondage came the purest conception of the worship of one God which the ancient world knew.

God can use even the wrath of men to praise Him. When Alexander the Great was at the height of his power his spirit and methods were utterly foreign to our conception of the will of God. Yet, wherever Alexander made conquest, he built magnificent roads, and, always, the Greek language followed in his train. And these roads and that language became the vehicles for the subsequent proclamation of the Gospel.

Another cause of disillusionment is that we put our faith in superficial men and movements. How many youth, the world over, face this hope-destroying experience. For when our heroes, and

the causes they espouse, fail us, how many times faith goes under.

Another reason for disillusionment is that there is no resilience to our religion. When highly disturbing experiences come, we are often broken by them, lacking what might be called a "saving spiritual rebound." Fair weather Christians are engulfed so easily by disaster.

Then, many of us have looked for Utopia and it has eluded us. President James B. Conant, of Harvard University, has said but recently: "To some who view the present chaos in the light of the last twenty years, no small measure of blame must be laid at the door of the prevalent Utopian philosophy. Dreams based on a misconception of a total situation are bound to produce a severe reaction. When impossible ideals are set before men's minds, no harvests except bitter disillusionment and cynicism can be expected." And Dr. Hugh Stevenson Tigner says, "We go forward once more to fall short of the mark again; the perfect is never attained. But by the light of the Christian faith we know that our poor efforts are not in vain, and that they will come in their own time and way to fruition in the economy of God."

There are many reasons why we should not be disillusioned in this hour of human destiny.



For one thing, as has been suggested before, we stand as it were in the middle of the stream. Our vision of what is yet to be is obscured and shrouded in fog. History but repeats itself. There was certainly a period during the French Revolution when men seemed betrayed by their ideals. It was not easy, surely, to envisage a day of liberty, equality, fraternity when the streets of Paris were running red with blood. Somehow, the entire movement seemed to have gone into reverse. However, despite the butchery and brutality of those days, the Revolution made a definite contribution to the forward march of human brotherhood. No great abiding movement in the world's history ever comes to consummation in an instant of time. Often, an entire generation sees nothing but the receding horizon, of its social dreams, and yet it is across these same horizons that the generation, immediately following, may see the streaks of a new day's breaking.

Our generation need not be disillusioned if it keeps in mind the fact that, in spite of momentary impressions of defeat, God is marching on. Today is significant because Christians the world round are observing the Sacrament of our Lord's Supper. How vitally this Sacrament is linked with our problem of disillusionment. If anyone had a right to believe that his ideals had betrayed Him, it was Jesus Christ. No one ever set out along the highway of human living

with such hopes and ideals. He believed in men; He believed in His mission; He believed in His father. Men failed Him. Is there any experience more bitter than to see those who have vowed eternal friendship turn away in profane denial, or ruthless betrayal or cowardly retreat? That is what men did to the Christ until in the hour of His great need He stood practically bereft of human companionship. As He walked toward Calvary His mission seemed doomed to defeat. Who was to take over and bring a wayward, witless world to an understanding of the quality of love and mercy that is in the heart of God? We do not know to what extent He may have felt God forsaken—probably this thought has been over-emphasized. But, aside from this consideration, Jesus has ample reason to feel that the lamp of His dream had gone out. But this is the wonder of life: as at the Holy Table He could face human perfidy and weakness with an unbroken faith expressed in the words—"In the world ye shall have tribulations; be but of good cheer; I have overcome the world" so He carried that faith in His heart to the very end.

Can it be that our dreams die and ideals fade because we do not have a vital contact with the One, who gave our Lord every resource with which to meet the emergencies of the way? When Mrs. Rasmus said I were in Europe in 1938, we spent several days in London. Because of our heritage we had great interest in certain spots which meant much to the folks called "Methodists." There was Charterhouse where John Wesley went to school; Aldersgate where he came into his deeper experience of God, Bunhill Cemetery, where Susanna, the greatest of all the Wesley's, lies buried near the graves of John Bunyan and Daniel Defoe. Across from the cemetery is Wesley Chapel and adjoining it the old home. We entered the home and stood in the bedroom. During the summer months of that year, we had stood in Notre Dame and Rheims, sacred to the hearts of the French people; in St. Peter's at Rome with its lofty dome and treasures of art; in the Church of St. Mary of the flowers in Florence, where Savonarola preached; in the beautiful cathedral at Milan; in the perfect gothic creation at Cologne; in St. Paul's, London, and Westminster Abbey, resting places for many of the world's great; but never did we feel as though standing upon holy ground so much as when entering the room just off of Wesley's bedroom. It was tiny—large enough for a table with candle and a prayer stool. There, one recalls that John Wesley would kneel at four o'clock each morning, when he would have need of the candle, and would remain on his knees for hours. His prayers, the historians tell us, helped to save the soul of England.

All disillusioned ones, here is a fountain unfailing! Paul found it so, and when bitter experiences beat against the door of life could yet say:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

CHRISTMAS CARDS . . . CHINA RELIEF

Exquisite reproductions of original paintings by two contemporary Chinese artists that tell the story of the Nativity are used this year by United China Relief in unusual Christmas cards. Their sale will benefit hundreds of poor Chinese refugee families who, like the Holy Family of years ago, have known the long distress of flight.

The original paintings which have been reproduced for the Christmas cards are in the collection of Dr.

William B. Pettus. The reproductions are printed in full color. The artist Lu Hung-nien has painted four pictures that are used in the religious cards: "No Room in Bethlehem," "An Angel Summons the Shepherds," "The Flight into Egypt," and "The Annunciation." Another Christmas card is the reproduction of a painting of the Madonna and Child by Madame Lo-Chang.

United China Relief offers other Christmas cards also: One series of four are reproductions of Chinese paintings of the 17th and 18th cen-

turies from the Metropolitan Museum collection. A series of six are depictions of typical scenes of modern China by the American artist Cyrus Le Roy Baldridge. Each of these cards carries Christmas greetings in Chinese and English, and a brief descriptive note about the painting.

All cards are sold in assorted lots of twelve—three cards of each design—with envelopes, at \$1 for the dozen. One hundred cards of any one of the design cost \$8. They may be obtained by writing to the United

China Relief Shop, 585 Madison Avenue, New York, N. Y.

In buying cards, friends of China should remember that \$1 will provide food, shelter and medical care for seven adult refugees for one day; or will provide a Chinese family with seed for new crops; eight dollars will provide adequate food for two children for a month in an orphanage.

"I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.

Something Besides Bread

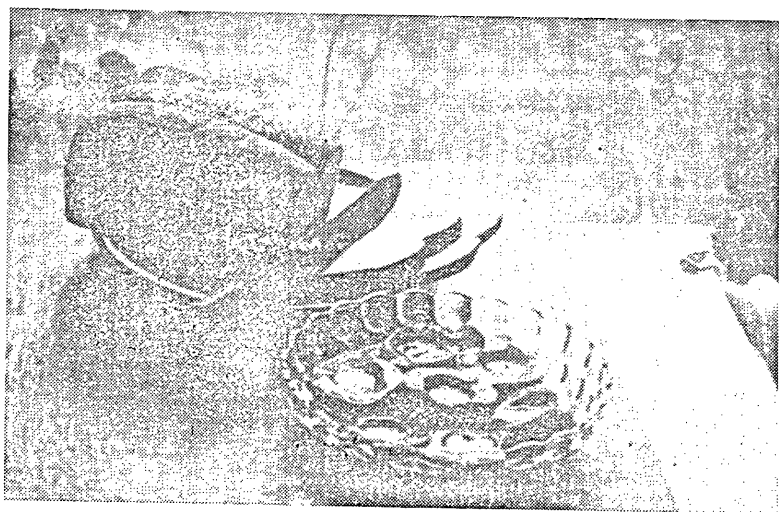
MEDITATIONS OF AN
AMATEUR PHOTOGRAPHER

By JAMES R. BERRY

ALL ARE familiar with the words our Master taught us to pray: "Give us our daily bread." Yet, I wonder if He meant for us to take those words "give us" literally? Surely He had no thought we would become beggars. I do not think this would be a criticism of the perfect prayer, but rather of our own failure to realize that our efforts should be exerted in providing for our daily bread. Our bread is to be labored for, shared with others, and enjoyed by ourselves. This is the recipe God intended for man to use in order to furnish himself with food for his soul. It is this we should have in mind when we pray: "Give us our daily bread."

Proverbs 12:11 says that "he that tilleth his land shall be satisfied with bread." Now, one does not necessarily have to be a farmer because this statement can apply to any job. Work is work, and the satisfaction comes when a job is well done and a feeling derived therefrom that your bread has been well earned. Satisfaction is guaranteed if the job at hand has been accomplished, to the best of one's ability.

We not only labor and till our land to cultivate the seed we have planted, but after the harvest we share with others. Job, who learned most through his own troubles, remarks that "bread withheld from the hungry is wickedness and nothing short of selfishness." (Job 22:7). And selfishness is that which causes fear and worry and cannot be hid-



den. So, upon the suggestion offered in Ecc. 11:1 and Is. 55:10-11 we "cast our bread upon the waters; for it shall return to us after many days."

And I wonder if when in casting our particle of bread upon the water thereby causing a tiny ripple which grows larger and larger in circular size until it reaches the farther shore, that if it somehow does not teach us that no matter how small the beginning ripple, it finally affects the ocean, and returns to us? And because those ripples rebound from the shore and the process goes on and on perpetually, we can liken the same conditions to good deeds and well-meaning actions cast upon and in the lives of others by a Christian and instead of perpetual motion have what is

known as immortality. Yes, man's soul does live after physical life has ceased.

Or again, I wonder if a fish might not consume the particle of bread; be caught by man and ground into fertilizer; the fertilizer made to enrich a bed of roses, which in turn gives forth their fragrance in some hospital room and therefore returned to man? It is a great cycle—an unending one—a part of God's Great Plan.

After laboring for, and then casting part of our bread on waters we are to enjoy it ourselves. How?

Moses told the children of Israel that they were made to wander in the wilderness 40 years with hardship and hunger in order to be made to realize that "man does not live by bread alone but by every word

which is spoken by God." (Deut. 8:1-3). And Jesus emphasized this statement in Matt. 4:4 when He uttered the same words. He realized, as did Moses, the fact that daily physical sustenance was not enough. Besides bread, there is a need for that extra bowl of peaches, photographically speaking, including such attributes as courage, determination, sacrifice, hope, trust and faith. Of such as these are the food for man's soul made. Daily bread for spiritual rather than physical bodies. This should be the kind of bread we pray for when we say: "Give us our daily bread."

No, man does not exist by bread alone. Another food is required which is harvested after following the rules laid down by One who came to earth in order to demonstrate the correct method—even the Master.

And at this Thanksgiving season, we should realize that we have asked to be given our sustenance—our daily bread; that we have received it; therefore, thanks are due to the One responsible for the fulfillment of our asking—God, the Creator of all things. Thank Him for our daily bread; thank Him for the privilege of eating it to the good and blessing of our bodies; thank Him for our bodies and so live as to show Him we do appreciate that which He has given us; thank Him for the privilege of casting our Bread on waters; thank Him for Life itself.

And as an after-thought always remember: Every day should be Thanksgiving Day!

LITTLE ROCK CONFERENCE DISTRICT INSTITUTES

Revised Schedule

Arkadelphia District—At Arkadelphia. Institute, Friday, December 4. Opens at 9:30 a. m., closes with afternoon session. Missionary Institute, 11:15 to 1:30. Group Ministry Conference following Institute. Staff meeting at Arkadelphia, Thursday, December 3, at 7:30 p. m.

Camden District—At El Dorado. Institute, Monday, December 14. Opens at 9:30 a. m., closes with Missionary Institute at night. Staff meeting and Group Ministry Conference at Magnolia, 10:00 a. m., Saturday, December 5.

Little Rock District—Was held at Little Rock, November 24-25.

Monticello District—At Monticello. Institute Thursday, December 3. Opens at 9:30 a. m., closes with Missionary Institute at night. Group Ministry Conference following afternoon session. Staff meeting, November 30.

