

# 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

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## The Downfall Of World Conquerors Inescapable

WITH present implements and methods of warfare, if a ruthless conqueror could overrun the world, and disarm all of his enemies, he could hold the world under subjection almost indefinitely.

However, in the present world, where so many have tasted something of personal and political freedom, such a conquest is not possible. The ultimate downfall of would-be world conquerors is inescapable.

It is possible for a person of strong character to dominate a town or community throughout his active life. Some control counties and some states for a period. It has been possible, where they are accustomed to such forms of government, for a dictator to control his whole country for a long period. Nevertheless, when the dictator of a country attempts to become the dictator of the world he has simply tried to cover too much territory. You have likely heard of the drunken bully who declared that he was the best man in town. There was no answer to the challenge. He then declared that he was the best man in the county and then the state, no answer. He then declared that he was the best man in the United States. A stranger came on him like a runaway mule and hit him a few times about as hard as a mule could kick. After the storm had passed the bully, right well used up, said that the big mistake he had made was that he had just covered too much territory.

The world-conqueror ultimately finds his lines of communication too long and his materials too short; he ultimately finds his manpower too small and his opposition too great.

Hitler and his cohorts boasted that they had provided for every eventuality and the plans and preparations they made, for a while, seemed to justify the boast. That was when they were moving against the nations immediately joining them. They stumbled first when they tried to cross the English Channel. They stumbled again when they crossed Poland to make war on Russia. Power diminished with lengthened lines and enlarged commitments. Ultimately the spider is entangled in his own web. The downfall of world conquerors is inescapable.

## The Question Is Not Yet Settled

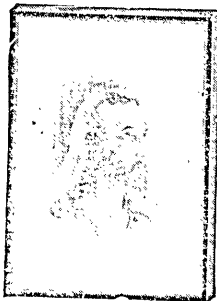
THE question of protecting our boys eighteen and nineteen years old, included in the recent draft measure, was not settled just because Congress, on advice of other leaders, side-tracked for the time the proposed protective measures.

Fathers and mothers of America are willing to surrender their boys, even of this tender age, to the government in this world crisis. However, because it is not necessary and because it is directly hurtful to the war effort, to say nothing of personal life and character, parents of America will continue to demand that these young boys be protected from the destructive forces of drunkenness and vice which have infested the areas about army camps throughout the country. These boys are not of age and parents are legally and morally responsible for their welfare. The suave talk about the satisfactory results being obtained under the present plans, do not impress those who know something of conditions. What shall it profit America to win a war and lose its soul.

## Keep The Christ In Christmas

WE CELEBRATE this month the most blessed event recorded in the history of mankind—the birthday of Christ Jesus. We are told that the chronologists missed by almost five years the actual year in which Jesus was born and that, by our present method of reckoning time, Jesus was born about the year 5 B. C. Nothing vital was disturbed by this miscalculation. No one could argue successfully that December 25th is the actual day of the year on which Jesus was born. Nothing vital has been lost by the fact that we cannot be positive about the day of His birth.

A fact that is vital, and for which we should be devoutly thankful, is that He was born and lived and worked and taught and was crucified and arose from the dead. Because of the infinite significance of these acts the Christian church has set apart a day on which it celebrates the holy event of His birth. That celebration should be in keeping with the sacred Personage we honor.



Through carelessness or indifference, the church has allowed some things to be lost out of this sacred season which should be there and has allowed much to come in that has marred the beauty and sanctity of Christmas time. It was popular for a while to change the very form and spelling of the word Christmas. The "Xmas" so frequently used left Christ out entirely and substituted "X" the symbol for the unknown quantity. We have allowed, and even encouraged, the commercializing of Christmas so that for many the big fact about Christmas-time is its opportunity for personal, financial gain. This holy day has also been transformed into a holiday for the multitudes so that for many the big fact about Christmas is that it gives time for hilarious, intemperate living.

With war and the spirit of patriotism running high, there is danger now that we substitute martial music for Christmas carols; the flag for the manger; Uncle Sam for the Immaculate Babe of Bethlehem, and bombs for bells.

Let us, as Christian people, hold to the meaning and purpose of this happy season in our church calendar. Let us keep Christ in Christmas ourselves and strive to help those about us to realize that it is the birthday of the Son of God that gave origin to Christmas day.

## They Died For Us

THERE were some who had about decided that France had mortgaged her soul to Germany for the dust and ashes of a false peace, and in so doing had betrayed the confidence of their friends and endangered the cause of their former allies.

When the officers of the French fleet, at Toulon, ordered the complete destruction of the ships they so dearly loved, when attacked by the Germans, they gave evidence of the fact that the soul of France still lives. In obeying the command to destroy the fleet, many of the sailors lost their lives in the explosions that destroyed the vessels. For those who escaped death, when the ships went down, a fate possibly worse than that awaits them. It will mean a merciless execution by their captors or the prison camps and concentration camps of Germany—a fate usually worse than death.

This act of discipline, daring and self-sacrifice for the love of country, or the love of justice and for the love of human liberty is unsurpassed in the annals of human life. It is a character of martyrdom that will immortalize both those who survived and those that went down with the ships.

The people of the United Nations should stand before this human Calvary with bared heads. These French heroes have died, and others among them will suffer and die, for us. Those of us with loved ones in the armed forces of the United Nations should realize that these self-sacrificing Frenchmen have saved the lives of multiplied thousands of our boys, in destroying their fleet and thereby preventing Hitler from using these powerful ships in his brutal efforts to over-run the world. With the munition factories intact in France, which supplies these warships with munitions, Hitler could soon have turned the might of these great vessels to fight against your boy and mine. It would have meant the death of a large number of them. These French boys have died in their stead.

This deed of daring has increased the powers of the United Nations to fight against Hitler's might. It has also increased the will of free men everywhere to continue the battle until France, with other subjugated nations, is again free.

## Gas Rationing A Test Of Loyalty

WITHOUT doubt gas rationing has touched a tender spot in our national life. Every phase of life will be affected by this new government measure. We are told over radio and through the press that loyal Americans should take this new limitation in their stride. It is some test for those who enjoy the use of a car for non-essential driving. It is a real trial for those whose business depend much on transportation.

Gas rationing will reveal, not only our loyalty to Government, but as Christians it will reveal our real heart interest in the church. We are in a day when we must select the places we are to go in our car. In budgeting our gasoline we had better not black out the church. Christians profess to believe that the church is the most important institution on earth. This is a wonderful time to demonstrate to the world that we really do believe in it. If you cannot walk to church, save enough of your gasoline allowance to drive to church. It will be the best investment you can make of your mileage.

# Tunisia And Algeria Know The Methodists

By W. W. REID

WHILE Tunisia and Algeria—French North Africa, Mohammendan, North Africa—are today seeing American soldiers for the first time, these lands are not seeing their first resident Americans. For the Methodist Church has been in North Africa since 1908, and during all that thirty-four year period Methodist missionaries have been known to the Berbers, the Kabyles, the French, and the Italians.

In reporting to the General Conference of 1908, Bishop Joseph C. Hartzell—who had all of Africa as his parish—told how 500 American delegates to the World's Sunday School Convention in Rome were taken on their tourist ship to Algiers, where they "were brought face to face, most of them for the first time, with the degradation and fanaticism incident to Mohammedan countries"; and how later, in Rome itself, these and other friends pledged \$50,000, to be paid in five annual installments, to permit Methodism to enter this field at once.

"Germany gives the first missionary to our Mohammedan field," Bishop Hartzell told the General Conference. "He was raised in a Methodist parsonage, is a genius in languages, trained in the Strasburg University, and has consecrated his life to giving Christian literature to the followers of Mohammed. Our two Germany Conferences give the money to found a mission press in Algiers, where we shall soon be publishing tracts and books in the Arabic, native Kabyle, and other languages.

"Drew Theological Seminary gives the second man, who is now teaching among the Mohammedans at Ramallah near Jerusalem. In Algiers two experienced and successful missionaries have been accepted, and they bring with them a well-organized work among women and girls. They have two hundred and fifty under their care, of whom seventy-five girls and thirty-

one women are from Mohammedan homes. At the great capital of Tunisia, in the suburbs of which are the ruins of old Carthage, we have already three missionaries at work, who also have the Arabic and native languages and years of experience. We have rented a good house in the heart of the city as headquarters.

The Methodist Mission was organized in 1909

Les Quadias, Oran and Sidi Mabrouk in Algeria; and in Sousse and Tunis in Tunisia. The Rev. Frederick J. Keller, of Constantine, is superintendent of the Mission, under the general superintendency of Bishop Raymond J. Wade.

Three types of work are carried on by twenty-three Methodist missionaries and by their French and national associates: in Con-

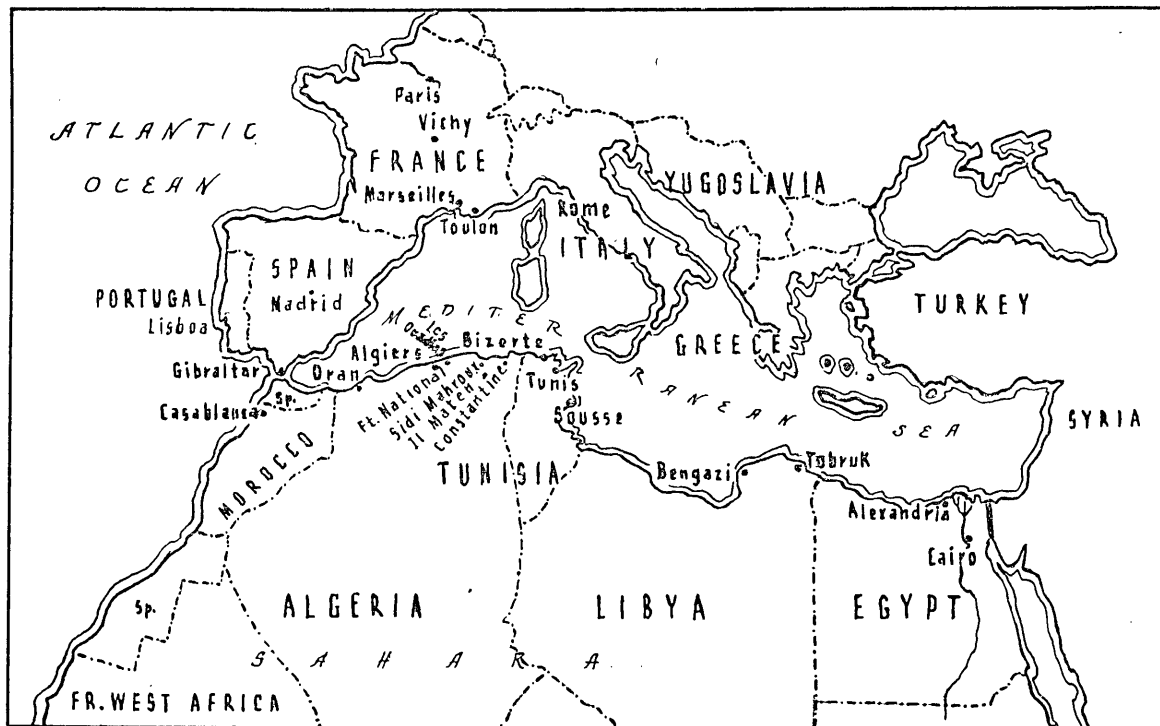
stantine, Algiers, Tunis and some other larger centers there are schools and hostels for boys and girls, many of whom, though of Mohammedan background, become active Christians; dispensaries under competent national nurses carry on a wide service of physical relief and a better health program; and there is a wide evangelistic program, partly in organized churches and partly in street and village preaching.

The statistics of the North Africa Conference (Tunisia and Algiers) do not loom large to American eyes but to those who know the strength of Islam and its opposition to Christianity, progress is indicated through the years.

There are thirteen organized Methodist congregations, with a total membership of about 500, and a constituency several times that number. There are thirty-one local preachers, and ten ordained ministers. Church schools number thirty-five and enroll 1,069 boys and girls.

It is interesting to note that the Berbers—the aborigines of North Africa—were civilized twelve centuries before the Christian era, were vanquished by the sweep of Moslem hordes across their land, laying it in waste, and have but ruins to show their early-century Christian civilization.

Many missionary leaders agree with Bishop Hartzell that, of all Mohammedans, those of North Africa "are the chief hope . . . they are accessible . . . they still have legends among them of the Cross of Christ and its power to save."



with Rev. Edwin F. Frease, long of Gujarat, India, as superintendent. In 1913 Bishop Hartzell organized the North Africa Mission Conference, which included both Algeria and Tunisia. In 1928 Bishop Blake organized the North African Annual Conference. In 1891 Miss Emily Smith, and in 1893 Miss A. Dora Welch, English women representing a small independent organization, began work in Algeria. In 1908 they joined the Methodist Episcopal Church and transferred their mission to its care. In 1909 the Woman's Foreign Missionary Society assumed the support of the Misses Smith and Welch, and in 1910 gave them appointment as missionaries. Later other European women were added to the staff by the Society. The first American women missionaries went to Algiers in 1922.

Today the Methodist Church serves especially in Algiers, Constantine, Fort National, Il Maten,

## A GIFT FOR EVERY CHILD!

More than 40,000 children who last year enjoyed Christmas in their own homes, this December face a dreary Christmas in a strange environment in the ten WRA Relocation Centers for Japanese and Japanese Americans.

Methodism is asked to provide 10,000 gifts for children in five of the centers allocated to the denomination by the Home Missions Council of North America and the Federal Council of Churches, working in cooperation with the Protestant Commission for Japanese Service, to plan community Christmas parties, dinners, decorations and a "gift for every child." Gifts, not exceeding 25 cents in value, should be sent directly to the centers, accompanied by wrappings that will be used by the party committees as a center morale-builder whereby parents will meet and work together to wrap gifts for their children. If the response is sufficiently large, gifts will be provided for youth over fifteen years of age. The com-

mittee asks that gifts be selected appropriate for either girls or boys of varying ages. Gifts should be sent by parcel post early in December.

The Committee suggests the following gift possibilities: Pencils, crayons, painting sets, drawing paper, coloring books, cutout books, scrapbooks, games, puzzles of all kinds, handballs, baseballs, bats, gloves, rubber balls, sailing boats, model motor card, airplanes, scraps of wood for carving, knives, model airplane kits, harmonicas, drums, stuffed top animals, dolls, dresses for dolls, paper dolls to be cut out, doll houses, tiny furniture sets, dish sets, tablets, notebooks, writing paper, pads, colored paper, pencil sharpeners, erasers, child classic books, children's magazines such as "Jack and Jill," "Child Life," "Boy's Life," towels, washcloths, decorative strips for shelves, oilcloth, window curtain material, shower curtains, aprons, pajamas, dresses, yard made yarn, crochet thread, needle-made, yarn, crochet thread, needle-work, fancy work of any kind,

stamped materials, needles, work baskets, soap, toothpaste, toilet goods, hair and clothes brushes and combs.

Superintendent Frank Herron Smith, of the Pacific Japanese Provisional Conference and chairman of the Protestant Commission, suggests the following Methodist pastors to whom gifts may be sent for distribution. They are: J. Fujimori, 35-2-1- Manzanar, Calif.; S. Tanabe, 2816 C, Newell, Calif.; F. M. Mayashi, 32-1-C, Hunt, Idaho; Y. Hori-koshi, 15-D-2, Heart Mountain, Wyoming; M. Mitani, 11-1-A, Poston, Arizona; Y. Tsuda, 28-9-D, Rivers, Arizona; T. Goto, 3-4-E, Topaz, Utah; L. E. Suzuki, 7K-7E, Amache, Colo.; H. Hashimoto, 44-04-B, Jerome, Ark. Gifts may also be sent to the relocation centers at Gila, Arizona, and Rohwer, Arkansas.

About 125,000 persons of Japanese ancestry are in the centers. About 20 per cent of the alien group and 50 per cent of the American-born group are Christians.

Gifts of money for the project

should be sent to Dr. Frank Herron Smith, 2816 Hillegass Ave., Berkeley, California, or to the Home Missions Council of North America, 297 Fourth Avenue, New York City.

## THE SECRET OF JOY

He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren; but he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most High, whose soul is given up to Christ—such a man must have an overflowing heart; and as his heart is, such will his life be.—Charles Spurgeon.

I have better use for my brain than to poison it with alcohol. To put alcohol in the human brain is like putting sand in the bearings of an engine.—Edison.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## SOURCE OF AMERICAN IDEALS

Think of the men and women who first came to America and the Book which they brought with them.

