

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world" — Mark 16:15

VOL. LXI

LITTLE ROCK, ARKANSAS, DECEMBER 10, 1942

NO. 50

Increased Acceptances For Benevolences

IT IS very gratifying to hear the reports from all parts of the state of increased acceptances on our Benevolences. Quite a number of churches in Arkansas are already paying more than the regular apportionment given to them by the District Stewards. The number has increased, by much, that are accepting the apportionment in full. At least one District in the state has publicly announced that it will pay the apportionment to the District in full this year.

Any charge that does not make some increase in its acceptances this year, unless it is already paying its apportionment in full, will find itself a part of a dwindling minority. With the present income of our people at its high point for years, and the present need of the world without parallel in human history, the natural, normal, Christian thing to do is to have a larger part in the plan of the church to meet as best it can the needs of a suffering, broken world. If your church has not already joined this moving tide of increased giving, it should do so now.

Fortunately this spirit of larger liberality is not confined to the two Annual Conferences of Arkansas. The fact is that we are but swinging in line with a tide that is already in motion throughout Methodism in America. Every report that comes to us from our World Service headquarters reveals a rise in the amounts being paid for this cause throughout the church. Churches everywhere are asked to accept an increase of from ten to twenty-five percent more than was paid last year. The response throughout the nation is very gratifying. The need is greater than we have known before but happily our financial ability to meet that need is also greater than we have known before. We join the class to which our Lord was speaking when He said, "Unto whomsoever much is given, of him shall be much required."

Paper Mailed Earlier

PLANS have been worked out, with the printers of The Arkansas Methodist, by which the paper will now be mailed at least twenty-four hours earlier than for the past five or six months.

L. B. White, owner of the L. B. White Printing Company, who has been printing the Arkansas Methodist for about ten years, lost some of his experienced workmen early in the year. Trained workmen, who do the type of work Mr. White puts out, are all but impossible to find during the present labor shortage. All such men already have jobs and their employers hold them regardless. The adjustment required at the time, made it necessary for us to mail the paper a day later than formerly. Our readers have worried some over the matter, but not so much as we have worried about it at the office and not so much as Mr. White has worried about it in his office.

Arrangements have now been made to have the paper in the mails on Wednesday afternoon or evening. By this plan it should reach all parts of the state by Friday or at the latest on distant rural routes on Saturday.

We want to thank our readers for their patience through these months of delayed mailing. It has been a matter of constant concern to us and we are happy that we can resume our former mailing schedule.

Christmas—Christ May Be Included Or Excluded

DURING Passion Week, which also included the Feast of the Passover, we are told that one of the big questions that was discussed by the people "as they stood in the temple" was whether or not Jesus would attend the Feast of the Passover. A question we may very profitably ask ourselves as we approach this Christmastide is, "Will Christ be present in the Christmas we have planned?"

Strange as it may seem, some celebrate Christmas—Christ's birthday—but simply ignore Christ.

Some normally good people celebrate Christmas in a way that by its very nature excludes Christ. If we celebrate George Washington's birthday in a manner that hurts the country he so dearly loved, we are not even good citizens. If we were to celebrate our mother's birthday in a manner that displeased and dishonored her we would be ingrates unworthy of a mother's love. No member of the church would be so thoughtless and discourteous as to plan a re-



ception for his pastor of such a nature as that the pastor could not attend. However, by some strange turn of mind, it is not at all uncommon for some otherwise good people to let down morally at Christmastide simply because it is Christmas, and plan a Christmas that utterly excludes Christ. Some engage in conduct which they, themselves, frown on for the rest of the year. Drinking and even drunkenness and wild parties that are anything but Christian are charged off to the fact that it is the Christmas season and "Christmas comes but once a year." We dishonor Christ and shame the church and disgrace ourselves by such shallow thinking and hypocritical conduct.

Will Christ be present in the Christmas you plan? We can include Him or exclude Him according to the purposes and plans which make up our Christmas activities. It takes more than Christmas lights and Stars of Bethlehem to make a Christian Christmas. You can sometimes find these symbols of Christmas in the show windows of liquor houses. These symbols in nowise guarantee the presence of Christ. There must be in a Christian Christmas a spirit of loving, giving and serving akin to the Christ whose birthday we celebrate.

Religion Must Meet Present-Day Needs

A LAYMAN recently said to the editor, "most of the preaching I hear today does not interest me." You would draw from his conversation that the reason for his indifference to the preaching he now hears is that it is irrelevant to life in the world in which we live. If he had properly interpreted the preaching which he had heard, it is not surprising that he was uninterested.

The Christian gospel is timeless and universal in its scope and purpose. Christ said that His word would stand after heaven and earth have passed away. Christ said that this gospel should be preached "in all the world." If the gospel is for all people and for all time, it should minister to all people everywhere at all times.

If we were forced to believe that the world periodically came on times when the gospel of Christ is powerless and impotent in the presence of the needs of men, our faith in the value of that gospel for any other time would be shaken.

Among the ministers, there is the feeling, all but universal, that the Christian minister does have a vital message for humanity whatever the clime, race, condition or time. To have a message for the hungry, troubled hearts of the people today and yet give ourselves in the discussion of immaterial, and for the time at least, unimportant matters is more than a fault. There are more people, with hearts open to a helpful, gospel message today, than at any time in the ministry of this generation of preachers.

All about us are broken hearts, frustrated lives, anxious uneasy souls; people are bewildered, confused, stunned and mystified by the incomparable world tragedy we now face. Such people, without a leader with vision, are worse than sheep without a shepherd. Christ has a message for this perplexed generation. It should reach them through us—His ministers. If we fail now, we will certainly fail later if the stress and strain of the present situation passes without people being impressed with the fact that the church has a vital message that can meet the world's needs amid any condition of life.

Watch Your Scripture Reading

USING the above caption as a theme, Christian churches everywhere are asked to observe Universal Bible Sunday on December 13th. If there has ever been a time in the life of this generation when we should exalt the Bible, it is in the midst of our present desperate situation.

People have seen so many false foundations crumble about us; they have seen so many delusive hopes die; they have so felt in their own lives the great need of a steadying, stabilizing principle upon which life can securely rest as that the Bible makes a greater appeal to the troubled souls of men today than at any other time in our generation. The Bible has been the "best seller" in our country every year since 1800. Five million copies of the Bible were sold or given away last year by the American Bible Society alone. Near twenty-five million copies are sold annually. Only a book containing a deathless appeal to human life could find its way into the hearts and homes of so many people each year. Join the churches of the world in this observance of Universal Bible Sunday.

A Revival In Men's Work

By E. DOW BANCROFT, General Board of Lay Activities

A REVIVAL presupposes something to be revived. Men's work has been going on in the church since the oldest of us were young. The early disciples were laymen and most of them were little known and unimportant at the time Jesus selected them. He discovered and developed them.

From that day to this there have been periods when men's work has been stressed, leadership developed, and a challenging program carried out. In recent years, for some reason, men's work has been allowed to lag, take a back seat, become inactive, and in many places die. We lost many of our best men to other organizations where they became active and developed into real leaders. We then complained about them giving so much time to outside organizations and so little time to their own church. We are to blame for not getting them interested in the work of men in the church and challenging them with a constructive program. There is no bigger or more challenging program anywhere than the one our Lord has given the men of His church to do. We have tried to interest churchmen in lesser things and it hasn't worked for long. Earnest men who are accustomed to serious tasks outside the church will not be satisfied or much interested in a men's organization inside the church that is purely social with no challenging program, or opportunity to do a real man's-sized job and carry a man's load. Capable churchmen have little time for purposeless activities. There are untapped resources of man-power in every church and community. No other groups of men have so much in common in rich personal experiences and great tasks worthy of their best. Something here they don't find elsewhere. Latent lay leadership is adequate, if not abundant, in about every church. What we need to do is to discover and develop it.

Sensing all this and knowing that when the church has sought persistently, consistently and enthusiastically to discover and develop its man-power it has been effective and has exerted an

influence among all classes of men not before enjoyed, the Board of Lay Activities of our Church made a survey of men's organizations now operating. A special committee of the General Board together with the Executive Committee and the general staff, gave months of study to the many different kinds of men's organized groups in the Church, their organization, their program, their time and place of meeting, their name, etc. As a result of all this and in accord with the action of the General Conference (see paragraph 1213 of the Discipline) a revival of men's work has been started that will, we hope, be churchwide, and worldwide.

The name of this revived men's organization is *Methodist Men*. This name was selected by a poll that was a cross section of the Church. All new organizations will of course use this name and it is hoped many now operating will do likewise. Charters are now being issued by the General Board. Send for an application. To those organizations now doing business who do not want to change their names a *Charter of Affiliation* is issued by the General Board. All this is explained in *Methodist Men Handbook* which will be sent any interested laymen on request. Address your request to General Board of Lay Activities, The Methodist Church, 740 Rush Street, Chicago, Illinois.

Purpose and Obligation

The Handbook explains the purpose of *Methodist Men* as follows: "The purpose of *Methodist Men* is to develop the spiritual life of its members and lead them to commit themselves wholeheartedly to the objectives set out in the obligation." The obligation which each member signs on joining reads:

"As a member of METHODIST MEN of.....
..... Methodist Church, I hereby
commit myself:

1. To seek daily Christ's way of life; to bear

witness in this way in business dealings and in social contacts; to engage in some definite Christian service.

2. To learn more about The Methodist Church; to study diligently its interpretation and proclamation of the Evangel; to promote its interests and purposes.
3. To endeavor to win men and boys to Christ and the Church; to promote plans for the handicraft training and for the recreational, social, and religious development of the boys and young men of the church and the community.
4. To promote Christian fellowship in the church through acquaintance and cooperative effort, and to foster mutual understanding and the spirit of Christian brotherhood in social, industrial and race relations in the community and among all peoples of the world."

(Obligation cards in quantities can be ordered from the General Board.)

One of the objectives of *Methodist Men* is to reach the inactive men of the Church and those in the community who are not Christians and to bring them into the fellowship of the organization and into the active work of the church. *Methodist Men* does not soft-pedal the fact that it is a church organization seeking to interest men and boys in building an individual character, a neighborhood and a world according to the teaching, instruction and example of our Lord.

Methodist Men seek to interest men in and lead them to become active in personal evangelism and other forms of Christian service.

"*Methodist Men at Work*" is a booklet soon to be issued which will give a program for weekly meetings of *Methodist Men* for 1943.

Here is a fine opportunity to meet a great need and to sound the masculine note in church work of today. Let men of the church avail themselves of this privilege and opportunity.

Faith For Living

By ETHAN DODGEN

(In a meeting of the Business and Professional Women's Club of Crittenden County held in West Memphis the program was a service of dedication to democracy under the theme: "Faith for Living." A Jewish layman spoke on the Spirit of Judaism, the Roman Catholic priest on the faith of his Church, and the writer, Rev. Ethan Dodgen, pastor at Earle, was asked to speak on "The Spirit of Protestantism." His address is given below.)



AN ACT of dedication on the part of any person or group of persons has as its prerequisite a deep devotion to something that is conceived of as a worthy ideal. No ideal stood to be purely selfish will impel intelligent men and women to a public act of dedication. Basically humanity is not so constituted. So it behoves us to make our ideal worthy, unselfish, and in harmony with God's plan for human life in all parts of the world, before we call upon citizens to dedicate their lives to our program or plans. God gives us wisdom and our leaders wisdom to direct our nation in the right way, that future generations may rise up and call us blessed, rather than to point at us the finger of scorn or ridicule.

I cannot remember when I did not personally have a deep feeling of debt to the Jewish race

and the religion of Judaism for its great gift to humanity. I was brought up at home to know and love the stories of Abraham, Joseph, Moses, and David. Almost from the time of my infancy these stories thrilled me as I sat upon my father's knee and listened as he read them to me. In further study my respect has deepened for the keen discernment of Moses that made him an instrument of God in revealing to humanity basic laws of life. The prophets Hosea, Micah, Amos, and Isaiah are representatives of Judaism, but their lives and messages belong to mankind. Out of a Jewish home in the little village of Nazareth in Galilee came Jesus. And the human race turned a significant corner toward God beginning with the life of this Hebrew peasant. How can an honest and intelligent citizen of our world ignore the invaluable contribution of this great race and religion and become a hater of the Jew?

Likewise we are indebted to the Roman Catholic Church for her heroes and martyrs, too numerous to mention, who through the early centuries of our Christian era fanned into flame the Christian zeal smoldering in human breasts as the pagan world did its best to extinguish this fire with painful and death-dealing persecutions. She has handed on to us the Christian heritage at great toil, suffering, and sacrifice.