Pine Bluff District—At First Church, Pine Bluff. Institute, Wednesday, December 2. Opens at 9:30 a. m., closes with Missionary Institute at night. Group Ministry Conference following afternoon session. Staff meeting at First Church, Pine Bluff, Tuesday night, December 1, at 7:30.

Prescott District—At Prescott. Institute, Wednesday, December 9. Opens at 9:30 a. m., closes with afternoon session. Missionary Institute 11:15 to 1:30. Group Ministry Conference following afternoon session. Staff meeting at Prescott at 7:30 p. m., Tuesday, December 8.

Texarkana District—At Texarkana. Institute, Thursday, Decem-

ber 10. Opens at 9:30 a. m., closes with afternoon session. Missionary Institute, 11:15 to 1:30. Staff meeting at First Church, Texarkana, 7:30 p. m., Wednesday, December 9. Group Ministry Conference at Mena, 10:00 a. m., Friday, Dec. 11.

DR. FOOTE HAS FINE YEAR AT MONTGOMERY

The following is taken from the last issue of the Alabama Christian Advocate. Dr. Foote's many friends in Arkansas will be glad to hear of the splendid year he has had in this fine church in Alabama:

"Dr. Gaston Foote, pastor of First Methodist Church, Montgomery, and host pastor to the Alabama Conference, is closing his first year in the present pastorate. Under his ministry this year 306 new members have been added to the fellowship of the church under regular memberships, with over 100 Huntingdon College girls joining with affiliate memberships, making a total of 406 additions thus far. As one of the most effective and best-loved ministers in Methodism, Dr. Foote has led his congregation in a challenging program of service and enrichment, demanding of his people no more than he himself is willing to give. His hours are long, his work endless, his energy untiring.

"Aiding Dr. Foote in the multitudinous tasks of his great church is a staff of well-trained workers. R. Eugene Britain, Associate Minister, directs the Sanctuary Choir and works with the soldiers at Maxwell and Gunter Fields. Miss Lovell Wright was employed August 1 as Director of Christian Education and Director of the youth choirs of the

church. Miss Evelyn Mathews has served for many years as the competent Church and Financial Secretary. Recently a full-time stenographer, Miss Virginia Moak, was employed to assist in the office. Mrs. P. L. Cook as official church hostess is in charge of the church kitchen, arranging for all dinners and luncheons, planning the menus, doing the marketing and replenishing the larder. One of Montgomery's outstanding musicians, Mrs. D. Trotter Jones, is organist. With these helpers, Dr. Foote is doing an outstanding job. All will be on hand to assist when First Methodist Church entertains the Annual Conference November 11."

COTTER-GASSVILLE

Rev. T. C. Chambliss was returned to Cotter-Gassville Charge at the Conference at Batesville. Wednesday evening a reception, dinner and a patriotic program was given in the church. The dining room and tables placed to form a large "V" were beautifully decorated in national colors, flags, candles and flowers around which were seated fifty-five of the membership. Bro. and Mrs. Chambliss were escorted into the dining room, introduced and given a hearty welcome. The American flag was presented and the pledge of allegiance given, followed by all singing the "Star Spangled Banner." A program was rendered by Mrs. Robertson's pupils. Mrs. Robertson is teacher of music in the Cotter High School. W. W. Adams was toastmaster.

Following the program a large basket filled to overflowing was carried in and placed before the pastor and wife who proceeded to

open the packages which contained gifts of all descriptions.—Mrs. H. D. Routzong.

QUARTERLY CONFERENCES

HELENA DISTRICT: FIRST ROUND

Weiner, 11 a. m., Nov. 22.
Harrisburg, 7:30 p. m., Nov. 22.
Elaine, 11 a. m., Nov. 29.
Marvel, 3:00 and 7:30 p. m., Nov. 29.
Vandale-Cherry Valley, 11 a. m., Dec. 6.
Wynne, 7:30 p. m., Dec. 6.
Earle, 11 a. m., Dec. 13.
Parkin, 7:30 p. m., Dec. 13.
West Memphis, 11 a. m., Dec. 20.
Hulbert, 3:00 and 7:30 p. m., Dec. 20.
Colt, 11 a. m., Dec. 27.
Widener, 7:30 p. m., Dec. 27.
Holly Grove, 11 a. m., Jan. 3.
Clarendon, 7:30 p. m., Jan. 3.
Aubrey, 11 a. m., Jan. 10.
Marianna, 7:30 p. m., Jan. 10.
Brinkley, 11 a. m., Jan. 17.
Wheatley, 3:30 and 7:30 p. m., Jan. 17.
Helena, 11 a. m., Jan. 24.
West Helena, 7:30 p. m., Jan. 24.
Crawfordsville, 11 a. m., Jan. 31.
Forrest City, 7:30 p. m., Jan. 31.
Hughes, 11 a. m., Feb. 7.

—J. L. Dedman, D. S.

It isn't TABOO any more for girls to know these truths

Girls today can be grateful that some subjects are discussed more frankly than they used to be.

That's one reason why thousands of women have come to know about CARDUI'S 2-way help. Some take it, as directed, three days before "their time" to help relieve periodic pain due only to functional causes. Others take it as a tonic to stimulate the appetite and aid digestion by increasing the flow of gastric juices, thus helping build up strength and energy for those demanding days to come.

A 62-year record says CARDUI may help. Try it, won't you?



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

THE BABY WHO SHARED

Away down in Mexico is a little town called Ameca. If you will look at your map you will find it. In Ameca lives a baby, with four long legs, a swishy tail, a fuzzy brown coat, rolling bright brown eyes, and two long ears. He is a donkey baby, a little burro.

One day when he was in the field with his mama who was a very black little donkey, along came his master. His master was a Mexican, a very poor Mexican who could not buy much for the mama burro to eat. So he let her eat out in the fields as much as she could, and as it was the rainy season she was nice and fat. The fields were full of long green grass and beautiful sweet-tasting flowers.

"Come on," said the burro's master, "You are going to a new home."

And he drove the mamma burro and the baby burro along into the town, over the cobblestone streets to a big house. He drove them through the doors of the big house and through the patio and through the first corral behind the house out to the second corral behind it. And there he left them. The little burro at once began to suck milk from his mamma for he was always very hungry (or thought he was).

But a man just then came, and he took the little burro by his front legs and pulled him into the first corral, so that he could not suck his mamma's milk. Then a woman came with a little baby, a white, white baby with yellow hair and big blue eyes. This was a human girl baby. The little burro was so mad at being parted from his mama that he tried to kick the woman and bite the little white baby's toes. But the woman laughed and jumped away from his heels, and pushed his nose aside and pulled the baby's toes up out of danger. Then they sat the white baby on the little burro's back, but he didn't like that, and he jumped around so much that the baby didn't like it either. So the people went away.

The little burro went to the gate of the second corral and called his mama. She came to her side of the gate and they tried to kick the gate down. But they couldn't. The baby burro cried and cried. His mama licked his sides through the gate and told him not to feel so bad, that maybe the man would let him in again.

Then the people came back. They went in to his mama, and gave her a lot of corn and green alfalfa to eat. Then the woman milked her. She gave the milk in a bottle to the little white baby, who drank it all up. They let the little burro in after that, and he drank and drank all that was left. But he was very angry for he did not like to have them take part of his milk. When he finished they took him away from his mama again and put him back in the first corral.

This happened day after day. The little burro could not understand it



A HAPPY DAY

*Today has been a joyous day
For the whole family,
Shall I tell you why we're happy?
It's Thanksgiving Day, you see.*

*We went to church this morning
And joined in prayer and praise
We thanked our Heavenly Father
For care through all the days.*

*The day took on more meaning
When we shared some joys we had,
We took time to think of others
And the sharing made us glad.*

—A. E. W.

FOR THE YOUNGER MEMBERS OF THE FAMILY

Little Bimbo and The Lion, The John C. Winston Co., Philadelphia.

This is a book which will delight the smaller girls and boys. It is in beautiful colors and is a trick book. It has eyes that roll, a lion that comes out of his cage, a window that opens up, a man that opens his mouth, and an elephant that rises right out of the page. You will want to know what happened to Leo, the lion, and the part that Bimbo, the little boy who lived in a faraway land, had in the story. The story and pictures are by Meg Wohlberg.—A. E. W.

at all. He did not like to have that little white baby drink part of his milk. But the little white baby was not so white now, for she was getting pretty pink cheeks. She was nice, too, for when the little burro tried to bite her toes she didn't cry any more, but laughed.

Then one day the baby's mama said, "I think that this burro milk is just the thing for Mary Jane. It is making her well and happy. It is giving her nice rosy cheeks again."

At last the little burro understood why they were treating him as they did. If they left him with his mama he would gobble down all the milk and there would be none left for the little baby. And it was burro milk, his mama's milk, that was making the baby well and happy. Suddenly he didn't at all mind sharing any more. And the next time the baby's mama tried to give her a ride on his back, he let the baby ride. He didn't even try to bite her little toes.—Idella Purnell in Presbyterian Tribune.

IN STORYLAND

THE PANTRY SHELF

The following conversation took place on the shelves of a pantry in an old farm house:

A Spoon turning to a Pot of Tea said, "Let's stir up something, I'm getting rusty."

The Pot of Tea replied: "You stir up something, and this is where the Tea Leaves, because I'm altogether too weak, but you might get a rise out of the Old Yeast Cake."

The Yeast Cake, who was very much in love with the Barrel of Flour, replied, "My Friend, Flour, and I mix very well, and I'm sure we will rise together in the oven."

A Lamp, who up to this point had been overlooked, wanted to appear bright so straightway threw some light on the subject, and after a few bright remarks went out which gave the Coffee Grinder a chance to take a turn.

In one corner the can of Mustard was making a few blistering remarks about the Flour Sifter, who had been sifting the flour question down in fine shape.

Just then the Butcher Knife heard a Ginger Snap, and after a few cutting remarks, sat down in the Knife Box, looking angry but keen.

The Old Coffee Pot stood this arguing very well, but he was getting boiling mad, and claimed he had good grounds to complain, and if he was black, he was strong enough to kick the Vinegar Bottle, who was looking sour, not having seen its Mother in some time.

All was quiet for a while, then the Fruit Jar Ring, who had been rubbering around, cried, "If I am not mistaken, I heard the Tea Ball."

"No wonder," spoke up Mason Jar, "I saw Soda Cracker." Conditions became so bad in the pantry, the Cream, who had turned against the Pitcher, joined the Butter, who was running away.

The Pepper gave them such a stinging lecture, that tears dropped from the eyes of an old but Sweet Potato.

The climax came when the Potato Masher, who had been flirting with Peanut Butter, claimed he saw Lemon Squeezer, and in a fit of rage Egg Beater, which caused such a racket the cook came into the pantry, and seeing the shelves so confused decided to give them a thorough scrubbing.

The Old Grandfather Clock standing in the hall looked in and hid his face with his hands in shame.—A. C. Krimbill in The Sentinel.

Builders' foreman: "Excuse me, but are you the lady wot's singin'?"

Lady: "Yes, I was singing. Why?"

"Well, might I ask you not to hang on that top note so long. The men have knocked off twice already, mistakin' it for the dinner whistle."

"Well, Doctor, how am I?"

"Very well; your legs are still a bit swollen, but that doesn't disturb me."

"Sure, doctor, if your legs were swollen, it wouldn't disturb me, either."

JUST FOR FUN

"The sun never sets on the British Empire," said the Englishman proudly.

"How unfortunate!" remarked the American girl. "At home we have such lovely sunsets."—Watchman-Examiner.

* * *

Agnes, aged five, was called in from play to breakfast. When her mother told her to wash her hands and face, she replied, "All right, Mama, I'll wash my hands, but I've washed my face once, and I haven't used it any more."—Ex.

* * *

Little John's mother called him several times but the lad made no response, although he was within easy hearing distance.

Why didn't you answer me?" said the mother crossly when she reached the child.

"Mother, I was playing a sheep," said the lad, "and sheep don't talk."—Indianapolis News.