Here was a people coming to a new and unknown land, knowing little of the hardships which faced them and which would send many of their number to an early grave, but knowing much about the desire for liberty of conscience.

Poor in the world's goods, as they were, they yet possessed a great treasure from which both they and their children would bring forth such riches of the soul as to build a singularly precious society. We call the society American democracy, and the treasure which built it, the Holy Bible.

The Bible was no dead Book to them. It was a living reality and it had the message for their times—as indeed it has for ours, too. They valued it so highly that they learned Hebrew in order better to understand its meaning. By 1750 Hebrew was studied at Harvard where such future leaders of American thought as Ezra Stiles and Cotton Mather pondered long and lovingly over the ideals set forth in the Holy Scriptures.

The legal codes which our fathers adopted to govern their early communities were profoundly influenced by what the Bible said about human relations. The Mayflower Compact of 1620 was based almost literally on the Old Testament. The New Haven Code of 1639 drew at least half of its provisions from the same source.

Thus the pattern for American life was formed. Justice, fair-dealing, love of one's neighbor, liberty of conscience, equal rights—these were the ideals which our fathers held before them. They were the ideals of the Bible—their living reality.

Later they were to be translated in terms of the Declaration of Independence and the Constitution. And when the Liberty Bell was rung, inscribed on it were the words of Leviticus, "Proclaim liberty throughout the land, unto all the inhabitants thereof." It was the message of the Bible to America, and to all the world. The living Book for every generation! The living Book for this age, when spiritual regeneration is our greatest need, hatred and injustice two of our greatest enemies.—Christian Institute for American Democracy.

## LIQUOR PERVERTS JUSTICE

Strong drink on the bench makes for inequality and injustice. The needy and poor are often slighted and the one with money gets the advantage. The afflicted wife and poor children suffer on in rags and poverty while the hard-earned wages go into the till of the tavern. Boys and girls of high-school are exposed to the blight of this curse on every hand. When will the professing Christians of America arise and smite down this curse at the ballot box? Liquor interests do not hesitate to buy off the representatives of the law when it is possible. God is thus forgotten and the law of love for a fellow man is ignored.—Sunday School Worker.

## YOUR HOUSE OF HAPPINESS

Take what God gives, O heart of mine,  
And build your house of happiness,  
Perchance some have been given more;  
But many have been given less,  
The treasure lying at your feet,  
Whose value you but faintly guess,  
Another builder, looking on,  
Would barter heaven to possess.

Have you found work that you can do?  
Is there a spot somewhere called home  
Where, spent and worn, your soul may rest?  
A friendly tree? A book? A song?  
A dog that loves your hand's caress?  
A store of health to meet life's needs?  
Oh, build your house of happiness!

Trust not tomorrow's dawn to bring  
The dreams—of joy for which you wait;  
You have enough of pleasant things.  
To house your soul in goodly state;  
Tomorrow Time's relentless stream  
May bear what now you have away;  
Take what God gives, O heart, and build  
Your house of happiness today!

—B. Y. WILLIAMS.

## JOY IN SERVING

All people everywhere, the heathens as well as the civilized, are seeking happiness. It is the most sustained and urgent quest of the human family. On every hand, you will find people doing various things. Look deeply into the matter and you will learn they do them in their search for happiness. The gambler takes his chance because he thinks he may get into his possession material values for which he renders no remuneration. The thief steals with the same thought in mind. There is a close kinship between stealing and gambling. People do such things through the hope that material possessions will satisfy the longing of the human soul. They have never learned that "man cannot live by bread alone." Hogs can. The prodigal son, because he was a man, became tired of the husk and started for his father's house, but the hogs merely grunted and kept eating. They never came to themselves. The rich farmer, though not a thief nor a gambler, tried to live on the hog-level of life. He tried to satisfy his immortal soul with his barn-stored crops. God, who better than anybody else knows when a person completely misses the way of life, called him a fool.

Others try to find happiness in moral impurity. O how this sin has grown since the beginning of the war! The Lord knows, it was already bad enough but it is several times worse now. I am at a loss to find a comparison to drive home the ugliness of this sin. I can't go to the realm of lower animals for they do not sink so low as human beings here. The point, however, I am trying to make is that people do these things in their search for happiness. The same is true with the drunkard, the political parasite and the blood-sucking liquor peddler. Convince these people that they cannot possibly find happiness, satisfaction, contentment of mind along

these lines and the more intelligent portion of them will turn their backs upon these sins.

Happiness is to be found only in harmony with Christ. Augustine was right when he prayed, "Thou hast made us for thyself and we cannot rest until we rest in thee." Separated from God, man is out of his original element. He was made for fellowship with God. The fish was made for the water, the bird for the air, the beast for the forest. These are their natural elements. They cannot be satisfied away from them. Neither can man ever be happy while separated from God.

What does it mean to have fellowship with Christ? It means that sin must go. Christ and sin cannot live in the same heart. "God's ear is not heavy that it cannot hear and his arm is not shortened that it cannot reach down to save, but your sins have separated between you and God." "If I regard iniquity in my heart the Lord will not hear me." The poet was expressing a great truth when he sung: "There is nothing between my soul and Saviour; keep the way clear, let nothing between."

To have fellowship with Christ we must go His way. His way is perfect and any deviation from it would be something less than perfect. His invitation is, "If any man would come after me, let him deny himself and take up his cross and follow me." Paul tells us, that is the way he found happiness; "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." His joy came through a complete surrender to the will of Christ.

To have fellowship with Christ we must make His motives ours. His chief aim in life is the building of the Kingdom of God; a great world brotherhood whose only law is love which expresses itself in active good-will. We must not, even in this war, permit ourselves to

## HATE OR LOVE

The strong and direct language of the Scriptures is sometimes passed over. . . . Nevertheless, St. John plainly states that "whosoever hateth his brother is a murderer," and "if a man say, I love God, and hateth his brother, he is a liar."

The sinfulness of hatred is something that many, as indicated by their words and actions where aliens, refugees and Jews are concerned, have refused to admit. But, that it can be translated into murder not even they can doubt any longer since the Nazis have made hatred of Christians, Jews, Czechs, Negroes, Poles and "inferior peoples" generally an instrument of national policy.

When Christians denounce hatred as a sin, and state categorically, as St. John does, that the man who says he loves God and hates his brother is a liar and a murderer, we shall be bearing a truer witness to Christ than we now do. We shall also be converting men from hatred to love which, according to the Apostle Paul, is the greatest of all the things that abide in this world and the fulfillment of the law.

By habit we have thought of love as a sentiment reserved for very limited spheres in this life. But it is not a sentiment. It is the organizing and cohesive principle of human life which everyone knows makes families and friendships possible and which is the only principle that can make civilized society possible.

It does not require much insight into the nature of things to conclude that the same people who depend upon love to organize and to maintain their homes and their friendships would do well to apply the same principle to organize and to maintain their society. Impossible? Revolutionary? What, then, is the alternative? Nazi Germany has provided the answer to that question. It is not yet too late for America, where Christianity may be freely taught, to demonstrate the power of love in all the affairs of men in this time of social crisis.—Christian Institute for American Democracy.

"No one lives happy who lives in sin. Some think they do, but the stinging conscience and dread of the future put a dark shadow across sinful pleasures."

hate for this is the one thing above all others which hinders and retards the coming of His Kingdom. It is hypocritical for us to pray, "Thy kingdom come," and then go out to do the one thing which will prevent its realization.

Along with the assumption of this great aim of Christ, we must also have His attitudes; His attitude toward God, toward His friends, toward His enemies, toward obedience, toward righteousness and toward truth.

Here and here alone is true happiness to be found. We live in a world of cause and effect. This inevitable law operates in this case. The effect is happiness and the cause is fellowship with Christ. "Rejoice in the Lord alway: and again I say, Rejoice." It is our privilege and our duty to be happy, victorious Christians.—H. O. B.



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## IN THE LIVES OF MEN

By

CHARLES O. RANSFORD

Evil never has and never will continue forever. Turn away from every person who teaches the way of despair. Geological studies reveal cosmic cataclysms that have torn the earth into great chasms and poured floods upon vast areas, but the eternal hills still stand. Sorrows, sufferings, and losses have come upon communities and individuals, but man stands as lord of creation above all the towering wrecks of time. The indomitable spirit always takes courage and tries again. This horrible world war is the end of neither God's world nor man's civilization. The dinosaurs are buried under the debris of civilization. They had their day and ceased to be. Such terrors shall never again walk the earth. Like them, the world's tyrants have been cast into oblivion. God's Church and God's civilization are living yet in hopefulness of faith a thousand years the same.

\* \* \*

Cultivate love. Love is the supreme grace. When our heavenly Father would express his greatest concern for men in His love He gave His Son to die for the world. Jesus, His Son, loved men unto the uttermost and in His death laid down His life for the sins of the whole world. He said the supreme test of men toward Him was that loving Him they would keep His commandments. In their best relations with each other they would declare their discipleship by loving one another. In their love toward all men and particularly sinful evil doers they would love their enemies. His disciple, the beloved John, always said to his followers, "Love one another." When asked why he said, "Love one another," he replied, "There is nothing else."

\* \* \*

Smile though your heart be breaking, love though the world be unkind. A smile makes the soul invulnerable to assault and love overcomes all wrong.

\* \* \*

Living peaceably with one's fellowmen is of more importance than that I or any other person should have his own way. Nobody, no matter what his position, can always have his own way in the world today. A gracious condescension can always make adjustments.

\* \* \*

Liberty's first enemy is an indifferent people. When moral and civic standards are in abeyance evil men rule. Once in power the rule of evil men and grafters is hard to break. Governments and the people's liberties are maintained only by the exercise of vigilance and universal suffrage.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

WORD comes that Rev. Alfred Knox, who was pastor at McCrory last year, has been assigned to the Air Force Technical Training School at Gulfport, Miss. He will finish his training at the Chaplains' School, Harvard University, November 28.

NEARLY forty thousand volumes of immense historical interest, representing an investment of at least \$100,000.00 are held by the Methodist Publishing House in five centers for the use of the denomination. They are located in Chicago, Cincinnati, New York, Dallas and Nashville.

REV. OTTO W. TEAGUE, now pastor at First Church, Stuttgart, writes: "We have had a warm reception at First Church, Stuttgart. We had a good day and fine crowd Sunday. We know we are going to like our new home and are looking forward to a good year with these fine people."

THE Biennial Meeting of the Federal Council of the Churches of Christ in America will be held in the Hotel Statler, Cleveland, Ohio, December 8, 9, 10, 11. On December 8 and 9 the sessions will be held jointly with other interdenominational agencies. On December 10 and 11, the Council will meet separately in its own business sessions.

REV. E. G. KAETZELL, pastor at Tyronza, writes: "The Tyronza Methodist Church will be dedicated on Sunday, December 6. Rev. Sam B. Wiggins, district superintendent of the Fayetteville District, will preach the dedicatory sermon. Services will be at 11 a. m., 2 p. m. and 7:30 p. m. All former pastors are invited and urged to be present. Rev. J. Albert Gatlin, new district superintendent of the Jonesboro District, will preach at the night service."

BISHOP J. W. PICKETT of Bombay says: "I do not have any pessimism about the church in India today. In my opinion, the missionaries of today, especially the younger missionaries, compare very favorably with their predecessors. Taken by and large, the Indian ministers of today are very superior to those of yesterday, and the laymen are immeasurably better than their predecessors. The church is more Christian, more alive and its growth is more healthy than at any time in the last thirty-two years."

IN COOPERATION with the War Prisoners' Aid of the Y. M. C. A., the American Bible Society recently shipped 400 Bibles, 700 New Testaments, 1,500 Psalms, and 3,500 Gospels and Acts by way of the Cape of Good Hope for ultimate use by American Prisoners of war and internees in Japan. Through chaplaincy associates in Geneva, Switzerland and Society, has also sent about 400,000 Bibles, Testaments and scripture portions to war prisoners and refugees in

Germany, Italy, and France, and through other channels to prisoners in India, South Africa, Egypt, the West Indies, Canada, and the United States. These were in 27 different European languages.

REV. M. L. Edgington, pastor of Pangburn Charge, writes: "On Sunday night, November 15, we began our meeting at Oak Grove with our district superintendent, Rev. H. H. Griffin, doing the preaching. Rain hindered some during the first week and some thought this would kill the interest, but interest continued to grow as our good laymen gave themselves in prayer and labor. The results were ten received on profession of faith, the entire church strengthened and our laymen encouraged. We expect to organize a new Woman's Society of Christian Service next Sunday afternoon. On our entire charge the outlook is very encouraging. We can go forward and expect great revivals in all churches of the charge. We serve a people who believe in doing things to advance God's Kingdom."

BECAUSE it finds juvenile delinquency on the increase, and young men and women facing not only danger and death in battle but also facing temptations and baffling problems at home, the International Council of Religious Education, which has a constituency of 25,000,000 people, has undertaken an extended wartime program of service. It plans to give increased service to children in defense and adjacent areas, to young men and young women who are the reserves of tomorrow's fighting and service forces, to the millions under arms who need a religious ministry, and to men and women at home "who not only need spiritual insight and power for the experiences of the war and the post-war period, but who ought also to be enlisted and trained for Christian leadership during the emergency."

REV. E. D. GALLOWAY and his congregation at Warren have suffered a great loss in the burning of the church at that place. Brother Galloway writes: "Please convey my sincere thanks to all who have so kindly and sympathetically written me about the loss of our church. The loss was a great shock, coming at a very critical time. However, our chins are up. Frankly, I do not know of a congregation in our conference better prepared from the standpoint of church pride, of spirituality, and of material resources to stand such a shock. Plans are already in the making for rebuilding by getting the money now while it is available. When priorities are lifted, we will be ready and from the ruins of the old will rise 'a more stately mansion.' The hearts of my people are heavy but their morale is at fever heat. Therefore, do not pity us but do pray for us that we may meet the new challenge that comes to us with courageous and benevolent spirit."

## BOOK REVIEW

*In the Storm*, by Leslie F. Church; Abingdon-Cokesbury Press; copyrighted 1942; 206 pages; price \$1.50.

Many book titles are like the titles or subjects of some sermons. They lead you to expect one thing and give you something altogether different. Such is certainly not the case with this book. The author does not in the least minimize the seriousness of world-conditions today, but he shows that in the midst of it all there is a Refuge.

In his Foreword the author makes a statement which gives an insight into the heart of the message of the book:

"These last few years, when the world has tottered to the brink of disaster, have made me sure of much that before seemed vague and doubtful.

"I have learned, amid the storm, that a man may see God and that, though earthquake, fire, and wind be about him, he may hear the sound of a gentle stillness and know God there."—H. O. Bolin.

## A PRAYER FOR THE HEAVY-LADEN

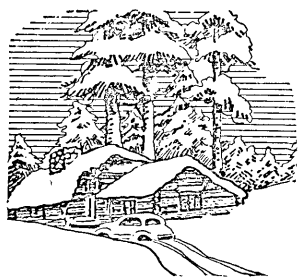
*O Thou compassionate Christ who hast taught us to pray for one another, we pray especially this day for those whose hearts are heavy; for those whose burdens are great; for those whose handicaps are grievous; for those whose courage is ebbing. We are grateful that they that wait upon the Lord shall renew their strength. May all who are weary and heavy-laden learn to come unto Thee that they may find rest unto their souls. We humbly pray. Amen.—Ryland Knight in The Christian Index.*

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 put its poison into their hearts and they can in their laughter echo the unspoiled gladness of the world.—N. C. Christian Advocate.



# The Spirit Of Christmas

By SARAH MIZELLE MORGAN



IT WAS just ten days before Christmas. Old Mandy stuck her white-capped head in the doorway of the living room where Julie Prentice sat before the open fireplace busily knitting on a sweater for the Red Cross. Oak logs burned in a low blue-gold flame that spread a pleasant warmth about the large old fashioned room.

"Oh, Miss Julie, a man at de do' wants to know can he take yo' ordah fo' a Christmas tree?" Mandy waited hopefully.

Julie Prentice did not look up from her knitting.

"No," she said slowly, "no-o-ch we won't be needing a tree, Mandy." Julie's voice was hesitant. She was trying desperately to analyze the subtle but urgent feeling within that was vigorously protesting her decision.