But I am no less appreciative of the Spirit of Protestantism. That spirit which awoke men's minds and hearts to a consciousness of corruption and evil in both church and state. And from this awakening set up a religious and moral

freedom in individual hearts that had its full share in the breakdown of a cruel and oppressive feudal system, the overthrow of tyranny in governments and nations of people, the planting and nourishing of the seeds of democracy, the exalting of the individual person, the rebirth in the world in a darkened period of a new literature, new art, new ideas of government, new hope, and a new spirit in religion. We cannot, in fact, claim for Protestantism the whole credit for this new way of life. But with Judaism, Roman Catholicism, and all the ancient forces together for human progress, we rejoice in our common heritage.

There are many who hold the view that there is a spirit peculiar to Protestantism. That peculiar spirit is described as an emphasis upon the freedom and worth of the individual. Such a philosophy is dangerous indeed to tyranny and oppression. This sort of a notion widespread in human thinking makes the role of a dictator or totalitarian government significantly precarious.

If this be the case, let us look to our religious heritage in the United States of America and the democratic governments of our troubled and confused world. As the loveliest flower in our gardens will degenerate and cease to blossom for our pleasure and inspiration if too long neglected, so may the spirit of democracy lose its fairest flower and strongest support, if we neglect our religious faith. Not aggressive atheism endangers our faith today, but our indifference toward our temples, cathedrals, churches, and

(Continued on Page Five)

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

WHEN JESUS WAS BORN

In the second chapter of Matthew and the first verse we read, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him."

May we during this Christmas season think seriously of the condition of the world when Jesus was born and what His coming into the world has meant.

When Jesus was born life was held very cheap. The state was everything and the individual was nothing. In those days there were many wars and it was not at all uncommon for the conqueror to kill the men of the opposing side and sell the women and children into life-long slavery. They had their dictators and their totalitarian forms of government.

In some parts of the world today we have many things which are very similar to the conditions which Jesus faced. There are dictators and totalitarian forms of government where the state (which virtually means the dictator) is everything and the freedom, rights and liberty of the individual nothing. But there is this important difference: then, those conditions were accepted as a matter of course, now, the rank and file of the people where such conditions exist only accept them because they are forced, for the time being, to do so. There is sure to come a day of reckoning. The teaching of Jesus concerning the value of the individual has been spread abroad throughout the major nations of the world. If one soul is worth more than all the material world, then that soul has rights of which it must not be deprived. This is the very foundation of democracy. Modern democracy was born because of the teaching of Jesus. It stands or falls with the doctrines set forth by Him. His influence, like the leaven in the dough, is slowly but surely spreading to the ends of the earth. Through this influence the cards of the world are stacked against the ideas and ideals of the modern dictators. The rights of men are, therefore, tied up with the coming of Jesus into the world and His teaching.

It has been implied by the attitudes of many men that religion is a thing only for women and children. It is for them, but it is also for men. The reason that this attitude has arisen is because in many cases women take a greater interest in Christianity than do men. I wonder if this greater interest on the part of women is at least to a certain extent born through a feeling on their part that Jesus has done so much for them? Did you know when Jesus was born women did not occupy the high place in the scheme of things that they do today? Go back in history and read of the place women occupied before Jesus came. They were thought to be greatly inferior to men. Men could have as many of them as they desired and could dispose of them,

CHRIST IN FLANDERS

We had forgotten You, or very nearly . . .
You did not seem to touch us very nearly . . .
Of course we thought about You now and then;
Especially in any kind of trouble . . .
We knew that You were good in time of trouble . . .
But we were very ordinary men.

And there were always other things to think of . . .
There's lots of things a man has got to think of . . .
His work, his home, his pleasure, and his wife;
And so we only thought of You on Sunday . . .
Sometimes, perhaps, not even on a Sunday . . .
Because there's always lots to fill one's life.

And, all the while, in street or lane or byway . . .
In country lane, in city street, or byway . . .
You walked among us, and we did not see.
Your feet were bleeding as You walked our pavements . . .
How did we miss Your footprints on our pavements? . . .
Can there be other folks as blind as we?

Now we remember; over here in Flanders . . .
(It isn't strange to think of You in Flanders) . . .
This hideous warfare seems to make things clear.
We never thought about You much in England . . .
But now that we are far away from England . . .
We have no doubts, we know that You are here.

You helped us pass the jest along the trenches . . .
Where, in cold blood, we waited in the trenches . . .
You touched its ribaldry and made it fine.
You stood beside us in our pain and weakness . . .
We're glad to think You understand our weakness . . .
Somehow it seems to help us not to whine.

We think about You kneeling in the Garden . . .
Ah! God! the agony of that dread Garden . . .
We know You prayed for us upon the Cross.
If anything could make us glad to bear it . . .
'Twould be the knowledge that You willed to bear it . . .
Pain, death, the uttermost of human loss.

Though we forgot You, You will not forget us . . .
We feel so sure that You will not forget us . . .
But stay with us until this dream is past.
And so we ask for courage, strength, and pardon . . .
Especially, I think we ask for pardon . . .
And that You'll stand beside us to the last.

ANONYMOUS.

This poem was written in the trenches during the World War. The initials L. W. are attached to it, but the name of the author is unknown. It has been framed by many people and hung upon their walls as an inspiration and reminder.

if he so wished, in almost any manner and still remain in the good graces of society and in the scope of the law. To prove that it is the influence of Jesus which has changed these conditions, they still exist in every nook and corner of the world where the gospel of Christ has not been preached.

When Jesus was born children were in virtual slavery to their parents. There were no child labor laws and no custom against loading burdens upon young backs which were too heavy for them to bear. Unwanted children (which in most cases were girl babies) could be carried by their parents and left in the woods for the wild beasts to devour. Girl babies were often sold even by wealthy families to corrupt men who reared them for prostitution. These are all facts that can be verified by history, and not only so they are in vogue today in many places where the gospel of Christ has not been preached.

When Jesus was born religion was at a very low ebb. In fact it was

at such a low level that the leaders of the church of that day became his bitterest enemies. They called Him crazy and devil-possessed and hounded Him day and night until He was finally hung upon the cross. You will remember that Caiaphas, the high priest, the head of the church, was the greatest instigator in the crucifixion of Jesus. Jesus was first tried before his court and he decreed that Jesus was guilty of death. Since his court could not pass the sentence of death, He brought Christ before Pilate. When Pilate put Barabbas up by the side of Jesus for them to determine who should be freed and who should die, Caiaphas went among the people and persuaded them to have Barabbas released and Christ killed. Stop for a moment and think of a church like that with a head like Caiaphas and you will get a picture of how low religion was in that day and what the influence of Christ has done for it. The greatest mark that can ever be placed against any religion or any church is the fact that it clam-

FALSE LABELS

"Woe unto them that call evil good, and good evil, that put darkness for light and light for darkness, that put bitter for sweet, and sweet for bitter!"

The keeper of the zoo may put a love-bird label on a buzzard's cage or an opossum label on a lion's cage, but the labels will not change the nature of the buzzard or the lion. The carnal heart may call evil good and darkness light, but the moral fact is unchanged.

The chaos in the political and economic world reaches over into the realm of morals. An eighteen-year-old college freshman, a rapist with a large record, confessed he had sought guidance in the philosophies of Dewey, Russell, and Nietzsche. He laid his actions to his lack of free will and to his ancestors. He was thus influenced by false and unscientific leaders who weakened his will power.

This chaos pervades religion. As a result of pagan ideals in philosophy and in much of education, and the serious drift away from God and old-time religion, we see young people growing up in American homes who have little or no convictions on the right and wrong of most things which thirty years ago would have been definitely shunned. Many youth in holiness homes are calling things right, or at most barely questionable, which used to be catalogued as sinful. Has God changed to suit this age or were the saints of "horse-and-buggy days" too narrow? Neither one. There is a definite cooling in religious fervor and experience, plus the impact which paganism is making upon youth in general.—Sunday School Worker.

NO TIME FOR RETREAT

This is no time for retreat. The best strategy is a great spiritual offensive. Our service in pulpit and pew should be so instant and sacrificial that the very largest counter-offensive against paganism may be launched. Times of war and distress bring many sorrows to the church, but they also bring its best opportunity for advance.—Bishop Clare Purcell.

"The greatest work in the world is to touch a human life helpfully."

ored for the death of the best Man (we believe the God-Man) who ever lived. There is a different story today and that story is made possible because the influence of Christianity is slowly but surely permeating the world, and that is true to a certain extent even in the lives of people who have not as yet accepted Christ as Lord and Saviour. We have war today, but the influence of Christianity has made the vast majority of the people of the world hate it, and rest assured the voice of the people will one day be heard.

O, my friends, as we pass through this Christian season let us think more seriously of what the birth and teachings of Jesus has meant to this world. We shall thus come to a greater appreciation of and love for Him.—H. O. B.

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IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

In a day of moral confusion, it is not the
time for superficial preaching.

There are struggling souls who would be
strengthened and made happy could they know
somebody was praying for them.

Whatever helps my fellowman is usually
right. If the help is permanent it is always right.
The enduring good always is built on the eternal
principles of well being.

Forbearance and tolerance are among the
chief graces. If all men always could be for-
bearing and tolerant, there would be no strife,
and never an evil word or a hurt spirit.

We say we want to be nice without realizing
the full meaning of the word. Nice means to be
discerning, pleasing, attractive, delicate and fine.
No one can have these graces without thought-
fulness. They are graces none can have without
hard striving and personal discipline. The best
in life is worth all the striving, sacrifice, and
discipline required.

In the dedication of the temple, Solomon
prayed, saying, "Hear thou in heaven, and for-
give the sin of thy people Israel, and bring them
again unto the land which thou gavest unto their
fathers." Every church of God stands for the
forgiveness of sins and divine guidance. To go
to church and pray is to come up to "the help
of the Lord against the mighty." Should all
America turn to God in prayer on the first
Sabbath of the New Year God's kingdom would
come in power.

The church cannot be polite and nice when
talking about the world's sins and evil-doing.
But, really mean men, started this World War.
Good men can always make economic, terri-
torial, and industrial adjustments. Good men
can make social, political, and business adjust-
ments. Plain speaking is needed in reference
to world evils and world wrong doing. Eu-
phemisms cannot change the leopard's spots.
Neither can "all great Neptune's ocean wash this
blood" of war off this fair earth. Should our
wrath be turned against the wrong and our love
toward the wrong doers,—that would require
much grace and discernment,—there might be
some change in world conditions. It is the moral
wrong in war that is its severest condemnation.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. A. W. HAMILTON, new pastor at Rison,
writes that he has been well received and
that the usual pounding has been given.

REV. L. E. MANN, who retired at the last ses-
sion of the North Arkansas Conference, has
been appointed to serve as pastor of the church
at Leslie.

WILLIAM EUGENE JOHNSTON, son of Rev.
and Mrs. M. N. Johnston of Keiser, has just
finished his course in Air Navigation at Hondo,
Texas, and has been commissioned lieutenant
and stationed at Salt Lake City, Utah, for
officer's training.

THE chancel choir of the First Methodist
Church, under the direction of the Minister
of Music, John Summers, sang Part One of Han-
del's Messiah at the Vesper Service, Sunday
afternoon at 5 o'clock to a large congregation.
The rendition was unusually fine.

APPEARING in our columns from time to time
are articles and stories from the pen of
Sarah Mizelle Morgan. Mrs. Morgan is a Little
Rock woman and her writings are widely pub-
lished. We are glad to be able to carry her
work and we promise our readers more in the
near future.

REV. B. F. FITZHUGH and Twenty-eight
Street Church are rejoicing over the pay-
ment of \$250.00 on Benevolences and \$105.00 for
Conference Claimants, this being the full pay-
ment for the new year. This early payment
gives Brother Fitzhugh and his congregation the
record of being first in the Little Rock Confer-
ence to pay these two claims for 1942-43.

REV. J. E. LINAM, the new pastor at Perry,
writes: "The work is moving along fine.
We received a good pounding from both Perry
and Perryville. The charge is planning to put
in some new furniture soon. Both charges have
accepted a 10 per cent increase on Benevolences
over last year. We are going to go over our
quota on subscriptions to the Arkansas Method-
ist."

REV. ELDRED BLAKELY, pastor at Lockes-
burg, writes: "We wish to express our ap-
preciation to the people of Lockesburg for the
nice reception given for us at the church on
Tuesday evening, November 24. At the close
of the evening many nice gifts were presented
to us. We are deeply grateful for these and the
entertainment. We feel sure that this will be
a great year for us with such fine people to
work with."

