

# 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. LXII

LITTLE ROCK, ARKANSAS, DECEMBER 2,

NO. 48

## Earth's Most-Bombed City

DESPITE the boast early in the war that no bomb would drop on German cities the "most bombed" city now on earth is Berlin, the capital city of the German people. The weight of bombs that has been dropped on Berlin now is greater than has fallen on any other city.

It is beyond the power of the human mind to imagine the destruction which must follow the exploding of so great a tonnage of bombs in the heart of a great city like Berlin. We are told that citizens of London had little to say about the unprecedented bombing of Berlin. People who lived through the blitz bombing of London, early in the war and know something of the horrors of that experience, would hardly be expected to be jubilant over the reports of the staggering raids on Berlin which broke all records for destructive force.

Germany, at its center, now knows something of the horrors of war. Even if left alone to follow their own course, after the war, it would be much more difficult for German leaders to throw about war the glamour and fascination which seems to have caught the fancy of German people in the past. There is quite a difference in a war that is fought on foreign territory, as Germany fought the last war—a war in which you can make peace when your own country is about to be threatened—and the present war in which Germany proper has suffered indescribable destruction already and yet faces the ultimatum of "unconditional surrender" with little hope of escape.

Humanity does not deserve to survive if we cannot find some way to settle our differences without war. It is now evident that life as we know it will not survive unless, war as it can be waged today is outlawed.

## Plan For Orphanage Offering

BY conference action in both of our Annual Conferences, Sunday, December 19th, was fixed as the time for taking the Christmas offering for the Arkansas Methodist Orphanage.

Careful, prayerful, definite plans should be made for this offering. Plans are being made to use to capacity the building we now have and plans are under way for an expanded program which will involve additional buildings when restrictions on building are removed. Arkansas should have a Children's Home that is worthy of the name and worthy of the Methodist Church in Arkansas and adequate to meet our responsibility for the care of unfortunate children in our midst.

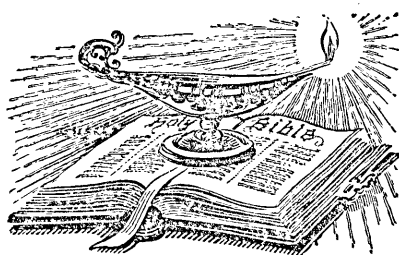
Our people are sympathetic to this cause and willing to support it with whatever means is required to carry forward the work. They do need, however, an enthusiastic leadership to wisely present this cause. Because of the importance of this interest, the church has left Christmas-time open for the presentation of this vital cause. At no other time of the year are people so ready to give to others. Let us help them to contribute liberally to this cause and their gift will be a blessing to themselves, to ourselves and to the children who need the aid we can so easily give.

## "That It Might Be Fulfilled"

IN THE four Gospels we find the word "fulfilled" used more than twenty-five times by the Gospel writers to refer to passages in the Old Testament which they declared were prophecies about Jesus. These prophecies the Gospel writers declared were fulfilled in the life and ministry of Jesus.

These statements cannot be discounted without discounting the Christ, Himself, since more than a third of the Gospel passages which refer to prophecy as being fulfilled in the life of Christ are quotations from the words of Jesus. Jesus again and again declared some act or experience of His to be a fulfillment of prophecy.

Some declare that the prophets were only ministers, preachers for their own day and to their own people; that they had no more power to foretell



coming events than any other person of their day or our day. Whatever one thinks about them being Divinely inspired in making their prophecies, the fact remains that they did prophesy about coming events. One theme that ran through many of the writings of the prophets was the prophecy of a coming Leader who was to redeem Israel and set up a Kingdom that would never end. They spoke of the Lion of the tribe of Judah and of the suffering Servant. There were so many conflicting elements in the various viewpoints from which the different prophets attempted to describe the coming Leader that the result was quite confusing. One could hardly feel that all of these conflicting descriptions could be descriptive of one and the same person.

However, when you study the life of Jesus these different viewpoints of the prophets fit perfectly into His life and ministry. If this is merely a coincidence, it is an amazing, astounding coincidence without parallel in human history; if an accident it is a miraculous accident. We prefer to believe it is neither an accident or a coincidence but a part of God's eternal plan.

For the writer it is much easier to believe that God guided the prophets in their visions than to believe that blind chance, unguided fancy could paint so perfect a picture.

## Converting Holy Days Into Holidays

FROM the viewpoint of the church one of the very distressing and dangerous tendencies of late years has been the trend toward converting the holy days of the church into holidays for the general public.

The Sabbath Day is distinctly a child of the church. Its origin is basically and exclusively religious. The civilized world has generally accepted the idea of a day of rest in each seven as essential to human welfare. Originally, in government, there was a disposition to retain some recognition of the religious origin of the day and to preserve something of the religious values of the day. That tendency on the part of government has largely passed. The day now, so far as governmental attitudes is concerned, is a day for physical recreation and financial exploitation. The future of the Sabbath Day, as a holy day, now depends largely on the attitude of Christian people toward it and the strength of their will to preserve it as a day of spiritual as well as physical development.

What we say about the Sabbath day can be said just as pointedly about Christmas Day. The church fixed December 25th as a time for the religious celebration of the birth of Christ. The plan of the church was to make this a day in which there would be an increased emphasis on the love of God for people as demonstrated by the gift of His Son—the Babe of Bethlehem—as the Saviour of the world. It was to be a day in which we would emphasize anew the song of the Angels in Palestinian skies, "Glory to God in the highest, and on earth peace, good will toward men." Along with these religious emphases the church emphasized the custom, established by the Wise Men who visited Jesus, of giving gifts.

The business world has so commercialized this holy day of the church and the non-Christian world has so secularized it that its real religious significance is all but lost amid the bright lights, the tinsel, the rush of trade, and the excess of debauchery so prevalent in the world at Christmastime. The world has caught something of the spirit of Christmas without the slightest appreciation of the meaning of Christmas.

## Practicing Vs. Preaching

SOME one has said, "It is easier to practice what you preach than to preach what you practice." Perhaps it would be more correct to say that "it is easier to try to practice what we preach than to try to preach what we practice." No man should preach a standard of living higher than he tries to live. One of the joys of preaching is to proclaim a high standard for life and then try, through living, to demonstrate that the ideal is practical.

For many of us to "preach what we practice" would be embarrassing to ourselves and confusing to our people. In an ideal society it would be possible for us to practice what we preach and preach what we practice with good effects for all concerned. Until that day let us, in our preaching, hold up a standard for life that challenges the best in ourselves and which also will challenge our people to "give of their best to the Master." In the meantime let us try to practice what we preach and so live that we can preach what we practice with profit for all.

# Life Beyond Death

By J. M. HUGHEY

(This sermon was delivered by Rev. J. M. Hughey of Jonesboro at the Memorial Service at the recent session of the North Arkansas Conference at Russellville).