Mandy hesitated a moment as though expecting her mistress to change her mind. "Yas'm," she said finally in one long breath. "Yas'm" she repeated slowly as though she still expected Julie to change her mind.

A little later Mandy brought in the morning mail and handed it to Julie. Then she stood silent a moment before venturing half apologetically. "Scuse me, Miss Julie. But you know I've been wid you a long time now. I nursed you, and I birthed yo' chillun, so I feels free to 'spress mahself."

Julie laid her knitting on a low table beside her chair and looked up at Mandy. "Well, what is it Mandy?" she asked quietly.

Again Mandy paused as though reluctant to continue. "Well, Miss Julie, honey I hates to see you wid dis unnatu'lness. Honey, it jes' ain't right."

Julie looked a little surprised. "Unnaturalness? Just what do you mean, Mandy? What unnaturalness?"

"I mean losin' de spirit of Christmas," Mandy explained quickly. "Why, Miss Julie, dis house use to bile ovah wid de spirit at Christmas time. But de las' three Christmases been so quiet I could hear de ghosts a walkin'. You know, Miss Julie, de Lawd meant for Christmas to be a time ob celebratin' and 'thusiasm. But you and Marse Jim . . . you and Marse Jim dun drap dat spirit some place. Why, eben de car'lers don't come no mo'," Mandy added sadly.

A shadow of sadness crossed Julie's face. "But Christmas doesn't seem to mean much to me any more, Mandy. When the children were at home it was different. Now that they have gone . . ." Julie sighed. After a time she said, "The children made Christmas for us, Mandy."

"You mus' be wrong, Miss Julie. It's de spirit what makes it. You ju' put plenty ob spirit in it den. Dat's what makes de big diff'unce. Miss Julie, honey, if'n you don't put dat spirit in, you sho' can't take dat spirit out. "Sides," Mandy grinned broadly, "Ise losin' my magic in bakin' and fancy cookin'." Mandy was proud of her culinary reputation. But Julie did not reply to this, and old Mandy shook her head sadly as she shuffled away repeating to herself, "It jus' ain't right, honey. It jus' ain't right."

Julie sat quietly staring into the fire after Mandy had gone. Yes—she had lost the spirit of Christmas she reflected. The last three Christmases had been spent in a quiet unconcerned way. No tree, no elaborate preparations. She and Jim had simply exchanged their gifts with a perfunctory "Merry Christmas!" with not too much zest in the conventional expression.

Why, Jim's birthday was more important than Christmas. She always had a dinner and invited at least four guests, sometimes more. And Mandy would bake Jim's favorite, coconut cake. But Christmas . . . Christmas had come to mean mostly, just another holiday to be lived

through. This comparison brought Julie a feeling of guilt . . . of having transgressed. And because of it something vital had gone out of her life. Snuffed out like a match in the wind.

Quickly her thoughts turned to other Christmases. The ones Old Mandy remembered. Times when the children were at home. Julie's throat tightened until it ached . . . when the children were at home. What a difference their going had made in her life . . . in Jim's.

For weeks she and Mandy would prepare for the day with vibrant enthusiasm. Mandy would bake fruit cake and cookies, and make candy by the pound so there would be an ample supply for the carolers who always stopped at the gate to sing on Christmas eve. And Julie would hurry around shopping for many gifts, selecting cards, perhaps a hundred or more, to mail. Then she and Mandy would work diligently to get the big tree decorated before Jim and the boys got home.

Then there was that undercurrent of excitement on Christmas eve when everyone slipped in packages to be put under the big tree. Even old Mandy slipped in as quietly as her two hundred pounds would permit with her surprise package for "Marse Jim and de boys." Usually some special tidbit her capable hands had prepared. And they all vied with each other to get "Christmas Eve Gift!" on the other, which meant an extra gift for the lucky one. Usually old Mandy was the lucky one. Mandy would catch them all half awake at the breakfast table the day before Christmas with: "Christmas Eve Gift! folks. Mawnin, Marse Jim. Mawnin, Miss Julie and mah boys, coffee's comin' right up!" And Mandy's great white teeth would shine like pearls on jet as she grinned over her triumph.

Then there were the carolers. Julie smiled, remembering one Christmas eve when long after they were in bed the happy carolers stopped outside their gate to sing. She and Jim had slipped on their robes and hurried downstairs to invite them in for cookies and cocoa. They hadn't know half of them by name, but what matter; it was Christmas eve! And who could be strangers on Christmas eve?

Then Christmas morning and the family, excited and eager to open the many gifts from the big tree. Even old Mandy would be on hand for her share of surprises, though Mandy still favored the stocking hung by the fireplace. And she always found one amply large, even if she did have to tie up a hole in the toe somewhere. Later they would make the rounds of friends and neighbors to see their gifts, and to take gifts to some from their own tree. Julie remembered with a feeling of joyous warmth the spirit of hospitality and brotherly love that permeated the very atmosphere at Yuletide. But for the spirit people put into it, Christmas would be just another day.

After that would come Christmas dinner with the table stretched to its full length, spread with the best white linen cloth and napkins to match and set with heirloom china and silver. There would be the big turkey which Jim would serve with skill; mountains of dressing, cranberry sauce and all the other goodies which Mandy could prepare. And always, there would be as many guests as could be seated around the long table. Old Mandy would forget to grumble about the extra work as she pranced around in her special white cap and apron, full of "de spirit." But Mandy always got "de spirit" if Julie led the way. Though on this occasion it was more the spirit that existed than the laden table, more the feeling of a common bond than gifts which made it such a joyous occasion.

But now, she and Jim usually went out somewhere to dinner or had a quiet meal at home. There was a lonesomeness about it all, a feeling that the approach and arrival and passing of the day pressed in upon them.

Julie thought of the children. One by one they had drifted away, and getting the family together again seemed impossible. Jim junior and his family were doing missionary work in

China. They hadn't been home in five years. And Ted was a newspaper correspondent in London. Occasionally, they would hear his voice on a London broadcast. Julie always listened to all London broadcasts, hoping to hear his voice.

She recalled the first Christmas after the children had gone how she had eagerly prepared packages for each one and mailed them early. With Mandy's help she had put out the best linens and decorated the house with sprigs of holly and mistletoe.

Then Jim came home. "It's too bad you've gone to so much trouble, Julie, when there won't be anyone here to enjoy it," Jim said.

At first Julie had been shocked. Then suddenly she realized that there wouldn't be anyone. Most of their guests had been friends of the children.

"With the children gone, I guess Christmas won't be Christmas for us any more, Julie," Jim added a little sadly. Jim had missed the boys so.

There they surrendered Christmas to the past, forgetting that the spirit recognizes neither time nor space nor people. And with Christmas into the past went something out of her life and Jim's. Something, that even at other seasons of the year, seemed to be lacking. For Jim's life was so closely woven with hers that whatever touched her included Jim, too.

After that Christmas Julie's interest and enthusiasm began to wane. Each year the gift list grew shorter. Cards gradually fell off to business associates of Jim's and a few close friends. Julie remembered now with a new sense of guilt, the mere two dozen cards that lay on her desk yet to be addressed and mailed despite the advice of the Postoffice officials to mail early. Why, she even put off mailing cards as long as possible! Julie chided herself. The carolers didn't come any more. But, Julie reflected sadly, carolers sing only for those with "The Spirit." Even the packages for the children were fast becoming a routine matter, although they were packed with love and prayers for their happiness and safety. Julie shuddered at this realization. "God forbid," she said aloud.

Mandy was right. It wasn't natural. A longing swept over Julie for the joy of the old Christmases. She wanted it back again. But most of all she wanted back "The Spirit," or whatever it was that had gone out of her life. But could she bring it back? It was worth trying, Julie decided as she quickly formulated her plans.

It was Christmas eve, and in Julie's living room was a tree, the biggest one she had been able to get. Julie worked busily trimming it with tinsel, soap-flake snow and colored lights. The decorations just the same. One thing new Julie had bought. It was the shiny star of Bethlehem gleaming from the topmost branch near the ceiling. There were gifts to be tied on the tree for every guest who would sit around their long table on the morrow.

Out in the kitchen, Julie could hear old Mandy bustling about. Old Mandy was certainly putting "de spirit" into "Swing Low Sweet Chariot," as she went gaily about her preparations for tomorrow's dinner. Old Mandy was certainly doing her part toward reviving "de spirit." In the pantry was a full supply of candy and cookies for the carolers. "Jus' in case dey comes," Old Mandy told herself.

Julie tied the last gift on the big tree and stood back to admire the result. Then she placed a large holly wreath with an electric candle in the center, in the best window. Beside it she put another star of Bethlehem, connecting both cords to the floor outlet so she could turn them on after dark. "Forgive me, God, for my transgression," Julie whispered contritely, wiping away a tear. "Let this star guide the carolers here tonight. Please, God, do let them pass this way," she prayed silently. A sudden flash of joy welled up inside her at the thought of tomorrow.

Jim's slow step sounded on the porch. Jim would be tired after his day's work, Julie thought. She was eager to see how he would

(Continued on Page Fourteen)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## BOYS AND GIRLS OF OTHER LANDS

### THE LITTLE DISCIPLE

By Gertrude Della McKelvey

"There, little son, run along or you will keep Uncle Andrew waiting." Mother spoke as she tied to Jacob's belt the soft white cloth which held his lunch.

Small Jacob needed no hurrying. While his mother spoke, he swiftly kissed her cheek, and was off over the sun-warmed and cobbled street to the market place where his uncle waited.

Soon uncle and nephew had left the village and were nearing the hills.

"Will the Great Teacher be angry because you bring me, Uncle?" asked Jacob, whose hurrying steps made it hard for him to talk.

"Angry, Lad?" smiled his uncle, "the Master loves children. One day He even scolded me for trying to keep some youngsters from Him when He was busy."

"Oh, He must be very wonderful," said Jacob earnestly.

"He is that," answered his uncle "but look on yonder hill!"

There on the hill before them, crowds were gathering to hear Jesus. Soon Jacob and his uncle too, were climbing.

"Sit here, Lad," advised Uncle Andrew. "I must go tell the Master I am here and find out what He wants me and the other disciples to do."

Uncle Andrew noticed Jacob's disappointed look. "Fear not, Lad, I will see that you meet the Master before we leave."

Soon Jesus was talking to them all. Jacob knew he had never seen as kind a face, and he quite forgot where he was as he listened to the wonderful stories. Jacob wished and wished to be grown up so he, too, could be a disciple of Jesus.

After a while Jesus stopped talking to the people and Jacob saw his uncle and the other disciples talking together. Something seemed to be troubling them.

Just then Uncle Andrew came over to Jacob.

"Are you all right?" he asked.

"Yes, Uncle."

"I may have to go in search of food, Jacob. These people are hungry. Some are far from home. But I will soon be back."

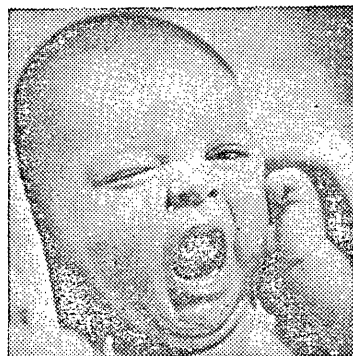
Jacob suddenly realized that he, too, was hungry, and thought of his lunch. "Five loaves and two fishes," his mother had said.

He could help Jesus after all! How happy he was as he made his way to Jesus. Then he stopped suddenly for he wondered if the Master could use his small lunch.

"Why, Jacob, what's wrong?" asked Uncle, when he saw Jacob slowly coming toward him. "You look so troubled."

"Oh, Uncle Andrew, I wanted to give my lunch to Jesus but it's too small to do any good." Jacob's voice was sad. "I did want to help the Master like you do, Uncle."

"And you shall, Lad," answered his uncle kindly. "And always remember, Jacob, that no gift is too small to offer to the Master."



### A WISH FROM BABY

*I wish the folks around the house  
Would stop awhile and see  
That I'm so very sleepy,  
It's past bedtime for me.*

*They hurry all around the house  
And make a lot of noise,  
It takes a lot of sleep to grow  
Fine healthy girls and boys.*

*I think I'll give a great big yawn  
So they will notice me,  
I'm sure that they will quiet down  
And soon asleep I'll be.—A. E. W.*

Then he took Jacob's hand and led him to Jesus.

"Master," began Uncle Andrew, as they stood before Jesus, "this is my nephew whom I went to meet early this morning. He has a gift for you."

Jesus looked down at Jacob in such a kind way that the boy said at once:

"It is only my lunch, Master, and it is very small. I want to help, too."

"Mother, Mother," called Jacob, before he entered his door that evening.

"Yes, little son," came the answer.

"Mother, I gave my lunch to the Master and what do you think happened? With just my five loaves and two fishes he fed all the hungry people and when we had all eaten they gathered up 12 baskets more and Uncle Andrew told me as he walked back home with me that there were five thousand people!" Here Jacob stopped to catch his breath after such a long speech.

"Yes, Jacob," softly spoke his mother. "I have heard of it from those who were there. Indeed all our village is talking of this miracle of Jesus. I am proud that my son was willing to give his lunch to others."

"And Mother," Jacob went on, his face beaming with happiness, "something else wonderful happened. The Master called me His little disciple!"—The Christian Advocate.

Father: "Git yer jacket aff, young mon, an' come wi' me."

Jock: "Yer no' goin' tes lick me, are ya, father?"

Father: "I am that: didna I tell ye this mornin' that I'd settle wi' ye fer yer bad behavior?"

Jock: "Ay, but I thought it was only a joke, like whin ye telt the grocer ye'd settle wi' him."—Stray Stories.

### JUST FOR FUN

Mother: "You got everything all right, dear, but did you ask the grocer how he sold his limburger cheese?"

Buddy: "Yes, mother, and he said that's what he often wondered himself."

\* \* \*

Mother wanted to spend Saturday in town, and father, an accountant, reluctantly agreed to give up his golf and spend the afternoon with the children. On the return of mother, father handed her the following report of the afternoon:

"Dried tears 9 times. Tied shoes 13 times. Toy balloons purchased, 3 per child. Average life of a balloon, 13 seconds. Cautioned children not to cross street 21 times. Children crossed street 21 times. Number of Saturdays I will do this again, 0."

\* \* \*

First-Class Scout: "What kind of ears has an engine?"

Tenderfoot: "I don't know."

First-Class Scout: "Why, engineers, of course."—Exchange.

\* \* \*

A prospective customer entered an art shop.

"I want to see some of those pictures that are done by scratching," he said to the clerk.

The clerk thought a moment, and then his face lighted up.

"Oh, yes," he said, "you mean itchings!"

\* \* \*

Mother (to small son): Now, Johnnie, you can't have the hammer to play with. You'll hit your fingers.

Johnnie: "No, I won't, Mummie. Doris is going to hold the nails."—Philadelphia Bulletin.

## IN STORYLAND

### A NEWSBOY PREACHER

A bright-eyed, shabby little fellow was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to the business and of a temperament not easily daunted.

The car started while he was making change, and the conductor, passing him, laughed. "Caught this time, Joe!" he said. "You'll have to run to Fourteenth Street."

"Dont care," laughed Joe in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy and questioned him concerning his way of living and his earnings. There was a young brother to be supported, it appeared. "Jimmy" was lame and "couldn't earn much himself."

"Ah, I see. That makes it hard; you could do better alone."

The shabby little figure was erect in a moment, and the denial was prompt and somewhat indignant. "No, I couldn't. Jim's somebody to go home to; he's lots of help. What would be the good of havin' luck if nobody was glad? Or of gettin' things if there was nobody to divide it with?"

"Fourteenth Street!" called the conductor, and as the newsboy jumped out into the gathering dusk the old gentleman remarked to nobody in particular: "I've heard many a poorer sermon than that."—Presbyterian of the South.

### WASHINGTON AND THE CHILDREN

A very sweet story is told by some one which shows how fond Washington was of children. One winter night, says the tale, a large house in a Northern State was brilliantly illuminated; the table was spread with fine silver and glass and bright decorations, while a number of good things were provided for eating. A guest was expected, and the dinner was spoiling. The domestic said that the guest had arrived an hour before and had been shown to a room, so that he could rest and wash before dinner. As he did not come down, the host excused himself to his guests and went upstairs. On his way he passed the nursery, and there sat the missing guest a baby astride his foot. He was "riding the child to Boston," and singing quite lustily, "How the Derby Was Won," to the delight of another child close by. When he saw his host he was a little confused, but finished the song, then rose and made the children good-night. "Say 'Good night, and thank you, General George Washington!'" said the father.