DR. JAMES CHUBB of the General Commis-
sion on Evangelism will be the speaker for
the Youth Week observance which is being spon-
sored by the Young People's Department of the
First Methodist Church of Little Rock, Decem-
ber 15 to the 20th, inclusive. This is open to the
members of the Young People's Departments of
the Methodist Churches of Greater Little Rock
and vicinity and a large attendance is urged. A
fuller notice appears on another page.

THE sympathy of friends goes out to Rev. I. L.
Claud, our pastor at Booneville, in the death
of his father, Rev. J. D. C. Claud at Belleville
on Sunday, November 24. Brother Claud was
seventy-eight years of age and was a retired
school teacher and a local preacher. He is sur-
vived by his wife and three other sons, Herman,
George and E. B. of Belleville and one brother,
W. O. Claud of Tyler, Texas. Funeral services
were held on Tuesday by Rev. B. A. McKnight
and burial was at the Russell cemetery.

REV. GROVER C. JOHNSON, district super-
intendent of the Batesville District, writes:
"I have appointed Rev. Eric J. Reaves and his
wife, who is a local preacher, to be co-pastors
of the Cave City Station which was left by the
Annual Conference to be supplied. They, for
the present in addition to Bro. Reaves' work as
District Missionary Evangelist, will serve Cave
City until June at which time I expect to get a
pastor to take charge. The work starts off well

on the Batesville District. So far every charge
where I have been has accepted an increase on
General and Conference World Service of from
10 to 25%. The pastors are all on the job and
we are hopeful of a good year."

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

CHAPLAIN D. T. ROWE, 8227 Nelson Street,
New Orleans, La., writes: "I have been as-
signed to the 78th Station Hospital, New Orleans
Port of Embarkation Staging Area, Camp Hara-
han. We have just today found a small apart-
ment in a section of the city adjacent to the
camp. I missed greatly being at the session of
the Conference. I send every good wish for the
success of your work and personal regard to all
of our friends in Arkansas." Chaplain Rowe was
formerly pastor of Carr Memorial Church, Pine
Bluff.

THE Carnegie Corporation of New York City
has contributed to the art library of Hunt-
ington College, Montgomery, Ala., a gift of 159
important volumes dealing with art and the his-
tory of art and several folios of valuable pic-
torial material. This is the third gift in recent
years from the Carnegie Corporation of Hunt-
ington. Recently received was a phonograph, a
master speaker, and eight hundred records em-
bracing the entire history of music and music
literature. An earlier gift was a subscription
list of quality magazines.

UNDER the direction of Bishop Y. Y. Tsu,
Chinese leader of the Protestant Episcopal
Church in West China, a new mission has been
started by the Rev. T. L. Song in Yunnan
Province near the western end of the Burma
Road, among the Min-Chia, a tribe of some 300,-
000 people who are aboriginal inhabitants of this
region and are now neighbors of thousands of
Chinese church people who migrated recently
from eastern China because of war conditions.
Two houses and a farm have been rented as the
first church among these rural tribes-people.

DR. HARRY EMERSON FOSDICK says: "If I
had never believed in the Church before,
my disbelief would be disturbed now by the
kind of people who hate the Church. All of the
totalitarian states have been having trouble with
the Church. In Russia they all but obliterated
the Church; in Japan they compelled its unifi-
cation under state control, so that they could get
their hands on it; in Italy there has been a run-
ning fight between Mussolini and the Vatican;
in Germany the Nazi party has cribbed, cabined,
and confined the Church, often imprisoned its
priests and ministers, and tried to organize an
opposing religion of race and nation. From all
of which one gathers that with all its faults the
Church of Christ is more important than many
of its own members, even, had supposed."

REV. JOE H. ROBINSON, new pastor at
Almyra, sends the following word: "We
have been graciously received at Almyra. We
arrived Thursday afternoon, November 19, and
found the good women bringing in our dinner.
From then until now they have continued to
bring in good things to eat. On Tuesday night,
November 24, we received the formal welcome
at the church. Several from the Baptist Church
as well as those from our church spoke words
of welcome. This was followed by the largest
pounding this family has ever received. On
Wednesday evening, November 25, Rev. John
Basinger, pastor of the Baptist Church, preached
at the joint Thanksgiving service in our church.
I have received an invitation to speak in chapel
at the Hightower school each Monday morning.
We have had good attendance at each service.
We are happy in our new situation."

Methodist Youth Week

By TOM LEWALLEN

Many current youth problems will be discussed during the Youth Week sponsored by the Young People's Department of the First Methodist Church, Little Rock. The Youth Week will be held from December 15th to the 20th, inclusive, between the hours of 7:30 p. m. and 9:30 p. m. in chapel of the First Methodist Church. It will be open to the members of the Young People's Departments of the Methodist churches of Greater Little Rock and vicinity. The speaker will be Dr. James S. Chubb of Nashville.

Dr. Chubb was formerly connected with Baker University and pastor of the Methodist Church at Baldwin, Kansas. As both a sociologist and pastor Dr. Chubb is well qualified to deal with the problems which confront youth during these critical times. His work with young people began as a counsellor on the campus of Baker University and from there he has become a nationally known figure and is in de-

mand when national and state youth conferences are held.

Dr. Chubb was one of the outstanding speakers at the recent National Youth Convocation held at Oxford, Ohio. The commission led by him during the Second National Methodist Student Conference held during the holiday season of last year at the University of Illinois was well attended and widely represented by students from various racial groups.

In discussion groups Dr. Chubb is very forceful when challenging the opinions of individuals and tends to keep a discussion alive with his keen insight and awareness of inadequate solutions to the problems of youth. He has recently left Baker University and is now connected with the General Commission on Evangelism at Nashville.

A well rounded program consisting of worship, discussion and recreation has been planned for the Youth Week.

FAITH FOR LIVING

(Continued from Page Two)

family altars. For these are the places and symbols that demonstrate continually the dedication of our whole life to God, to humble and noble paths of human service, and to the earnest business of establishing upon this battle-scarred earth the principles of the "Prince of Peace!"

A sermon by Leslie D. Weatherhead, preached to the Samaritan League of Britain, is published in his book entitled: *THE ETERNAL VOICE*. At the close of this sermon the preacher refers to the old Norse legend of the rainbow as a path over which men might travel to the gods and converse with them. The gods in turn crossed this same bridge to come to men. But only the pure and clean among men could travel over this bridge. If one stepped upon it who was unworthy the bridge broke through and the traveler fell to his destruction.

"The bridge still stands," Dr. Weatherhead concludes. "But the Norsemen could not know all the truth. There is a difference now. The unclean can pass over it and the wayfaring man, however unworthy, need not err therein. Whosoever will may come, worthy or unworthy. And the bridge will not break. It has been strengthened and made secure in a way the Norsemen never dreamed. It is supported underneath by two great wooden beams. And their form is the form of a Cross."

This very cross through twenty centuries has drawn men to the noblest kind of dedication of life. It has led the way and opened the doors for human progress. It has reflected a divine light upon man's erring pathway, has brought release to the captive, sight to the blind, healing to the sick, and offered freedom to all mankind. In the spirit symbolized in this glorious cross let us here and now dedicate our lives to the way of life that is ever searching for and striving to live the way of God!

It is always hard to correct a child for a habit that his father taught him.—Virginia Methodist advocate.

QUARTERLY CONFERENCES

PINE BLUFF DISTRICT,

First Round

Little Prairie at Campshed, Nov. 29, a. m.
St. Charles at St. C., Nov. 29, p. m.
Star City at S. C., Dec. 6, a. m.
Carr Memorial, Dec. 6, p. m.
Prairie Union-DeLuce at P. U., Dec. 13, a. m.
Grand Avenue Dec. 13, p. m.
Rowell Ct., at Prosperity, Dec. 18, p. m.
Pine Bluff Ct. at Redfield, Dec. 20, a. m., Conference 2:00 p. m.
White Hall, Dec. 20th, p. m.
Sheridan Ct. at Center, Dec. 27, a. m.
Sheridan, Dec. 27, p. m.
Roe Ct. at Roe, Jan. 3 a. m.; Conference 1:30 p. m.
DeWitt, Jan. 3, p. m.
First Church, Pine Bluff, Jan. 10, a. m.
Alzheimer-Wabbaseka at A., Jan. 10, p. m.
Grady-Gould at Gould, Jan. 17, a. m.
Hawley Memorial, Jan. 17, p. m.
Bayou Meto Ct. at B. M., Jan. 24, a. m.; Conference 1:30.
Swan Lake, Jan. 24, p. m.
Gillett Jan. 31, a. m.; Conf. 1:30.
Almyra, Jan. 31, p. m.
Lakeside, Feb. 7 a. m.
Sherrill-Tucker at T., Feb. 7, p. m.
Rison, Feb. 14, a. m.; Conf. 1:30.
Good Faith, Feb. 14, p. m.
Humphrey, Feb. 21, a. m.; Conf. 1:30.
Stuttgart, First, Feb. 21 p. m.
—W. Neill Hart, D. S.

TEXARKANA DISTRICT,

First Round

Lockesburg Ct., Lockesburg, 11 a. m., Dec. 13.
Dierks-Umpire, Dierks, 7:30 p. m., Dec. 13.
Horatio Ct., Horatio, 11 a. m., Dec. 20.
Foreman Ct., Miller's Ch., 3:00 p. m., Dec. 20.
Foreman, 7:30 p. m. Dec. 20.
Doddridge Ct., Olive Branch, 11 a. m., Dec. 27.
College Hill, 7:30 p. m., Dec. 27.
Winthrop Ct., Oakhill, 11 a. m., Jan. 3.
Richmond Ct., Wilton, 2:30 p. m., Jan. 3.
Ashdown, 7:30 p. m., Jan. 3.
Lewisville-Bradley, Bradley, 11 a. m., Jan. 10.
Buckner Ct. Buckner 3:00 p. m., Jan. 10.
Stamps, 7:30 p. m., Jan. 10.
Hatfield Ct., Cove, 11 a. m., Jan. 17.
De Queen, 7:30 p. m., Jan. 17.
Texarkana Ct., Harmony Grove, 11 a. m., Jan. 24.
Fairview, 7:30 p. m., Jan. 24.
First Church, Texarkana 11 a. m., Jan. 31.
Cherry Hill Ct., Rocky, 11 a. m., Feb. 7.
Mena, 7:30 p. m., Feb. 7.
Fouke Ct., Silverina, 11 a. m., Feb. 14.
—A. J. Christie, D. S.

The greatest hindrance to vital spirituality in the world today is the refusal of Christian people to use for Kingdom purposes the resources God entrusted to them.—Bishop Ralph S. Cushman.

THERE ARE ALWAYS CASES

Where showers fall most, there the grass is greenest. I suppose the fogs and mists of Ireland make it "the Emerald Isle"; and when ever you find great fogs of trouble, and mists of sorrow, you always find emerald green hearts; full of the beautiful verdure of the comfort and love of God. O Christian, do not thou be saying, "Where are the swallows gone? they are gone; they are dead." They are not dead; they have skimmed the purple sea, and gone to a far-off land; but they will be back.—C. H. Spurgeon.

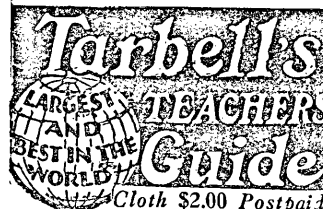
Instruction increases inborn worth and right discipline strengthens the heart.—Horace.

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THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

THE STORY OF THE CHRISTMAS TREE—A BEAUTIFUL LEGEND

By Theodore Wettstein

Once upon a time, long ago, Winifred, an English prince, left Wessex, with a train of followers, to take the gospel to his heathen kinsmen in Thuringia and Hesse. On Christmas eve they arrived at their destination. They found the people gathered around the Oak of Giesman, sacred to Thor. Old Hunral, priest of Thor, proclaimed the night to be the "death-night of the Sun-god, Baldur the Beautiful." Thor was angry with his people, and demanded the most precious thing in the kingdom as a sacrifice to stay the calamities which otherwise must come. The people obeyed with fear and trembling. Asulf, the son of Duke Rivold, and the darling of the people, was chosen. The boy consented. Armed like a soldier, he knelt before the great stone altar to receive the fatal stroke. Hunral's hammer was raised. He was about to strike the fatal blow, when suddenly it was arrested by Winifred, who, from behind, turned it off with his staff. The great ax fell on the stone altar, shattering it, but Asulf was safe. Then Winifred preached Christ to the astonished crowd, and proclaimed the birth-right of the Savior, "fairer than Baldur, kinder than Freya the Good, greater than Odin the Wise." When the crowd was quieted, and still wondering at his words, he hewed down the blood-tree of Thor. Behind it, unharmed by the ruin, stood a young fir pointing to the stars.