* * *

"I tell you that I won't have this room," professed the old lady to the bell-boy, who was conducting her. "I ain't going to pay my good money for a pig-sty with a measly little foldin' bed in it. If you think that just because I'm from the country—"

Profoundly disgusted, the boy cut her short. "Get in, mum. This ain't your room, it's the elevator."

* * *

Betty, aged six, was watching the baby lying in his crib kicking strenuously and waving his arms. "Oh, mamma," exclaimed Betty, "isn't that cute? He's seen you doing your reducing exercises."

The Spread Of Christianity Through The Printed Word

By FRANCIS CARR STIFLER



IN HIS recent fascinating book entitled "Christianity Goes to Press," Dr. Edgar J. Goodspeed calls attention to the fact "that within twenty years of the death of Jesus, Christianity entered the Greek world and found itself in an atmosphere of books, of writing and publishing, of authors and readers; of all of which it, soon learned to take advantage."

From the day when Paul first took his pen to write the first line of his first letter, the Christian religion has thrived on the publication of its authoritative documents.

From the very beginning the Christian missionary has realized that unless his work is undergirded with the Written Word, it is doomed to failure. This conviction lies behind the amazing story of the translation and publication of the scriptures into the tongues of men.

Beginning possibly with Ulfilas, the Apostle to the Goths in the fourth century, literally hundreds of languages have been reduced to writing in order that the gospel might then be given to the people in a permanent form. The librarian of the American Bible Society reported at the opening of this year that some substantial part of the Bible is now available in 1055 languages.

Down on the campus of the University of Oklahoma in the summer of 1942, a hundred missionaries met for ten weeks of study of the scientific factors that enter into the reduction of spoken language to written form. This is but one bit of the evidence of the lively interest there is today in publishing the Glad Tidings.

Possibly nothing points up the miracle of Bible publishing more sharply than the incredible fact that the Bible, or some substantial part of it, has for the past thirty years been finding publication form in a language hitherto without it, at the rate of *one new language every month*. The Bible is indeed the liveliest thing in literature!

By the middle of the 15th century, which marked the advent of printing, the Bible had found its way into thirty-three languages, including all the principal ones of Europe. With the aid of printing, and the arrival of the new days of the Renaissance, came a fresh impulse to publish the Word, which increased the number of languages to possess it from 33 to 71 by the beginning of the 19th century. At that time a new chapter opens, for those were the days of the beginning of the modern world mission of the church, the days of Carey, Marshman, Ward, Judson and Morrison, days born of the Evangelical Revival of the 18th century.

Among other fruits of these epic days was the birth of the great Bible societies: the British and Foreign Society in London in 1804, the American Bible Society in 1816, and many others. The single simple purpose of these societies was one of the undergirding pillars of the missionary movement.

It was simply this: that with no profit to themselves or anyone they would make possible the publication and sale of the Scriptures without note or comment, anywhere on earth where they were needed, aiding translators, establishing presses, and enlisting colporteurs and other distributors to the extent of their resources.

Today the publishing of the Bible is the greatest book business in the world. Through times of war and times of peace it continues to report the production and distribution of over 25,000,000 copies every year, in hundreds of tongues, distributing the sacred volumes in every continent and on hundreds of the islands of the sea, in an effort to satisfy a demand that is never met.

The vigor of this enterprise is evidenced by what has happened in the last six years in Turkey. In 1936 the Turkish government decreed that thereafter all publications in Turkish should appear, not in the customary Arabic

script, but in the Roman letter; and further that the rational language should be purged of all Persian, Armenian, and other foreign words. At one stroke this edict rendered useless the Turkish Bible which had been serving the Ottoman people for more than one hundred years. At once the missionary forces in Turkey appointed one of their number, Dr. F. W. MacCallum, just approaching retirement, chairman of a committee to produce the Bible in the revised language—a colossal task which saw its consummation only last year in the publishing in Istanbul of the first one thousand copies of the modern Turkish Bible.

Missionary translators, of whom all too little has been said and written, have done a job so extensive that it is stated by authorities of the world mission of the church that nine-tenths of the people of the earth might now have the pentecostal experience of hearing in their own tongue the wonderful works of God.

Great as is the company of these who publish the word, the needs today are far beyond the capacity of the Bible societies to supply them—even though there were no obstacles erected by the war. Consider the situation as it appears in Latin America. All but one of the seven agencies of the American Bible Society in Latin America reported larger circulations in 1941 than the year before, the total for the year exceeding by 31% that of any former year in the Society's Latin American work. But this heartening increase by no means represents the demand. Probably three times as many volumes might have been sold had the books been available.

When this fact was stated recently to a visitor at the Bible House, he inquired, "And why did not the Society supply the books since they are for the most part distributed by sale?"

The answer is a revealing one. The books are sold but many of them, especially the Testaments and Bibles, must be sold at but a fraction of their cost. The ordinary wage earner in Cuba or Brazil is paid so little that for him to expend even fifty cents for a Bible would be prohibitive. This lays emphasis upon the fact that the Bible societies are still missionary societies depending upon the gifts of missionary-minded and Bible-loving people to care for the costs which many people are not able to meet.

There is a widespread and increasing interest in the Bible in the vernacular in virtually every section of the Latin lands to the south of us. This interest should be vigorously cultivated, for there is no surer method of solidifying the Americas in this day of hemispheric cooperation.

Next consider China. The publication of the scriptures in China since the beginning of the Japanese invasion in 1937 is an epic tale. Through all these tragic years, if one counts a single gospel portion as a volume, China has bought more volumes of scriptures than has any other nation on earth, the total number each year being almost a quarter of the whole world's output.

Of course China is the most populous of all the nations; but when one is talking of books, he must consider literacy. China is only now making a determined effort to increase her literate population. A leader in the literary revival now going on in China predicts that five years from now there will be an increase of 140,000,000 Chinese people who can read.

The further expansion of scripture distribution lies in larger measure with the American people. Already the war has sorely crippled the work of the great Bible societies of England and the continent. The last two years have found the American Bible Society of England and the American Bible Society taking over the administration of the work of the Bible Society of Holland in the Dutch East Indies, and the publication and distribution, formerly done by the British Society, in several European countries. Translation work hitherto superintended by the British Society is now being sent to New York. The publication of Spanish and Portuguese scrip-

tures, for many years done by the British Society, for both their own and the American Society's use in Latin America, is now being done by the American Bible Society.

The spreading of the Gospel through the printed word must ever be a missionary task. Nothing that the American Bible Society is doing in the present emergency more clearly illustrates this basic concern than the program of distribution which the Society is carrying on among the prisoners of war in the camps in Germany and elsewhere. In the past two years the Society has distributed over 200,000 volumes in these camps. They have reached the eager hands of men with virtually nothing else to read—men who speak English, French, Dutch, Norwegian, Slavic, Greek, Roumanian, Russian, Polish, Yiddish, Finnish, Italian, German, Serbian, Spanish Hebrew, Amharic, Arabic, Armenian, Bulgarian, Czech, Ethiopian, Galla, Hungarian, Lithuanian and Portuguese, and have brought a sense of hope and security.

Every period of mobilization in our nation's life has been a time of wide and effective scripture distribution to enlisted men. During the Civil War the American Bible Society distributed hundreds of thousands of Bibles and Testaments to the armies on both sides of the conflict. Over two million Testaments were distributed during the first World War. As these words are written, the chaplains of the Army, Navy and Air Forces are sending in their requests and re-orders so fast that the presses are working over-time and the books are being shipped the day they are bound, the rate of output being nearly 40,000 a week.

The Bible is not just another book. It is *the* Book. A stimulus to the publishing business when books were written by hand and when but very few people could read, it has become in these days of printed publications the unrivaled book in all the principal languages of the world. With the rapid increase in literacy, the sharpening demand for political freedom, the closer knitted fabric of the nations, we may confidently look forward to the wider and wider spread of the Word, more study of its rewarding pages, and more noble living according to its divine precepts.

SUCCESS

There are five keys which will unlock the door of success. Honesty, while a moral law, is also an economic necessity today. Health of the body brings health of the mind—a vigorous, sunny disposition which makes friends and opens opportunities. Knowledge comes only through a never-ending process of digging for cold facts. Without knowledge, the other four keys are useless. Knowledge brings enthusiasm, the fire that generates the steam so necessary in driving on to victory. Industry (good hard work) comes as a natural result of enthusiasm. The man who loves his work will succeed. Honesty, industry, health, knowledge, enthusiasm—all five are essential.—Boys' Industrial School Journal.

THE DELIGHTS OF SOUL-WINNING

Words cannot express the joys of soul-winning. A young man in St. Louis could have lived with his folks in a beautiful home in the suburbs but he chose life in the rooming houses; for there he found a fruitful field for personal ministry. He would quietly engage a room like anyone else, and settle down to work his field. When through, he moved to another rooming house, and so, year in and year out, this humble man labored for the Master he loved. His secular work through the day provided the finances; his evenings, just when the men in the buildings were accessible, his Sundays and holidays, were devoted to his blessed ministry in behalf of souls. Imagine the delights of such a humble service here, and the glad hands he will clasp in the Great Day!—Gospel Herald.

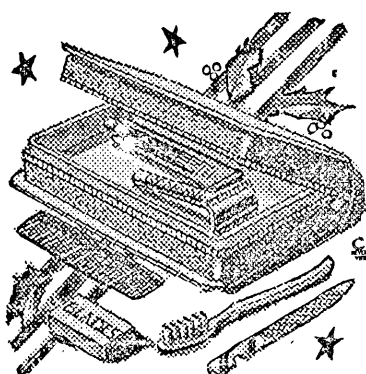


GIFTS

"Sure Fire" Ways

Avoid Shortages and Disappointments!

Standard Leather Goods Give *LASTING* Pleasure



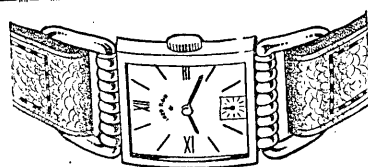
From our tremendous Christmas stock we make these suggestions:

- TOBACCO POUCHES
- TOILET CASES
- BRUSH SETS
- MATCHED LUGGAGE SETS
- LUGGAGE SETS
- UTILITY KITS
- PHOTO CASES, ETC.
- KEY CASES
- CIGARETTE CASES

Standard Luggage Shop

303 MAIN STREET

LUGGAGE REPAIRED



Give Him a Dependable Wrist Watch

Many unusual, exclusive makes and models at Cave's—not to be found elsewhere!

Gruen . . . Elgin . . . Bulova . . . Jules Jurgensen . . . Longines-Wittnauer . . . Girard Perregaux . . . Harvel . . . Waltham . . . and many other fine watches.

CAVE'S JEWELERS

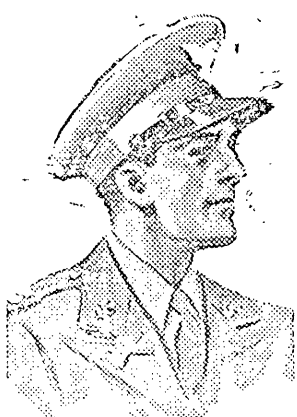
102 E. Capitol Little Rock

Beautiful, New Chenille Gift Rolls

Hundreds of them. Buy them for gifts or for yourself. Comfortable wraparound styles . . . Soft, thick, fluffy chenille, warm and cozy. Fast colors. Vast selection of pretty colors. Blue, green, American Beauty, Rose. All sizes. . . Shop Sterling's for Better Values.

Sterling DEPARTMENT STORE

CAPITOL AVENUE AT CENTRAL



FARRIOR'S Army Store Military Outfitters

U. S. ARMY OFFICERS' UNIFORMS, INSIGNIA AND ACCESSORIES,

Also,
INDUSTRIAL UNIFORMS

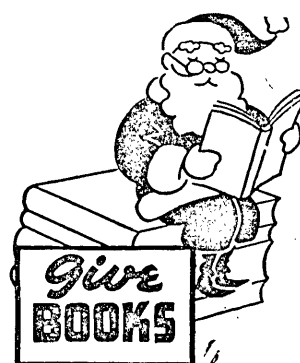
Workmen! Make Farriers Your Headquarters!