"Good night and thank you, General George Washington," the children called after him.

How happy those children must have been through life to remember the time when Washington forgot his dinner to play with them!—Ex.

Knowing will not profit without some doing.—Cumberland Presbyterian.



# Nebuchadnezzar's Dream

By FORNEY HUTCHINSON

Text: "The thing has gone from me!" (Dan. 2:5.)

NEBUCHADNEZZAR was a great king. He ruled Assyria somewhere about 600 B. C. He conquered many nations and made Babylon, his capitol, with its hanging gardens and crystal fountains, one of the wonders of the world. We find him puzzled about a dream which he had forgotten. He sought through his wise men to have it restored and to find an interpretation thereof. The text itself constitutes an interesting confession. Speaking of the dream, he said: "The thing has gone from me." Now we are not very much interested in Nebuchadnezzar or his dreams, but his experience seems to me to illustrate the imminent danger, even today, of missing the main issue in life. It is with this angle of his confession that I wish to deal.

First of all, let us consider what Nebuchadnezzar had left. Reality, on his own confession, had vanished. Only forms survived. He had all the accessories necessary for a great court occasion. Everywhere there was the glamour or oriental pomp and ceremony. An army of experts was in attendance. There were soothsayers, Chaldeans, magicians, fortune tellers, dream interpreters, and so forth, ad infinitum. Also, there was still in his mind a haunting memory. That was all that was left of what had given promise of being a very significant occasion.

This oriental picture moves us to suggest that life's forms are very persistent. After reality is gone, forms still abide. I picked up a shell by the seashore. Once it had throbbed with life, now it was empty and had nothing left but the faint echo of the mighty surge of the sea. We see this truth illustrated in so many of life's relationships.

In professional life, after our ideals are exhausted, and the thing itself is gone, we continue to go through the motion. We go up the hill and come back down again. I know a "Dr. Nebuchadnezzar." I knew him when he was a medical student. He was enthusiastic about his chosen profession. He was anxious to get out into his work. He hardly gave a thought to his remuneration. Charity practice even would be welcome. I saw him again after thirty years. His office was in the Medical Arts Building, his equipment was complete, his surroundings were luxurious! While I talked to him the phone rang, and he was asked to make a call. He answered: "I do only office work; you will have to get some one else." As he hung up the receiver he said to me, "They couldn't pay even if I went." I saw at a glance that "the thing had gone from him." As I left his office I was sad.

I know "Professor Neb." I met him just as he graduated from the State Teachers' College. He had made many applications for places to teach. He was not particular as to where he might find a location and was but slightly concerned as to what his salary would be. Now he is very particular as to where he will go and what he will accept in the way of remuneration. Teaching is now his "meal ticket." The thing, itself, "has gone from him."

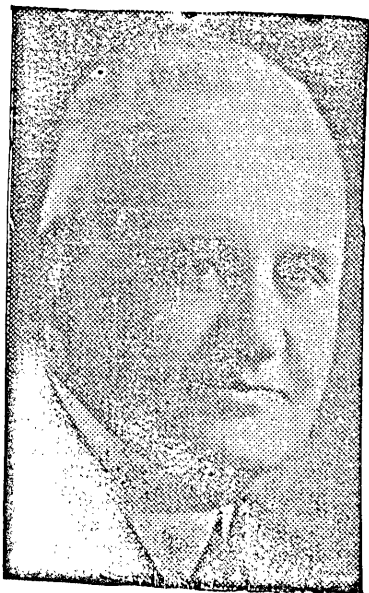
I know the "Reverend Neb." He was my guest during a district conference when I was a young preacher. I was enamoured of my vocation and was eager to talk to an older brother of my evangelistic passion and my plan for a revival. To my surprise, he seemed bored, and soon turned the conversation into other channels. He talked of his probable salary deficit and his proposed summer vacation. He wondered who would go to "First Church," who would be elected delegate to the General Conference, and who would be the next bishops in our church. He suggested that he ought to have a better appointment, himself, and a larger salary. Sadly I realized that the "thing had gone from him!"

The text also applies to domestic relations. I know "Mr. and Mrs. Neb." Indeed, I per-

formed their marriage ceremony. As they stood at the altar, they looked at each other so lovingly that their faces were suffused with a holy glow. The years have gone by, they preside, now, over the dearest thing I know—a dead home. The romance has faded. A woman I went to see in one of my parishes was taking up her carpets, packing her furniture—everything was in confusion. She said: "You have come too late, this home is dead. I have applied for a divorce." At the far end of so many marriage altars in these latter days there stands a divorce decree. Perhaps even more tragic than a decree, so far as the contracting parties are concerned, is a divorce without a decree! After all, a divorce decree is little more than a formal burial of a thing that is already dead.

*On a wind-demoned knoll, in the winter sun  
It stands, a rattling skeleton  
Of a house. From its hollow wind-sockets,  
From doorway, hearth, and chimney pockets  
Wraiths of old laughter starre vacantly,  
Mocking at life and love—and me.*

*O why do men not bury dead homes  
Together with their chaptered tomes?  
Nor leave them pointing their thin ghost-fingers  
At gay young roof where no joy lingers,  
Taunting the shaken hearts that dwell  
Brave-housed, within a gilded shell.  
I weep for homes thus spectral, dead,  
Homes whose white-love soul is fled.*



DR. FORNEY HUTCHINSON

At any rate, the tragedy lies in the fact that the "thing has gone from them."

But in no sphere of life is this text more applicable than in religion. Mr. Wesley complained that the church of his day had a "form of godliness without the power thereof." It was functioning like a galvanized corpse, its movements were automatic and meaningless. Life and power were no longer in evidence. It was dead and didn't know it! Jesus describes it in His parable of the ten virgins. The foolish virgins had their lamps burnished and their wicks trimmed, but they had no oil. So often this condition is evident in the life of individual Christians. If they do not go on "sit-down" strikes, they at least go on "let-down" strikes. They have quit without resigning. They are running on momentum! They still use the phraseology of religion, but it is pure cant. Reality is gone. What a tragedy!

In the second place, let us see, if we can, what Nebuchadnezzar had lost. Be it said to his credit, he did not deny nor minimize it. Frankly he confessed, "the thing—the real thing—has gone from me." The dream had vanished. The object for which the meeting had been called was no longer in evidence. Immediately, he proceeded to pronounce death sentences upon his pseudo

magicians, and adjourn the meeting. He, at least, had honesty enough to quit.

So, in life. The significance of so much that we do is gone. It no longer has any real meaning. Like the wedding feast our Savior attended in Cana of Galilee, we "have no wine." People are bored with such a life. They even contemplate and sometimes commit suicide. Ralph Burton, a brilliant writer, shot his brains out in his hotel room a few years ago. He left a note in which he said, "I have traveled from place to place, married one woman after another. Nothing satisfies. The burden is too heavy to bear." George Eastman, an immensely rich man, snuffed out his life and left a note explaining that the meaningless round through which he was going was no longer bearable. They, like many another, had asked the question, "What's the use to go on?" They, at least, were consistent enough to adjourn the meeting.

Now it is entirely proper to keep the lamps trimmed. Life must have forms. They should be appropriate and beautiful. If we do not wisely supply such forms, life may find ugly forms for itself. But above all other things, be sure of your oil. We must cling to life's ideals and inspirations. They constitute the main thing. If the halo fades and the wine is gone, what is the use? We talk much of Mr. Wesley's conversion experience. We celebrated it recently. As a type, it has its values. Some of us even have memories of a somewhat similar experience! "What peaceful hours I once enjoyed, how sweet their memory still." All too often, I fear, it's no more now than a haunting memory and an "aching void."

What of the outcome? Through the suggestion of his counselors, Nebuchadnezzar called Daniel. He sent for God's man, and rediscovered the "thing that was lost." So many in our day need to follow his example. We are pitifully back-slidden. The vision has faded. "The thing has gone from us." We must, of necessity, turn back to God! This applies to the church as a whole, as well as to the individual Christian.

When Mary discovered that the wedding feast in Cana faced a shortage, she took it to the Savior. As a result, it appeared to the guests that the "best had been saved till the last." So with all of life, if we submit it trustfully to Him!

## OBEDIENCE IS THE KEY

"Obedience is the key to every door," suggested George MacDonald. Another has said that "faith is the key that unlocks the universe." It is a two-way key, for "faith without works is dead." With faith in God, we rise to obey. A special task is assigned each workman. "There are diversities of ministrations" and of "workings"; but it is "the same Lord" whom each Christian, each denomination serves. Every door of opportunity, every area of activity is opened and entered by the one master key—obedience—moved by faith.—The Brethren Evangelist.

## FAITH IN GOD LEADS TO FAITH IN THE CHURCH

Faith in God naturally leads to faith in the Church and its work in His kingdom. Faith in the church and its purposes of God naturally leads to faith in human beings. Faults and mistakes dog the trail of the average human being, but do not make up all of his life if he trusts in God and tries to live above his sins.—Cumberland Presbyterian.

## WATCH YOUR WORDS

He who can speak of a worn-out horse as an "old skate", or of a homeless dog as a "cur," is probably the sort of man ready to call an Italian laborer a "Dago," a Hebrew a "Sheeny," and Negroes and Chinamen and men of other nationalities besides his own, by names of contempt. By our words we are judged. They are revelations of our inmost souls.—Our Dumb Animals.

# The Atonement

By JAMES A. ANDERSON

The atonement made by Christ on the Cross is the momentous event in the whole history of the human race. Never before had anything of equal significance occurred. Never since has there been anything to equal it. Nor can there ever be. It involves the redemption of a ruined world.

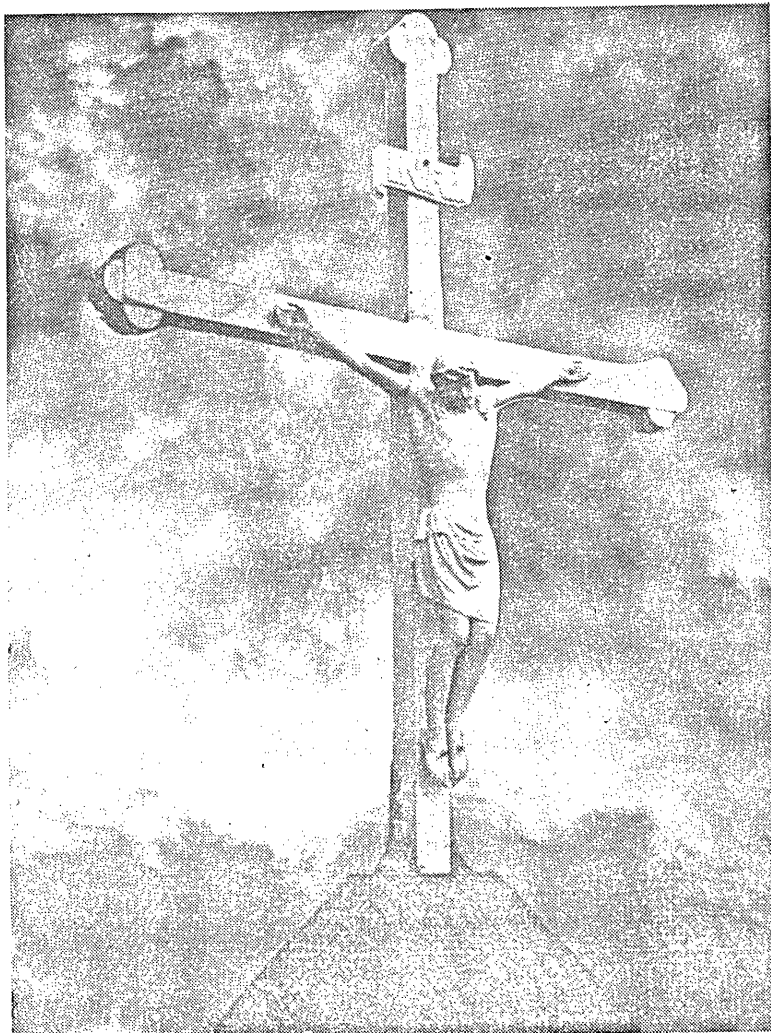
How shall we explain it, how tell the way in which the death of Christ brings the redemption of fallen and ruined men? There have been many theories. We once heard an eminent divine say that it is a matter so deep that he doubted if any theory carried all the facts. Perhaps so. Yet every theory about it includes something we can understand. Let us here take a brief look at several of them.

We have seen this theory: That the human race owed to the Devil an amount of suffering equal to the enormous amount of sin of which the race was guilty, and Jesus paid the debt due the Devil. We think it scarcely necessary to comment on such a notion as this.

There is a theory that God imputed to Christ our guilt and imputed to us the righteousness shown by Christ in His life and death. It would seem that any sane mind must reject this notion as a mere figment of the imagination. Righteousness and guilt are both personal qualities. By their very nature they cannot be shuffled from one person to another—it were an immorality to attempt it.

We have what is usually called the governmental theory: Man had violated God's law; the well-being of the Universe depends upon the upholding of that law; the penalty attached to the law is death; Jesus stepped into our place and paid this penalty. This has been called administrative justice. But is it justice at all, justice of any sort? You can no more transfer a penalty from a guilty to an innocent person than you can transfer the guilt of one person to another, for penalty always presupposes guilt. And what sort of a government is it, whether human or divine, that could reconcile itself to such a travesty upon elemental justice? The preaching of a doctrine like this has caused many good men to reject our Gospel altogether. A good friend recently said

to me: "I have a better God than you church people are preaching. My God would not have His Son put to death for the wrongs others have done, and I certainly would not punish my son for what others have done."



It is true, perfectly true, that but for the death of Jesus we must have suffered the penalty of death. In that sense He is a substitute for us. But it is not true that He was punished or paid a debt or paid the penalty for anybody. All such notions are alien to the atonement.

The story of the atonement is the story of a scheme of infinite love. It is the story of a love in which God the Father and God the Son cooperated for the redemption of

men, a story in which both the Father and the Son, each of His own accord, loved and each of His own accord suffered. "God so loved that He gave His Son" and the Son so loved that He gave himself. Jesus said that no man "taketh my

that the suffering of both was not for friends but for sinners, enemies. It was for the purpose of winning those enemies. Nor was there any other way to win them. For suffering is ever the surest credential of love, and the measure of the suffering, if you can find it, is the measure of the love. Here, then, is the sure testimony of an infinite love, both of the Father and the Son, for sinful men. No proclamation of that love could have ever been effective without the credential of suffering. But with such credential there is an end of all argument. You might deny any proclamation so long as it stands merely as a proclamation, but you cannot talk against a proclamation backed up by infinite suffering. The Cross of Christ is just such a proclamation. Any man who can be brought to see it in that light must yield to such love or else confess himself to be an ingrate, if not a reprobate. It is the business of the Gospel to present it in that light.

As for the satisfaction to be rendered by sinful men to the divine government, there is never but one form of satisfaction, and that is the penitence of the sinner. Penitence means the renunciation of the devil and all his works and a turning to God for help in a good life. In the very last analysis moral law knows no other satisfaction. When a sinner thus repents, salvation comes to him as the free gift of God—nobody has paid for it. You cannot buy it nor did Jesus purchase it by paying a debt for your bankrupt soul. All that Jesus has done is to make to you the mightiest appeal that men or angels have ever known to induce you to turn from your sins to the service of God. All you can do is to throw down the barriers which have kept God out of your life and let Him come in. God is not a vindictive Master to remember your sins against you when you have renounced your sin. We could safely turn every fellow out of our penitentiaries if we knew each of them had honestly renounced all of his wickedness and become a good citizen. It would be good government to forget his crime and give him his liberty. Anything else would be vindictive. God is not vindictive. God is Love.

## THE 1943 UNIVERSAL WEEK OF PRAYER—JAN. 3-10

Each year during the first full week of January there is a worldwide observance of the Universal Week of Prayer. Next year, the dates are January 3-10. This week will be one of a global fellowship in prayer. This is a time, if ever, when the ministers and churches everywhere will want to make special plans for united prayer.

The series of topics for next year has been prepared by Dr. Oscar Edward Maurer, one of the outstanding and best known preachers in New England, and pastor of the Center Church, New Haven, Connecticut. The theme about which the topics are written is, "Faith Giveth the Victory." The seven daily topics under this theme are:

Sunday, January 3—"Appearance and Reality."

Monday, January 4—"Flight or Faith?"