We pause this morning to venerate the lives and memories of our comrades in the cause of Christ who have fallen during the past year. It is proper at such a time that we turn our hearts and minds toward the future.

In Job 14-14 we find this question, "If a man die shall he live again?" In II Timothy 1-10 there is this statement made by Paul about Jesus, "He hath abolished death and hath brought life and immortality to light." Since the question was asked centuries before Jesus lived, died, and rose, let us consider that first.

If you walk among flowers on a sunny day when the air is warm, you may see a bee darting here and there, sometimes under, sometimes over the flowers, buzzing about till satisfied, then, rising, take a bee-line for its hive. Its instinct does not seem to lead it astray.

Ducks and geese nest far to the north in the woods on the shores of the rivers and lakes. Here they lay their eggs and hatch their young. During late spring, summer, and autumn the ducklings and goslings grow to maturity. Then when the cold wintry blasts come out of the north, they rise and wing their flights far south to the shores of lakes and rivers found in a warm climate. Then again when winter is over, back to the far north they go to nest and raise their young again. Their instinct guides them on their trackless flight.

Look at the homing pigeon. We are told you may put one in a box, place it on a train, carry it several hundred miles; then take it out and turn it loose and it will rise, perhaps circle two or three times, then take a straight line for its home. In due time it arrives. Its instinct has not misled it.

In the highest hours of good men and women, not their worst hours, nor even their common hours, there come aspirations and upsurgings of the soul looking toward the future. May not we feel that these will guide us home, too?

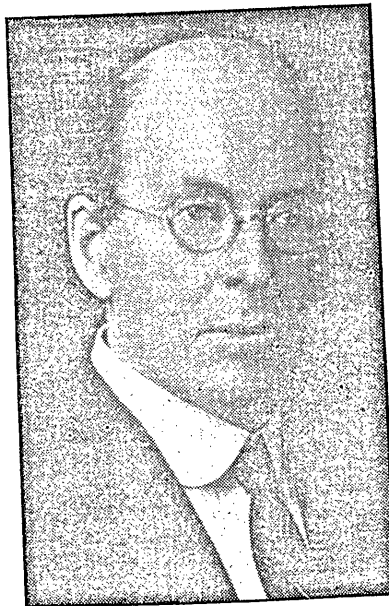
*"He who from zone to zone  
Guides through the boundless sky  
Thy certain flight,  
In the long way that I must tread alone,  
Will lead my steps aright."*

Let us look for a minute at this fact. Travelers tell us that go where you will, whether on the continents or the islands, races and tribes of people have some sort of belief in a future life. The pyramids of Egypt attest such belief. Writings on tombs and tablets point to it. The American Indian looked forward to a good hunting ground. True, in some cases the vision of those tribes is very dim. But in others it is clearer. Some may say this belief is wishful thinking. Doubtless partially so. But where there is almost universal acceptance of a belief the greatest possible care should be given to its consideration. May not faith in the life beyond be greatly strengthened by this universal tenet?

Again, scientists tell us that all the material particles in our bodies change every seven years. Then in some of us there have been several changes. Now, there is something in us that reaches back over the years and remembers childhood with its surroundings in the home—father, mother, brothers, sisters, the first school, the teacher, many of the pupils, and other things. How does this remembering take place when all the physical matter of our bodies has undergone change? This remembering is done by our real self, the self that thinks, reasons, judges, makes decisions. It centers in our spiritual personality. This real personality has its earthly home in our human body. It finds expression through the body. If you tune in on your radio, you may pick up a great symphony. The sym-

phony has wonderful harmony. It is thrilling. But the radio does not produce the symphony. That is sent out by living musicians from New York. The radio is the means through which the marvelous harmonies come. If the radio is partially out of order, the symphony will not be perfect. If the radio is wholly out of order, the symphony will not be heard.

This illustration may help us to see how our thought, reasoning, deciding do not originate in the body, but in the conscious personality that inhabits the body. The body is the instrument through which expression is given. If our body is suffering from disease, the expression of our thought may be interfered with. If the body is in a state of coma, there may be no expression of thought at all. Oh, some stark materialist may say that the brain secretes thought, just as the liver secretes bile. As if the jumbling of the cells of Shakespeare's brain could produce King Lear, or Hamlet; or the jumbling of the cells of Paul's brain could produce Colossians or Ephesians. Well, bile can be measured, seen, weighed. It is material. But thought is immaterial. It cannot be measured. It cannot be weighed. It cannot be seen. Yet



REV. J. M. HUGHEY

it speeds a million times faster than electricity. Yes, it is this soul, or personality, that makes its home in our body that we are thinking about. We do not believe it dies. "We know that if our earthly house of this tabernacle be dissolved, we have a house, a building not made with hands, eternal in the heavens."

Once more. Ponder this world that lies about us. It is linked together and undergirded with dependable laws—gravitation, electricity, sowing and reaping, growth, and others. They have a firm grip everywhere, all the time. Hence, we feel that we can count on the integrity of the universe. As we think, we ask what is the universe aiming at? What is its purpose? What is the goal? The highest objective we can think of is found in life. Life, Life, how wonderful! Behold the exquisite flowers, the waving grain, the extensive forests. Look at the flying insects, fishes of the sea, animals living on the land. But most wonderful of all—man. Yes, conscious, intelligent human personalities. Here is the highest product we can discover in our world. But many of these human beings die in infancy, childhood, youth. Many of our noble young men will die in this global war on far-flung battle fields. They have life, they want to live, to love and be loved. They would like to build a home, have a family, accomplish something in the world. Can we think that the great plan of God's universe is to let all these lie where they fall? Rather may we not think that God's eternal purpose is that

these little ones should live on, growing, developing. Yes, may we not think of every Christian as living on, learning, serving, having high fellowship with kindred spirits, evermore approaching the perfection that is in Christ Jesus. Our hope is the anchor of our souls. It "springs eternal in the human breast."

Now let us consider the other suggestive thought. Paul said of Jesus, "He has abolished death and has brought life and immortality to light." That is, He overrules death so that it cannot destroy life. Also, He brings out into the open, undying, everlasting life. He takes away the shadows of death and throws upon life the brightness of noon day.

Look at Jesus. He is thirty-three years old. He has finished his life work. He has outlived any man who ever lived upon the earth. He has given us the highest standard of life known to humanity. He went about doing good. But the rulers of the Jewish church did not like him. They plotted to destroy him. They had him arrested. They got witnesses to falsely accuse him. He was thus illegally convicted. He was nailed to a rugged piece of timber on a hill. To make his death the more ignominious two thieves were crucified with him—one on either side. He commended his spirit to God. He died. He was taken down from the cross and buried in a newly hewn tomb. A stone was rolled to the mouth of it. It was sealed with the king's seal. He lay there Friday night, Saturday, and Saturday night. Early the next morning Mary came to the tomb. It was open. Jesus was not there. She stood weeping. Some one spoke to her, whom she supposed to be the gardener. Then Jesus revealed himself to her and vanished. When other women came to the tomb, Jesus appeared to them. They hastened to tell the disciples. Peter and John ran to the grave and examined every thing, including the cloths. The same day two disciples walked into the country some seven miles. A stranger dropped in with them and expounded the scriptures with such insight that their very hearts burned within them. Later when they were ready to eat, this stranger offered thanks. Then he revealed himself as Jesus. Forthwith he vanished from them. Likely these disciples were too excited to eat. They hastened back to Jerusalem to tell the other disciples what they had seen.