The old priest raged. The people, seeing their god was powerless, listened. Pointing to the fir tree Winifred spoke again: "This little tree shall be your holy-tree tonight. Its wood is the wood of peace, for your homes are built of fir. It is the type of everlasting life, for its leaves are ever green; and, see, its finger points to heaven. Let this be called the tree of the Christ-child. Gather about it in your homes, not in the wild forest. There it will shelter no deeds of blood, but loving gifts and rites of kindness."

They took it home. In the great hall of Duke Alvold's dwelling Winifred told the story of Bethlehem and the angels' song. All listened intently. They were charmed to stillness. The boy Asulf, on his mother's knee, whispered into her ear: "Mother! listen now! I hear those angels singing again behind the tree." Some say it was true. Others say it was Prince Gregory, with his companions at the lower end of the hall, softly chanting their Christmas hymn: "Glory to God in the highest, and on earth peace, good will toward men."

So runs the most beautiful of the legends of the Christmas tree. Whether true or not, it gives new meaning to the trees which decorate our homes and churches at Christmas time. It picks the most precious lessons of the Christmas-tide, and weaves them into a never-to-be forgotten picture, both beautiful and real.—Canada Lutheran.



AWAY IN A MANGER

*Away in a manger, no crib for a bed,
The little Lord Jesus laid down His sweet head.
The stars in the sky looked down where He lay,
The little Lord Jesus, asleep on the hay.*

*The cattle are lowing, the Baby awakes,
But little Lord Jesus, no crying He makes.
I love Thee, Lord Jesus, look down from the sky,
And stay by my cradle till morning is nigh.*

*Be near me, Lord Jesus, I ask Thee to stay
Close by me for ever, and love me, I pray.
Bless all the dear children in Thy tender care,
And fit us for heaven to live with Thee there.*

—LUTHER.

RIGHT SIDE OUT

Jack was cross; nothing pleased him. At last his mother said: "Jack, I want you to go right up to your room and put on all your clothes wrong side out."

Jack had to obey; he had to turn his stockings wrong side out, and put on his coat and trousers and his collar wrong side out.

When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother had meant; but he was not quite clear in his conscience.

Then his mother, turning him around, said: "That is what you have been doing all day—making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shame-facedly; "can't I turn them right?"

And you may be sure he did.—Selected.

A DOG'S MOTHER-LOVE

Trixie is a little Spitz, mother of eight puppies. When the home of Fred Patton burned, the puppies were asleep under the part of the house where the fire started. They didn't have a chance. Trixie barked and looked piteously at the firemen. But even as she mourned she suddenly remembered something. There were other babies under that house—fifteen fluffy, golden chicks were under another part, where there was less immediate danger. Realizing there was no hope for her own brood, Trixie set about saving these tiny lives. Twelve times she dashed under that burning building, each time bringing out a chick, until firemen refused to let her go in again.—San Francisco Chronicle.

JUST FOR FUN

When he told his parents he had secured a job at the blacksmith shop, they laughed and said:

"You surely don't mean to tell us that a little fellow like you can shoe horses."

"No," said the boy, "but I can shoo flies."

* * *

"Mother, will you buy Father some toys next Christmas?"

"Why, William?"

"So I can play with my own, Mother."—Continent.

* * *

This might have been better put. It was discovered in the window of a gentleman anxious to commend his patent washing machines to the eyes of passers-by. "Don't kill your wife," it ran. "Let our washing machines do the work."

* * *

A teacher told one of her pupils to read a sentence and tell what the mark was at the end. (It was a question mark.)

This is what he read: "Where are you going, little buttonhook?"—Granite Service.

* * *

Newwedd: "I really oughtn't to speak of it, but my wife's cooking is terrible."

Oldwedd: "Cheer up, my boy! The first hundred biscuits are the hardest."—Boston Transcript.

* * *

An Oregon man was trying to sell a horse. The animal was windbroken but sleek. The owner trotted him around for inspection, and bringing him back to the prospect he stroked the horse's back and remarked, "Hasn't he a lovely coat?"

The prospect removed his pipe from his mouth and said, as he look-

IN STORYLAND

THE BIRD THAT TOLD

Jay had been sent on an errand to Mrs. Green's, and when he got there Mrs. Green was not at home. A young lady asked him to wait in the living room while she emptied his basket; so Jay amused himself while she was gone by teasing a big, handsome parrot in a brass cage. Jay had never seen the parrot before, but it was such fun to hold a peanut near the bars and then when Polly reached a big claw for it to draw it back and eat it himself.

"Squawk!" Polly ruffled her feathers and made a plunge at the little boy, but of course the bars held her back.

"Pretty Polly!" said Jay with a grin. "I played a trick on you, didn't I?"

Presently the young lady came back and Jay took his basket and went home, forgetting all about Polly until several weeks later when his mother took him along to call on Mrs. Green.

"O, I'm so glad you brought Jay," said Mrs. Green when she saw him. "I have been wishing he would come over and see Aunt Emily's beautiful parrot. She is going home tomorrow, and this will be the last chance. Polly is so fond of children."

But when Polly saw Jay, she ruffled her feathers and gave a loud squawk instead of saying what Mrs. Green coaxed her to do. All in vain the cracker and the bit of meat she loved were given her. All she would do was to sulk.

"This certainly is very strange," said the lady who owned Polly. "She sometimes acts this way when children have teased her, but Polly never saw this little boy before. I am so ashamed of her bad manners." Then she turned to Jay and said: "Will you please excuse my naughty bird? She certainly must mistake you for some rude, bad boy."

For answer Jay ran to put his head in his mother's lap and sobbed out the story. "I was that rude, bad boy," he said. "I'm sorry."

Of course the lady forgave Jay when he said he was sorry; and though Polly could not be coaxed to say anything to him, the little boy went home forgiven and very much relieved. On the way he said: "Mamma, Johnny Snow is always talking about a little bird that tells on bad boys. Is Polly that bird?"

"Well," said his mother, "I don't know whether Johnny Snow ever saw Polly, but I do know that this particular bird told on one small boy."—Exchange.

* * *

Neighbor: "Where's your brother?"

Small boy: "In the house. He's playing a duet."

Neighbor: "Well! With whom does he play?"

Small boy: "With me. My part's finished."—Exchange.

ed at the heaving flanks of the animal, "Yeah, his coat's all right, but I don't like his pants."

God Speaking To A Troubled World

By HOMER M. ADKINS

(This address was delivered by Governor Adkins at some of the churches in the Little Rock Conference.)

GOD is interested in a troubled world. He would speak words of healing and comfort to its broken, bleeding heart. His message must be made known through His Church, which is His great medium of contact with the world in this age. It is therefore the privilege of the Church today to bring the message of God to a world in trouble.

A wonderful example of God's message to a troubled people is given in the prophecy of Isaiah. It is a message to an exiled nation, a nation in deep trouble, trouble brought by their sins, trouble, as in judgment they were "receiving from the Lord's hand double for all her sins." How did God speak to such a people? He said: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned." In the midst of judgment, the merciful God would speak words of comfort and encouragement to a people suffering the penalties of their own sins.

What a revelation of God! A people whose sins had separated them from Him. A people suffering punishment for their sins. Yet their sinning and God's righteous judgment did not take them beyond the realm of His love, nor did it remove them from His interest and care. Another word we have which stresses this fact; it is the revelation of God in Christ when "the word became flesh and dwelt among us." He came not to condemn, but to save the world. Also, we are told, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Jesus, as God incarnated in human life, revealed the message of God, a message of love and salvation for all. A loving, gracious God speaks to the heart of the world through prophets and in Jesus.

This is a time of great trouble. Trouble brought on by sin, by the nations forgetting God, by selfishness and greed of which all nations have been guilty, by the paganized philosophies and anti-Christian beliefs of some national leaders who have been able to capture the minds and hearts of their nations; a time of trouble such as the world has never seen. Suffering is multiplied, the guilty are suffering; yes, but the innocent suffer likewise. A time of judgment, God is judging the nations, and it would seem that we, too, are receiving double for our sins. Has God a message for people in this day of trouble? Would God speak to the people? He would speak, and His Church is entrusted with His message.

God's message for the troubled world today is not unlike His message to troubled Jerusalem in Isaiah's day. With all of the sin and godlessness of our day, with all of the judgments of God that are in the earth; He speaks today as He did of old; "Comfort ye, comfort ye my people. Speak comfortably to Jerusalem"; or, as the translation suggested by Dr. Adam Clarke and others presents it: "Speak to the heart of Jerusalem." Speak to the heart of the world today.

What is this message? It is a message of comfort, of consolation, a message of strength. To the heart of a world weakened by the burden of sin and wrongdoing, impotent to turn from its habits of evil, impaired by the trouble on every hand, God gives a message of strength to be found through repentance and turning to God. He would speak to the heart of His own people a message of comfort; do not be faint-hearted, do not fail, be strong, be comforted in the knowledge of God's strength. It is a message of consolation for the sorrowing and broken-hearted, a message of healing; a message of courage, be strong and of good courage.

How faithful is the Church in giving this message? Days like these call for an understanding and sympathetic ministry. This is no time for preachers and teachers to be quibbling about nonessentials or to a ranting on matters

of little or no importance. The world is in trouble, the people to whom we minister are in trouble. They are dazed by the sudden changes and terrifying conditions of the day. They are confused. They are conscious of their own weakness. They are carrying burdens and going through crushing experiences which are new to them. Are we speaking to the heart of God's people? What message are we giving to the heart of the world, the heart of the men and women who do not know the comfort of a spiritual relation with God?

Let us examine ourselves, our hearts. Do we care? Are we close enough to feel their suffering, close enough to speak to their hearts. Are we close enough to the heart of God to be faithful and true bearers of His message to people in this day of trouble? "Comfort ye, comfort ye my people, saith your God. Speak to the heart of Jerusalem."

God's Message To America

One of the most widely circulated cartoons of recent years shows Uncle Sam kneeling at the



GOVERNOR HOMER M. ADKINS
of Arkansas

mourner's bench with tears streaming down his cheeks as he cries out: "God be merciful to me, the sinner."

America was founded by God-fearing men and women who came from afar that they might have freedom to worship God according to the dictates of their conscience. The Bible has been the basis of that which is best in our laws and ethics. We have placed "In God We Trust" upon our coins and thereby recognized that our dependence was not upon gold, but upon God. Our rational leaders have been men who feared and worshipped God. We have had national days of fasting and prayer and God has intervened again and again in response to believing prayer.

Something has happened in America in recent years. We have drifted from our mooring. We have forgotten God, rejected His Son, and spurned His Book, and become a Godless people dominated by a materialistic philosophy of life. We are suffering and have been humiliated to an unprecedented degree because of our collective and individual sins.

The moving words recorded in Ezekiel 22:30 contains God's message to America in this tragic hour: "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none." This text introduces us to God. America needs God. Human panaceas will not avail. Although it is necessary for us as a nation to have the greatest

air fleet, the greatest navy and the greatest army in the world, these alone will not suffice.

We frequently hear the statement that God is on our side in this war. We had better not be too sure about this. We had better stop and see if we are on God's side. I do not see how God can continue to bless this nation if we continue in the paths we are now trodding: desecrating the Holy Sabbath Day; Sunday amusements; spending more for liquor, beer and wine than we do for educational purposes.

War

I am wondering if this war isn't being brought upon us to try to bring us to our senses. We have failed to provide money to send sufficient missionaries to foreign fields. Probably if we had spent more money to carry the Gospel to Japan and other foreign countries, this war might have been averted.

There is plenty to do here in our own community. First of all, we need to live Christian lives in the eyes of our neighbors that will leave no doubt in their minds that we are sincere Christians and that we are in earnest. Our lives will be fruitless if we are selfish and unless we humble ourselves and put our trust in God.

We recognize this fact when we speak of the necessity of morals. We need to strengthen our morale, but we need above everything else to recognize our dependence upon God. Only God can solve our problems. Our God is a seeking God. "Where art thou?" was the cry that came from the heart of God to the first man in the early dawn of history. "God was in Christ reconciling the world unto Himself." II Cor. 5:19.

Christianity is the expression of God's search for man. Christ is a seeking Saviour. "The Son of Man is come to seek and to save that which was lost." God hungers for fellowship with man. This fellowship, which man was created to enjoy, has been broken by sin. Christ died to restore man's broken fellowship with God. Christ is the way back to God. He is not the way-shower, He is the Way. "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me," saith our Lord. John 14:6. Christ is the Way and without Him there is no going: Christ is the Truth and without Him there is no knowing: Christ is the Life and without Him there is no living.