Tuesday, January 5—"A Song In the Night."

Wednesday, January 6—"The Anchors of Faith."

Thursday, January 7—"The Faith That Impes."

Friday, January 8—"Faith Plus."

Sunday, January 10—"The Faithful God."

Helen Keller said recently, "A nameless dark is settling down over our world." How true. The darkness seems more impenetrable than ever before, because it is a projection, not only of war, but also of a rapid world upheaval. Yeasting forces are at work. Christians need to pray. They need to pray unitedly in all communities right across America. How better could any group of ministers and churches start the New Year? The question is often asked, "How can the Church adequately

life from me; I lay it down of myself." He said further, "Greater love hath no man than this, that he lay down his life for his friends." Now wherever love exists it is ready to suffer, and if God is love, He is ready to suffer. How could He give His Son without suffering? We can have no measure of the suffering that was in the heart of the Father in bestowing this gift. Nor can we measure the sufferings of Jesus on the Cross. We must also remember

quately gird herself for these testing days? Primarily through prayer, for prayer at its best is the effective identification of the individual or the group with a God of Power. Only the power of God can steady us and give us strength in this crisis.

The Universal Week of Prayer booklets may be ordered from: The Department of Evangelism, 297 Fourth Avenue, New York, N. Y. at the rate of 5c per single copy and 2c each in quantities, postpaid.

There is nothing more beautiful than to see a broken heart turned into a loving soul for others. Sorrow transmuted into compassionate love is beyond description by tongue or pen. Suffering, if rightly interpreted to life, makes a great contribution to the development of the soul. "He is greatest who has suffered most."—The Watchman.

Dear Reader: I have a most wonderful Recipe for a harmless herb remedy that stops all craving for tobacco which anyone can easily make and cure themselves of the bad and injurious habit of smoking, chewing, and using snuff. Thousands have been cured. I want every tobacco user to write to me and I will tell you all about it. Yours in doing good, LOOMIS O. HINTON, Spencer, Indiana.

## Is Epilepsy Inherited? What Causes It?

A booklet containing the opinions of famous doctors on this interesting subject will be sent FREE, while they last, to any reader writing to the Educational Division, 535 Fifth Ave., Dept. JL-12, New York, N. Y.

## Acid Indigestion

What many Doctors do for it  
When excess stomach acid causes gas, sour stomach or heartburn, doctors prescribe the fastest-acting medicines known for symptomatic relief—medicines like those in Bell's Tablets. No laxative. If your very first trial doesn't prove Bell's better, return bottle to us and get double your money back, 25c.



## HENDRIX COLLEGE NEWS

## Tea Honors Mrs. J. W. House

On Thanksgiving afternoon women of the faculty and administrative staff entertained with a silver anniversary tea in Galloway Hall to honor Mrs. J. W. House, hostess at women's dormitories on the campus for twenty-five years. Numerous friends of Mrs. House called during the afternoon. Receiving with Mrs. House were Dr. J. H. Reynolds, Mrs. Reynolds, Mrs. Jas. Wahl of Helena and Mrs. Robert Cole of Holly Grove, daughters of Mrs. House; Miss Flora Marie Meredith, Dean of Women, and Miss Myrtle Charles and Miss Vivian Hill, members of the faculty.

Mrs. House was presented with an elaborate silver service, the gift of many women students who have lived in dormitories with Mrs. House since she came to Hendrix in 1817. Presentation was made by two students, Miss Virginia Rhine of Thornton and Miss Anna Martin Lewis of Batesville. Miss Katherine Gaw was in charge of arrangements. Senior and junior women students served. Mrs. House is the widow of the late Rev. J. W. House, former Methodist minister in Arkansas.

\* \* \*

## Students Save To Buy Bonds

More than \$1,700 went to the government this month as a result of a drive to sell war bonds and stamps. A thrift week initiated by Blue Key, student leadership fraternity, soon spread throughout the campus. At a meeting of the student body early in the week it was voted to cut out all unnecessary spending and buy war bonds and stamps instead. According to Blue Key president, Henry Henley of Helena, \$22.50 in stamps, \$1,450 in bonds, and \$75 contributed by the sororities and fraternities brought the total to \$1,747.50.

\* \* \*

## Gift Made To College

A gift of \$1,000, the income from which is to be used for awards to outstanding seniors each year at commencement, was made recently by Mr. Jim G. Ferguson. Mr. Ferguson, former Arkansas state commissioner of mines, manufactures and agriculture, is now associated with an insurance company in Evanston, Ill. According to terms of the gift, the income each year will be used "for purchasing suitable books for the graduating student or students who shall in the discretion of the president of Hendrix College, assisted by a committee associated with the president, deserve such an honor."

\* \* \*

## Intercollegiate Magazine Planned

Representatives of four Arkansas colleges met at Hendrix recently to formulate plans for a projected intercollegiate quarterly magazine of fact, opinion, and creative writing. Hendrix was selected as the editing institution for the present year if publication materializes. Attending the two-day meeting were over a dozen representatives of Central College, Little Rock Junior College, Arkansas State Teachers, and Hendrix. Other schools interested in the venture but unable to attend the meeting include Henderson State Teachers College and Harding College.

\* \* \*

## Profile Has New Editor, Business Manager

Richard Perdue, of Louann, and Kermit Huckabee of Fort Worth, Texas, have been appointed editor and business manager respectively

of the Profile, weekly college publication, according to Wilbur Kamp, president of the student association. They replace Glen Black, Booneville, and William Clement, Pine Bluff, who recently resigned. Perdue is a member of the editorial board of "Motive," national Methodist youth magazine.—Reporter.

## ARKANSAS METHODIST ORPHANAGE

The chaotic condition of world affairs not only concerns those of us grown-up, but the children keep up with war news and it requires a good deal of thought to channel the way for them. As you look into the faces of your own children, remember us in your prayers. We are dealing with humanity as you are, except we have no fathers and mothers only as a church provides them through your Home for helpless children.

The people are good to us and everyone seems interested in us. Help us with your prayers, your visits, your kind words and your liberal offerings.

With love for all, I am, yours truly.—James Thomas, Executive Secretary.

## If you ever take a laxative, here are 3 Questions for YOU

**Ques.** How often should you take a laxative? **Ans.** Not too frequently—only when the familiar symptoms indicate you really need one. **Ques.** What kind of laxative should you take? **Ans.** One that brings relief gently, thoroughly, promptly. **Ques.** What laxative usually will do this? **Ans.** One laxative you can usually depend on when directions are followed in Black-Draught.

Black-Draught has been a top-selling laxative all over the South with four generations. It's spicy, easy to take—particularly in the new granulated form. Follow label directions. eGt the familiar yellow box today—25 to 40 doses, only 25c.

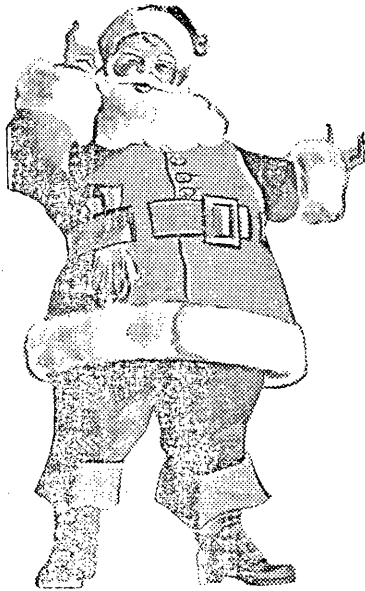
## Asthma Mucus Loosened First Day

## 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.

## Help Kidneys If Back Aches

Do you feel older than you are or suffer from Getting Up Nights, Backache, Nervousness, Leg Pains, Dizziness, Swollen Ankles, Rheumatic Pains, Burning, scanty or frequent passages? If so, remember that your Kidneys are vital to your health and that these symptoms may be due to non-organic and non-systemic Kidney and Bladder troubles—in such cases **Cystex** (a physician's prescription) usually gives prompt and joyous relief by helping the Kidneys flush out poisonous excess acids and wastes. You have everything to gain and nothing to lose in trying **Cystex**. An iron-clad guarantee assures a refund of your money on return of empty package unless fully satisfied. Don't delay. Get **Cystex** (Bliss-tex) from your druggist today. Only 35c.

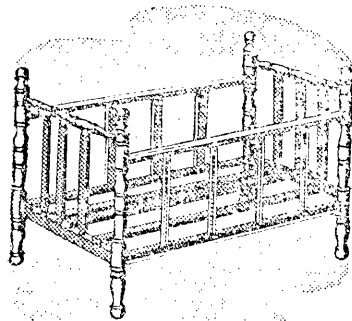


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They're so lovable! Just think, they are 22-in. size... and fully dressed, ready to go walking... or for a ride! Sleepy eyes with lashes. Cute as can be!



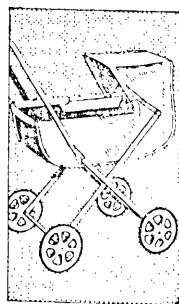
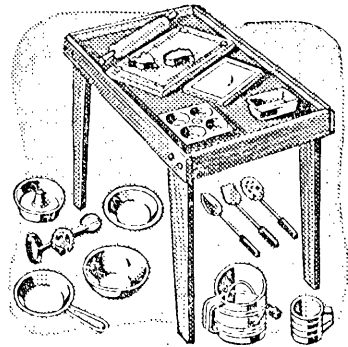
## Dolly Bassinette \$1.19

Just the thing to put dolly to sleep—attractive spool type, maple finish.

## TABLE SET

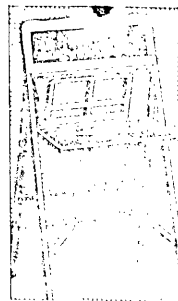
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Everything the little cook needs. Flour sifter, egg beater, rolling pin, bread board, measuring cup, muffin and cake pans, mixing spoon, and many other utensils. Complete with 8-page recipe book.



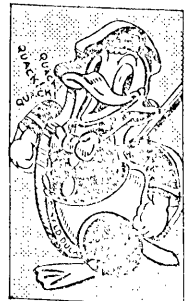
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# WITH THE CHURCHES

## LITTLE ROCK DISTRICT SET-UP MEETING

The set-up meeting for the Little Rock District met at First Church, Little Rock, on Tuesday, November 24, with Dr. C. M. Reves, presiding. Dr. Reves conducted the devotional services with Dr. W. B. Slack of Winfield church leading our prayer.

Rev. John M. Cormack, Rev. J. D. Montgomery and their wives were introduced as new members of the District Family.

Dr. Reves outlined the program for the afternoon and presented Rev. E. T. Wayland, editor of Arkansas Methodist, who outlined the plan for the circulation campaign to be held simultaneously throughout the state during the week of January 10-17. Bro. Wayland was complimented for the fine paper that he and his able staff have been giving us, and he stated that if everyone—preacher and layman alike, would "do their best in the campaign, he would take the results and continue to give us the same high type of paper during the ensuing year."

Dr. Homer T. Fort of Hot Springs, Conference Director of Evangelism, was presented and outlined the Conference Evangelistic Plan in a most forceful manner, giving some very interesting, human stories about his experience in this type of work. Rev. H. O. Bolin, District Director, spoke briefly endorsing what Bro. Fort had said and urged that each one start the "fire" in his own heart and life. Bro. Bolin urged that all ministers and all laymen possible attend the District Visitation Evangelistic School to be conducted in Little Rock, First Church, March 7-12, 1943.

Mr. J. T. Thompson, a member of First Church, also a member of the General Commission on World Service and Finance, brought an interesting message regarding this cause of the church, and urged a fuller participation of the laity in the promotion of World Service in our local churches.

Rev. W. Neill Hart, District Superintendent of the Pine Bluff District and Conference Director of the Hendrix College-Ministerial Education Campaign, brought a forceful message about this work and urged that we make large use of Student Recognition Day on December 22. E. W. Martin, Lay Leader of the North Arkansas Conference, and Business Manager of Hendrix College, spoke briefly, outlining the situation at Hendrix and telling of some of the immediate values of the Educational Plan. The District adopted as a minimum goal for this cause for 1943, of \$2,500.00. Brother Hart outlined the plan, for the campaign and stated that the Arkansas Methodist would carry articles about the campaign from time to time. He stated that the success of the campaign would rest with local churches this year as never before, due to the fact that transportation problems would prevent many special speakers from being sent out. Ralph Randle, a student, was presented and spoke feelingly as to the worth of this program.

Dr. Reves stated briefly the purpose of the Week of Dedication. The first Sunday in January is the opening date for the preparatory work

for this Week of Dedication, with Layman's Day on February 21st to be the high point. February 28th to March 7th is the actual Week of Dedication, with the latter date being Dedication Day. The afternoon session closed with the benediction pronounced by Dr. J. M. Workman.

The Youth Program was planned and discussed at a Youth Banquet at the LaFayette Hotel, with Rev. George G. Meyer of England serving as chairman, at which time the Youth of the District and the Youth Leaders outlined plans for the year. This plan was later adopted by the District meeting.

The Missionary Institute was held at the evening service with Dr. Reves presiding. Rev. Fred G. Roebuck of Asbury, our Conference Missionary Secretary, was the principal speaker, bringing us a very interesting and forceful message regarding the "missionary spirit and work" of the church. Mrs. Russell Henderson, District Secretary of the W. S. C. S. brought an interesting message regarding Women's Work, and the relationship it bears to the total program of the church. Rev. J. B. Hefley of Highland church, our District Director, spoke briefly and quickly exhausted his supply of the new Mission Study Book for this year.

Wednesday morning the program began promptly at 9:00 a. m. with devotional services conducted by Dr. Reves. Rev. J. D. Montgomery of Hazen led our prayer.

Miss Fay McRae was presented and outlined the plan for Children's Work in the Conference for the year, strongly urging that the Christian Home and Child Guidance be placed in the hands of all leaders of Children's Work in each local church. Mrs. J. B. Hefley our District Director of Children's Work outlined plans for the District participation in the program.

Rev. George G. Meyer of England spoke briefly and pointedly regarding Youth Work and outlined the plan for the District for the year.

Rev. J. F. Walker of Bauxite, District Director of Training Work, spoke briefly about our Training Program for the year, urging wide participation on the District-wide School to be held in Little Rock, also urged that "Study" classes be conducted in local churches during the year. Rev. Clem Baker, our Conference Executive Secretary, "summed up" the Educational Program and especially urged attendance of all preachers at the Arkansas Pastor's School at Hendrix College.

Dr. Reves read the Goals and Objectives for the District, one by one and they were all unanimously adopted by the assembled pastors and laymen. A short meeting for the preachers was held, during which time the Special Offerings for the year were announced with goals for each church being read and accepted.

Dr. Matt L. Ellis, President of Henderson State Teachers College, newly elected Conference Lay Leader, was presented to the group and gave us a most interesting and constructive message regarding Lay Activities and Adult Work as planned by the Conference Lay Activities group at Annual Conference and urged large use of Lay workers

throughout the Conference during the year.

The noon hour found us assembled in the dining room of First Church, guests of the District Superintendent and Mrs. Reves, during which time the District Stewards held their meeting and made the necessary distribution of the General and Conference Askings for the year.

We were all thrilled again by words from Mr. Ellis, Mr. Roland Shelton, District Lay Leader, and Mr. J. T. Thompson of First Church and when the distribution of Askings had been made, our Secretary of the District Stewards, Bro. H. Roy Coffman of Capitol View Church, announced that a total of \$275.00 above the "Askings" had been apportioned by the Stewards, and a further thrill came when First Church, Asbury, Winfield, Forest Park and many other churches in the District announced through their District Steward that a larger amount than was expected had already been accepted by their churches for the ensuing year. Truly two high days and it seems that a great year for God has already been launched by the Little Rock District, with the outcome to be even greater than planned. "Expect great things of God, do great things for God," someone has said, this is what the Little Rock District has planned for this year, and we doubt not that when the reports are in at the close of this year, that a great thanksgiving will well up in all hearts throughout the District over the results.—Claude R. Roy, Reporter.

## JONESBORO DISTRICT PLANNING COUNCIL

The Jonesboro District Planning Council which met at Jonesboro First Church was brought to a successful climax with an address by Dr. J. A. Pace, a missionary from India. Dr. Pace said, "What India needs today is an opportunity to develop and their opportunity will come when she has her freedom and we hope that will not be too far off." He continued: "Christianity has done more for the lowest casts of India. It is among the depressed and oppressed people that Christianity has been most effective. The door of India is open to the Gospel."