Here they learn he has appeared to Simon. Poor Simon! How he had fallen. What a glorious meeting. What a reclamation. Weak humanity. Forgiving divinity. That night the disciples were in a house with doors shut and windows closed. Suddenly Jesus was there. They talked with him. Thomas was not present. The disciples told him what happened. He could not believe a ghost story like that. The next Lord's day the disciples were again in the house with the doors shut and windows closed for fear of the Jews. Thomas was there this time. Suddenly Jesus appeared. He looked at Thomas, showed his hands, made bare his side. Thomas, overwhelmed with seeing evidence, exclaimed, "My Lord and My God." Jesus was later seen by James, by other disciples, and by more than five hundred, and at last, after forty days, He ascended beyond the clouds out of sight. He had shown death to be powerless over life and had brought everlasting life out into the glow of the clear sky. "He hath abolished death and hath brought life and immortality to light."

Observe two things about the risen Christ. He withholds recognition as long as He desires, as in the cases of Mary and the two disciples. He suddenly appears to the two disciples and to others in a closed room. He as suddenly disappears. His body has evidently been changed. The material has become immaterial. The mortal has become immortal. Death has been swallowed up in victory. "O death where is thy sting? O grave where is thy victory?"

Jesus is the first fruits of the resurrection.

(Continued on page four)

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## FIRST CHOICE

By Chester Warren Quimby

*Seek ye first His kingdom*

What is it men usually seek? Jesus answers: they seek to serve God and mammon. They try to be both pious and rich. They strive to lay up treasure both on earth and in heaven. They are not godless gold-grabbers. They are earnestly religious. True, they do serve mammon. They want to be well-off, comfortable and secure. But they also want to be good servants of God. In short, they are like most church members today.

But instead of the expected piety and peace, they suffer from inward strain and outward worry. They gain neither holiness nor security. They are torn between serving God and mammon, each of which demands an undivided allegiance. They are victims of divided living.

They are consumed with worries. They are absorbed in laying up treasures upon the earth. Since wealth constantly evaporates, they must slave to renew it. They get neither freedom nor rest. They become anxious for their lives, what they shall eat, what they shall drink, and for their bodies what they shall put on. They know that life is more than raiment. They do not neglect religion. They are earnest in religious work. Still life must have food and the body raiment, and for security's sake life must have them in abundance. More and more their energies are given not to godliness, but to the amassing of wealth. Slowly the ideals of holiness die out in them.

Thus they find it harder and harder to lay up treasure in heaven. They become less and less heavenly persons. They have lost the single eye. They begin to see double—gold and God. In the end goods and gold become for them the marks of piety. Godliness becomes secondary. The comfortable life reigns supreme.

It must never be forgotten that Jesus first spoke these words to the poor. They allowed their desperate need of goods to blind them to God. They were, in part by force of circumstances and in part by desire, slaves of mammon.

And the cure? "Seek ye first the kingdom." Focus life on the will of God, and let the rest go. "Your heavenly Father knoweth that ye have need. . . and all these things shall be added unto you" Not as many as you wish. Not as many as you think you must have. But enough. What more does one need than enough and God?

—The Christian Advocate.

## SECURITY

Trust in yourself and you are doomed to disappointment. Trust in your friends and they will die and leave you. Trust in money and you may have it taken from you. Trust in reputation and some slanderous tongue may blast it. But trust in God and you will never be confounded in time or in eternity.

—D. L. Moody.

## FAITH OF OUR FATHERS

*Faith of our fathers! living still  
In spite of dungeon, fire and sword;  
O how our hearts beat high with joy  
Whene'er we hear that glorious word!  
Faith of our fathers! holy faith!  
We will be true to thee till death.*

*Our fathers, chained in prisons dark,  
Were still in heart and conscience free;  
How sweet would be their children's fate,  
If they, like them could die for thee!  
Faith of our fathers! holy faith!  
We will be true to thee till death.*

*Faith of our fathers! we will love  
Both friend and foe in all our strife:  
And preach thee, too, as love knows how,  
By kindly words and virtuous life:  
Faith of our fathers! holy faith!  
We will be true to thee till death.*

—Frederick W. Faber.

## THE PERSECUTED

"Blessed are they which are persecuted for righteousness sake: for their's is the kingdom of heaven." Matt. 5:10.

Persecution for righteousness' sake is as old as the human family. In fact, according to the Bible the second child born in this world was persecuted for the sake of righteousness. We are told that Cain slew his brother, Abel, because Abel's sacrifice was accepted by the Lord while his was rejected. This persecution has extended across the years. Long before the time of Christianity the Jews were undergoing persecution because of their faith. In different ages of the world, strong, though wicked men, came into power. These men had dreams of world conquest. Each one had a distinct world order in mind which, of course, included religion as well as other phases of life. Some wanted to Hellenize the world, others to Romanize it; all of which meant Paganism. These governments were all totalitarian in principle. Everything, including religion, was bent to the will of the state. To tie the unweildy empire together, emperor worship was decreed by law. The Jews' religion forbade the worship of any one but God. They therefore, on religious grounds repented emperor worship. They were greatly persecuted. Thousands of them were tortured to death. We remember the account of the Jewish mother whose seven sons were slowly tortured to death one by one before her eyes. Their tongues were cut out; their eyes put out; they were torn limb from limb in an effort to make them desecrate their religion. In spite of this torture they remained true. They were persecuted for righteousness' sake.

When we come to the time of the Christian Religion we find this persecution continued and intensified. The Jews who had been persecuted down through the ages for their religion in turn (along with others)

persecuted the Christians. They did not crucify Christ, but the only thing which prevented them from doing so was the fact they did not have the authority. They clamored for His crucifixion until Pilate had the Roman soldiers (who were Gentiles) to carry it out. Christ once told His disciples that the time would come when they would be greatly persecuted for their faith; that they would be thrown into prison; that in many cases their lives would be taken away; and saddest of all, they who thus treated them would think they were doing God's will. Saul of Tarsus, who later became the Apostle Paul and the greatest of all Christians, began his career as an arch persecutor of the early Christians.