Our text reveals the value of human personality in the sight of God. Totalitarianism exalts the state and subordinates the individual and makes him only a cog in the machinery of state. The Bible emphasizes the value of the individual. "What is man?" (Psalm 8:4) cried the Psalmist as he was engaged in meditation under the stars of heaven. He answered his own question when he added the words "thou art mindful of him." Man is being created by God with infinite capacity that only eternity can fully develop and is the object of God's love and solicitudes. Christ emphasizes the infinite value of men in His immortal words: "For what shall it profit a man if he gain the whole world and lose his own soul." Mark 8:36.

God's interest in a nation is made clear by our text. God was interested in Israel. She was on the verge of destruction. The law of cause and effect was at work. What the individual sows he must reap. What the nation sows it must reap. When we sow the wind, we read the whirlwind. God's concern was how to avoid destroying Israel. God is interested in America. The law of cause and effect is at work here. God's problem is how to spare America.

God desires the cooperation of man. Man can hinder God. We read in Matthew 13:58, "He did not many mighty works there because of their unbelief." The people of Nazareth hindered Christ by their scepticism. God works through human instrumentality. He needs your cooperation and mine. God has a program for America. The destiny of America is in our hands.

In Ezekiel's day one man making up the hedge and standing in the gap could have saved

(Continued on Page Thirteen)

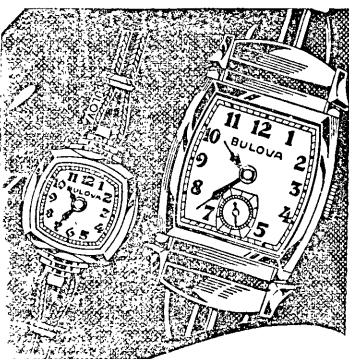
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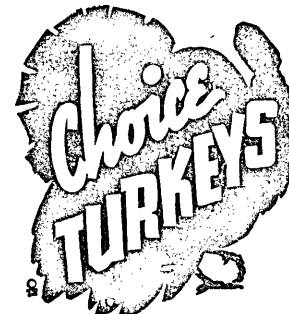
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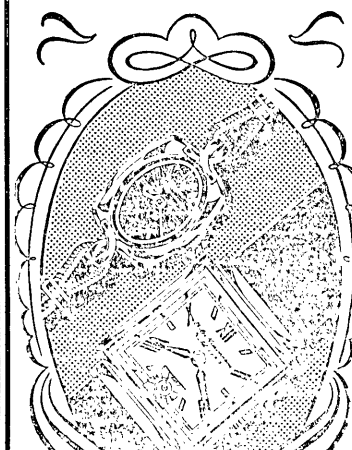
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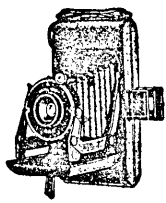
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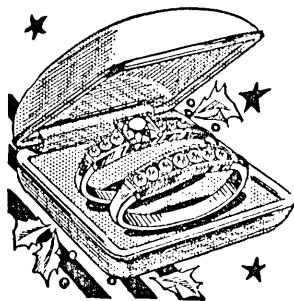
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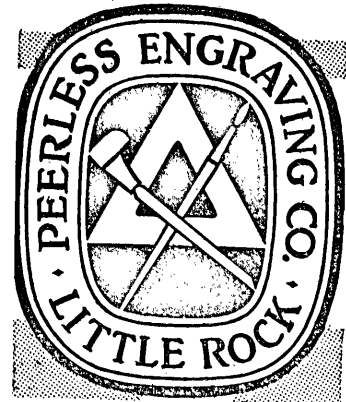
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The Church and the Countryside

By
Glenn F. Sanford

BY FAITH IN THE RURAL CHURCH

I have heard many times, haven't you, that in the rural churches a majority of the new members are received on "profession of faith" while in the towns and larger churches a majority of the new members are received "by transfer and otherwise." If such a "Hearsay" is true then we should give careful consideration to its implications. I, for one, am beginning to believe that the old statement is true. I am basing my belief upon a large number of observations during the past year and upon a careful study of the conference journal.

Not many weeks ago a group of ministers came together to plan for the "group ministry" work in their county. They placed on a blackboard the number of acassions from each of their churches this year. It was a noticeable fact that the small rural churches had received more on profession of faith than they had received by transfer and otherwise. The opposite was true of the larger churches listed on the board.

After a considerable study of the conference journal I discovered that out of each one hundred who joined the small rural church eighty-one were received on profession of faith and nineteen by transfer and otherwise. Out of each one hundred joining the church in our larger towns and cities forty are received on profession of faith and sixty by transfer and otherwise.

Can you imagine what would happen to our larger churches if we were giving the same type of service to the rural people as we are now giving to the larger churches? And, my! it is glorious to think what would happen to the rural church and to the rural people.

Lights, Give Us Lights

You will recall an article in the Methodist several weeks ago written under the above title. I was asking for funds to buy a portable light plant to be used in the rural sections in meetings and in many other ways. I have received exactly \$50 in nine separate gifts. I want the other \$35.00. If you had planned to give please send it right on in.

CALL TO NEW DEDICATION

Every Methodist has been asked to prepare "to face the challengers of Christianity and to challenge them" in a call to new dedication issued by Bishop Ernest Lynn Waldorf, of Chicago.

Issued at the request of the Committee for the Week of Dedication, of which Bishop Waldorf is the chairman, the call reads as follows:

"In every quarter of the Church there is a new wistfulness; our people are convinced that they will not be able to meet the exacting demands of these days of destiny without a new power, and such a power can come only from God.

"Sensing this, the Council of Bishops, the Commission on World

Service and Finance, the General Conference Agencies, and the Board of Lay Activities, after careful study, have set apart the week of February 28 to March 7 as an occasion when all Methodism is to be called to a new dedication of self-service and substance.

"Every forward-looking individual and institution must catch a vision of what is and what ought to be, of how to get from where we are to where we should be. We need to be challenged to destroy the enemies of Christ and His Church, and to promote a Christian spirit, a Christian attitude, and a Christian

"The Church must be the Church—an agent of divine redemption. It must pursue its main task of presenting the claims of Christ to everyone, everywhere. It must raise the cross within the sight of every human being and make the Word of God possible to all the bewildered, confused and sin-sick. We must ring the earth around with hosannas to the King of kings and Lord of lords.

"Those outside as well as those inside the Church are voicing high expectations and earnest hopes. To meet this challenge a keener spiritual discernment is required. We need what our fathers called 'unction.'

"The challenge of barbarism, paganism, and materialism must be met. We must defy and defeat all efforts to weaken or to replace Christian faith and idealism. As we rise to meet this challenge we will find a new spiritual power awaiting us.

"These days of preparation for the Week of Dedication should see a return to the prayer closet, a new emphasis upon meditation, and a reconsecration of all we have and are to the service of humanity and the glory of God.

"Here is a vast effort to The Methodist Church in which every member of the Church can join—strong laymen, humble people, shut-ins, youth, little children, aged folk, and ministers alike. There is but one necessary qualification—a hunger and thirst after righteousness.

THE BIBLE

The Bible is read more today than ever before. It is the only book of its time that remains untouched by the rust of ages. On the contrary, its power has kept increasing with the years. No other book has even been attacked with so much persistency, no book has so triumphed over all assaults. Geologists have ransacked the bowels of the earth and astronomers swept the starry heaven to find arguments to disprove it, but without avail. It is a stupendous miracle in itself.

A wholesome exercise, when tempted to doubt the Bible, is to sit down and try to think what the world would be without it. Keep the Bible and the Bible will keep you.—Meredith.

It will always do to change for the better.—Thomson.

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GOVERNOR SPEAKS AT RECEPTION FOR DR. AND MRS. WATSON

The following publicity was given to the reception given for Dr. and Mrs. Watson before the Annual Conference. Dr. Watson writes that his address is temporarily 704 Whittington Avenue, Hot Springs.

"Governor Homer Adkins was among prominent church and lay leaders of the state who paid tribute to Dr. W. C. Watson on the observance of his fiftieth year in the ministry Sunday at an elaborate reception given at First Methodist church in Malvern, where he has served as pastor for eight years. The largest gathering in the history of the church was present.

"Other speakers on the program included Dr. James Thomas of Little Rock, and T. H. McLean of Malvern, chairman of First Methodist board of stewards. Representatives from every church where Dr. Watson has served as pastor attended the celebration. These churches are located at Marion, Carlisle, Junction City, Hope, Little Rock, Camden, Warren, Pine Bluff, Blytheville, Helena, Hot Springs, El Dorado, Texarkana and Malvern. He was presiding elder of the Pine Bluff district for four years and has been instrumental in bringing 4,000 persons into the church since the beginning of his ministry. He will retire following the Little Rock conference to be held here late this month, to reside in Earle, Ark.

"Seventeen members of the Watson family were present for the occasion, and a daughter, Mrs. Robert Daley of Boston, sang.

"Dr. and Mrs. Watson were presented with a beautiful hand-carved

walnut davonette from his congregation.

"Three dozen specimen chrysanthemums in gold were also a gift, suggestive of the golden anniversary of Dr. Watson in the ministry.

"Messages of congratulations and appreciation for his services were received from all sections of the state. Various departments of the church were represented on the program during the afternoon.

"Attending from Hot Springs were: Dr. and Mrs. H. King Wade, Mrs. Margaret Sugg, Mr. and Mrs. Frank Ridgeway, Judge and Mrs. Calvin T. Cotham, Mr. and Mrs. Irvin McDaniel and family."

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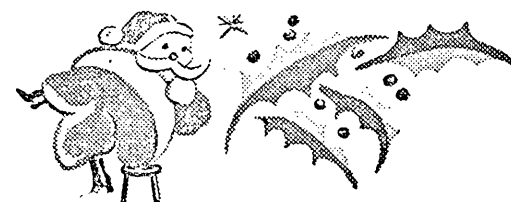
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

METHODIST WITNESS STILL GIRDS THE WORLD!

(Some figures on exaggerated stories of missionary withdrawals)

By W. W. Reid

Despite war—despite persecutions—despite the temporary withdrawals of missionaries from some war-harrassed lands—the Christian witness of the Methodist Church still girds the world! Forces are withdrawn here, augmented there; but the witness remains, guided by men of yellow, or brown, or black skins. Their loyalty challenges American Methodists to carry on—yes, to increase their Christian service!

China

Five years ago (July 8, 1937) there were 171 missionaries—the figures include men and their wives—assigned by the general sections of the boards of missions of the former Methodist Episcopal Church, the former Methodist Protestant Church, and the former Methodist Episcopal Church, South, to service in China. Since that date nine missionaries were added to the China staff—a total of 180.

Since 1937, eight of the above China missionaries have died, 20 were retired for age, and eight withdrew for reasons of health. Of the remainder, 21 are now serving in Occupied China, and 46 are serving in Free (or West) China. Sixteen others—the wives of missionaries now in Occupied China—are temporarily in America. Fourteen men and women are in the U. S. A. or in other mission lands in Christian work supported by the Methodist Church. Eleven are on regular furloughs. On "emergency furlough due to the war" there are 37 China missionaries—11 working temporarily in jobs not supported by the church, 26 on Board support in field work, special duty, etc.

In January, 1941, the Woman's Division of Christian Service had 177 missionaries assigned to China; a year later the number was 167. The record today shows these 167 as follows: Two have died; two have married; six have retired; 56 are in service in Free China; 32 are in Occupied China; 27 are on regular furlough; 13 on emergency or extended furlough; 29 on leave without salary but all engaged in Christian work in America, or transferred to other foreign fields.

Thus while the Methodist missionary forces in Japan-controlled China have been reduced, the forces in Free China have been increased, and there is constant call for new missionaries. Candidates are ready to enter the service where transportation is available to take them to West China. Nine young Methodists, planning on lives of missionary service in China, are now engaged in study of the Chinese language in a school in California. Meanwhile, testimony from many sources indicates Chinese Christian leaders—trained through the years by the missionaries—carry on schools and churches, and also carry on hospitals and clinics where these have not been taken for military purposes.

Japan and Korea

It will be recalled that late in

Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

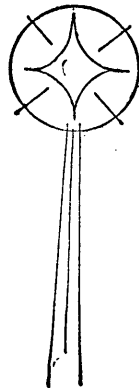
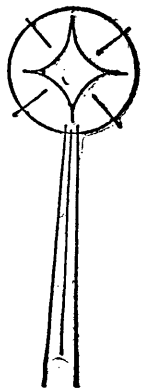
A CHRISTMAS PRAYER

*As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led by Thee.*

*As with joyful steps they sped
To that lowly manger-bed,
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek the mercy-seat.*

*As they offered gifts most rare
At that manger rude and bare;
So may we with holy joy,
Pure, and free from sin's alloy,
All our costliest treasures bring,
Christ, to thee, our heavenly King.*

*Holy Jesus, every day
Keep us in the narrow way!
And when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds thy glory hide.*
—WILLIAM C. DIX.