Everything for the Working Man
Work Clothes Boots Shoes Slickers
Shirts Socks Accessories of All Kinds

FARRIOR'S

209 Main Street

Little Rock, Ark.



"ON GUARD"
Devotionals . . . \$1.00

BEAUTIFUL
ARMY-NAVY
PORTFOLIOS . . . \$1.00

STRENGTH FOR
SERVICE TO GOD
AND COUNTRY . . . 75c
each or \$7.50 Dozen.

BAPTIST BOOK STORE

303 W. Capitol, Little Rock

Quality Gifts —at Reasonable Prices

You Are Assured
52 Weeks

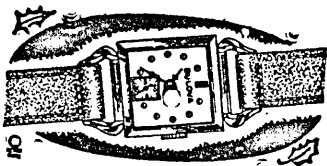
RUBE &

417-419 MAIN STREET

Select Your Gifts Now!

*For the Boys in
the Service*

to Please a Soldier!



NATIONALLY FAMOUS
WATCHES

• Bulova • Elgin
• Waltham

as low
as **\$33.75**

• Men's Initial, Signet and
Birthstone Rings
• Cameras • Lighters
• Portable Typewriters

"Arkansas' Largest
Credit Jewelers"

UNITED
CREDIT JEWELERS

106 W. Capitol Avenue
Little Rock, Ark.

Give Him a Portable!

- PORTABLE RADIOS,
\$32.50 to \$49.95
- RECORD PLAYERS,
\$19.95 to \$35.00
- COMBINATION RADIOS
and RECORD
PLAYERS \$79.95 to \$375.00

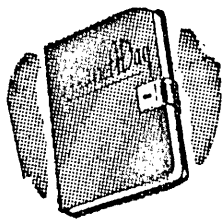


If It's a Record . . . Moses Has It!

- Record Headquarters Continuously
Since 1928

Moses PHONE 9191
303 Main **Melody Shop**

Send Him One of Our



Kodak Albums
and
Scrap Books

Albums for those Snapshots;
Scrap Books for the exciting
news of the day.

Christmas Wrappings
by Norcross

Christmas Cards of Unusual
Distinction

JUNGKIND
PHOTO SUPPLY CO.

114 West Fourth St.
Little Rock, Arkansas



Quality Meats! Choice Turkeys and Poultry!
Fresh Fruits and Vegetables!

Nationally Known Brands of Staple Groceries!
Prices as Low as the Lowest!

R. C. GRISSOM GROCERY AND
MEAT MARKET

1124 West Seventh Street . . . Little Rock, Ark.

for Men!
le Prices!

00% Value
e Year

COTT, INC.
LITTLE ROCK



The Church and the Countryside

By
Glenn F. Sanford

"I Want To Preach"

You may not believe what I said to this man but if you do not agree then what would have been your answer?

I met this man on the street of a small village. He had heard me preach and recognized me. He said that he wanted to tell me something and then ask me a question and this is about what he said: "The Lord has called me to preach and I can't get rid of it." Then after a little while he replied in this manner, "I have got to preach and I am going to preach, and I had rather preach in the Methodist Church than anywhere on earth. After a few minutes conversation he pressed the question and said, "Do you suppose the Methodist Church could use me?"

He was a man of about middle age and was a successful farmer having accumulated some property. He could not meet the educational standards for entrance into the conference. He had a fine, strong face and was a man whose integrity had not been questioned. He had sane sober judgment and a vital religious experience.

Now, what would you have said to this man if you had been in my place? This is about what I said to him, "Yes, the Methodist Church can use you. I would suggest that you continue on your farm as your chief means of support and undertake to be an example of what a good Christian citizen should be. I would suggest also that you be licensed as a local preacher in the Methodist Church. You can serve in your own neighborhood and in all the adjoining neighborhoods around you. There are some small churches near you that have been abandoned. You could begin services in these old abandoned churches, organizing and promoting Sunday Schools and meet whatever need was required in making it a live, moving church again. There are old school houses, abandoned filling stations, and homes where services can be conducted. You will find the people ready to cooperate in this type of work. We are in great need of local preachers like you living and serving as permanent citizens in these sections of the country. No one is able to tell what may develop for you in the future."

If the Methodist Church should fail to use this man then he will take that section of the country where he lives for some other denomination. I say we can use him. Each district should have twenty or more such men as this serving as local preachers to supplement what we are now doing. We can find them if we believe in this policy and if we start on a conquest to discover them. Will you as district superintendents and pastors join me in finding and putting into service at least one hundred local preachers during the next conference year?

If you do not believe we can use

these men then please tell me how we are to reach the rural area not now being served. It is your time to speak.

Lights, Give Us Lights

A short time ago I received a letter in which was a check for \$5.00. This sentence comprised the whole letter: "I have maneuvered my tenth around until I have \$5.00 for your lights. I hope some soul profits by it."

Have you sent your offering?

"ALL BUT ME"

E. Stanley Jones tells of visiting a Negro High School and listening with a deep stirring of his emotions to the Negro students as they

repeated the Pledge of Allegiance to the American flag. He says he marvelled at the way they said—"WITH LIBERTY AND JUSTICE FOR ALL." Upon investigation he found that beneath their breaths they added, "but me."

It is not difficult to understand why any Negro child in an American high school should add those words, "but me" to the pledge. It is one of the greatest travesties on justice that we should be so careful of its preservation in other parts of the world and so careless of its maintenance at home. The Church has the cure for this terrible situation. Christ gave it to us in His matchless parable of the Good Samaritan. If the Church believed and practiced the teaching of that story

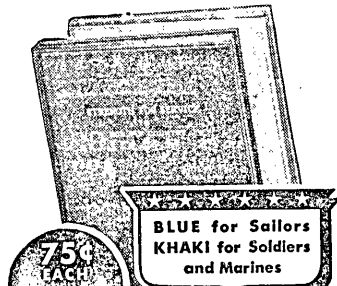
no Negro school child in America would end the pledge to the flag by say, "with liberty and justice for all BUT ME."

And here is something the Church in America had better remember, if it cannot preach a Gospel of brotherhood effectively enough to make "liberty and justice for ALL" mean for ALL, then the day will surely come when it will be supplanted by Communism or some other organization whose "all" will mean ALL.—A. J. Shirey.

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

Strength for Service

To God and Country



BLUE for Sailors
KHAKI for Soldiers
and Marines

Specify Quantity Wanted
in Each Binding

Our fighting men are strong in brain and brawn—strong in mind and muscle—but still they yearn for strength, for spiritual strength to maintain Christian faith in a soldier's world of temptation, hard living, danger and death.

Hold these men for Christ and the church. Give them this pocket-size book containing daily messages and devotions prepared by 370 outstanding ministers, educators, and laymen of America. They talk a language the sailor and soldier appreciate, giving the spiritual strength every fighting man craves. 4 x 5 inches and only 3/8 inch thick—just the size for the uniform pocket. Bound in flexible moisture-proof cover with ribbon marker. Printed on thin Bible paper with tinted edges.

"I should like to see the book in the hands of all our men under arms."

Admiral Hepburn
(1 B) Blue Binding for Men in the Navy
(1 K) Khaki Binding for Men in the Army or Marine Corps

Our Daily Devotions

WITH GOD AND FRIENDS EACH DAY [631] F. R. Daries and fellow ministers. Daily devotions with a new and intimate touch; each page providing space for recording birthdays, special anniversaries, and the like. Pocket Size. \$1

THE BOOK OF DAILY DEVOTION [888] Elmer T. Clark and W. G. Cram and many associates. Full library size, handsomely bound in blue cloth, stamped in gold; a perfect book for self, an unusual gift for a friend. \$1.50

VICTORIOUS LIVING [299]

E. Stanley Jones.

Daily readings to enrich the spiritual life. "The minted gold of E. Stanley Jones' thought."—Herald Tribune (N.Y.)

Popular Edition.

Now Only \$1.39



George A. Buttrick's
Best-Selling book
for our troubled times

PRAYER

[139] A new, vital conception of an age-old term. Dr. Buttrick restores the priceless heritage of Prayer—the sort of Prayer that does things to us as well as for us. "Revival of faith can never come from us," he points out. "It must come from God—and it must come by Prayer." The BIG book of the year. \$2.75

POEMS WITH POWER TO STRENGTHEN THE SOUL [550] James Mudge, Compiler. A widely and wisely chosen collection, from classic and contemporary bards. 1,348 selections; some familiar, others quite unknown. Arranged under heads, such as Heroism, Love, Duty, etc. Specially priced at \$1.39

PRAYER POEMS

[172] O. V. and Helen Armstrong, Compilers. AN ANTHOLOGY FOR TODAY, by more than 200 authors. Poetic expressions of many moods and themes of prayer. Ideal for personal and group devotionals. \$1.75

THE STORY OF THE BIBLE

[290] W. R. Bowie. For all the family. Stories so vividly told that everyone feels their fascination. 548 pages; 52 chapters; 20 Coping paintings in full color. Now only \$1.95



\$1 Gifts for Your Friends

SOURCES OF POWER IN FAMOUS LIVES [327] Walter C. Erdman. Five minute word pictures of famous men and women "in whose lives God was a reality." \$1

MORE SOURCES OF POWER IN FAMOUS LIVES [328] Walter C. Erdman. A second collection of popular and inspiring biographies. \$1

THE ART OF LIVING [271] Norman Vincent Peale. A discussion of the sources of spiritual and personal power and the means of using them. \$1

THE TRANSFORMING FRIENDSHIP [295] Leslie D. Weatherhead. "A book about Jesus and ourselves." Centered upon the theme of Friendship and its power to make over our lives. \$1

OUT OF DOORS WITH GOD [224] Alfred J. Sadler. A manual of quiet meditations for restless humanity. Illuminates the place of God in the world about us. \$1

ALTARS UNDER THE SKY [155] Dorothy W. Pease. Devotional readings for outdoor days. Ideal also for worship assemblies in church and school. \$1

THE LORD'S PRAYER [143] Ernest Fremont Tittle. This book considers our modern life from the standpoint of The Lord's Prayer. \$1

CHALLENGE AND POWER [899] Wade Crawford Barclay. Meditations and Prayers for personal and social living. \$1

\$1 Gifts for the Child

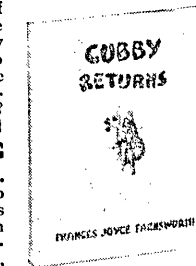
CUBBY IN WONDERLAND [J5] Frances Joyce Farnsworth. The lively story of adventurous Cubby and Mommie Bear in Yellowstone Park. Quaintly illustrated throughout. (110 pp. size, 6x8 inches) \$1

CUBBY RETURNS [J6]

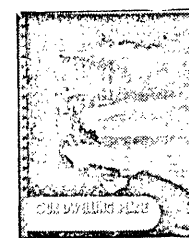
Frances Joyce Farnsworth "Cubby Returns"—a command performance for the readers of Cubby in Wonderland. A little older—but little wiser—Cubby bounces from one adventure to another, exploring further the wonders of Yellowstone. 35 illustrations. (170 pp. size, 6x8 inches) \$1

THE BURRO'S MONEYBAG [J7]

Margaret Loring Thomas. A colorful Mexican story of Pedro who sells gardenias to tourists to earn pesos to buy his own burro; told against the background of the scenery, customs, and life of his people. The illustrations are as Pedro himself would have drawn them. (123 pp. size, 6x8 inches) \$1



OUR DWELLING PLACE



[105] Seidenspinner and Larsen. A BOOK OF PRIVATE WORSHIP. Masterworks of photographic skill accompanied by unique devotional material appropriate to each subject.

The book is divided into five sections: Our Earthly Home, Our Loved Ones, Our Daily Work, Our Strength and Our Father's House.