The years rolled on and different Christian groups began persecuting one another. John Wycliffe translated the Bible in the English language and gave it to the people. The church at that time hated him for it and persecuted him. Natural death called him to his reward before violent hands could be laid upon him, but this hatred reached across the grave. His bones were dug up and burned and the ashes scattered to the four winds. John Huss then took up the banner. He was greatly persecuted for righteousness' sake. In 1414 he was called before a church council which met at Constance. There he was condemned; excommunicated; thrown into prison; commanded to recant his doctrine, and on refusing to do so, was burned at the stake on July 6, 1415. Tinsdale translated the New Testament into the language of the people for which he was burned at the stake. On March 21, 1556, three outstanding men of the church were burned at the stake in one day: Hugh Latimer, the greatest preacher of his age; Ridley, Bishop of London; and Cranmer, Archbishop of Canterbury. Through fear Cranmer once signed a paper of recantation but later repented of

the act. While fire was slowly approaching his body, tied to the stake, he reached his right hand into the flames and held it there with these words upon his lips, "This hand hath offended. Oh, this unworthy hand!" Space will not permit me to call attention to many other great men who were persecuted for their faith. Suffice it to say here that all religious groups which claim to be the only Christian way to the exclusion of others are carrying on this matter of persecution. Not to the extent of blood-shed, to be sure, for the law will not allow it, but the hatred and prejudice is there just the same. If that is the Spirit of Christ and true religion, excuse me please, I don't want any of it. Hosea Ballou once said, "A religion which requires persecution to sustain it is of the devil's propagation."

Persecution, down through the years, has not been an unmixed evil. The church has experienced its greatest growth during periods of persecution. Some one has said, "The blood of the martyrs is the seed of the church." Jesus warned his disciples that they would be persecuted. Said He, "In the world you will have tribulation: but be of good cheer; I have overcome the world."

Christ Himself was greatly persecuted, even to the extent of death on the cross. The chances are, if we were more like Him, we would receive greater persecution. The apostles were a great deal like Him, and we are told that all of the twelve except John came to tragic ends. In speaking to them Jesus once said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." In closing, let me say that those who are persecuted for righteousness' sake are in a high class. It was Jesus who said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—H. O. B.

## SENTENCE SERMONS

It is hard to save a soul that cannot listen to a talk about God for more than twenty minutes.

\* \* \*

No man ever got away from hypocrites by staying outside the Church.

\* \* \*

"A man must live," but we sometimes wonder what for.

\* \* \*

Some people think they are defending the Bible when they are only defending their interpretation of the Bible.—The Christian Advocate.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A GOOD BAPTIST

One summer, when I was at home from college, I attended my District Conference at Columbus, in Hempstead County, Arkansas. Columbus was a small, inland town made up of well-to-do and cultured people. During my stay there I was a guest in the home of "Uncle Crit" and "Aunt Noble" Stuart. Aunt Noble was a Baptist by birth and training. She had two or three Baptist preacher brothers in Virginia. Captain Thomas Simms was a Methodist and a steward in First Church, Texarkana, Arkansas, and was my treasurer the year I was his pastor in that city. He was a gentleman of the old school and a mess-mate of my father in the Confederate Army. Every other Monday morning he came by the parsonage and left check for my salary. He was a Methodist by accident, but like his sister, was a Baptist by birth. Uncle Crit was a Cumberland Presbyterian by birth, but Baptist by marriage. One would hardly expect to live with Aunt Noble and be anything else. Some of the neighbors said that when Aunt Noble finally got him to the creek and had him baptized, as he went under and his beautiful gray hair floated out on the water, she lost her equilibrium and shouted like a Methodist.

When I finished my visit with her, I thanked her for her gracious hospitality. She said, "That's all right, son, glad to have you, but I wish you were a Baptist preacher." "Aunt Noble," I answered, "if you knew how perfectly happy and contented I am as a Methodist preacher, you wouldn't want me to change." She said, "Oh, that's nothing, the heathens are satisfied." I reminded her there was one thing she had done for us, i. e., she had reared a fine son, R. C. Stuart, who was and still is, a mighty good Methodist and a steward in the church. She said, "Yes, but I sure do begrudge him to you." Aunt Noble has gone to heaven now, where our minor differences will hardly be recognized, if even remembered.

On Sunday morning I preached at the Presbyterian Church. During the service I was attracted to a young man who waited to walk home with me when the congregation was dismissed. As we walked he introduced himself as Flournoy Shepperson. He said, "While you preached this morning, I made up my mind to be a preacher, and I wanted to tell you about it first. I believe that it is the will of God that I should give my life to that work." I have not

## NEWS AND NOTES ABOUT FACTS AND FOLKS

### LITTLE ROCK CONFERENCE PASTORS' REPORTS

**WARREN**, Rev. E. D. Galloway, pastor: Received 85 members, 42 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$700 and for improvements on parsonage \$300.

**CROSSETT**, Rev. J. D. Baker, pastor: Received 53 members, 17 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on parsonage \$290. \$900 in War Bonds. Accepted \$250 on Benevolences over last year and paid 100 percent.

**MENA**, Rev. C. Ray Hozendorf, pastor: Received 78 members, 30 on profession of faith. Salaries 100 percent and World Service 132 percent. Paid for improvements on church \$200 and for improvements on parsonage \$270. Dedication of a new pulpit and communion table. Redecorated parsonage.

**STAMPS-SARDIS**, Rev. J. A. Wade, pastor: Received 40 members, 12 on profession of faith. Salaries 100 percent and World Service 190 percent. Paid for improvements on church \$1033 and for improvement on parsonage \$150. No debt. Thirty attended training classes, twenty of whom received credit.

**MALVERN, FIRST CHURCH**, Rev. John L. Hoover, pastor: Received 50 members, 17 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$400 and for improvements on parsonage \$900. Outlook fine for the new year. Work of beautifying the church will be continued.

**FOREST PARK**, Rev. W. D. Golden, pastor: Received 34 members, 15 on profession of faith. Salaries and World Service 100 percent. \$300 increase in salary over last year and \$500 increase for this coming year. Paid for improvements on church \$500 and for improvements on parsonage \$100.

**MOUNT IDA**, Rev. W. S. Cazort, pastor: Received 23 members, 14 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$110. Paid for improvements on parsonage \$290 and on debt retirement \$230. Finished a beautiful 8-room parsonage of native stone. Preparing for extensive repairs on Oden church.

**FRIENDSHIP**, Rev. K. K. Carithers, pastor: Received 20 members, 14 on profession of faith. Salaries 105 percent. World Service 125 percent. Paid \$500 for improvements on church and \$150 for improvements on parsonage. Paid \$60 on debt retirement. Completely rebuilt Christian Home Church. Painted outside and inside of Social Church and installed preaching platform and altar rail. Repainted Friendship Church. Painted outside and in and added new paper and some new furniture.