Rev. James A. Gatlin, the new District Superintendent, was in charge of the meeting. Under his guidance and an enthusiastic response was given the total program of the church. The meeting was characterized by a large attendance and a keen interest in the things of the Kingdom of God.

Among those speaking on the day's program were, Drs. A. Brumley, E. T. Wayland, Rev. and Mrs. S. B. Wilford, J. P. Womack, Glenn F. Sanford, Dr. O. E. Goddard, E. B. Williams, A. N. Storey, A. W. Martin and James S. Upton.—James S. Upton.

If a superannuate preacher would like to occupy some partly furnished rooms free of rent in my country home he may write me for particulars.—G. M. Barton, R-5, Buntyn, Tennessee.

## HORATIO

When Conference adjourned on November 15, we had been returned here for the fourth year, which was indeed pleasing to us. We then attended the Grand Chapter O. E. S. in Little Rock, and when we reached home we found everything already organized and everything set for the year. That is just like these lovely people. On the afternoon of the 23rd, a very spiritual meeting of the W. S. C. S. was held in the Educational building, at the conclusion of which the hostesses served delicious refreshments, the drink being sassafras tea.

On the 26th we were in a Thanksgiving service at Gillahm at 10 a. m. and at the conclusion of the service we were conducted to a Sunday school room where a splendid shower of groceries awaited us.

We held Thanksgiving service at Horatio that night, led by Max Edmonson. At the close Miss Othema Shull, our general superintendents, informed us we were to be the honor guest over at the Educational building, and there awaited another splendid shower of groceries, and refreshments were served, during which Mr. Henry Jones, Chairman of the Board of Stewards, and Mrs. W. H. Scarborough, the Treasurer, presented us with November salary, and the assurance each month's salary would be paid in advance. Inspirational music was rendered throughout the evening with Mrs. L. O. Shull at the piano. We are happy to be home again at Horatio.—W. C. Lewis, Pastor.

## "AN OFFICE OF WORSHIP FOR NEW YEAR'S EVE"

The General Commission on Evangelism of the Methodist Church is suggesting that this year we ask our people to observe Watch night in their homes, by families or by individuals. Of course, in some communities families may wish to come together in a home. Various organizations may wish to meet as a unit in some home or at the Church to observe Watch Night. Some communities may desire to follow the annual custom of having a Watch Night service at the church.

At the request of the General Commission on Evangelism Dr. Clarence Seidenspinner of Racine, Wisconsin, has prepared a very beautiful and appropriate Worship Service for Watch Night. This service can be used by an individual, a family, a group or a church.

Directions for the use of the service by each group has been written by Dr. Seidenspinner and is printed in the booklet.

The name of this booklet is "An Office of Worship for New Year's Eve" and sells for \$3.00 per hundred postpaid. Smaller or large quantities may be ordered at the same price of three cents each from the General Commission on Evangelism, 166 Eighth Ave., N., Nashville, Tenn.

The Home is God's first Institution. Let us try to get our homes to have a spiritual observance of the end of 1942 and the birth of the year 1943.

We are sure that many homes and individuals will be blessed if they use "An Office of Worship for New Year's Eve."

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## PATRIOTIC TO HOARD FOOD IN ALASKA

"It's patriotic in Alaska to hoard food," says the Rev. and Mrs. W. Archie Matson, of the Methodist Church, Ketchikan, Alaska, in a letter dated July 15. Mr. Matson has recently resumed his duties as pastor of the church after a trip to the United States for medical treatment and consultation.

"We are urged to have at least a three-months' supply of food on hand at all times," continue the Matsons. "We do have some, but we did not have the cash to buy so much. Some stores have had to close because of lack of supplies. Two northern Chambers of Commerce have complained about the food being left on the docks while booze continues to come in unlimited quantities. Mail is still delayed and censored. One small package took six weeks to reach me from Vancouver recently. It will help the local postoffice if you use our box number, Box 1410, in addressing us. We have no sugar rationing here.

"When it was our turn to fill the cookie jar for the U. S. O., the Methodist women provided twenty-one gallons of cookies instead of the fourteen gallons needed. The surplus was used in the outposts on Annette Island. The U. S. O. is providing an increasingly useful service here in giving the boys an attractive place to stay, and wholesome activities in place of the saloons and brothels. I have noticed comparatively little drunkenness among men in uniform lately, much less than in other places. I wish I could say the same thing about the civilians.

"Travel regulations now require an application fifteen days in advance to leave or enter the territory. Local travel, even to nearby towns, is forbidden without a military pass. New restrictions on picture-taking makes it impossible to take much but people, flowers and totems. Before the travel regulations went into effect I had a chance to visit our son, Wesley, who is on a scow selling groceries, oil and supplies to the fishermen and buying and icing the fish. Once a week the boat brings the fish to the canneries or to Prince Rupert. It was a lovely trip, cruising among the island. In three days I visited several communities and called on one or more members of twelve families in our constituency. I took a good supply of 'Upper Rooms,' which was exhausted long before I returned. The manager of the Ellis Airways, who is active on our official board, brought me back from Craig by plane. It was a glorious trip over the mountains and water. Alaska is beautiful as seen from a boat, but is even grander from the air. My one regret is that pictures are forbidden.

"The churches seem to be in better condition spiritually than for years. The visitation evangelism campaigns, plus the war uncertainty, have made a difference in most places. Out of a total of 240 active members on the roll, 65 have left the community. The pastor married 26 couples, but had only four funerals. This is still a young man's country. Epidemics of measles and mumps were the heaviest in years.

*"Blessed are they that keep his testimonies, that seek him with the whole heart. They also do no iniquity; they walk in his ways." (Psalm 119:2, 3.)*

## A NEW START

I will start anew this morning with a higher, fairer creed;  
I will cease to stand complaining of my ruthless neighbor's greed;  
I will cease to sit repining while my duty's call is clear;  
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;  
I will search for hidden beauties that elude the grumbler's gaze.  
I will try to find contentment in the paths that I must tread;  
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;  
I will not deny his merit, but I'll strive to prove my own;  
I will try to see the beauty spread before me, rain or shine;  
I'll lovingly preach your duty, but be more concerned with mine.

—Author Unknown.

Attendance at our Sunday school averaged only 107. Church attendance and finances have held up well. We had more than double the usual Easter offering, which took care of the deficit to that time. Many good givers have left the community, and we are somewhat anxious about next year's prospects. Although there is plenty of money in the community it is not in the hands of those who are the 'backbone of the church.' New chairs for the primary department have been ordered for some time. The latest report is that they may be shipped by next fall at greatly increased prices. The decreased number of children in our activities, however, makes the chairs less needed now and we hope the war will end by the time they arrive, along with an expected influx of new people and returning evacuees.

"We work not alone. The task of living a vital Christian life, much less the transforming of the community, is completely beyond our capacity, except by the power of the living God. Our church is called upon to be . . . salt to give flavor and zest to the whole of life and leaven to lift every phase of personal and community life."

## NETTLETON W. S. C. S.

The W. S. C. S. of the Nettleton church met Wednesday, November 17 at the church in business session. Mrs. J. W. Pardew led the devotional, after which the annual election of officers was held, resulting as follows: President, Mrs. J. W. Pardew; Vice-President, Mrs. Frank Heller; Recording Secretary, Mrs. Della Smith; Corresponding Secretary, Mrs. T. T. Copeland; Treasurer, Mrs. E. E. Hale; Secretary of Christian Social Relation, Mrs. R. B. Craig; Secretary of Literature and Publications, Mrs. G. A. Miller; Secretary of Supplies, Mrs. John Price; Secretary of Spiritual Life, Mrs. G. A. Miller; Secretary of Missionary Education, Mrs. John White; Secretary of Children, Mrs. A. L. Riggs.—Reporter.

Youth will never live to age unless they keep themselves in health with exercise and in heart with joyfulness.—Sir P. Sidney.

## VANTREASE MEMORIAL, EL DORADO

Monday, November 16, at 1 p. m. the Society of Christian Service of Vantrease Memorial Methodist Church welcomed the new pastor and the new members. Fifty-two were present. A luncheon was enjoyed after Rev. W. R. Burks had given the invocation. Mrs. Joe Sanders played soft music as the guest and members assembled at the table. After lunch a most interesting program was rendered. Mrs. John Ripley sang "Come Ye Thankful People." The pastor and his wife with the new members were then recognized with a hearty welcome. The pastor's wife, Mrs. Burks, and the president of the Society of Christian Service, Mrs. Hop Ward, were presented with a corsage. Mrs. Perry Bolding read a Thanksgiving poem. Brother Burks was called upon for a talk and he told the Society how he appreciated the work of last year and requested the society to do greater work for the Master in 1943. After the program a social hour was enjoyed.—Mrs. F. M. Hamilton, Reporter.

## THE BUOY AND THE TEMPEST

A buoy is fastened securely to a rock at the bottom of the sea. The waves splash around it; it floats serenely in its appointed place. The tide rises and falls; it is still there. The Atlantic rollers come racing toward it; it mounts them one by one and rides upon them as they roll past. The tempest descends, the billows rush upon the little buoy, and for a moment it is submerged. But immediately it rises to the surface and is in its place again, unmoved and unharmed. What a picture of the conquering life! What a power and a privilege for a soul to be able thus to rise lightly above every opponent, every vexation, never to sink into discontentment, never to be overwhelmed with fear and doubt, always to be no top of the fretful sea of life!—Sunday School Chronicle.

The humblest Christian can do the biggest thing in the world—that is, be faithful.—Religious Telescope.

## SOUTH CENTRAL JURISDICTIONAL MEETING

The W. S. C. S. of the South Central Jurisdiction and the regional interests of the Woman's Missionary Council will meet at First Church, Dallas.

The session will begin Tuesday, February 23, 7:30 p. m. and adjourn Thursday the 25th at noon.

This is a gathering of such importance that if one is able to get a ticket of admission he would be wise to engage a seat with friends in a pooled car, and to stay from the first prayer to the last one.

In addition to such powerful crusaders among the women as Mrs. Geo. S. Sexton, Jr., Jurisdictional president, and others, all the bishops of the Jurisdiction will be on hand. Bishop Martin will speak at the worship hour opening each session. Bishop A. J. Moore, president of the Board of Missions, is on the program.

Ralph E. Diffendorfer, of the Foreign Division of the Board will report on world missions.

There will be a group of returned missionaries to give their testimony.

## RURAL CHURCH WORK IN CUBA

By Dr. J. Merle Davis

The strategy of the missionary occupation of Cuba has been the planting of churches in the cities of the island. This has been successfully done. All of the larger cities and many of the smaller urban centers are occupied. But the church is nearing the limits of possible expansion upon the basis of present strategy and methods. It is urban-centered and uses an urban technique. It is undermanned for attempting extension into rural areas and the church leadership is untrained for such rural expansion. Its program is unsuited to meet the social and economic needs of the community.

The rural work has, in most cases, been an adjunct to and an outgrowth from the city field. Rural preaching points and small groups of believers have been formed by the extension of the field of the city pastor sometimes to include six or eight rural points in one circuit for which he is responsible. This has led to several unfortunate and inevitable results in the work of a majority of the denominations in Cuba: first, the serious overworking of the city pastor, with the inevitable neglect of his primary field; second, the lack of proper supervision and nurture of the scattered rural groups which he tries to serve; and, third, the virtual stalemate of the Cuban church in many parts of the island. With its present strategy, its overworked staff, and the wide commitments for which they are responsible, the church finds itself in the position of being unable, either to move forward to occupy the great unevangelized rural areas or to withdraw from those which they are now struggling to serve.

Jewels do not lie upon the surface of the earth; highways are seldom paved with gold. What is most worth our finding calls for the greatest search.—Stillingfleet.



# 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 DISTRICT ADOPTS CHALLENGING GOALS, OBJECTIVES

(Editor's Note: We are giving our space on this page this week for the printing of the goals and objectives, unanimously adopted at the Little Rock District Set-Up meeting last week. Goals and objectives somewhat similar to these will doubtless be adopted by the other districts in their Institutes being held within the next ten days. I am attaching the goals and objectives. — Clem Baker).

C. M. Reves, District Superintendent and Chairman of Staff.

Mrs. J. B. Hefley, Director of Children's Work.

George G. Meyer, Director of Youth Work.

Roland Shelton, Lay Leader and Director of Adult Work.

Frank Walker, Director of Training.

Mrs. J. R. Henderson, District Secretary W. S. C. S.

H. O. Bolin, Director of Evangelism.

J. B. Hefley, Missionary Secretary.

Fred R. Harrison, Director Arkansas Methodist Campaign.

### I. ORGANIZATION:

A. Each local church with the following organizations:

1. Official Board.
2. Church School.
3. W. S. C. S.
4. Board of Education.
5. Board of Missions.
6. Methodist Youth Fellowship.
7. Joint Committee on Missionary Education of Youth.
8. Young Adult Fellowship where practical.

B. All organizations of the local church working together with the following aims in view:

1. Reaching the unreached people.
2. Christian culture and training for service.
3. Stewardship and Service.

II. EVANGELISM: Every church using every type of evangelism throughout the year to reach the greatest number of people with a minimum goal of 1,000 additions on profession of faith. All churches co-operating in the following:

1. Home Visitation Evangelism Week, March 7-12, 1943.
2. A meeting in every charge during United Evangelistic Campaign, March 28-April 11.
3. Church School evangelism in all churches.
4. The Education Advance.

III. MISSIONS: A functioning Board of Missions in each local church promoting Missionary Education with each church seeking to use the following opportunities for Missionary education:

1. Sermon on Missions and World Service at least once a quarter.
2. World Service program in all Church Schools each Fourth Sunday.
3. A School of Missions.
4. Use of Missionary units in the Children's Division.
5. Joint committee on Missionary Education of youth promoting Missionary programs and giving to the Methodist Youth Fund in the Youth Division.
6. W. S. C. S. in every church with more women participating.

### IV. CHRISTIAN EDUCATION:

1. The Education Advance — Each church organized for the promotion of the Education Advance with a goal of 20% increase in Church School enrollment.
2. A Sunday School for every church with new schools where needed.

## THE SUPERINTENDENT'S CORNER

By CLEM BAKER

### "STARTING OFF THE YEAR WITH A CLEAN SHEET"

Dear Brother Superintendent:

Did your school observe the Fourth Sunday in November with a program and did you send the offering in to the Treasurer? If you did, you are right up-to-date and have not neglected one single item on the Methodist calendar for the new Conference year and this reminds me that each of our Conferences has a calendar of operations which it would be well for each Superintendent to get and keep for ready reference so that his school will always be up-to-date with a clean record.

The next event on the Methodist Calendar is Methodist Orphanage Day December 20. It will be a wonderful thing if each Methodist Superintendent in Arkansas would see that all the people in his Sunday School are told about the work of our splendid Methodist Orphanage and all pupils get a chance to make an offering for its support on that day. The last Sunday in December, December 27, is of course our regular Fourth Sunday with its program for World Service but there is also another special event for the Fourth Sunday in December which should be observed by all churches having college pupils home for the Christmas holidays. This is called Methodist Student Day. We trust that no superintendent will miss this opportunity of recognizing our college students and letting them know that they still have a warm place in the hearts of the classes from whence they went to college. The wise superintendent will keep a list of these special occasions and will be ready for their observance.

4. Training opportunities based on local needs for every charge.
5. Careful training of all prospective new members in the meaning of Christian religion and church membership.
6. All pastors attending the Arkansas Pastors' School.
7. All churches participating in the Hendrix College-Ministerial Education Special.

The Children's Division—The over all purpose of the Children's Division is to assist all churches in improving their service to children with the following goals:

1. Vacation Schools.
2. Adequate supply of Methodist literature.
3. A Superintendent of Children's Work in each church.
4. A Nursery Home Department (Cradle Roll) in each church.
5. Training Children's workers.

### Youth Division:

1. District Youth Organization.
2. Sub-district organizations to reach leaders.
3. Methodist Youth Fellowship in all churches with each Fellowship participating in the Methodist Youth Fund.
4. All churches represented in the Youth Assemblies.
5. Youth participation in the Education Advance.
6. A functioning joint committee on Missionary Education of Youth.

### Adult Division:

1. Young Adult Fellowship where practical.
2. City-wide Young Adult Fellowship organized.
3. Adult Home Department in each church.
4. All Adult Classes promoting the Education Advance.
5. Cooperation with Dr. Matt L. Ellis in all plans for promotion of adult education throughout the district.