"This book is a treasure."—Dr. George A. Buttrick. Size 8 1/2 x 11"; cheerful red plastic binding. \$2

CLIP COUPON AT DOTTED LINE • MAIL TO US TODAY

Please send me the books whose numbers are circled below:

1B 1K J5 J6 J7 105 139 143 155 172
224 290 295 299 327 328 550 631 888 899

☐ Remittance Enclosed ☐ Send C.O.D. ☐ Charge My Account

(If you do not have a Charge Account, please send remittance with order, or specify C.O.D. shipment)

Name _____

Address _____

City _____ State _____

THE METHODIST PUBLISHING HOUSE: Baltimore, Md., Boston, Mass., Chicago, Ill., Cincinnati, O., Dallas, Tex., Detroit, Mich., Kansas City, Mo., Nashville, Tenn., New York City, Pittsburgh, Pa., Portland, Ore., Richmond, Va., San Francisco, Calif.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

A LETTER FROM VIRGINIA ECHOLS

(Miss Echols is in Scarritt on the Mary A. Neill Scholarship.)

Scarritt is wonderful! I've been planning to write and tell you all about it ever since I've been here, but so much is happening, we're busy getting adjusted, there are so many interesting people to talk to, so much good reading material, such a challenge to work, worship, prayer and meditation . . . well, maybe you understand. . . . I wish it were possible for me to write you a volume about Scarritt, but since I can't, I must just hit some of the highlights of my impressions of Scarritt.

Scarritt certainly provides the atmosphere and conditions for fulfilling our primary purpose in coming here—that of growing spiritually and training to be effective Christian workers. Imagine being in school with nearly 100 people—including nationals (foreign students), missionaries and "people like me"—all working together with one goal in mind, that of consecrated Christian service! We have students (including missionaries and nationals) from Argentina, Peru, Mexico, Cuba, China, Brazil, the Philippines, Malay, Sumatra, Korea, and from all over the U. S. I wish you could know all of them—each one is consecrated, and it is an inspiration just to live with them. I'll tell you more about them when I see you or when I write you a longer letter.

The faculty—they are perfect! President Cuninggim, Dr. Batten, Dr. Barnett, Dr. Maynard, Dr. Washburn, Dr. Mann, Dr. Carr, Mr. Thomasson (organist), Dr. Stuntz, Mr. Jackson, Miss Louise Young, Miss Dunn, Miss Duncan, Mrs. Burford, Mrs. Smith, Miss Wilson—each one is indeed a great person, and I'll tell you more about them later. But I want to tell you a little about some of the faculty members with whom I've had special contact already. Miss Leila Bagley, dean of women, is the picture of charm, poise, kindness and all that a Christian aspires to be. Miss Howell—well, you've heard people remark that when a Methodist thinks of missions he thinks of Mabel K. Howell. I can understand that statement since I know her (I'm in two of her classes this term). She's wonderful! Miss Margaret Young is the settlement work supervisor, and I'm helping her in her office. I'm wondering . . . if God hadn't already called me to do foreign rural work, would Miss Young's enthusiasm for settlement influence me to enter that excellent field. I think not, but I can see a future for that work. Miss Winstead, school secretary, is lovely. So is Miss Ina Brown, our Social Anthropology teacher. Mrs. Crawford in the Public Relations Department is one of the most charming people I've ever met.

And besides all of my lucky breaks, I'm staying in Miss Sara McCracken's house (Kelley Hall). She's our rural supervisor. You'd have to know her to understand what a fine person she is. She's just "one of us girls" at the house—the jolliest one. And she really understands rural work.

There are ten girls in our house—only second-year students and re-

Blessed are the pure in heart; for they shall see God. Matt. 6:3.



Somebody has said, "Listen at the keynote of any century and you will hear a most delightful sound." From whence comes this delightful sound? Not from the angels in heaven nor the saints in glory. It is a sound that emanates from the shores of time

and comes dancing down through the centuries. It is the care free laughter of little children. Cruelty has not yet puts its poison into their hearts and they can in their laughter echo the unspoiled gladness of the world. —N. C. Christian Advocate.

turned missionaries live in the dormitory, but we first-year girls wouldn't swap with any of the dorm girls—we're in the best hall on the campus (at least we think so). All of the girls in our house—like all of the Scarritt family—are unusual people with interesting backgrounds. My roommate is Mildred Siceloff, daughter of a Methodist pastor in Texas. She is preparing for foreign rural work, too, so we're getting along splendidly. We're working in a rural church, 35 miles south of Nashville, on Sundays—Bon Aqua—and the drive out to it through the mountains is exotic.

I wish I had space to tell you all about all of the social events on the campus, like the reception we had Friday night with the Publishing House people present—Dr. E. O. Harbin, Dr. Walter Towner, Mr. Sam Hilburn, Miss Mary Skinner, Rev. Horace Williams, Miss Elizabeth Brown—well, most all of the names you see in our literature, were present. Miss Martha Evelyn Prescott from Salisbury, Mo., is the student chairman of the Social Life Department—and she's really an outstanding girl, consecrated, intelligent, lovely.

Oh, yes, I've been taken into the "Chinese family" here—a group of Chinese girls, missionaries, and the two of us students who have been assigned to China by the mission board, Mary Lois Dickson from Tennessee and I. I wish you could know Kyung Tsao Woo, Angli Wai, Vee Tsung Ling, and Julia Lui (our Chinese girls). They're trying to teach me Chinese, but are more successful in teaching me about

Chinese customs and traditions.

About our devotional life—besides our personal quiet hour, we have noonday chapel services and evening vesper services. We have prayer meetings in our house at night, and have impressive brief worship moments in the dining hall at mealtime. We are all seeking to discover greater breadths, depths and heights in our practice of the Christ life during this year at Scarritt. Mary Lois Dickson (Chinabound) is student chairman of the Devotional Life Department.

Scarritt campus is near Peabody, Ward-Belmont and Vanderbilt campuses, and we use a joint library. There are a lot of fine students in all of the colleges, especially the ministerial students in the Vanderbilt School of Religion.

Nashville is a wonderful center for religious study—so many resources are here. I went out to Fisk University (Negro) last Sunday to hear Dean Faulkner, and I can't begin to describe the impression he and the Negro congregation and choir made on me. I don't believe even the most prejudiced person would question the fine Christian spirit of that Negro group. Publishing Houses and Boards of several denominations are located here.

More about Scarritt later. If you will write me, I'll try to answer all your questions. If you know any young people who might be interested in coming to Scarritt later—either to train for foreign work or for home work (young people's work, rural work, settlement, etc.)—remind them that a way is provided for those whom God calls.

TEXARKANA HARVEST DAY PROGRAM

W. S. C. S., of First Methodist Church, Sixth and Laurel, met Monday morning, Nov. 9, in the parlors for the Program and Fellowship meeting and Harvest Day Program.

The Executive Council met at 9:30, and Mrs. Has Owen, president, heard excellent reports from all officers.

The missionary topic, entitled "Temperance," was led by Mrs. Lu-line Fortune Willis.

The devotional subject, "Thy Temple Is Thy Dwelling," was given by Mrs. W. H. Arnold. From the 12th chapter of Romans, Mrs. Arnold effectively reviewed the great message of the brotherhood of man as taught by St. Paul.

A solo, "Grant Me Deep Peace of Mind," was sung by Miss Sallie Mitchell.

Mrs. Willis reviewed briefly the lessons of temperance as they are taught in the 14th chapter of Romans.

Informative topics given were:

Theory of Revenue Derived from Sale of Liquor—Mrs. W. A. Benge.
Report on Government Control of Narcotics—Mrs. D. L. Venable.

Mrs. Willis closed with a special prayer in keeping with the program theme.

Mrs. A. R. McKinney led the ceremony of the presentation of Life Memberships to Caroline Eason, Caroline Ann McLarty and John Nabors.

Mrs. W. S. Perry sang a special song for the babies, and Mrs. W. H. Arnold dismissed the ceremony with a special prayer for them.

Mrs. W. F. Meissner presented a certificate of life membership to Mrs. A. R. McKinney to commemorate her faithful service in the Society.

Mrs. W. H. Arnold spoke for the entire group in expressing thanks and appreciation to Mrs. Has Owen, retiring president, for her faithful service the last three years.

Mrs. E. Lee Tucker, leader of the Harvest Day Program, reviewed briefly the Message of Thanksgiving and asked the group to sing a song of faith as they went to the beautifully prepared table to leave their Harvest Day gifts.

Circles 5 and 6, Mrs. W. A. Benge and Mrs. George W. Parson, chairman, served luncheon to sixty-five members.

"Next to our kinship to God, the most basic and significant relationship of life are within the home," says Dr. Aaron H. Rapping, rural expert of the Methodist Church. "The home is the greatest of all institutions. The right kind of atmosphere within the home, and between parents and children, is the best basis for living a worth while life. Certainly there is nothing better than the home to help bring about the best relationship between man and God. Many souls are anemic and hungry today because they are looking outside for the happiness that can come only by way of the home."—N. C. Christian Advocate.

Tell them to write me at Scarritt or write the college and ask any questions they may have. Lovingly.

CHRISTIAN EDUCATION

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

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

LITTLE ROCK CONFERENCE NOTES

By CLEM BAKER

Notes On Education At the Little Rock Conference

The Meeting of the Board—The annual meeting of the Board of Education at the noon hour at the Como Hotel on the first day of the Conference was one of the best meetings we have ever had. There was a splendid attendance and so well had the committees done their work in advance that all the work of the Board was attended to by 3:00 o'clock and no other meetings were necessary.

New Board Member—The only change in the membership was the election of Dr. Connor Morehead to take the place of Dr. Warren Johnston who had transferred to Texas.

Fred G. Roebuck New Vice-President—At the meeting of the Executive Committee, Rev. Fred G. Roebuck was elected vice-president of the Board to take the place of Rev. Fred R. Harrison who retired from the Board last year.

All Districts 100% On Specials—All districts were one hundred percent on Church School Day Offerings, the Hendrix College-Ministerial Education Special and the Christmas Offering for the Orphanage; hence, all district superintendents and all pastors were on our Honor Roll again.

Board In Splendid Financial Condition—Due to economy in administration last year and to an increase in receipts brought about by the loyal support of all friends of education, the Board of Education closed the year in good financial shape with enough money in the treasury to guarantee continued operations on a cash basis.

Increase In Church School Enrollment—The report of the Statistical Secretary revealed that the Conference had a net increase of nearly 3,000 in Church School enrollment. Bishop Selecman stated that this was the largest increase of any Conference within his Area but it is not as large as we are going to report next year.

Increased Appropriations For the Wesley Foundations—The Conference approved the recommendations of the Board for Wesley Foundations which carries on religious work among our students at the various colleges in our state.

Conference Officers Re-elected—Upon recommendation of the Board Clem Baker was re-elected Executive Secretary; Miss Fay McRae, Conference Director of Children's Work; C. Ray Hozendorf, Conference Director of Youth Work, and Mrs. R. A. Thomas, Office Secretary.

Dr. Matt L. Ellis a New Conference Officer—Dr. Matt L. Ellis, president of Henderson State College who succeeded Mr. J. S. M. Cannon as Conference Lay Leader, was elected our new Conference Director of Adult Work. Mr. Cannon continues as a member of the Board of Education.

Education Advance To Have First Emphasis—The Conference voted to give first emphasis this year to the Education Advance and set twenty percent increase in Church School enrollment as its minimum goal. A

THE SUPERINTENDENT'S CORNER

By CLEM BAKER

CHURCH SCHOOL YEAR OCTOBER 1 TO OCTOBER 1

Church School superintendents in the Little Rock Conference will take notice that hereafter the total report on Church School enrollment to be made at the Annual Conference will mean the total enrollment from first of October to first of next October. This corresponds with the Church School year rather than the Conference year and will make it much easier for our pastors and Church School Superintendents to determine the actual total Church School enrollment. With this in mind, may we urge superintendents to determine at once just how many people have been enrolled in their Church School since the first of October this year. When this is determined, then be sure to keep up, Sunday by Sunday, with each new name added to this roll. By this method it will be easy to determine the first of next October just how many people have been enrolled during the Church School year. Let's keep remembering that the Church School includes the Cradle Roll or Home Nursery members, the Home Department, those attending the Young People's meetings in the evening and all other departments of our Church School work in addition to those regularly enrolled in Sunday School classes.