**FIRST CHURCH, STUTTGART**, Rev. Otto W. Teague, pastor: Received 81 members, 27 on profession of faith. Salaries and World Service 100 percent. Paid for improvement on church \$233 and for improvements on parsonage \$3,582. No debts. The parsonage was completely remodeled and modernized, making it one of the most convenient, comfortable and beautiful homes in the conference. The membership has shown the finest spirit of co-operation and the church is filled to capacity at worship service each Sunday morning.

seen much of Flournoy since, but have kept up with his progress. He is now one of the leading ministers in the Southern Presbyterian Church. I still love him.

I always enjoyed District Conferences. We used to have time to make them religious occasions. I will never forget the one at Columbus and the Christian home in which I was a guest.

### RADIO BROADCASTS BY COMMISSION ON EVANGELISM

Beginning Saturday, December 4th, and continuing indefinitely the Commission on Evangelism of the Little Rock Conference will sponsor a series of radio programs over KTHS, Hot Springs, (1090 on your dial). Time of broadcast will be from 11:05 to 11:30 a. m. each Saturday.

All pastors and members are urged to "tune-in" at this time and urge others to do so. These programs will deal with the problems of the local church, urge fidelity and loyalty on the part of the membership, plead for increased Church School attendance, emphasize stewardship and stress a new life in Christ. For the present Dr. Homer T. Fort, Hot Springs, will have charge of the programs but will call upon others as the year goes on.

It is hoped that all pastors will make this announcement from their pulpits so that the program will do the largest amount of good. Of course the pastors in the North Arkansas Conference are also urged to join us in this effort and urge their people to listen to these broadcasts.

The Commission also is arranging for a series of broadcasts over other stations in Arkansas. These programs will be announced later in the Arkansas Methodist.

### LAMPS

Lamps do not talk, but they shine. A light-house sounds no drums, it beats no gong; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out by your religion. Let the main sermon of your life be illustrated by all your conduct.—C. H. Spurgeon.

### LIFE BEYOND DEATH

(Continued from page two)

We are to rise later. Our bodies will be changed; the material becomes immaterial; mortal becomes immortal, so that we can live gloriously in our eternal realm.

There is a legend to the effect that some insects lived in a pool. They had been told that some time they would be translated to a higher sphere where they were to make their future home. It was agreed among them if some should go first, they would return and tell the others what kind of place they had found. It happened as had been prophesied. Some did go first. They found the leaves green, the flowers wonderfully beautiful. The air was mild, and they had wings, wings of many colors. But when they tried to return to their former companions, they found they could not. There was no means of communication between their present life and their former mode of living.

Our friends and loved ones who have gone on to the other country where they grow in knowledge and ever more serve and have joyous fellowship may often be much nearer to us in our work, sorrows, and happiness than we know. But they can not communicate with us directly.

Not long after I went to a new pastorate several years ago, I called at a certain home. The husband and father had died not very long before. The good wife told me that she and her husband had talked of death, and he had said to her that if he should go first, when she was rearing the children, looking after household duties and other necessary things, that often he would be near her. She remarked that frequently she had sensed his presence to be near, and this had kept her from sorrowing too much.

How glorious the thought that our loved ones are alive forever more. He hath abolished death and hath brought life and immortality to light. "He came that we might have life and have it more abundantly." "Yes, 'tis life unending, always learning, ever more serving, with joy unspeakable and full of glory."

## HENDRIX COLLEGE NEWS

The wartime physical fitness program was stressed at the Campus Day celebration held at Hendrix Saturday, November 27th. Miss Sara Atkins, senior from Paragould, reigned as campus queen.

Activities began at 1:15 with formal review ceremonies by the AST Unit. The remainder of the afternoon was devoted to exhibitions and contests including tumbling, rope climbing, bar work, calisthenics, ranger work, combat tactics, running the obstacle course, tug of war, relay races, and a girls' hockey game.

The coronation ceremonies, which began at 7:30, were held in Axley gym. Dr. T. S. Stalpes, dean, crowned Queen Sara Atkins, the Symphone Orchestra, Choristers, and solos by Jane Criswell of Conway, vocalist, and Jean Huf-faker of Bald Knob, violinist. A new tune for "Alma Mater," written by John Glenn Metcalf, assistant professor of music, was introduced.

Miss Atkins was escorted by James Ross, Little Rock. Her maid of honor, Ruth Murphy, El Dorado, was escorted by Herman Gellman, St. Louis.

The Hendrix Alumni Association received more than \$5,000 in contributions from alumni, students, and friends during the twelve months ending November 1, it was announced by Rev. R. S. Hayden, president of the association, in his annual report. A large portion of this was in contributions to the "Living Endowment."

Miss Elizabeth Poole, secretary of the alumni office, has sent out nearly 23,000 pieces of literature to preachers, friends, school officials, parents of students, students, and approximately 350 Hendrix men in the armed forces of our country with whom she is regularly corresponding. Among other matters transacted through the office was all business of the Bureau of Placements, which helps Hendrix alumni obtain positions.—Martin.

## Thou Father of us all

MADISON AVENUE. 6. 6. 4. 6. 6. 4.

Thomas Curtis Clark, 1942  
May be sung in unison

Seth Bingham, 1943

1. Thou Fa - ther of us all, On Thy great name we call,  
2. Up - on Thy word we stand And ask through-out our land  
3. Let strife no long - er be, But all in love a - gree,  
And seek Thy light. Hear Thou the hymn of praise  
Its swift in - crease, Till sin shall rule no more,  
In Christ made one, That all the world may know,  
We to Thy glo - ry raise. Keep us through all the  
Till Christ, from shore to shore, Be hailed for - ev - er -  
Wher - e'er Thy word shall go, The life Thou would'st be -  
days more In truth and right.  
The Prince of Peace.  
stow Through Thine own Son. A - men.

Words copyright, 1942, and music copyright, 1943, by The Hymn Society of America, Inc.

The words to the above hymn were written by Thomas Curtis Clark and was the winner in the Hymn Society of America's contest last winter for a devotional poem. The music was composed especially for this hymn by Dr. Seth Bingham, organist of the Madison Avenue Presbyterian Church, New York City. It is used here with the permission of the Hymn Society of America.

## THIS CHURCH GOES INTO ALL THE WORLD

For the past 40 years, Park Avenue Methodist Church, Minneapolis, Minn., which recently observed its fiftieth anniversary, has been continuously represented on foreign missionary fields by one or more of its members. Fourteen of its members, serving in seven foreign countries, have to date given 195 aggregate years of service. Three young women are now serving in the home missionary field and eight young men of the church have already entered the ministry, while four others are in training for the ministry. The church sponsors the Rev. J. D. Pointer as its missionary in Portuguese, East Africa. The Rev. Robert D. An-nand is the present pastor of the church.