### V. LITERATURE:

7. All churches promoting the Campaign for the Arkansas Methodist, January 10-17 with a goal of one subscriber for every seven members.
3. Promotion of the circulation of the Advocate.
3. Promotion of the circulation of the World Outlook.
4. Encouraging the use of all cultural and guidance material for the various organizations of the church.

### VI. FINANCES:

1. Full acceptance of all askings for World Service with Christmas and Easter as the goal for payment in full.
2. All churches sending Fourth Sunday offerings each month to the Treasurer.
3. All Youth organizations pledging and paying to the Methodist Youth Fund.
4. Each W. S. C. S. pledging and paying an amount equal to the total of the pledge and emergency offering last year.
5. Christmas Offering for the Orphanage, \$1,712.00.  
Hendrix College, Ministerial Education Special, \$2,500.00.  
Church School Day Offering, \$850.00.

VII. LAY ACTIVITIES: The Official Board functioning as a Board of Lay Activities promoting all goals and objectives in each local church with special emphasis upon the following:

1. Christian Stewardship.
2. Observance of Layman's Day, February 21, 1943, with laymen in each pulpit with preparation for Dedication Week given special emphasis throughout Layman's Week.
3. Lay speakers in local churches throughout the year where needed to supplement pastors' services.
4. Layman presenting World Service program before acceptances are made in each church.
5. Promoting the Education Advance and the use of Christian literature.
6. Cooperation with Dr. Ellis in all Conference-wide plans for Lay Activities.

### Calendar

(Conference Year 1942-1943)

November 24-25—District Institute.

November 26—District-wide observance of Thanksgiving.

December 13—Messiah.

December 20—Orphanage Sunday.

December 27—Student Recognition Day.

January 10-17—Arkansas Methodist Week.

February 1-14—Hendrix Ministerial Education Special Campaign.

February 21—Layman's Day.

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Pastors' School Program

Good progress has been made toward securing a staff for Arkansas Pastors' School in 1943. We have secured Dr. A. H. Rapping for two courses in Rural Work; Dr. J. V. Thompson for two courses in Christian Education and Dr. Gilbert T. Rowe for two general courses.

Dr. A. H. Rapping is with the Town and Country Commission of the Methodist Church. Dr. Gilbert T. Rowe is a professor in Duke University. Dr. F. B. Thompson is of Drew University.

Dr. C. M. Reves is to offer the course on The Art of Preaching; Dr. Clem Baker is to offer the course on the Discipline; and Dr. R. J. Compton will offer the courses on Abington's Commentary for both first and second year Undergraduates.

Platform program has already been announced.

We hope by January 1 to be able to announce the completed program.

\* \* \*

### Christian Education and District Rallies

The Conference program of Christian Education was presented at each of the eight District Rallies held in the North Arkansas Conference, November 17-20. Rev. Earle Cravens, the new Board Chairman, presented the work in the Helena District Rally at Wynne. Rev. H. H. Griffin represented this work in the Searcy District Rally. The Executive Secretary attended the other six Rallies and presented the work.

\* \* \*

### Training Work Begins

The North Arkansas Conference Training Program for the year 1942-1943 is well under way. The Executive Secretary is teaching in the Springdale Training School this week. He has already taught in three training schools: Bono, Lincoln and Prairie Grove.

Rev. Martin A. Bierbaum is teaching a one-unit training school at Booneville this week.

Training Schools will be held at Moro, Marmaduke and Piggott during the month of December.

Plans are already under way for training schools at the following places: Fayetteville, Fort Smith, Marianna, Jonesboro, Paragould and Batesville. Many other schools will be planned within the next month.

February 21-26—Little Rock Training School.

Feb. 28-March 7—Dedication Week.

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

March 23-24-25—Conference W. S. C. S. Campaign.

April 11—Church School Day.

April 18—Palm Sunday.

April 25—Easter.

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

June 14-25—Pastors' School.

June 21—Golden Cross Sunday.

June 27-July 2—Christian Adventure Camp.

July—Mt. Sequoyah Leadership Schools and Conferences.

September 12—Methodist Student Day.

## QUARTERLY CONFERENCES

## LITTLE ROCK DISTRICT:

## First Round

Nov. 22, Hunter Memorial, 11 a. m.  
 Nov. 22, Primrose, 7:30 p. m.  
 Nov. 29, Capitol View, 11 a. m.  
 Nov. 29, Henderson, 7:30 p. m.  
 Dec. 6, Austin Circuit at Concord, 11 a. m., with Quarterly Conf., 2 p. m.  
 Dec. 6, Lonoke, 7:30 p. m.  
 Dec. 12, Carlisle Ct., at Carlisle Methodist Church, 2 p. m.  
 Dec. 13, Mabelvale, 11 a. m., with Quarterly Conference, 2 p. m.  
 Dec. 20, Bauxite-Sardis, 11 a. m., at Bauxite.  
 Dec. 20, Bryant Ct., at Mt. Carmel, 2 p. m.  
 Dec. 20, Forest Park, 7:30 p. m.  
 Dec. 27, Douglasville-Geyer Springs, at Douglasville, 11 a. m.  
 Dec. 27, Pulaski Heights, 7:30 p. m.  
 Jan. 3, Hickory Plains Ct., at Johnson's Chapel, 11 a. m., with Quarterly Conference at 1:30 p. m.  
 Jan. 3, Des Arc-New Bethel, at Des Arc, 3:30 p. m.  
 Jan. 10, Highland, 11 a. m.  
 Jan. 10, Winfield Memorial, 7:30 p. m.  
 Jan. 17, DeVall's Bluff, 11 a. m.  
 Jan. 17, Carlisle, 5 p. m.  
 Jan. 17, Hazen, 7:30 p. m.  
 Jan. 24, Chenault's Chapel, 11 a. m.  
 Jan. 24, St. Mark's, 7:30 p. m.  
 Jan. 31, First Methodist Church, 11 a. m.  
 Jan. 31, Scott Street, 7:30 p. m.  
 Feb. 7, Keo-Tomberlin-Humnoke, at 11 a. m., with Quarterly Conference at 2 p. m.  
 Feb. 7, England, 7:30 p. m.  
 Feb. 14, Asbury, 11 a. m.  
 Feb. 14, 28th Street, 7:30 p. m.

—C. M. Reves, Dist. Supt.

## MONTICELLO DISTRICT

## First Round

Wilmot, Nov. 29, a. m.  
 Wilmar, Dec. 6, a. m.; at Rock Springs.  
 Fountain Hill, Dec. 13, a. m.; at F. H.  
 Crossett, Dec. 13, p. m.  
 New Edinburg, Dec. 20, a. m., at N. E.  
 Warren, Dec. 20, p. m.  
 Drew, Jan. 3, a. m.; at P. C.  
 Arkansas City, Jan. 10, a. m.  
 McGehee, Jan. 10, p. m.  
 Tillar-Winchester, Jan. 17, a. m.; at T.  
 Monticello, Jan. 17, p. m.  
 Watson-Kelso, Jan. 24, a. m.; at W.  
 Dumas, Jan. 24, p. m.  
 Eudora, Jan. 31, a. m.  
 Lake Village, Jan. 31, p. m.  
 Montrose-Snyder, Feb. 7, a. m.; at S.  
 Hamburg, Feb. 7, p. m.  
 Hermitage, Feb. 14, a. m.; at H.  
 Portland-Parkdale, Feb. 21, a. m.; at Portland.  
 Dermott, Feb. 21, p. m.

—Arthur Terry, D. S.

SAVE THE CHILDREN  
FEDERATION

Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, who recently returned from a trip to Europe, has reported to the Board of the Save the Children Federation that as a result of examinations made by Swiss doctors who have visited France, the condition of many children has been found to be so bad that the time has passed for helping

ing them. Relief efforts are therefore being centered upon those who have a chance to survive.

Dr. Cavert, who had gone overseas to study the church situation on the continent, had agreed to confer with leaders of the Save the Children International Union for the Federation, which has been a members of the Union since 1932. In conjunction with Dr. Adolph Keller, chairman of the Save the Children Federation Advisory Council for International Work, conversations were held relative to plans that are being laid for child welfare during the post-war period.

The speaker revealed that the Save the Children International Union is participating in the work of aiding refugee children in Switzerland. These children, representatives of all nationalities, are being cared for largely in private families, which are making great sacrifices in sharing their rationed food with their charges.

Among those who heard Dr. Cavert were Dr. Guy Emery Shipler, editor of the "Churchman," and Chairman of the Board of the Federation; Countess Sophie Panina, Lady Mayer, Professor E. E. Neff of Columbia, Dr. Joseph C. Hazen, Corresponding Secretary of the Northern Baptist Convention, Dr. L. Foster Wood of the Federal Council of Churches and others.

If we do not try to change our world for the better, it will change us for the worse.—Virginia Methodist Advocate.



## Gift Ideas

For the Women in  
Your Life

A Lingerie Gift Shop on the second floor crammed with robes, dainty bed jackets and all the frills adored by women.

For the Men in  
Your Life

Men's Furnishings department on the first floor with everything the service man needs as well as things for your air-raid-wardening father and brother.

KEMPNER'S

## PFEIFERS

## Keep It Shining!

## This Christmas . . . For all the world!

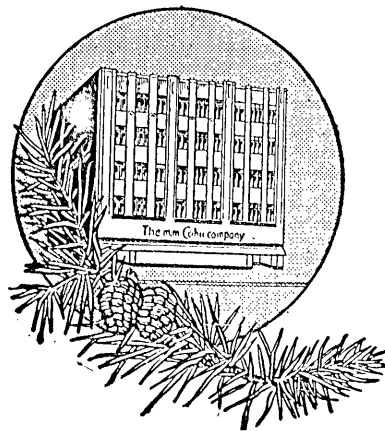
Somewhere in the soft twilight a star will be shining. A star so bright nothing can obscure its brilliance. Yet though the night be clear, there will be some in this world who will not see it—for they dare not look up from their shame.

But others will see the star—millions of others—though the night be clouded with bombers and their eyes misted with tears. They will look up and see the star shining as it did twenty centuries ago.

For this is the Star of Faith. Faith in themselves, their fellow-man, and in their God.

Someday—we know—everyone throughout the world will see the star. So for all the world . . . for all the Christmases to come . . . Keep It Shining!

★  
 DECEMBER  
 PURCHASES DO  
 NOT HAVE TO BE  
 PAID UNTIL  
 FEBRUARY 10th.  
 ★

A Gift Center of  
Arkansas

Enjoy the thrill of gift shopping among the Christmas trees at Cohn's! It's fun to shop in this cheery atmosphere we've created . . . fun to choose from this wonderful collection of gifts. And remember—

The m.m. Cohn company  
 LITTLE ROCK

Wishes You and Yours

A Merry American Christmas

## THE SPIRIT OF CHRISTMAS

(Continued from Page Five)

take the surprise, for she had kept her plan a secret.

Jim opened the door, then he stopped suddenly. "Why Julie!" he exclaimed. Julie saw the old spirit leap to his eyes, like the sudden flare of a match in the dark, and light his face. The tired look suddenly was gone. Then, *The Spirit* was gone. Without waiting for her to explain he said: "It's beautiful, Julie. Just like old times. It's too bad there's no one to enjoy it."

"Oh, but there will be," Julie said quickly. "I wanted to see, dear, if you wanted the old Christmases and their spirit of joy and gladness back as much as I do."

The spirit returned instantly to Jim's warm brown eyes as he took Julie in his arms and kissed her tenderly. "I've never realized how much until now," he said huskily.

"I've asked some of the boys from camp," Julie told him. "Ted and Jim junior would like that, don't you think?"

"You bet they would!" Jim answered heartily.

"And I've asked that young couple in the apartment next door. They can't go home for Christmas because they are saving for a baby in the spring. And . . ." here Julie hastily wiped away the tears that welled up and overflowed in her eyes, "the couple down in the next block whose son has just been sent to Australia. This will be their first Christmas without him. Maybe we can help them to keep the spirit of the holiday alive in their hearts."

"That's wonderful, Julie!" Jim beamed.

Julie and Jim sat quietly together before the open fireplace. The oak logs, long since burned to coals, cast a mellow glow about the room. And from the ceiling, the star of Bethlehem caught up and reflected back upon them the warm, mellow glow mingled with the full radiance of its own symbolic significance.

All that remained of the candy and cookies were the crumb stained plates in the kitchen; the empty cocoa cups scattered carelessly about, a sight old Mandy would welcome with delight in the morning. Any other time she might grumble at what she would term "such a mess." In the distance they could hear the carolers going joyously on their way. Echoes drifted back . . . "Silent Night" . . . "Oh, Little Town of Bethlehem" . . .

Julie understood now. Christmas after all had not been the children. Christmas was the spirit with which one accepted it. Christmas was more than just a date! Christmas was, and would ever be, a living invitation to friendliness, to brotherly love and . . . worship.

Jim's voice broke in on her reverie. There was a new ring there. "Merry Christmas Julie!" he exclaimed with the light of love and happiness full in his face. *The Spirit* had done its work well there.

Julie looked up at the old fashioned clock on the mantle. It seemed to have caught the Spirit too as it chimed musically . . . Three a. m.

"So it is!" Julie laughed happily. "Merry Christmas, Jim!" she echoed joyously and meant it. For in her heart they lived again . . . *The Spirit of Christmas*.—Fletcher's Farming, Hondo, Texas.

Today is all you have, tomorrow is a promissory note, and yesterday is a cancelled check. Act today.

## THE END OF A PERFECT TRAIL

If I live a life that is clean and square,

And help my fellow-man,  
By lending a hand to help him bear  
His burdens the best that I can,  
I need not fear what its close may be,

Nor how critics my life shall assail,  
Nor what the future holds out for me

When I reach the end of the trail.

If I speak a word of good cheer to one

Whose sorrows have broken him down,  
And thus give him hope to struggle on

In search of the coveted crown.  
I shall not fear when the shadows fall

And my earthly strength shall fail;

I'll trust Him who redeemed us all  
When I reach the end of the trail.

If a part of little I freely give  
To help those who faint by the way,

Or even pure water, so thirsty ones live,

Not thinking what will be my pay,

Whether I live in a house by the side of the road

By mountain, by river, or vale,  
I'm willing to reap the seed that I've sowed,

When I reach the end of the trail.

—William R. Smith.

## A MONKEY'S VIEWPOINT

Three monkeys dining once in a coconut tree  
Were discussing some things that they heard true to be.

"What do you think? Now, listen you two:  
Here monkeys, is something that cannot be true,

"That humans descend from our noble race!

Why, it's shocking—a terrible disgrace.  
Whoever heard of a monkey deserting his wife,  
Leaving a baby to starve and ruin its life?

"And have you ever known a mother monk

To leave her darling, with strangers to bunk?

Their habits are handed from one to another  
And some scarcely know the love of a mother.

"And I've never known a monkey so selfish to be

As to build a fence around a coconut tree

So other monkeys can't get a wee taste  
But would let all the coconuts there go to waste.

"Why, if I'd put a fence around this coconut tree,

Starvation would force you to steal from me.

And here is another thing a monkey won't do:

Seek a cocktail parlor and go on a stew.

"Carouse and go on a whoopee disgracing his life

Then reel madly home and beat up his wife.

"They call this all pleasure and make a big fuss—

"They've descended from something, but not from US."—Author Unknown.

But when once we feel the love of God in our hearts, then it is sweet to pray and to praise. Then we love the company of God's people, and love the quiet of the approaching night, when we find our refuge in sweet, holy communion with our Heavenly Father. We learn to love Him because He loves us.—Edward Judson.

## VALUABLE HELP FOR OUR STEWARDSHIP COMMITTEES

Layman Tithing Foundation, which cooperates with all denominations, will send, for one dollar, to any committee or individual, a package containing over 550 pages of pamphlets, bulletins and tabloids, also a copy of "A Lad's Lunch," stewardship stories (ages 4-15) by Dr. John E. Simpson, just off the press, author of six books on stewardship. Also instructive circular price lists with special offers and suggestions for tithing campaign. The price is less than the cost of production.

The church that is carefully,

wisely and systematically taught to tithe will become a tithing church, free from financial difficulties. Sample package \$1.00.

Please mention the Arkansas Methodist; also give your denomination.