Special Order of the Day was set for the consideration of this Advance, at which time a challenging report on the Advance was spoken to by Rev. Alfred H. Freeman of El Dorado, Rev. W. Neill Hart of Pine Bluff, Rev. E. C. Rule, the chairman of our Board and Bishop Selecman.

Meeting of Youth Cabinet—An enthusiastic meeting of the Conference Youth Cabinet with Rev. C. Ray Hozendorf, Conference Director, presiding was held Saturday night. Plans were made for advances along all lines in youth work this year.

New District Directors—At a meeting of the Executive Committee with the district superintendents the following new directors for Youth Work were elected: Rev. W. R. Burks for the Camden District, and Rev. Ralph Clayton for the Texarkana District. Nominations were made for new Children's Directors in certain districts and will be announced as soon as they have accepted.

W. Neill Hart to Direct February Special—At a meeting of the Executive Committee of the Board of Education with the district superintendents, Rev. W. Neill Hart, district superintendent of the Pine Bluff District, was elected Conference Director for the Hendrix College Ministerial Education Special for this Conference year. Brother Hart is a graduate of Hendrix College and an enthusiastic supporter of its program. He succeeds Rev. Leland Clegg of the Camden District who led in such magnificent victories for the past two years. Brother Clegg was made a member of the Board of Directors for this campaign. Other members of the Conference Board of Directors for the campaign are: Rev. E. C. Rule, Chairman; Rev. Fred R. Harrison, Professor J. I. McClurkin, Mrs. Gordon Young, Richard Perdue, and Clem Baker. The date set is February 1-14, 1943.

Orphanage Sunday, December 20

We feel that our people need only to be reminded that December 20th

has been set for the annual observance of Orphanage Sunday with an offering for the support of our Methodist Children's Home. This movement was started by the Sunday School superintendents of the Conference years ago and while it has now grown into a church-wide movement in which each department of the Church School has a share, we know that every Sunday School will take a leading part in seeing that each church reaches its goal this year. When the offering is taken it should be sent at once to Dr. James Thomas, 404 Exchange Building, Little Rock.

Let's All Observe Student Recognition Day

The Conference approved the recommendations of the General Board of Education that all churches in the Conference, having students in college observe Student Recognition Day on one of the Sundays during the Christmas holidays. Each church can make its own program and observe in a way that seems most fitting. On this occasion all the college students who have come home for the holidays are given special recognition with an appropriate program. This is a beautiful thing to do and helps to remind our college boys and girls that their home church loves them and is following them with their prayers and interests.

God has made this earth rich enough for everybody's need, but not rich enough for anybody's greed. If this is a war for the rights of the common man, then we must bridle the greeds of men as well as bring dictators to judgment. And the time to stifle these selfish interests is now. It would be unspeakable tragedy if the sacrifices of the men at the front are undone by the selfishness of those at home. . . . The church of Christ must love the world enough to defy its ways. We of the church must go the second mile on the road of sacrifice.—Dr. R. W. Sockman.

HENDRIX COLLEGE NEWS

Campus Day Queen

Miss Fannie Laura Taylor of Little Rock has been selected by Hendrix students to rule as queen of the college's "Campus Day" celebration November 28. The campus day event will supplant the usual homecoming celebration held annually. Miss Taylor is the daughter of Mr. and Mrs. J. L. Taylor of Little Rock. At Hendrix she is president of Beta Phi Sorority, member of the social committee, secretary of the Choristers and the interfraternity council, and a member of the Booster Club.

Faculty On Tour

Four members of the Hendrix College faculty have returned recently from tours to a total of nine colleges in Alabama, Tennessee and Minnesota as "visiting professors" under the arts program of the Association of American Colleges. They are Mr. and Mrs. H. Louis Freund of the Hendrix department of Art; Dr. H. W. Kamp, professor of Latin and Greek, and Dr. Robert L. Campbell, professor of English. Dr. Kamp has made six previous trips in the past three years for the Association and Dr. Campbell has made two.

President Reynold's Article Published

An article, "The War of Civilization Should Follow the War of Force," written by Dr. J. H. Reynolds, president of Hendrix, is printed in a nationally circulated volume, "Plans For a Post-War World," which contains articles by a number of nationally known figures. Julia E. Johnson is editor of the book. Authors represented in the book include Henry A. Wallace, Julian S. Huxley, Oswald Garrison Villard and Norman Thomas. Dr. Reynolds suggests in the article that "civil West Points" be set up in colleges in America to prepare "soldiers of civilization."

U. S. Forestry Lecturer At Hendrix

Dr. H. N. Wheeler of Washington, D. C., chief lecturer of the United States forest service, at a student assembly at Hendrix, said that through carelessness and often through wilfulness one of our most precious national resources—woodlands—is being destroyed.

Nineteen New Cadets

Nineteen new army and navy cadets entered eight weeks of full-time elementary training in aeronautics at Hendrix as the second group of trainees which just preceded it were promoted to advanced training in various fields. Navy cadets are: Gallatin Beal, Conway; Dewey Claiborne and Roy Klass, Beebe; Adolph Coffee, Minturn; Jack Wood, Cabot; Carl Evans and David Hefner, Little Rock; E. K. Van Aernam, Pine Bluff; W. M. Armstrong, Forrest City, and Joseph Rigan, Baton Rouge. Army cadets are Edwin Biggs, Conway; F. W. Clark and Clyde Coleman, Little Rock; Clifton McCarra, Hot Springs; Carrol Jernigan, Billy Payne and Herbert Taylor, Pine Bluff; Jasper Richardson, Stuttgart, and William P. Hager, Memphis.—Reporter.

WHEN THE PEOPLE VOTE

I take this opportunity to thank the church papers, the preachers and the other good people of our great state for the fine service they rendered in carrying Act No. 1 by such a large majority.

Again we have proven that when the good people will use their vote, we have nothing to fear. This fight has not been won, but we have made great progress. If we will stay on the job, plan wisely, organize fully, work, pray and vote, through Act No. 1 we will soon see county after county voting dry.

Please keep in touch with your State Anti-Saloon League which is now doing a fine, thorough piece of work. When you are ready to organize for a drive be sure and get your material from them. We want no mistakes made on our part when we are ready to move.

Keep your shoulder to the wheel for we are fighting for a great cause that can only win when all good forces pull together.—Sam Yancey, President of Arkansas Anti-Saloon League.

Pretense, wherever found, should be condemned. When it appears in the field of religion it should be dreaded. Religious pretense is contemptible. Nevertheless, impiety does not hesitate to appear under its protection. With it comes also worthlessness, which, if standing alone, would be relegated to the junk heap, where the worm dieth not and the fire is not quenched.—Exchange.

**CHOOSING LAXATIVES?
THESE 3 QUESTIONS
MAY BE IMPORTANT**

Ques.: Should you choose your laxative for thoroughness, promptness, or gentleness? Ans.: You should look for all three qualities. Ques.: What laxative has been a best-seller in the South with four generations because it usually is gentle, prompt and thorough when directions are followed? Ans.: Good old Black-Draught. Ques.: Is Black-Draught easy to take? Ans.: You bet! Particularly in the new granulated form.

Black-Draught is purely herbal. Economical, too—25 to 40 doses only 25c! Be sure to follow label directions. Get this "friendly laxative" in the familiar yellow box today.

**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.

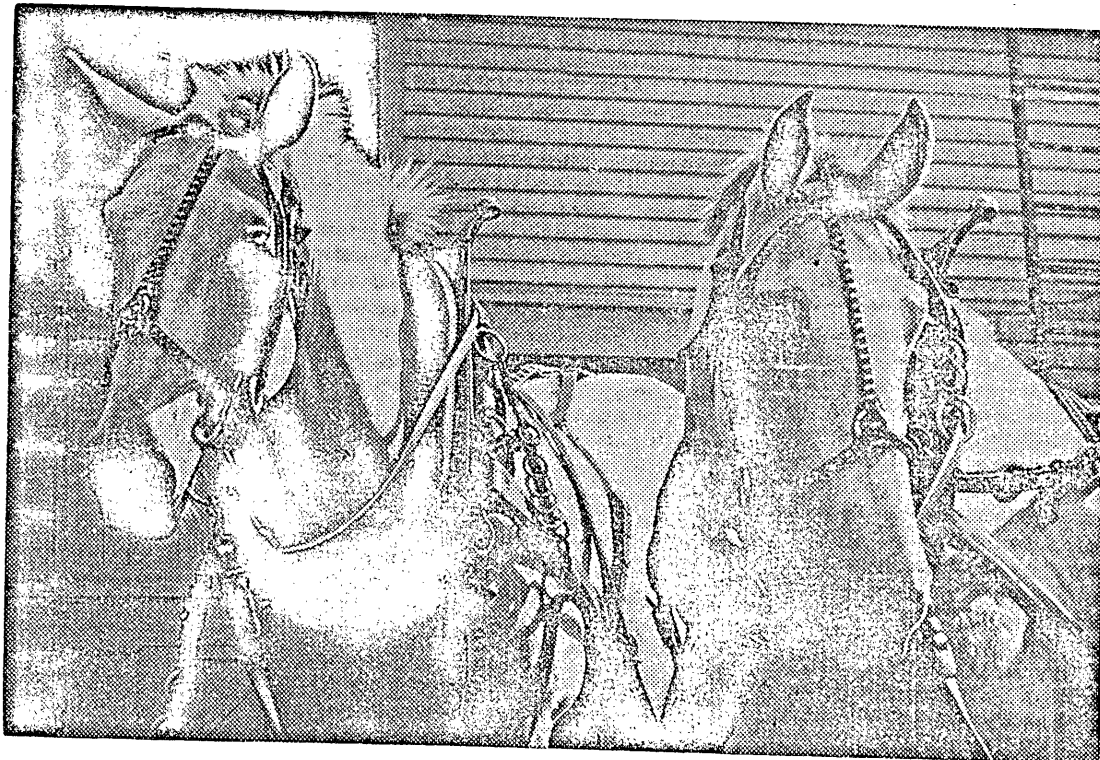
FOR MINOR BURNS



Fiery throbbing relieved at once and parched skin eased

RESINOL

Horsepower is supplemented ... and Manpower replaced



by FARM ELECTRIFICATION

Today America needs more farm products than ever, yet there is a shortage of farm labor. *Electricity* can take up much of this slack, because one man with electrical equipment can accomplish the work of many men without it!

Arkansas Power & Light Company was one of the first companies in the nation to develop rural electrification, and since July, 1934, has built 2,800 miles of rural lines. These lines

enable us to serve 23,404 rural customers and, in addition, 10,272 members of nine Co-Operative Associations are receiving their electricity from our lines. Incidentally, our wholesale rate to Co-Ops is among the lowest in the nation.

This company has made electricity available to farms in its territory on the easiest possible terms. Let one of our representatives give you complete details.



ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

Early Thanksgivings

By Sarah Mizelle Morgan

Keeping Thanksgiving is a very ancient custom. It was ancient long before it was first introduced into this country.

Early Thanksgivings were conducted in a different way to our Thanksgiving celebrations but they were feasts of thanksgiving and celebration just the same. They were always held to commemorate some special occasion, or to give thanks to God for special blessings. Such as the time the multitude of heavenly Hosts joined the angels and gave thanks to God when the baby Jesus was born (Luke 2).

And of course we all recall Hannah's thanksgiving recorded in first Samuel. She took little Samuel to dedicate him to the service of God because she had promised to do this if God sent her a son.

Then we find where God commanded Moses to start the Feast of the Passover. This feast was held annually beginning on the 14th day of the first month. It was to be kept as a memorial to God for sparing the lives of the Israelites when the first born of the Egyptians were killed (Exodus 12).

Following the Feast of the Passover came the Feast of Unleavened bread. It began the next day after Passover and lasted for seven days (Lev. 23).

Then we have the Feast of Weeks, or Pentecost. It was an annual affair, and was always held fifty days after the Passover. Jewish writers sometimes called it the Feast of the Fifty Days (Ex. 23; Lev. 23).