Foreign missionaries and their field of service are: Miss Mabel Lee, Japan; Miss Minnie L. Rank, Malaya; Miss Jessie Brooks, Malaya; Mrs. Earl C. Ferree, Malaya; Miss Iva G. Brown, China; Mrs. R. Hornbeck, Malaya; William Taylor, Chile; Miss Serena Johnson, Peru; Miss Evelyn Jacobson, India; Dr. and Mrs. Bruce W. Jarvis, China; Mrs. Ruth Andrews Miller, South Africa; Mrs. Gotthold Sempendorfer, Chile; Rev. Paul Ferree, Tunisia. Home missionaries include Miss Marian Anderson, serving in Bethany, Ky.; Miss Edith Morgan, Lawson, Ky., and Mrs. James P. Catterall, Stockton, California.

Ministers and their Conferences are: R. H. Jongeward, New York East; J. H. Grostephan, Northern Minnesota; G. E. Michalson, New York East; Donald Lathrop, Northern Minnesota; Robert H. E. Mielke, Northern Minnesota; Charles E. Pich, Northern Minnesota. Ministerial students are Robert O. Fralay, Marvin A. Johnson, Merrill M. Harris, Roy M. Harris.

"No prayer has ever made much progress which has not had the way cleared by penitence."

QUARTERLY CONFERENCES  
Texarkana District: First Round

Richmond Ct., Wilton, 11:00 a. m., Nov. 28.

Wintrop Ct., Wintrop, 3:00 p. m., Nov. 28.

Wintrop Ct., Wintrop, 7:00 p. m., Nov. 28.

Buckner Ct., Buckner, 11:00 a. m., Dec. 5.

Sardis-Shiloh, Sardis, 2:30 p. m., Dec. 5.

Lewisville, Lewisville, 7:00 p. m., Dec. 5.

District Staff, First Church Texarkana, 7:00 p. m., Dec. 8.

District Set Up, First Church Texarkana, 10:00 a. m., Dec. 9.

Lockesburg Ct., Lockesburg, 11:00 a. m., Dec. 12.

Ashdown, Ashdown, 7:00 p. m., Dec. 12.

Hatfield Ct., Cove, 11:00 a. m., Dec. 19.

College Hill, College Hill, 7:00 p. m., Dec. 26.

First Church Texarkana, First Church, 11:00 a. m., Jan. 2.

Doddridge Ct., Doddridge, 2:30 p. m., Jan. 2.

Doddridge, 7:00 p. m., Jan. 2.

Lewisville-Bradley, Bradley, 11:00 a. m., Jan. 9.

Stamps, Stamps, 7:00 p. m., Jan. 9.

Cherry Hill Ct., Highland, 11:00 a. m., Jan. 16.

Mena, Mena, 7:00 p. m., Jan. 16.

Texarkana Ct., Harmony Grove, 11:00 a. m., Jan. 23.

Fairview, Fairview, 7:00 p. m., Jan. 23.

Taylor Ct., Taylor, 11:00 a. m., Jan. 30.

Fouke Ct., Silverina, 11:00 a. m., Feb. 6.

De Queen, De Queen, 7:00 p. m., Feb. 6.

Horatio Ct., Horatio, 11:00 a. m., Feb. 20.

Foreman Ct., Miller, 2:30 p. m., Feb. 20.

Foreman, Foreman, 7:00 p. m., Feb. 20.

—A. J. Christie, District Supt.

The present wet regime is a great success—as a wet regime.—Religious Telescope.

STAFF SERGEANT WRITES  
FROM AFRICA

By W. W. Reid

Staff Sergt. Forest J. Myers, of Coldwater, Ohio, writes from somewhere in central Africa an observation that is being made by many soldiers overseas. "Among the African peoples the Christian religion is more advanced than I had imagined," he writes. "Some black boy will walk up and say he is a Catholic, a Presbyterian, a Methodist, or some other religion. American and European missionaries have certain-

ly aided in civilizing these countries. All denominations have, in addition to churches, free schools, hospitals, and fine mission centers where Africans are taught to be ministers. Donations by the American churches and the lifelong work of American missionaries certainly have not been made in vain. It's a shame that all Americans cannot see the need for aid to missionaries for the expansion of schools and the purchasing of medical supplies."

If you shut your door to all errors truth will be shut out.—Tagore.

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# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### A YEAR OF MEMORABLE BIRTHDAYS

By Ethel M. Wheeler

There was great excitement in the air for not only was Christmas at hand but Stephen's twelfth birthday as well.

"My birthday party this year is not going to be the same as always," he declared. "It is going to be quite different Rhoda—"

And Rhoda, his older sister, was curious. Ted, too, had pricked up his ears.

"Are you inviting many guests?" asked Rhoda. "What is so different?"

"This party is not to be for myself. It will be held for the Terry children who live over near the foundry. Goodness knows when they had a Christmas party. Their friends, not ours, are to be invited—"

"Why, Steve, I never heard of such a thing! On Christmas and your birthday, too! What will Mother say? As for me—" Rhoda looked very disconsolate. Ted just started his amusement. Not that the Terry children were not all right. But why a party for them?

"Mother knows all about it and approves," said Stephen. "Now, Rhoda, do give me some help—and you Ted. Can I count on you both?"

"Very well, if you say so. 'Tis your birthday—even if it is Christmas."

"I like any kind of a party," said Ted. "Sure, I'll help—"

"Now then, Rhoda, invitations first. You keep the list for reference. There will be a tree. Ted will help with that. There must be plenty to eat—lunch, you know, after the tree. Sandwiches, coffee or cocoa, apples, oranges, candy—"

"And a huge birthday cake, which I shall make myself," said Rhoda. "We must have games. Everybody should feel at home. Well, I hope they will, but they're strangers, of course—"

"Now, Rhoda, no buts," Stephen laughed. He felt relieved. He had not been sure about Rhoda.

The Terry children, four of them, were quite overwhelmed when the news was tactfully broken to them. Trust Stephen to know just what to do. Their friends accepted in wonder and some curiosity.

Christmas and the birthday of Stephen dawned. The family were astir early for there was much to do before eleven o'clock that morning when they had planned to have the tree.

The young guests arrived in due time, most of them somewhat shy and uncomfortable. But Rhoda soon attended to that. A sing-song of carols started the party off in fine style. As they sang lustily the Terry children and their friends gazed wistfully at the lighted tree which sparkled and almost groaned under the weight of its useful but inexpensive gifts.

Every one was remembered. It was jolly to watch the unwrapping



### MY BABY SISTER

*I'm sure you'd love my baby sister  
With her happy smiling face.  
She has spread a lot of sunshine  
Here and all about the place.*

*I wonder why she is so happy  
And is ready with her smile,  
I think it is because we love her,  
Though she frowns once in awhile.*

*I'll do what I can to help her,  
As she's growing every day,  
So that she'll be kind and loving  
As she learns to work and play.—A.E.W.*

### A HINT TO HIM

A prosperous looking citizen, on a downtown corner in Boston, bought a newspaper from an alert little newsboy, who made change instantly, without speaking a word. But the man lingered. "How many papers do you sell here a night?" he asked.