1940, the Board of Missions (including the Division of Foreign Missions and the Woman's Division of Christian Service), foreseeing the likelihood of the present war, voted to withdraw temporarily its missionaries from Japan and Japan-controlled Korea.

Of the 53 missionaries of the Division of Foreign Missions then (January, 1941) assigned to Japan, 14 are now in missionary service in America, two have retired, four have transferred to other fields (India, Hawaii, South America), one is still in Japan, 14 have withdrawn, 10 are on furlough supported by the Board, 8 are on emergency furlough supported by other than Board funds. Of the 48 assigned to Korea, 14 have been reassigned to other mission fields, 14 have withdrawn, four have retired, four are in other Christian work, and 12 are in America on regular furlough.

The Woman's Division of Christian Service had 49 missionaries in Japan, and 58 in Korea previous to withdrawal. Of this total, 13 have been transferred to other fields, 17 are working among Japanese in the United States, four are in missionary promotion work, three are studying, nine are on regular furlough, 10 are retiring, eight from Korea are working under the Home Department, 32 are in Christian work not under the W. S. C. S., three have married, and four have withdrawn.

Despite this loss of missionary leadership, all reports from Japan and Korea—most of them indirect—give proof that Japanese Christians are carrying on in the faith, and that Christian leadership has been asserting itself under Bishop Yoshimime Abe and his colleagues.

Malaysia

When war broke out between Japan and the United States the Division of Foreign Missions had 56 missionaries assigned to Malaysia—including the Malay Peninsula, Sumatra and Borneo. With the rapid overrunning of the Peninsula, followed by the seizure of Sumatra, Bishop Edwin F. Lee led most of his missionary group to safety in Australia and then to America. The churches and schools he left to competent Chinese, Tamil, Battak and Malay Christians, even calling some former pastors and superintendents from retirement to carry on for the duration.

Of the Foreign Division's 56 missionaries, six are now serving in India, three in South America, eight are still in Malay and probably carrying on Christian work, 14 have withdrawn from service, 20 are on furlough and supported by the Board, while five have found other temporary service.

In these same fields, the Woman's Division had 23 missionaries. Since January, 1942, one has retired, one has transferred to Peru, two have resigned, six are on leave without salary, three are still in Malaysia, three are employed in other service by the Division, and seven are on regular furlough, in school, etc.

The Philippines

When the war "sealed" the Philippine Islands and civilians could neither enter nor leave, the Division of Foreign Missions had 10 missionaries on that field, principally in Manila, while the Woman's Division had six. In addition, there were temporarily in Manila nine missionaries from Korea, Japan and China. All are believed to be carrying on some Christian activities—handicapped, of course, by restric-

FORT SMITH DISTRICT MEETING

The Fort Smith District W. S. C. S. met at First Church, Fort Smith, November 20, 1942, to make plans for the new year.

First, the women met in joint session with the pastors and district stewards while they were led in a devotional by Rev. W. V. Womack, District Superintendent.

Following the devotional the women met in business session with Mrs. J. B. Randolph, District Secretary, presiding.

Zone leaders for the following year were elected as follows: Zone 1, Mrs. Lawrence Dyer; Zone 2, Mrs. A. K. Chastain; Zone 3, Mrs. Ethel Ringdahl.

Deaconess Estelle McIntosh of Woldron, spoke of her work, and asked that cash contributions for supplies for the fourth quarter be sent to Miss Virginia Echols, Scarritt College, Nashville, Tenn.

Mrs. Johnnie McClure of Danville, Conference Secretary of Children's Work, presented that phase of our work. An offering of \$6.88 was taken for the baby life membership.

After lunch, served by First Church ladies in the church dining room, the women reassembled for a brief business session, then went to the sanctuary where they, with the pastors and other laymen heard messages from our mission fields by Dr. O. E. Goddard, Rev. E. B. Williams and a returned missionary from India.—Mrs. Earl W. Bond, Secretary.

AN APPRECIATION OF MANAGEMENT

The efficient management of Endowment Fund by Rev. James Thomas is highly appreciated.

Across the years of his supervision of the Fund, embracing the years of the recent depression when so many investments failed, not a penny under his management of this self-denial Fund was lost.

The founder of the Fund feels that he voices the sentiment of others interested in these commendable words to Rev. James Thomas as the interest on united funds are soon to go to support of missionaries.—Jno. F. Taylor.

tions made by the Japanese military and by the fact that the Islands are a war zone.

Burma

When the Japanese army overran Burma, all Methodist missionaries were transferred to India, and there they carry on in churches, schools, hospitals and in specialized services.

The Rest of the World

Elsewhere the world over (except in Europe where three missionaries still remain) the missionary forces of the Methodist Church remain intact. The war has caused no withdrawals from India, Portuguese East Africa, the Belgian Congo, Angola, Southern Rhodesia, Cuba, Central America, Brazil, Argentina, Uruguay, Bolivia or Chile. In fact, missionaries temporarily out of Asiatic lands are giving of their skills in most of these countries.

The world-wide service of the Methodist Church carries on!

CHRISTIAN EDUCATION

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

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

LITTLE ROCK CONFERENCE

NOTES

By Clem Baker

Pine Bluff and Monticello District Institutes

The Pine Bluff and Monticello District Institutes were held last week with nearly normal attendance. The Pine Bluff District Institute was held at First Church, Pine Bluff with Rev. W. Neill Hart presiding, Rev. E. C. Rule, pastor host, and the women of First Church serving the appetizing dinner. In addition to local people those from outside the district participating were: Rev. E. T. Wayland, representing the Arkansas Methodist; Dr. Homer T. Fort, representing the Commission on Evangelism; Rev. Fred G. Roebuck, Missionary Secretary; Miss Fay McRae, Children's Worker, and Clem Baker. Brother Hart spoke in the interest of the Hendrix College Ministerial Education Campaign. At the noon hour the District Stewards met and pledged to promote an advance along all financial lines. The District Staff presented the goals and objectives of the District which were adopted unanimously and enthusiastically. At the close of the afternoon session, the Executive Secretary and District Superintendent had a good meeting with the pastors participating in the Stuttgart area Group Ministry Project. At six o'clock the youth leaders of the district met with Rev. Otto Teague, our new Director of Youth Work for the Pine Bluff District and made plans for promoting youth work in the district this year.

The Missionary Institute, with Brother Roebuck as the chief speaker was held at the night session. The Monticello District Institute with Rev. Arthur Terry presiding was held in the attractive chapel at Monticello A. & M. College, where both dinner and supper was served to the visitors. Since neither Brother Wayland nor Brother Fort could be present at this Institute, the Arkansas Methodist was represented by Rev. E. D. Galloway and Evangelism by Rev. J. D. Baker. Both did a magnificent job. Speakers from outside the district for this Institute were: Brother Hart, Brother Roebuck, Miss McRae and Clem Baker.

The youth leaders for this district met at six o'clock with Rev. Fred Schwendimann, the District Director, and again splendid plans were made for promoting youth work throughout the Monticello District. The Missionary Institute was held at the First Methodist Church in Monticello at night with Rev. C. E. Whitten, the District Missionary Secretary, presiding and Brother Roebuck, the chief speaker. The Monticello District Stewards met in the afternoon and pledged themselves to promote an increase along all financial lines.

It is encouraging to note that in all districts where the Institutes have been held our people have rejoiced in the return of old pastors and happily received the new ones. In each district, so far, there is every indication that our charges will accept a creditable advance in World Service Institutes this week

THE SUPERINTENDENT'S CORNER

By CLEM BAKER

"THE JOINT COMMITTEE ON MISSIONARY EDUCATION OF YOUTH"

The attention of our pastors and Church School Superintendents is called to the fact that the W. S. C. S. and the Local Church Board of Mission shares with the Board of Education the responsibility of promoting Missionary Education in the Youth Division of each local church. In carrying out his responsibility, the law of our Church makes it the duty of each pastor to see that a joint committee on Missionary Education is appointed for each church under his care. This committee should be composed of a representative of the Local Church Board of Missions, where there is one, the W. S. C. S., and the Local Church Board of Education. Normally the Secretary of Youth Work should represent the women and the Superintendent of the Youth Division should represent the Board of Education. Any member of the Board of Missions can be selected in case any one of these three organizations is not functioning, then it is the duty of the pastor to appoint some one to represent that group. It is the duty of this joint committee to cooperate with the proper group in the Youth Division in promoting Missionary Education for the youth of the church and helping them to make and pay a worth while pledge to the Methodist Youth Fund. This Youth Fund supports missionary activities for the youth in our various Mission fields.

will be held at Prescott and Texarkana. The final Institute will be held at El Dorado for the Camden District next Monday.

Programs For Student Recognition Day

The General Board of Education has supplied the office of the Executive Secretary with a limited number of printed programs for the observance of Student Recognition Day, December 27. These programs will be helpful to pastors and local churches planning to observe this day. A copy of the program will be mailed by writing the Executive Secretary. Again let us urge that all our churches take advantage of this occasion to let our college students who are home for Christmas know that the people at home love them and are interested in their welfare while away at school.

Letter From a District Director to a Nursery Superintendent

The following letter written by one of our District Directors of Children's Work to one of the newly elected Nursery Superintendents in her district shows three things:

1. That our District Directors are really on the job doing a magnificent work.
2. The way our Conference Director of Children's Work, Miss McRae, can be of real service to local churches.
3. How a Nursery Superintendent can do a great job for her church. We trust that every Nursery Superintendent who takes the Arkansas Methodist will read this letter and profit by it.

Here Is the Letter

Dear Nursery Superintendent:

We are happy to welcome you into the Nursery Superintendents group. I know you will make a very fine superintendent of this department.

In the little pink envelope marked: "Special Delivery," you will

find the new material listed for the nursery work. After you have received your new book, RELIGIOUS NURTURE IN NURSERY CLASS AND HOME, by Mary Edna Lloyd, be sure and read the duties of the Superintendent of Nursery Department, page No. 159. Then you will want to study the procedure as given in this wonderful new book. I suppose your nursery group is already using this new material; if not be sure and order it immediately. The first one is called "My Book For Fall."

Your work is one of the most important of our church. We feel that if we can reach the home through the babies we will have no trouble getting those parents to the church schools. As you know your work will deal with families with small babies too young to come to Church School, in addition to your work on Sunday morning. Of course it might be that your church is too large for you yourself to visit into each home, therefore you will need help in thinking of and planning your work. Miss Fay McRae was saying to the pastors at our District Institute the other day that her work this year would be with individual churches that felt they needed her help. It might be possible for you and your workers to get Miss McRae to meet with you in a workers' meeting to plan and carry out the things you would like to do in your department. She can be with you one, two or more days, if you will write her and give her the opportunity to serve you. I shall be happy to serve you in any way. Of course it is a little hard for me to make connections with busses, etc., but if I can serve you, just write me.

I'm enclosing a list of nursery books. The ones that are marked are the books I have on hand to be loaned out to workers. If you care to read any of these books I shall be happy to mail them to you. The other books checked are of real value to you and parents of young

children. It would be fine if you could start a library for parents. Perhaps later a Parents' Class could be formed, where teachers and parents could come together and talk over the nurture and problems of little children. There will be many fine things you will be able to do. Do not overlook any of the free materials on child care from our government.

Order any of these books from our METHODIST PUBLISHING HOUSE, 1910 Main Street, Dallas, Texas.

There are so many things I would like to say to you about this important job. I am sure after you have made a complete study of the new books mentioned in the little pink envelope you will be thinking of many things you will want to do. Please write me again, if I can help you in any way.

Don't forget the CHRISTIAN HOME, it has a wealth of material in it for use in the home, with a special section, "First Steps In Child Nurture," written especially for parents of young children. Be sure and get a December copy, and pass it around for all of the parents of your group to read.

Here's hoping you will have a large group of babies to be baptized on Mother's Day this coming year.

With every good wish to you and your workers, sincerely.