Another annual celebration was the Feast of Trumpets, held on the first day of the seventh month, or the first day of the civil year. The Jews, as perhaps you know, provided for both a sacred and a civil year. The civil year was the older custom (Num. 20).

The Day of Atonement was also observed once a year. It was kept on the tenth day of the seventh month in the sacred year, or the month of Tishri. Tishri corresponds with our September-October period (Lev. 16; Num. 29).

From the fifteenth to the twenty-second of the same month, the Feast of Tabernacles was observed. Sometimes it was known as the Feast of Ingathering. Others called it the Feast of the Harvest. This was a feast of thanksgiving to God for the deliverance of the Israelites from Egypt. During this week the people were required to live in Tabernacles. (Lev. 23; Deut. 31.)

Still another annual Feast was the Festival of Purim. This celebration was started by Mordecai. It was to celebrate the escape of the Jews in Persia from destruction which Haman threatened them. This feast was held on the fourteenth and fifteenth of Adar, Adar being the twelfth month of the sacred year corresponding with our February-March (Esther 9).

We find also that the Feast of Dedication was quite popular among the Jewish people (Num. 7; John 10).

Then there was the celebration kept only once in every seven years. This was called the Sabbatical year. This celebration was kept because God had commanded Moses and the Israelites that every seventh year the land should have a sabbath or a rest period (Deut. 16; Lev. 25).

And there was also the feast

which was held only once every forty-nine years. This occurred after seven sabbatical years had passed. It was called the Year of Jubilee, and was held on the tenth day of the seventh month. The people were directed to sound trumpets and give thanks to God for their blessings and the plentiful harvests of past years. Liberty and freedom for everyone was declared. (Lev. 25).

So we see that there is a lot of truth in the old saying that: "There is nothing new under the sun." Even Thanksgiving isn't new.

HAD FAITH IN HIS EDITOR

By Ethel G. Hubler

"And how do you think HE feels!"

That line was across the top of a full page advertisement in a daily, recently. To the right was a man's face with a frown on it. It caught our attention, and we read on. It was a liquor advertisement.

The reason for the frown on the man's face was because he couldn't supply all his customers with the particular brand of liquor they desired.

That face . . . with the large type "And how do you think HE feels" stayed with us.

As we were trying to sleep that night, we saw another face. "And how do you think HE feels!"

He didn't mean to do it. Honest, he didn't. He had great confidence in his local editor. He knew the editor was a Christian man, or a church member. He believed in "his editor." He was sure that even his advertising told the truth. The ad told of the "good qualities" of beer.

He decided to try some, his local paper had recommended it so fully. He would only take "a couple beers." He wasn't used to it.

But something must be wrong. His head, it felt strange. His foot didn't reach the brake with the rapidity it should. He would take it slower. Yes, that's what he would do. But his head, it was getting worse, yes, worse.

And how do you think HE felt?

Today he's in the county jail. He has been indicted for murder. He didn't mean to kill the kindly old man crossing the street. Honest, he didn't. Nobody wants to kill anybody. He just believed his home town editor and publisher . . . hadn't he known him all his life . . . they belonged to the same church . . . they were members of the same lodge. Surely his friend wouldn't do this to him . . . if he knew. But, as he thought it over, he said to himself . . . that his friend must know . . . it's his business to know before he publishes such advertisements.

And now, in jail. Indicted for murder. All because he believed his friend published the truth.

"And now how do you think HE feels!"

THE REGENERATION OF THE CHURCH

Evangelism along moral, as well as spiritual lines, is outmoded in too many churches today and the result is a lack of power. Methods of evangelism may change but the only church that can hope to survive is the one with the evangelistic spirit which reaches out and seeks to uplift the fallen. Here the church comes face to face with the problem of alcohol in human life.

Important as this is, however, it is far from being an end in itself. After regeneration, there must be

a continuously constructive growth in the things of the Spirit as well as in character development. A far more effective work could be done by the church if home and school were faithful in doing their part.

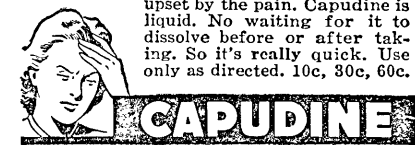
Here again, one must face the fact that all church leaders are not committed to total abstinence. Some of the "pillars" of the churches indulge in alcoholic beverages and some even are engaged in the liquor business. Some preachers are afraid to speak their convictions lest they lose the support of these people. Some people outside the church do not come in because of the personal lives of some of its members.

All this makes it plain that there

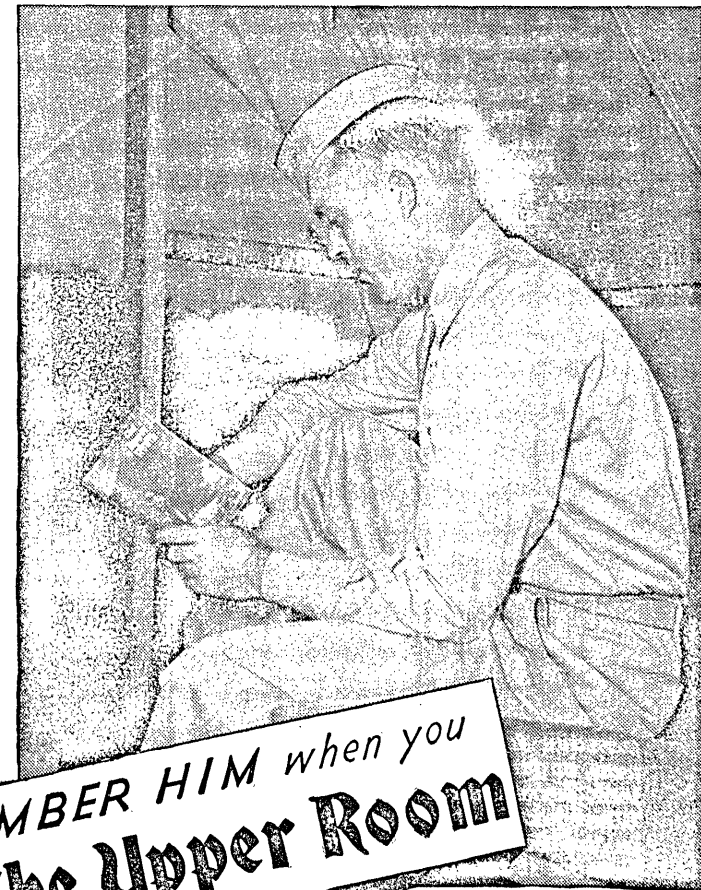
is a crying need today for a church that will purge its own life and then assume its rightful place of leadership in the fight against evil, not the least of which is the liquor traffic.—The Union Signal.

HEADACHE from Anxiety

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



CAPUDINE



REMEMBER HIM when you order **The Upper Room**

When your church orders its supply of the January-February-March issue of The Upper Room (now ready for distribution) remember also the men in service, who will welcome, in camp or distant outpost, your gift of this spiritual guide.

The Upper Room is designed to give peace of mind and heart which our boys in the service, as well as civilians, need in times like these. Being a quarterly publication, it comes with a freshness that is not possible with any other type of devotional guide. It endeavors to keep abreast of the needs of men in the changing scene of a tragic world situation.

You can secure The Upper Room, containing 96 pages of daily devotions, for **ONLY FIVE CENTS A COPY**. Many churches mail it regularly to their boys in service, using our special envelopes for remailing. Individuals or churches who wish to supply The Upper Room in quantity to certain regiments, posts, ships or camps can do so through our Chaplain's Fund.

Send us your order at once and avoid any possible delay in the Christmas rush. More than a million and a half copies of this issue will be distributed.

USE THIS ORDER FORM — MAIL TODAY

THE UPPER ROOM, 166 Eighth Ave., No., Nashville, Tenn.

☐ Enclosed is \$..... for which please send me..... copies of the Jan.-Feb.-March issue of The Upper Room (5 cents each in orders of ten or more to one address; single copies, 10 cents.)

☐ Enclosed is \$..... for which please send..... copies of The Upper Room to army or navy chaplain at..... (If place is not specified, send to any chaplain requesting copies.)

☐ Enclosed is \$..... for which please send..... envelopes for remailing The Upper Room. (\$1.00 per 100. Indicate whether Service Men's or Christmas Envelope is desired.)

Ordered by.....

Address.....

The Sunday School Lesson

By DR. W. P. WHALEY



The Mission Of The Church

LESSON FOR NOV. 29, 1942

LESSON TEXT: Acts 1:8; 2:42; 13:1-3; I John 1:3; Matt. 18:15-17; Acts 6:1-4 and Acts 11:27-30.

GOLDEN TEXT: "As the Father hath sent me, even so send I you." John 20:21.

"Jesus Christ was the founder of the Christian Church." He made Peter's declaration, "Thou art the Christ, the Son of the living God," the foundation stone of His new church. The Old Testament church was Christ's church. From Abraham on the invisible Christ was in the Jewish church. Prophets preached Him. Saints believed in Him. All looked for Him. During that forty years of nomad life between Egypt and Canaan "they drank of that rock which followed them, and that rock was Christ." Jesus grew up in the home of very pious Jews. He was a regular attendant at the synagogue services. When He began His ministry He began it in the synagogue. His entire thirty-three years' work was among the Jewish people. "He came unto His own, and His own received Him not." Jesus said the church leaders had taken the church away from Him.

Because the old church would not accept Jesus as the Christ, He made His disciples the nucleus of His new church, and as many others as received Him. The three thousand that were added to His church at Pentecost were Jews. For a good many years the membership of the Christian church were mostly Jews. Many considered the Christian movement as only a revival in the Jewish church.

It was a few weeks before His crucifixion that Jesus founded His new church. It was about fifty days after His crucifixion, Pentecost, when about one hundred and twenty of His followers were praying in an upper room in Jerusalem, and experienced that marvelous spiritual outpouring. On this occasion Peter preached the first sermon on the completed plan of salvation; and the first converts to the plan were added to the new church.

I. Doctrines of the New Church.

"The apostles' doctrine," found in this first sermon preached by Peter and accepted by the members of the new church, were (Acts 2:14-41): (1) That this spiritual manifestation they were witnessing had been prophesied by Old Testament preachers. The Old Testament was the Bible of the apostles, and by it they proved the truth of the story of Jesus. There was no New Testament until all the apostles were dead. Then some of their writings were assembled into our present New Testament. (2) That Jesus of Nazareth, the humble Galilean who had been preaching and working miracles over Palestine the past three years, had been approved of God, and made both Lord and Christ. (3) That this Lord and Christ had been crucified and slain by wicked hands. (4) That God had raised this Christ from the dead; "whereof we all are witnesses." (5) That this risen Christ had been "by the right hand of God exalted." (6) That this crucified, resurrected, ascended Christ, according to the promise of the Father, "hath shed

forth this which ye now see and hear." (7) That whosoever would repent, and be baptized in the name of Jesus Christ for the remission of sins, should receive the gift of the Holy Ghost.

These doctrines of the new church were based upon (1) the Old Testament, which this great throng of Jews accepted; (2) upon facts in the story of Jesus which the people of Jerusalem knew.

Some years later Paul began to preach. He tells us what were the fundamentals of his preaching: (1) "Christ died for our sins"; (2) "He was buried"; (3) "He rose again the third day"; (4) "Believe on the Lord Jesus Christ, and thou shalt be saved"; (5) "By grace are ye saved through faith."

"And they continued steadfastly in the apostles' doctrine."

II. Fellowship.

This Pentecost experience drew the new converts close together, fired enthusiasm in them, and made them wish to be together a great deal. They were a happy people—happy in Christ, and happy in their church association. They went to their church meetings to meet God, and to meet each other. Before His crucifixion Jesus had given a "new commandment" for followers: "That ye love one another." That experience of brotherly love was the test of their religion: "We know that we have passed from death unto life, because we love the brethren."

These early Jewish Christians observed the stated hours of prayer at the synagogue and at the temple. They had, also, times and places of prayer for their Christian group. They had gotten their Pentecost experience at the end of several days' prayer meeting, and they believed that prayer was the means of keeping the windows of heaven open.