"About fifty," said the newsie. "What is your name?"

and to hear the giggles and "oh's" and "ah's" which followed.

And later were they not thrilled when they saw the tall white-frosted birthday cake? That was the first they knew it was Steve's birthday. Did they eat? Food never tasted better. Even Rhoda enjoyed the feast.

That evening as the family sat quietly before the Stephen said: "I had a grand birthday this year."

"Yes," agreed Rhoda. "Now I want to think up some way to celebrate mine. It must be a little different from yours, however."

"Me, too," chimed in Ted, forgetting his grammar.

"Suppose we all try to do something to make this year go down in family history as 'the year of memorable birthdays,'" suggested Mother. And Father, over the top of his paper, nodded assent.—Presbyterian Tribune.

"Tim Manning."

"Listen, Tim," said the man. "When I was your age I had this very corner for a stand. I sold two hundred papers a night, and I did it by carefully saying, 'Thank you' to every one who bought a paper. I said it loudly so that they would be sure to hear it."

Three evenings later the man came by again and bought another paper from the little chap on the corner.

"Thank you!" said Tim, not recognizing him. "How's business?" asked the man.

Then Tim knew him. "I'm selling seventy-five papers every night, sir," he said. "I'm not going to forget that any more, either," and he grinned all over his honest, freckled face. Tim had learned his first lesson of the value of courtesy to all.—King's Treasures.

### JUST FOR FUN

During the last year, a henpecked husband managed to evade his wife long enough to get into the Army and finally to France. From there he wrote:

"Dear Lettie: Don't send me no more naggin' letters. They don't do no good. I'm 3,000 miles away from home and I want to fight this war in peace."

### WE SHARE EXPERIENCES

Dear Girls and Boys:

We have such an interesting letter this week from Dewayne. My, just think of having all that canned beef. Let's have more letters as Dewayne suggests.

Would like to hear what you did for Thanksgiving and if your Sunday School fixed a box for the McDonell School at Houma, La., we would like for you to tell us about it.

You will all be busy now with plans for Christmas and we would like to hear about them also.—Children's Page Editor.

\* \* \*

Rt. 3, Hamburg, Ark.  
November 22, 1943

Dear Boys and Girls:

I'm a little boy five and a half years old. I can't read yet but I like to have the Children's Page read to me. I enjoy the letters and wonder why more boys and girls don't write.

I go to Sunday School at Extra Church. I have a good teacher named Marjorie Sawyer. She had an operation for appendicitis last month. Aunt "Ebbie" would laugh at me because I asked every Sunday morning if Marjorie would be there. But I like my teacher and want her to be there. Do you blame me?

I have a little sister a year and a half old named Frances Jerrilyn. She is a lot of fun and we have good times together.

I have a brother named Walden Gene, older than I am, in heaven. I'm going to see him some day.

My mother has been sick a lot the past two years, but is much better now.

We canned a beef last Friday. Smelling it cooking all day made most of us sick. I said I was not going to eat anymore meat until I started to school.

Love to all, Dewayne Bridges.

### A NEW BOOK

The Christ Story, the Everett Shinn illustrated edition. The John C. Winston Company, Philadelphia. Price \$1.50.

This beautifully illustrated book in colors pictures the life of Jesus up to the time He was twelve years old. The text is taken entirely from the King James Version of Matthew and Luke as they tell of the birth of Christ and His life up to the time when at the age of twelve He went with His parents to Jerusalem to the feast of the Passover. The introduction is the famous prophecy of Christ's birth from Isaiah. This, the world's most beloved story, is pictured with beauty and reverence by one of America's foremost and most beloved artists.

Definition: Itches is something that when a recruit is standing at attention his nose always has.





## The Church... and the Countryside

By GLENN F. SANFORD

### FILLING THE MINISTERIAL GAP

Most all denominations are experiencing a shortage of ministers. There is little hope for a larger supply in the future so long as we follow the present plan of challenging youth to answer the call of God to this service. This ministerial shortage we now face is not altogether the result of the several ministers who have gone to the armed forces as chaplains. This shortage is not the result of any temporary cause or condition. In 1932 there were 197 pastoral charges in the North Arkansas Conference, 22 of which were filled with supplies, or 11 percent of the total. A gradual change developed through the following ten years so that in 1942 there were 65 supplies or 30 percent of the 218 pastoral charges.

The problem of a ministerial supply is of deepest significance to the work of the church in rural areas. As a general rule the small rural church suffers the loss in a shortage of ministers. A forward movement in the Protestant church depends upon an ample supply of able ministers. When the supply of ministers fails to fill the present demand we not only have to abandon our dreams of an aggressive move into unchurched and needy communities but fail to hold that which we now have.

Until we can begin to meet this shortage in a permanent way there are some things we can begin to do now that will give immediate relief:

#### 1. "All Out" Pastoral Service

We who remain at home should check our work to see if we are making our services count for the most. The bugle sounds for boys and our chaplains at 5:00 a. m. Their day is long, strenuous and dangerous. As we join with them in the saving of their homes, Protestantism, and democracy we cannot afford to do less than our best.

2. **Extended Pastoral Service.** Many times a station charge is formed on the basis of salary paid and not on the number of families to be served. As a result we have a number of, so called, station charges which should assume responsibility for the circuit churches within its trade area. Sometimes there are two small station charges situated near enough to each other to be easily joined into one charge. This would afford a sufficient number of families for a reasonable charge. No station should ever be formed to the exclusion of the rural communities in its immediate trade area. On the other extreme we have pastors located in our large and crowded centers who have far too many families for the most effective service. When these pastors face the

strenuous task of reaching the families and the deep problems of sin that arise out of this congestion it at once becomes too great for their normal strength and efficiency. What can they do about reaching the rural areas falling within their trade area? With their greater accumulation of wealth they may provide extra workers for the area. Again, they have an accumulation of efficient leadership in laymen, women, and youth who form a potential and efficient means of serving the total trade area.

#### 3. Retired Ministers Can Help.

Many of these retired men who have served in such a fine way during the years past are willing and anxious to serve. They may assume responsibility for one or two small churches or even that of an entire charge, for these special days through which we are passing.

#### 4. Wider Use Of Local Preachers

There are several local preachers who are earning their living teaching school, farming, operating a business or some other form of livelihood. Many of these men would be happy to serve churches or communities in the area near their homes.

#### 5. Many Laymen May Be Used

In many places the large number of men, women and youth are ready to assume responsibilities, some of which in the past have been delegated to the minister alone. If the pastor can locate the extension points and give specific guidance as to what to do and where and when to go much good can be done. The report of the executive secretary of the town and country commission to the last Annual Conference gives extensive evidence of the extreme value which can come from a wider use of the laymen. We should have at least five-hundred laymen serving in a regular way during this conference year. It is the best way I know to bring a spiritual blessing to your church.