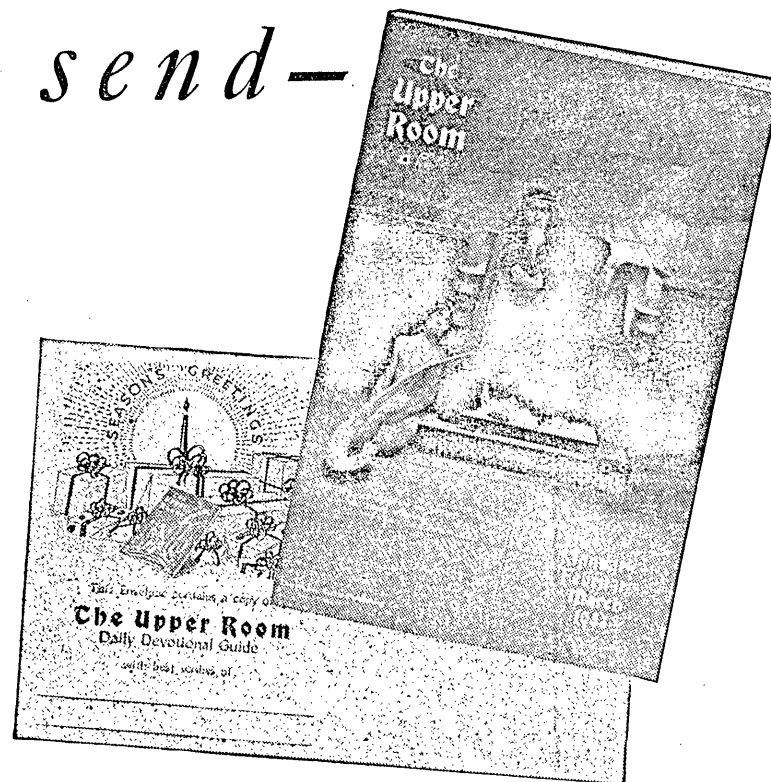
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➔ GRAY'S OINTMENT

At Christmas  
send—



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166 EIGHTH AVE., NORTH

NASHVILLE, TENN.



# The Sunday School Lesson

By DR. W. P. WHALEY



## Meaning of Church Membership

LESSON FOR DEC. 6th

LESSON TEXT: Colossians 3:1-17.

GOLDEN TEXT: "Now ye are the body of Christ, and severally members thereof." I Cor. 12:27.

Our invisible Christ, once incarnated in His body of flesh, is now incarnated in His church, which He calls His body. He works through the church, as He once worked through His human body. Members of His church do his bidding. He goes on our feet, He speaks through our voice, He works with our hands.

As members of the church, we are members of Christ's body; as his hands and feet were members of his body during the thirty-three years of His earthly life. In the twelfth chapter of First Corinthians Paul says the church, like a human body, is made up of many members, each different from the others but each important. Each functions in a special way, but there is no antagonism among the members. All the members together make up the body, and all working together make the whole body efficient.

A member of a body is, also, a member of the other members. They are all bound up in one whole. Just as a sore finger will keep the whole body awake in pain through the whole night, so Paul says of the church: "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Just as there is harmony and cooperation among all the members and organs of a body of flesh, so, says Paul, "there should be no schism in the body" of Christ.

That entire twelfth chapter of Corinthians should be read. The human body is used all the way through to illustrate the organization and functioning of the church—the body of Christ.

### I. Christ the Head.

In Colossians 1:18, it is said of Christ that "He is head of the body, the church." It is the head that thinks, sees, hears, speaks and directs the members of the body. A hand, or foot that does not obey the direction of the head is an unruly member, and an embarrassment to the whole body. Christ is the authority of the church. His word is the law of the church. Paul thought and spoke of Christ as "Lord and Master." Paul was a learned man; and, before he met Christ, he prided himself on his learning and his own opinions; but when he came to know Christ, he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." He found in Christ "the power of God and the wisdom of God." Learned as he was, he did not argue with Christ, but brought "into captivity every thought to the obedience of Christ." Paul let Christ do his thinking.

### II. Christ the Spirit of the Church.

"Except ye have the spirit of Christ, ye are none of His." The spirit of Christ is His attitude, His feeling, His emotions. He was not indifferent, cold, hard. He was interested, warm, tender. All this is comprehended in His love. How He

preached love and practiced love. His mission to this world is to put hearts in people—interested, warm, tender hearts. If He fails to do this for any of us, He has wholly failed with us. We are "none of His."

### III. Partakers of Christ.

In Hebrews 3:14, we read: "We are made partakers of Christ." Jesus said He is the vine and we are the branches. The branch is partaker of the vine, drawing food and drink and life from the vine to become more like the vine. Growing in and from Christ, the Christian is holy as He is holy, and because Christ lives the Christian shall live also. Certain qualities are becoming to a Christian, and with them he should be adorned: mercy, kindness, long-suffering, humility, meekness, forbearance, forgiveness, charity, peace, grace and the word of Christ. Other qualities are unbecoming. "Put off all these, anger, wrath, malice, blasphemy, filthy communications, lying."

### IV. The Law of Christ.

The night of the Last Supper, Jesus talked to the eleven disciples who were the nucleus of His new church. He said: "A new commandment I give unto you, THAT YE LOVE ONE ANOTHER, even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (Jno. 13:34, 35).

"A NEW COMMANDMENT." The TEN COMMANDMENTS of Moses were not done away. Jesus kept these commandments, and told others to keep them. In a conversation with a lawyer one day, Jesus gave a summing up and refinement of the ten commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." (Matthew 22:36-41).

But this commandment Jesus gave His church that night was NEW. Love is a familiar word in the Old Testament as well as in the New; but, in this NEW COMMANDMENT Jesus is talking about a new kind of love. Of course, there are several kinds of love: love between a husband and wife, love between parents and children, love between friends, love between neighbors, love for enemies, love for unsaved people, and love for God. Every love has a shade of difference from all other loves. H. Van Dyke says:

"There are many kinds of love, as many kinds of light, And every kind of love makes a glory in the night. There is love that stirs the heart, and love that gives it rest, But the love that leads life upward is the noblest and the best."

Jesus described this new love He commanded for His church: "Even as I have loved you, that ye also love one another." Every love is a beautiful sentiment and a sweet passion; but each must be expressed in its own appropriate and practical way. It must not stop in mere feeling, or words. Love is a motive for action. Some early Christians tried to express their love for each other by washing feet, and the holy kiss. But Paul recommended a more practical way: "Bear ye one another's burdens, and so fulfill THE LAW OF CHRIST."

Love is the law all the way through the KINGDOM OF GOD: love of the Father for the Son and of the Son for the Father; love of God and Christ for the world; love of God and Christ for the church and love of the church for God and Christ; and this love of church people for one another. If we wish to live in the kingdom of God, we must come under this law of love. It is not optional with us. It is THE LAW OF CHRIST.

This law of Christ is as necessary to the church as the law of gravity is for the universe. Gravity is the force binding the spheres into a universe, moving each in its orbit, and making the whole creation harmonious and efficient. This law of Christ is to do just that for the church. Only a planet that God has created can yield to the power of gravity. A foreign ball pitched into the universe would encounter friction and go to destruction. So, only a divine man, a Christian man, can keep this law of the church.

The plan of salvation seems to be to gather the unlovely people into the church, play upon them forces of divine love and brotherly love, and make them lovely. The greatest power in the universe is love; and that is the power upon which God is depending for saving people and fitting them into His everlasting KINGDOM.

## Girls! Don't forego this help because of an old TABOO

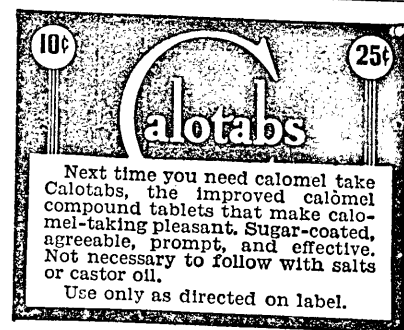
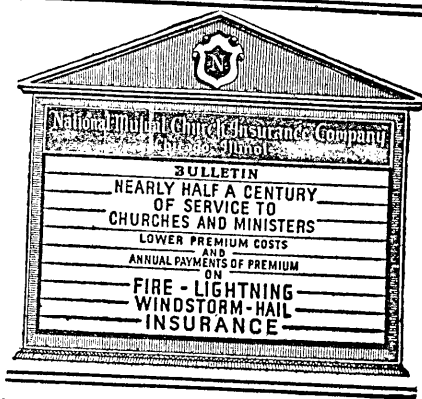
Just because an outworn modesty forbade discussing such subjects, is no reason why you should drag yourself through days of cramp-like pain each month without seeing whether CARDUI may aid you.

For 62 years many girls have sought relief in CARDUI'S 2-way help. Some take it as a tonic: it usually stimulates the appetite, aids digestion by increasing the flow of gastric juices; thus it helps build energy and resistance for needed days. Or you may prefer to take it, as directed, 3 days before "your time"; CARDUI then often aids in relieving functional pain.

This time try CARDUI:

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LIQUID, TABLETS, SALVE, NOSE DROPS

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**OLD RELIABLE EYE WASH**  
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
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**PELOUBET'S SELECT NOTES FOR 1943**

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# WINFIELD MEMORIAL METHODIST CHURCH

## NEW MEMBERS

Mrs. C. C. McFarlin, 3008 Arch Street.

## INFANTS CHRISTENED

Martha Lynne, daughter, and Clarence Oliver, Jr., son, children of Mr. and Mrs. C. O. McFarlin.

## OUR KNOWN ILL

Miss Sarah Steel, daughter of Mr. and Mrs. Hudson Steel, at Trinity Hospital.

## BOARD MEETING

The regular monthly meeting of the Board of Stewards will be held at the Church, Monday, December 7 at 7:30. Dr. Slack requests the presence of at least 75 members. This is the Budget meeting and is very important.—C. C. Arnold, Chm.

## HONOR ROLL

Another member of the Board of Stewards has entered the Armed Forces: Mr. Audley A. May. The following members of Winfield are in the Service:

John R. Cross  
Cage C. Cross  
John T. Jones  
Charles A. Keaton  
Glenn Allen Keaton  
Charles Peters  
Preston Means

## CONGRATULATIONS

To Mr. and Mrs. Burney Standley, Route No. 4, on the birth of a daughter, Martha Virginia, Nov. 7.

## WOMAN'S SOCIETY OF CHRISTIAN SERVICE

The Spiritual Life Group will meet in the Young People's Parlor at 10:30, with Mrs. A. S. Ross, Spiritual Life Chairman in charge.

The program on World Federation of Methodist Women is in charge of Mrs. J. R. Bowen, with Circle No. 11 assisting.

Luncheon will be served at 12 by Circle No. 2, Mrs. W. M. Rankin, Chairman.

## WESLEYAN SERVICE GUILD MEETS

A delightful Christmas program has been planned for the members and friends of the Wesleyan Service Guild at the church on Tuesday, December 8th at 6:30 p. m. Supper will be served by Circle No. 9. Officers for the year will be installed by Mrs. W. B. Slack. Be sure to come and bring a gift, not to exceed twenty-five cents, for the tree.

## THE UPPER ROOM FOR NEXT QUARTER NOW READY

The new Upper Room for January, February and March is now ready for distribution, and you may obtain your copy from the Church Office. The cost is five cents. Thousands of our Methodist homes are using the Upper Room for daily guidance and find it a constant source of inspiration.

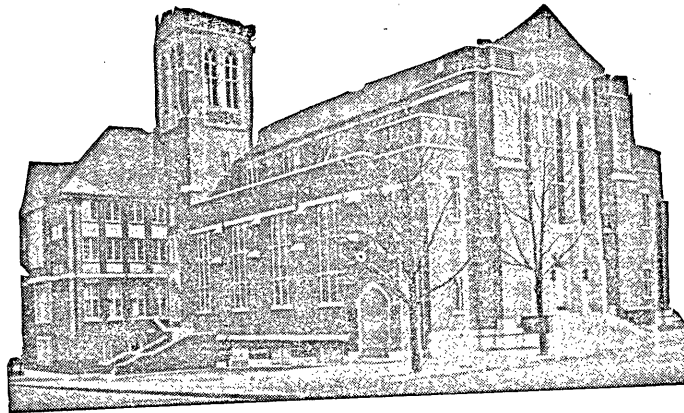
## SYMPATHY

Sincere sympathy is extended the family of Mrs. W. A. Isgrig, who passed away recently.

Also to Mrs. Blake Williams in the recent loss of her husband.

## NEW PRESS HOUR

From now on all "copy" for this page must be in the hands of the Editor by 5 o'clock each Monday evening. All persons or organizations having material for print will be governed by this.



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.—December 6

The Junior Highs begin their fellowship at 5 o'clock immediately following choir practice. "Making Christmas Count" will be the subject of the worship service to be led by Alma Packard.

The Seniors have planned to have one Sunday evening supper a month, instead of having refreshments each Sunday. The December supper will be held Sunday at 6:30 in Fellowship Hall with Bill Slack as Toastmaster. Mrs. Edgar Dixon, Mrs. Eugene Smith, Mrs. T. H. Holimon, Mrs. B. F. Finger, Mrs. Harvey Ingram and Mrs. Standard are assisting in preparing the supper.

The Young People will meet in the parlor for recreation. Don Elliott will lead the first of a series of Christmas programs. His subject will be "Christmas Can Be Beautiful."

## FAMILY FUN NIGHT

All families of Winfield are invited to come to Fellowship Hall, Wednesday, December 9 at 7 p. m. to enjoy two hours of fun and frolic with other family groups. The family life committee composed of Mr. and Mrs. C. E. Bayne, Mr. and Mrs. F. L. Crouse, Mr. and Mrs. J. H. Bowen and Mr. and Mrs. Earl S. Elrod are in charge of the plans. **SAVE THIS DATE.**

## ANOTHER NEW BOOK

Another new book in your church library is "The Church School and Worship."

Irwin G. Paulsen, the author of "The Church School and Worship," is Executive Secretary of the Board of Education of the Newark and New Jersey Annual Conferences of the Methodist Church, and Director of the Leadership Training and Adult Work for the New Jersey Council of Religious Education. All through his professional experience he has had special interest in worship and this book is an outcome of his experience in that field.

Mr. Paulsen says: "In any religion, be it that of primitive man, the Hebrew nation ante-dating Christ, the great non-Christian faiths of today, or Christianity, Romans, Protestant or otherwise worship is central, the core without which the rest of the structure would cease to exist."

We learn to do by doing; likewise "to worship by worshipping." Children need guidance in worship, even in the younger groups, although there is no formal worship service in the nursery departments.

This book explains the functions of worship and shows how to make effective provisions for worship in each department of the church school. It also gives excellent ideas on developing the art and practice of private worship.

## EVANGELISM CHAIRMEN

There will be a meeting Sunday morning at 9:30 in the Wedding Ring Class room of those in each adult class who are responsible for evangelism in their group. Plans will be made to carry forward the goals for the year, both in membership and attendance.

## Next Sunday At Winfield

- 10:00 a. m. Church School, the teaching hour.  
We have a goal of not less than 650 any Sunday; we need you to help make it.
- 10:55 a. m. Sermon, "I CAN BUY LITTLE ROCK FOR \$1.98"  
by the minister.  
Matthew 12:12, "How much then is a man better than a sheep."
- 6:00 p. m. Youth Fellowships.  
We have a goal of not less than 125 present every Sunday evening; we need you in youth.

7:30 p. m.

"BARNABAS: GOODNESS IS NOT DULL"  
by the Minister

Text: Acts 11:22-30 (Please read Acts 11)  
"For Barnabas was a good man."

## THE MINISTER'S MESSAGE

Really, I can buy all of Little Rock, and all of NORTH Little Rock and all of Camp Robinson for the price of \$1.98, and that would be too high, because I would lose money when I would sell it. And I can prove it, and will, next Sunday morning at the worship hour.

December 9th (Wednesday evening) from 7:00-9:00 p. m. is to be our big annual Church family fun night. Leave your dignity at home and wear your joy-clothes. It's for the FAMILY.

December 13th (Sunday morning) from 10:00-12:00 a. m. is to be our annual FAMILY-SIT-TOGETHER-at-Church-day. That is just what it means,—the entire family is asked to sit together at the worship hour, 11-12, in the Sanctuary.

It will be Bible Sunday, also, and I will use some fascinating stories of the Bible to indicate the uses you can make of the Bible for the home during these evenings when you have to stay at home.