"Breaking bread" with each other, and in little groups, was another feature of their happy Christian life. Such a commonplace thing as eating was made an occasion for getting together to talk of their religion, and to enjoy Christian fellowship.

III. The Missionary Spirit.

Jesus had told His disciples to go everywhere and preach His gospel. They had heard His prayer for them the evening of His betrayal: "As thou hast sent me into the world, even so also have I sent them into the world." So, the apostles were soon scattered from Jerusalem, and holding meetings in many parts of the country.

After Saul of Tarsus was converted, he was brought into the great meeting at Antioch, and worked in that meeting a year. In their zeal for spreading the faith, the church at Antioch fasted and prayed and laid their hands on Barnabas and Paul, and sent them away to preach in other communities.

IV. What the Church Was Trying To Do.

"As my Father hath sent me,

even so I send you," Jesus had said to His disciples. He did not give them a new program. He asked them to stay on the program on which He and they had worked the past three years. The disciples were to carry on, and fill the world with Christian teaching and work.

If a Christian church would like to know what its business is in a community, it should read what Jesus did in communities in Palestine, and ask, WHAT WOULD JESUS DO FOR OUR COMMUNITY IF HE WERE HERE IN THE FLESH? The disciples followed Jesus three years to hear Him preach and to help Him work. That is why He still calls to people: "FOLLOW ME."

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

Two weeks have passed since my weekly notes have appeared in the Methodist which has been the custom since I took charge of the Orphanage, so the paper could have its space to report the Conferences.

We have had many experiences since my last note. Mrs. Lane, our matron, has recovered from her operation and Mrs. Hayes, our dietitian, is in the hospital. Mrs. Lane has taken charge of the kitchen in the absence of Mrs. Hayes. The children that we have left on hand now are in good shape and all are looking forward to the Christmas Offering with unusual enthusiasm. I was at the Orphanage a day or two ago and all seemed to be happy.

It is really difficult to decide what to do in some of the cases that come to us for help but after praying and thinking over these cases, we do the best we can, holding in our minds constantly the loyalty and support of the people of Arkansas who believe in this Christ-like institution. I am so glad I belong to a Church that recognizes the importance of this work and is doing its best throughout the whole connection to save from utter destruction many precious children.

I received a letter today from the W. S. C. S. of Altheimer Church, enclosing a check as a memorial to John F. Bowen who lost his life while serving his country. His parents are Mr. and Mrs. Robert Bowen of Altheimer. John was a member of our Church and the first casualty at Altheimer. I wish to express our appreciation of this wonderful memorial.

I wish it were possible for me to shake hands with each one of you in Arkansas who helps us. Keep in your minds the Christmas Offering and see to it that every man, woman and child has an opportunity to give—and they will all give if we give them the opportunity.

Pray for us and help us all you can. Yours truly.—James Thomas, Superintendent.

IT ALL DEPENDS

If you are only concerned with the things of this world—your job, your home—perhaps an occasional hour of amusement purchased at some amusement mart, there are the things that will loom large in your thinking. They will become your life.

If your interest goes beyond this world and the bounds of time to embrace God's eternity and His will, the Church and its message will have a large place in your life. The Church seems to matter just in proportion to whether you are living for TIME or for ETERNITY. —A. J. S.

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, pimples, cuts, bruises, etc. 35c.

→ GRAY'S OINTMENT

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.

FEEL PEPPY! RELIEVE THAT AWFUL BACKACHE

DUE TO FATIGUE AND EXPOSURE



Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. 60c and \$1 at your druggist. Caution: Use only as directed. National Remedy Co., N. Y. C.

EN-AR-CO

Beware Coughs from common colds That Hang On

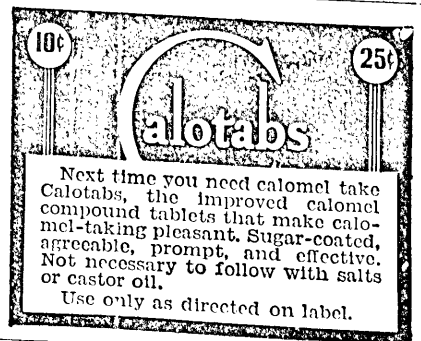
Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

CREOMULSION For Coughs, Chest Colds, Bronchitis

To Relieve Misery of

COLDS take 6666

LIQUID, TABLETS, SALVE, NOSE DROPS



Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts or castor oil. Use only as directed on label.

Rheumatism Relieve Pain In Few Minutes

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

WINFIELD MEMORIAL METHODIST CHURCH

OUR NEW MEMBERS

Mrs. Frank Biniore and Miss Euana Biniore, 1700 Louisiana St.

CONGRATULATIONS

To Pvt. and Mrs. Stuart Barden, 312 Rice, on the birth of a baby boy, Lawrence Samuel, at St. Vincent's, November 12.

To Mr. and Mrs. Raymond C. Thomas, 3000 West 13th, on the birth of a baby boy, Raymond Neal, at St. Vincent's, November 16.

HOME CHRISTENING

Thomas Thornburg Ramsey, Jr., infant son of Mr. and Mrs. Thomas T. Ramsey, was baptized in a beautiful home service Sunday afternoon, 2411 Filmore Street. All relatives of both sides of the family were present. Dr. J. M. Workman, Dr. Marion Boggs, and Dr. Slack were the officiating ministers. Ice cream and cake were served as refreshments.

OUR KNOWN ILL

Mr. T. B. Wilson, Baptist Hospital.

Mrs. Edna Parsons, aunt of Mr. and Mrs. Frank Douglas, at St. Vincent's Hospital.

Mrs. W. A. Isgrig, mother of Mr. Ben Isgrig, at Baptist Hospital.

Mrs. D. W. Gordon, 2116 Main.

"STEWARDSHIP OF GASOLINE"

"With the impending rationing of gasoline for private use, a serious obligation rests upon every driver; insisting that he use his precious gallons for the most constructive and necessary purposes. With full awareness of commercial and social needs, we propose the suggestion that at least a reasonable share of gasoline be used in behalf of religious and cultural activities. Jesus' word that 'man cannot live by bread alone,' certainly applies in this emergency; the morale of the nation cannot be maintained on groceries, wages, and business transportation alone. We can well consider the stewardship of your ration of gasoline and allot a share of it to the business of church going."—The Christian Advocate, Nov. 12th.

You have neighbors who want to come to Winfield. Visit them today and have your understanding about transportation; fill up your car for Winfield Church; make it YOUR work in the Winfield Church to furnish a carload every Sunday.

FRIENDLY COUPLES CLASS

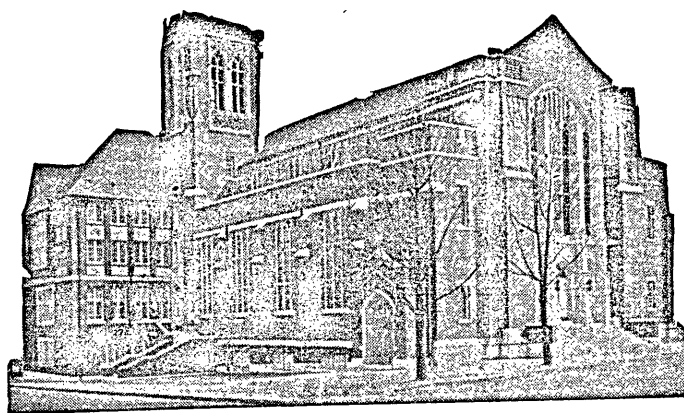
This class is composed of the Friendship Class and the Wedding Ring Class. The officers are as follows: William H. Reutelhuter, President; Mrs. Jimmy Patterson, First Vice-President; Mrs. Currey Bishop, Second Vice-President; Mrs. Joe Hale, Secretary; Mrs. Randall Dixon, Treasurer; Howard Margrave, Chaplain; Mrs. Reginal Jackson, Chief Good Lady, and Aubrey Kerr, Chief Good Fellow.

OUR HONOR ROLL

We are very grateful to Miss Helen Newman, who is taking over the duties of Joe Allbright, who is now in the Armed Forces. Be sure to call the office and turn in names of those in the Service.

WEDDING BELLS

Mr. Harold C. West and Miss Mary Elizabeth Haney, Nov. 7.



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister

REV. W. W. NELSON, Church Visitor

J. R. HENDERSON
Church School Supt.

MRS. JOE ALLBRIGHT
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Christian Education

By Miss Olive Smith

YOUTH FELLOWSHIPS

6 P. M.—November 29

The Young People and Seniors will meet together for recreation in Fellowship Hall with the Seniors as hosts. Refreshments will be served at 6:30.

Duane Brothers will lead the worship service for the Young People in the Chapel. The subject will be "Democracy In the Home."

In the Senior worship service a discussion on "When and Why Do We Pray?" will be led by Alice Holliman.

THE JUNIOR HIGHS CHANGE MEETING TIME

Since this group has choir practice from 4:30 to 5:00 on Sunday afternoon they have decided to begin their fellowship program at 5 and close at 6:30, which will give them time to get home before dark.

Sue Rice will be the leader as the group concludes a series of programs on the "Use of the Bible."

IN APPRECIATION

We wish to express our appreciation to Andy and Janell Morris, children of Mr. and Mrs. L. W. Morris, in whose name the three-year-old nursery received the gift of enough paint to re-decorate the equipment in their room.

Both nursery groups are still in need of small wash rugs to be used for rest periods. A fire screen is needed in the two-year-old group.

A NEW BOOK

Here is a book for parents of every age group—"We, The Parents"—and it is in your church Library.

"We, The Parents," was written by Sidonie Matsner Gruenberg. It gives a readable, comprehensive view of our relationship to our children and to the world today. Her dedication of the book proves Mrs. Gruenberg's right to express her opinions freely on the subject of parenthood. It reads:

"To My Husband who is the co-author of everything I write (whether his name appears on the title page or not),

and
To My Daughter and My Three Sons who have contributed liberally to my education."

This book shows that parent education in the world today is concerned with developing the personality of the individual in all his relations. Problems of his process from infancy to adulthood, are discussed. Like parents of earlier generations, we are all concerned with the "cardinal virtues" such as honor, loyalty, fidelity, and truthfulness, and how they are developed.

Some of the most challenging chapters in "We, The Parents," are Authority and the Modern Parent, Learning the Uses of Money, Radio and the Movies, School and Home, and Parents are People. The author helps us understand how to make subtle adjustments in family life which are so essential under present-day changing conditions.

Next Sunday At Winfield

- 10:00 a. m. Church School; help reach the goals.
- 10:55 a. m. Sermon, "IF YE LOVE ME YE WILL" by the minister.
- 6:00 p. m. Youth Fellowships; help reach the goals.
- 7:30 p. m. "Judas: The Un-re-made"
A new venture will be made. The minister will use a lighted picture to illustrate the sermon.

THE MINISTER'S MESSAGE

Objectives For Winfield Church, 1942-1943

1. Two hundred fifty (250) new members.
2. Two hundred (200) families working on a directed Evangelism program—"EACH ONE REACH ONE"—Each member to reach some new member for the Church; each member to help some unenthusiastic member in regular Church attendance.
3. Every member at work doing something for the Church. No member over-worked in the church.
4. A 20%, or 250, increase in Church School enrollment. A minimum of 650 in Church School every Sunday morning. Never to fall below 650 on any Sunday morning; one new one every Sunday.
5. One hundred fifty Youths in Youth Fellowships every Sunday evening; there are about 100 now.
6. FOUR hundred active members in the Woman's Society. There were 382 this year.
7. TWO hundred (200) families using "The Upper Room" daily. There are 175 now; we have ordered 200 for next quarter.
8. Every member attending Church at least once every Sunday.
9. Seventy-five (75) Stewards at every regular Board meeting, the first Monday night in each month.
10. Every member making a regular financial contribution as a religious act to the work of the church, local and benevolences.
11. The Boy Scout Troop doubled in number.
12. The Men of Winfield, an organization for men only, all the men of Winfield.