QUARTERLY CONFERENCES

ARCADEPHIA DISTRICT,

First Round

- Dec. 6, Dalark Ct. at Dalark, 11 a. m. and 2 p. m.
- Dec. 6, Holly Springs Ct., at Holly Sps., 7:30 p. m.
- Dec. 9, Malvern Station (Business session), 7:30 p. m.
- Dec. 13, Bismarck, 11 a. m.
- Dec. 13, Oak Lawn, Hot Springs, 7:30 p. m.
- Dec. 16, Pullman Heights, Hot Springs (Business session), 7:30 p. m.
- Dec. 20, Benton Ct., at Congo, 11 a. m. and 2 p. m.
- Dec. 20, Benton Station, 7:30 p. m.
- Dec. 27, Hot Springs Ct., at New Salem, 11 a. m. and 2 p. m.
- Dec. 27, Grand Ave., Hot Springs, 7:30 p. m.
- Jan. 3, Leola Ct. at Hunter's Chapel, 11 a. m. and 2 p. m.
- Jan. 3, Carthage-Tulip, at Carthage, 7:30 p. m.
- Jan. 10, Percy Ct., at Percy, 11 a. m. and 2 p. m.
- Jan. 10, Couchwood Ct., at Magnet Cove, 7:30 p. m.
- Jan. 13, First Church, Hot Springs (Business session), 7:30 p. m.
- Jan. 17, Friendship Ct., at L'Frais, 11 a. m. and 2 p. m.
- Jan. 17, Keith Memorial, Malvern, 7:30 p. m.
- Jan. 24, Arkadelphia Ct., at Mt. Zion, 11 a. m. and 2 p. m.
- Jan. 24, Arkadelphia Station, 7:30 p. m.
- Jan. 31, Sparkman-Sardis, at Sardis, 11 a. m.
- Jan. 31, Princeton Ct., at Princeton, 2:30 p. m. and 7:30 p. m.
- Feb. 7, First Church, Hot Springs, 11 a. m. (Preaching).
- Feb. 7, Tigert Memorial, Hot Springs, 7:30 p. m.
- Feb. 14, Malvern Sta., 11 a. m. (Preaching).
- Feb. 14, Aluminum City, 7:30 p. m.
- Feb. 21, Pullman Heights, Hot Springs, 11 a. m. (Preaching).
- Feb. 28, Traskwood Ct. at Point View, 11 a. m.—J. E. Cooper, D. S.

It is ridiculous for any man to criticize the works of another if he has not distinguished himself by his own performance.—Addison.

GOD SPEAKING TO A TROUBLED WORLD

(Continued from Page Seven)

Israel. If the future of America were in your hands would you be willing to make up the hedge and stand in the gap? The responsibility of the individual in this crisis should cause us to think clearly, believe tremendously, live righteously, and pray earnestly.

How can America win this war decisively and speedily? God's answer to that question is found in II Chronicles 7:13-14. "If My people which are called by My name shall humble themselves and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

If we will turn in repentance from our sins unto Christ in living faith, then victory will come to our nation. The Old Testament reveals that when Israel turned her back upon God she was defeated on the battlefield. When Israel returned to God in repentance and faith she was victorious in war.

We need as individuals and as a Church to rededicate ourselves to the task of trying to save lost souls, to be concerned about our fellowman and our loved ones.

I am tremendously concerned about our young men going into the service; many who will pay the supreme sacrifice and without ever having known God. My heart goes out to them, to their fathers and mothers, sisters and wives who will spend anxious moments and hours about their welfare.

There isn't but one answer—"A nation-wide revival" to call America back to God. However, that will never come until you and I and every other Christian will pray for this to come to pass. Suppose a million Christians would give themselves to daily prayer for a nation-wide revival. In addition, we need some more John Wesleys, Finneys and Dwight L. Moodys.

A little boy was taken by his mother to see a painting of Christ in Gethsemane. The figure of Christ was life-size and because of the genius of the artist and the effective lighting the boy felt that he was in the presence of the actual scene enacted in Gethsemane long ago. "Why does Jesus look so sad?" asked the boy. "Because He is carrying the burden of the world's sin upon His heart," replied the mother. The lad fell to his knees and said, "Lord Jesus, if there is anything I can do, you can count on me." Will you say that to our blessed Lord?"

We Should Be Fruit Bearing Christians

"He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf shall also not wither." Ps. 1:3. (Read Ps. 1).

In this remarkable utterance the Psalmist is endeavoring to give a picture of an outstanding servant of Jehovah. "He shall be like a tree." Not just like any tree, but a tree planted in a certain place for a certain purpose—by the rivers of water that it might bring forth fruit in its season. That is, fruit when the time for fruit comes, regardless of the season, wet or dry, hot or cold. Its fruit is there because it is planted by "the rivers of water." It takes much water to produce a real tree. The waterless sand dunes produce stunted, twisted trees, but real trees grow where there is much water.

So it is with the grace of God. Nothing can take its place. Life may be dark and dreary, but if we are planted by the rivers of water, we will bear fruit when the time for fruit comes.

Jesus and the Apostle Paul Should Be Our Heroes

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. (Read Matt. 22:34-40).

Paul here challenges the followers of Jesus to a life of loyal devotion to God. This summons is in complete harmony with the call of Jesus to those who would be His disciples. In such statements as: "No man having put his hand to the plough and looking back is fit for the kingdom of God," and "No man can serve two masters . . ." we have clearly expressed teachings of Jesus in this matter.

This call to loyal devotion is a "reasonable service," based upon love for God and man. To the question, "Which is the first commandment," Jesus replied, "Thou shalt love the Lord thy God with all thy heart . . . and . . . thou shalt love thy neighbor as thyself." Toward God this love is expressed in worship and toward men in unselfishness. How quickly this would, if practiced, end war between nations and conflict and strife between classes and persons!

My friends, we ought to be serious in our Christian life. These are serious times and will become more so each day.

If there was ever a time in our lives we need to stand up and be counted it is now (today). Oh, yes, I know it isn't easy to live a Christian life with the devil constantly at work. Every attraction and stumbling block in the world constantly is thrown in our way.

As Paul said to the Ephesians, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."

"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation." Romans 1:16.

"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

A LAYMAN'S CONCLUSIONS

By Thomas W. Spofford

If your friends are deserting you, find out why.

If the newspapers do not mention you, perhaps they are kind.

If you are not in style, perhaps you are out of debt.

If you are not rich, think of the worry you are missing.

If you are not in the limelight, be thankful for a bit of privacy.

If you have to work—what would life be without it?

If you are not beautiful outside, you can make yourself as beautiful as you please inside.—The Christian Advocate.

You must not amuse yourself with going from side to side when duty calls you straight on; nor make difficulties when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."—Francis de Saes.

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

Your Orphanage greets you at this Christmas time. Your Orphanage stands as a symbol of fellowship within our area. No group of Conferences can be more loyal than the North Arkansas and Little Rock Conferences. Everything indicates that this will be the best Christmas so far as we are concerned that we have ever had.

A few days ago I received from one of the outstanding preachers of the Little Rock Conference at Stephens, a check for \$50.00, from a man who does not belong to our church but who keeps up through this preacher and the Arkansas Methodist with what is going on.

There is a case in our Conference that I feel I cannot mention often enough. Out in the country on a little farm in a little community, there is a family whose love for the

work we are doing is so outstanding that on the first day of each month they send me \$1.00 for the Home.

I feel so deeply interested in this unselfish piece of work that we are endeavoring to do. May the blessings of God attend our Sunday schools, congregations and friends throughout this great commonwealth. Your brother.—James Thomas, Superintendent.

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

"When I die," said Will Rogers, "they can carve on my gravestone: I joked about every prominent man of my time, but I never met a man I didn't like."

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“Watch Your Scripture Reading”

By FRANCIS C. STIFLER, Editorial Secretary
American Bible Society

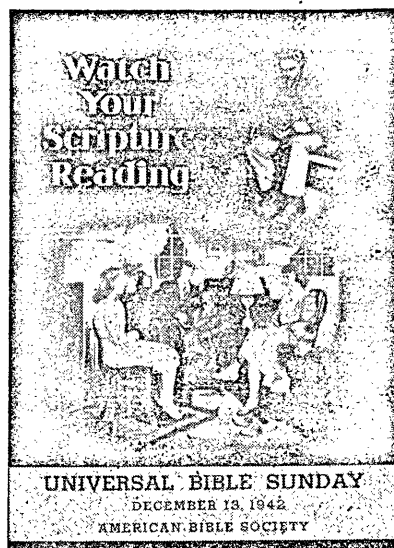
UNIVERSAL Bible Sunday will be celebrated widely on Sunday, December 13, in the churches of this country, and many other countries around the world. For over two decades the American Bible Society has been sponsoring this observance. It is largely because our fighting men have been doing so much reading of God's Word and thinking and believing that the theme chosen by the Society for this year's celebration of Universal Bible Sunday is "Watch Your Scripture Reading."

Because our nation was born of the devotion of our Puritan ancestors to the teachings of the Bible, Americans sometimes think of the Bible as peculiarly their own. But the Bible is not an American book. It is the world's book. It so far outstrips all other books in every respect that it may rightly be called The Book. The Bible, either in part or as a whole, has been translated into 1,055 languages and dialects, including all the principal languages of the world. For many years now it has consistently surpassed any other book in its sales approximately each year 25,000,000 copies.

Here in our own country the Bible is just now in demand beyond anything known for many years. Book stores handling the Bible are maintaining their stocks with great difficulty. Publishers of the Bible are running their presses overtime. Demands for the Book are coming from quarters that hitherto have been indifferent to God's Word. The American Bible Society, which for more than 127 years has been the largest publisher of Bibles in this country, issued more Bibles, Testaments and Gospel portions in the first ten months of this year than in any entire year in its long history.

The war, of course, accounts for much of this demand. Parents, churches and friends are buying Bibles and Testaments to present to the men entering the nation's services. For the thousands who enter the ranks without a copy, the chaplains are distributing them free to all who ask for them. The interest shown by the men

is creating a demand that is unprecedented. Last summer, the skilled mechanics in one of the departments of a great plant in Chicago making airplane parts sent six dollars to the American Bible Society with the request that Testaments be sent to General MacArthur's men in Australia. The books were sent in care of the Chief Chaplain of the Southwest Pacific forces with



the offer of more which the Society would furnish free if needed. A few weeks ago the Chaplain's reply was received. He wrote: "Your offer to send us an additional number of New Testaments is very acceptable at this time. We can adequately use 25,000 copies."

The American Bible Society's printers have set up a special assembly line for the production of these books. For the past five months they have been turning them out at the rate of 10,000 or more a day. The Society has just placed its second order for 2,000,000 of these books which are appropriately bound with the proper in-

signia for the Army, Navy, Air Force, Marines, Coast Guard, and the Merchant Marine. In addition to the text of the New Testament, the handy little volume with a durable, moisture-proof cover, contains supplementary material so complete that if a detachment of soldiers found themselves without a chaplain they could, by the use of their Testaments, conduct a service of worship together.

There is abundant evidence that in this, as in other mobilizations of armies of the United States, the Bible is being read by the men.

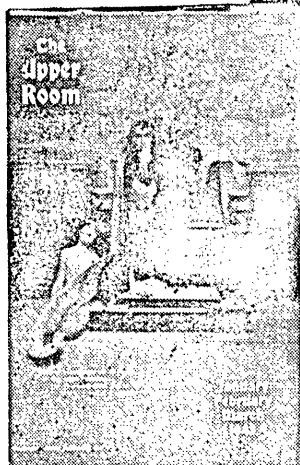
A chaplain in one of the great camps in Georgia wrote recently when ordering an additional supply of Testaments from the Bible Society:

"My spiritual life is enriched to see the results of the Gospel already in this camp . . . One of the men accepted a Testament in the hospital, promising to read it. Later, when visiting him, I found him half-way through it the second time—and this was his first experience at all with the New Testament. Next he read the entire Bible and marvelled at what he read. Countless numbers are for the first time in their lives reading God's Word."

America is probably better supplied with Bibles than any nation on earth. The Bible has been the best seller in our country every year since the year 1800. Last year again, as in all recent years, the sales exceeded 5,000,000 copies of the Bible or parts of it. These were purchased in sixty-four different languages. The distribution this year will undoubtedly be much greater than last and possibly the greatest in our nation's history.

The stumbling block here is that our people do not read the Bible. They honor it, they respect it, they buy it, but they do not read it. Many in these tragic days are turning to it afresh and it is hoped that the practical elements in the celebration of Universal Bible Sunday, December 13, will encourage them and many others to make the earnest reading of the Bible one of their regular habits.

"WHEN I MEDITATE
ON THEE IN THE
NIGHT WATCHES"



IN STEP with the religious needs of the men in service, churches and individuals have ordered to date over 1,000,000 copies of The Upper Room for distribution among the armed forces of the United States. This 96-page book of daily devotions—the world's most widely read religious periodical—is supplied in quantity at 5 cents a copy through contributions to our Chaplain's Fund. Orders now being filled with the exceptionally fine January issue.

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LITTLE ROCK

The Sunday School Lesson

By DR. W. P. WHALEY



Value of the Church to Social Order

LESSON FOR DEC. 13

LESSON TEXT: Matt. 5:13-16; Mark 12:13-17; I Peter 2:13-17.

LESSON TEXT: "Ye are the salt of the earth . . . Ye are the light of the world." Matt. 5:13, 14.

I. Christians Are Good For the World.

Jesus said to His followers: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Isaiah, prophesying of the influence of Christianity in the ages ahead, said: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." John in his visions on Patmos, saw "a new earth."

Not only the very earth is to be redeemed and made productive by the presence of Christian people, but Christian people are to bring light to the multitudes that live in darkness. Isaiah cries out to the Christian church far down the ages: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the gentiles shall come to thy light, and kings to the brightness of thy rising."

Not only are Christians to be good: they are to be good for the earth upon which they live, and for the people among whom they dwell.

II. Law and Government.

Christianity has tried always and in all countries to be obedient to law, and to cooperate with the government. Jesus' exhortation to the Jews on this matter was: "Render to Caesar the things that are Caesar's, and to God the things that are God's." The Methodist Church has been established in nearly all countries of the world. Our twenty-third article of religion for our churches in all foreign lands reads: "It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be."

St. Paul exhorted Christians in all those countries where he preached: "Let every soul be subject unto the powers that be. For there is no power but of God: the powers that be are ordained of God." (Read Rom. 13:1-8). By cooperating with government, we may secure the government's cooperation with the

church. Cooperation between the government and the church strengthens both. Christian citizens are the best support any righteous government can have.

III. Social Wrongs.

Not only do individuals sin: whole communities do wrong. The LIQUOR EVIL is a community responsibility. Both the Old Testament church and the New Testament church have tried to save communities from this social evil. WAR is a national evil deplored by both Old Testament and New Testament churches. SLAVERY, another social wrong, has been abolished from nearly all the earth by the church. INJUSTICE, economic and political, was preached against by the old prophets, as well as by the modern church. How Amos cried out against the oppression of the poor! DIVORCE laws were forced into the code of Moses by the community which had gone wrong.

IV. Social Problems.

There are many social problems toward which the church is not indifferent: political corruption, race relations, poverty, ignorance, labor and capital, distribution of material resources, etc. Some years ago, the Federal Council of Churches adopted a sixteen-point Social Creed, to which THE METHODIST CHURCH SUBSCRIBED. Our church now has in the Discipline our own SOCIAL CREED, which is substantially the same as that of the Federal Council of Churches. Abbreviated, the 19 points are as follows:

1. Equal rights and justice for all men; protection of the individual and the family by the single standard of purity; education for marriage, parenthood, and home building; proper housing, proper regulation of marriage, and uniform divorce laws.
2. Proper regulation of working conditions; abolition of child labor; protection, education, spiritual nurture and recreation of every child.
3. The prevention of poverty by protection against all forms of social, economic and moral waste; the protection of workers from dangerous machinery and unsanitary working conditions.
4. The rights of all men to live, and to have the adequate means of living; and safeguarding workers from enforced unemployment.
5. Reasonable hours of labor, a fair day's wage, fair working conditions, periods of leisure, and for equitable division of product of industry.
6. Security for old age, insurance against injury to worker, protection against conditions that produce want.
7. The right of employees and employers to organize; protection of both in their right; and the obligation of both to work for the public good.
8. For the acquisition of proper-

ty by Christian processes; principle of stewardship in its use; and the subordination of the profit motive to the creative and cooperative spirit.

9. The safeguarding of farmers, and the preservation of rural life.

10. One day of rest in seven.

11. For protection from the social, economic and moral waste of the liquor traffic and habit-forming drugs.

12. For the redemptive principle in the treatment of offenders against the law.

13. For the rights of racial groups.

14. The need of an army and navy for police purposes. For the repudiation of war; reasonable methods of peace; reduction of armaments; participation in agencies for peace; and the cooperative spirit among nations.

15. Respect for properly constituted civil authority; that government rests upon support of conscientious citizenship; and that conscientious objectors to war should not be oppressed by compulsory military service. However, we recognize the right of individuals to answer the call of his government in an emergency.

16. For the rights and responsibilities of free speech, free assembly, and free press.

17. For the right of various groups to believe in various peaceful methods for solving the problems that confront us.

18. That every person, not physically nor mentally incapacitated, shall be constantly engaged in some vocation productive of common good.

19. That this SOCIAL CREED be read to our congregations once a year, or placed in their hands in

printed form (Discipline 1839, Par. 1695).

V. Christianity Stands For a Good World.

A good world is a world of PROSPERITY, HEALTH, INTELLIGENCE, JUSTICE, MORALITY, SPIRITUALITY. But it takes good people to make a good world. So Christianity begins with the individual. Every Christian is a star to throw light into dark places, a lump of salt to save from corruption. If a Christian does not do these two things, he is "thenceforth good for nothing, but to be cast out, and trodden under the foot of men." Jesus told us to seek the kingdom of God, and pray for it. The kingdom of God is a good world, where the will of God is done as it is done in heaven.

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Mrs. G. A. Norwood, 2623 Cross Street.
Mr. J. A. Everett, 2119 Bragg St.
Mrs. J. A. Everett, 2119 Bragg St.
Mrs. Harold C. West, 1108 Park Avenue.

SYMPATHY

We have the warm spot of sympathy in our hearts this week for (1) Mrs. John Crouse, due to the death of her father in Warrenton, Missouri; (2) Mr. Dewey Thompson, who grieves with his sister, Mrs. Don Austin Boren over the loss of her husband.

DECEMBER CIRCLE MEETINGS

December 14, 1942

No. 1—Will meet with Mrs. C. C. Arnold, chairman, 207 E. 21st, for 1 o'clock meeting. Mrs. J. P. Waldenberger, co-hostess.

No. 2—Mrs. W. M. Rankin, chairman, will meet at the home of Mrs. O. F. Woodyard, 2122 Center for 1 o'clock meeting. Mrs. H. Cook, and Mrs. I. Johnson, co-hostesses.

No. 3—Mrs. R. G. Paschal, chairman, will meet with Mrs. E. W. Beeson, 1819 Gaines, for 1 o'clock dessert lunch. Mrs. Joe Bilheimer, co-hostess.

No. 4—Mrs. W. J. Pennington, chairman, will meet at the home of Mrs. C. C. Breeding, 2609 Broadway, for 2 o'clock meeting.

No. 5—Mrs. Rufus Hunt, chairman, will meet with Mrs. A. S. Ross, 2117 W. 17th, for a 12:30 luncheon. Co-hostess, Mrs. G. A. King, Mrs. G. S. Simpson and Mrs. J. P. Bowen.

No. 6—Will meet with Mrs. W. P. Ivy, chairman, 1221 Park, for 12 o'clock Christmas luncheon, Mrs. J. A. Anderton and Miss Lillian Howland, co-hostesses.

No. 7—Mrs. Frank Thacker, chairman, will meet with Mrs. R. C. O'Bryan, 2522 Battery, at 1:30 for dessert luncheon. Mrs. H. L. Bruton, co-hostess.

No. 8—Mrs. L. M. Wilson, chairman, will meet with Mrs. Ben Brickhouse, 453 Midland for one o'clock covered dish luncheon.

No. 9—Will meet with Mrs. Earle Kimm, 1016 N. Palm for 1 o'clock covered dish luncheon.

No. 10—Mrs. H. C. Graham, chairman, will meet with Mrs. Geo. T. Overton, 4307 Kenyon, for 1:30 o'clock dessert luncheon.

Young Matrons—Mrs. W. J. Car-gile, chairman, will meet at the church for 12:30 pot-luck.

COUNCIL MEETING at 10 o'clock December 15th. The new chairmen will meet with us.

MAE JENKINS CLASS PARTY

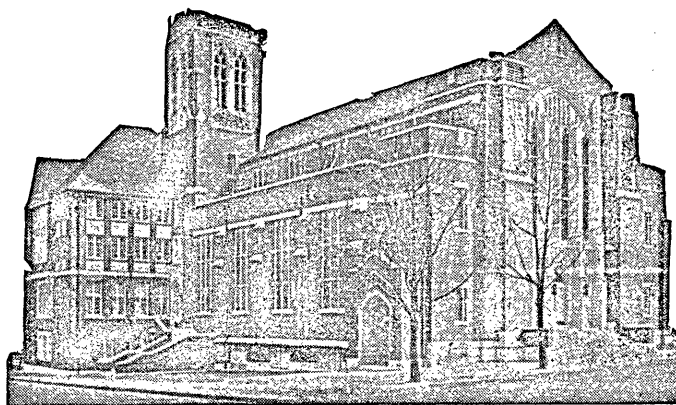
The members of the Mae Jenkins Sunday School Class will be entertained at a Christmas Party, December 17, at 7:30 p. m. at the home of Mrs. Ben Lessenberry, 2214 Battery.

PLEDGE CARDS

If you have not signed your Pledge Card for 1943 won't you please do so, or call the church office and verify the fact that you want your 1942 pledge continued. Thank you. —W. P. Ivy, Chairman.

OUR KNOWN ILL

Mr. Joe Hale at St. Vincent's.



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

Next Sunday At Winfield

10:00 a. m. Church School.

Parents, bring your children;
Children, bring your parents.

10:55 a. m. Sermon, "THE BIBLE IN THE FAMILY"
The Minister

Text, Luke 1:17, "And he shall go before him . . .
to turn the hearts of the fathers to the children . . ."

This is the FAMILY-SIT-TOGETHER-at-Church Sunday. It is also Bible Sunday. Let us make it a great two-hours, first, in the Church School, and, second, in the Sanctuary together.

6:00 p. m. Youth Fellowships.

There will be no evening services here due to the presentation of the Messiah at the Robinson Auditorium. Therefore, let us make the morning work of the Church School and the Worship Service on the Sanctuary count for the very most.

THE MINISTER'S MESSAGE

HOW CAN I TELL RIGHT FROM WRONG?

That is a question that all of us face often. The Young People and Seniors are discussing it in their meetings.

Therefore, I am asking that the Church at large shall join in it. I will take your answers, put them together with mine and the Methodist Church's answer and preach on one of them each Sunday evening in January, 1943.

This is the way we have agreed for the responses to be written,—

The Problem	My reaction	Why?
1.
2.

First, write in a word or a few words just what your moral problem is, personal or social.

Second, write your conviction, opinion, attitude on your problem, saying whether you believe it is right, wrong or neutral.

Third, give an honest and plausible reason for your reaction.

Then, mail them, bring them to the office or leave them in the collection plate.

CHURCH ACTIVITIES

for the week

SUNDAY—December 13:

11 a. m.—Family at Church. Families are requested to sit together in the sanctuary.

4:30 p. m.—Junior Choir practice.

7:30 p. m.—"The Messiah" at the Robinson Auditorium. (No evening services at Winfield.)

MONDAY—December 14:

W. S. C. S. Circles meet.

Young Women of Winfield to meet with Mrs. Paul Malone, 2211 W. 17th.

7 p. m.—Young People Sub-District meeting.

TUESDAY—Dec. 15 through Dec. 20:

7:30 p. m.—City-Wide Methodist Youth Week.

10 a. m.—Council of Woman's Society.

THURSDAY—December 17:

Choir practice.

7:30 p. m.—Mae Jenkins Class Party.

FRIDAY—December 18:

7 p. m.—Ashby Class Christmas Banquet—Fellowship Hall.

YOUTH FELLOWSHIPS

6 P. M.—December 13

"How To Make Christmas Count" will be the subject of the program in the Senior High Department, with Eloise Nelson as the leader. Recreation will be in Fellowship Hall.

The Young People will meet in the parlor for fellowship. A discussion of "Christmas Can Be Beautiful" will be led by George Gray in the Young People's Chapel.

John Robert Goad will lead the Junior High group as they discuss "How To Make Christmas Beautiful."

Make Plans to Attend

METHODIST YOUTH WEEK NOW

Dr. James S. Chubb (of Nashville, Tenn.), nationally known Methodist Youth Leader, will lead the discussion on current youth problems

at

FIRST METHODIST CHURCH

Little Rock, 8th and Center December 15th to 20th (inclusive), 7:30 p. m.—9:30 p. m. each evening. (Sponsored by Young People of First Methodist Church).

YOUNG PEOPLE SUB-DISTRICT

The city-wide Sub-District meeting for all Methodist young people will meet on Monday evening, December 14, at 7 o'clock at Asbury Church for pot-luck supper. The meat and drinks will be furnished by the young people of Asbury. Pastors are to be special guests. Let's have a large group there.

ASHBY CLASS PARTY

The members of the Lila Ashby Bible Class will have their Christmas Party at the church at 7 p. m. December 18.

YOUNG WOMEN OF WINFIELD

The regular monthly meeting of the Young Women of Winfield will be held at the home of Mrs. Paul Malone, 2221 West 17th.