6. **Student Pastorate and Summer Work.** Many ministerial students who are now in college and university should assume responsibility for pastoral charges. Those who do not assume responsibility for pastoral charge should serve in every way possible during the regular school term and then spend all their summer term in special work in the conference.

#### 7. Other Ordained Ministers.

Connectional workers, teachers, editors, directors of institutions, retired missionaries, and others should join in pastoral responsibilities in so far as their time and strength will permit.

### THIS AND THAT IN OKLAHOMA

By R. S. Satterfield

Governor Homer M. Adkins of Arkansas was the guest speaker on November 9, as a part of the fiftieth anniversary of Boston Avenue Church, Tulsa, Oklahoma.

From a charter group of seven members in 1893 to more than 3700 members now; from a brush arbor to a million and half dollar plant; from paying a pastor \$6.75 for the "first quarter" in 1893 to supporting three pastors with salaries totaling nearly \$10,000 a year, two in the home church and one in Cuba, and a total budget for this year of \$83,000 subscribed—is a brief history of this great church.

Boston Avenue Church owes much to Arkansas. Bishop William C.

8. **Wider Use of Literature.** There is an abundance of good literature now available in many different forms. This literature can serve as a silent but powerful messenger of God and his church.

#### Looking to a permanent Solution.

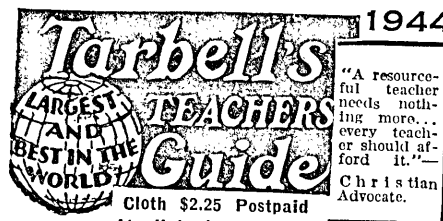
God is still calling. God is calling for leaders to serve in every necessary function of life. God uses "His People" to bear his message to the world. Each and every pastor and consecrated laymen should be an agent of God among men to assist many of the finest of our youth to answer the call of God to this service. Many of them have heard this call but have held it covered and smoldering in the secret places of their hearts. As the work of our church changes in form so it must change in the method of finding and winning men to the ministry of our Lord and Christ. Let us work diligently and pray faithfully to God that during this year many of the finest young men in the land will answer this sacred call.

Martin, who grew up in Arkansas, preached twice on Golden Anniversary Sunday, November 14. Dr. C. M. Reeves served as pastor four years and Dr. Forney Hutchinson five years. Dr. H. Bascom Watts, the present pastor, and Dr. V. A. Hargis, superintendent of the Tulsa District, are natives of Arkansas, the former coming here from First Church, Little Rock, four years ago. More than 400 new members were received into Boston Avenue Church last year and more than fifty members have come in the first four Sundays of the new conference year.

Rev. Thomas B. Talley, pastor of Centenary Church, Tulsa, is from Arkansas. Rev. Leland Clegg, appointed to First Church, Muskogee, and Rev. Earl S. Walker, appointed to Grand Avenue Church, McAlester, will be cordially received into Oklahoma Methodism. In addition to giving in exchange for these, two good men, Dr. Golder Lawrence, Forrest City, and Rev. J. O. Whitworth, Wynne, Arkansas has just given appointments to two fine men the East Oklahoma Conference placed on the superannuate list, Rev. J. W. Coontz, appointed to Huntsville and Rev. Geo. Q. Fenn appointed to Gentry.

There are three kinds of people in the world—the wills, the won'ts, and the cant's. The first accomplish everything, the second oppose everything, and the third fail in everything.—Exchange.

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**THE ANSWER**

By E. Stanley Jones

There are two ways to give an answer; one is a verbal word, and the other a vital word—a word out of life. God chose the latter as the final method of giving the answer: "The Word became flesh."

The Bible is the inspired record of the revelation of God—that revelation is seen in the face of Jesus Christ; God's answer is a Person.

That Answer has all the answers in it. There isn't a single situation, in any realm of action, in any part of the world, where the answer to that situation is not to be found in doing the Christ-like thing; and where to do the un-Christ-like thing will not snarl up that situation. Try it and see if you can make any situation work by un-Christ-like attitude. It can't be done. Your relationships will break down and go from snarl to snarl.

Dr. Hu Shih, the former Chinese Ambassador to America, said to me: "You do have an advantage in that your ideals are embodied in a person."

When we examine the sunbeam chemically, we can find in it the nature of the sun. When we see the character of Jesus, we see the character of God. We also see the character of the world-to-be. He is the answer of both God and man.

When we present Christ then as The Answer, we mean it. He is the one Answer that is valid for all people, all classes, and both sexes. In Him men instinctively recognize that here is universality—an Answer that answers all people everywhere.

The presentation of Jesus to another people is not international meddling, imposing on another people our religion. It is not "our" religion—it was not born with us—it will not die with us. It is God's gift to man and belongs to the man of Africa as well as to the man of America. When it is truly presented, men everywhere recognize instinctively that this is their very own. It fits the soul as light fits the eye. It is the Answer that, when it comes, there is no arguing—it is final and completely authoritative. The soul instinctively bows and says, This is It!

We can no more confine this to ourselves than we can confine a truth in mathematics to ourselves. Truth by its very nature is universal. Two and two make four around the world.

If Christ is Truth, then that Truth belongs to every man as a man. You can no more confine Him than you can confine the sunlight. As the sun is the only answer to the moral, spiritual, economic, social and political darkness of the world. Put Him into any situation in the world and act in that situation on His mind and spirit and that will be the answer to that situation—and the only answer. To try to disprove that would ruin any situation in which it is tried.

For all the world Christ is the Answer. It is up to us to give that Answer without hesitation, without apology, without the stammering of the tongue—and with complete abandon!

The confidence we have in ourselves arises in a great measure from that which we have in others.—Earl Riney.

**CHURCH POLL SHOWS POST-WAR CONCERN**

According to results of a church-wide poll on post-war issues conducted in Christ Methodist Church, New York City, 209 of 216 persons answering the questionnaire believe "the terms of peace after this war to be of deep Christian concern" and 206 think "our church should participate in building support for a peace based upon Christian principles," while 204 favor "some kind of world organization." The poll was sponsored by the Post-War Committee of the church, of which Fred Atkins Moore is chairman. A monthly forum was favored by 143 persons, while 59 approved weekly study group meetings for a six-week period to study the matter more thoroughly.

The most "no's" were recorded in opposition to the question "Should the United States pledge to the world now that it will associate itself with all other nations of goodwill in planning a just and durable peace designed to provide for economic and political justice to all peoples as fully and as quickly as possible?" and to the request to "make sacrifices for winning the peace similar to those required for winning the war." The fewest "no's" were registered against pledging the United States "to associate itself with other nations of goodwill to prevent future aggression," and against the possibility that nations "should agree to delegate certain aspects of absolute sovereignty to give reality and strength to a world organization." This question and the inquiry concerning personal sacrifice also produced the most uncertainty in the minds of those who answered.

Dr. Ralph W. Sockman is pastor of the church and the Rev. Laton E. Holmgren is associate minister.

**PUBLISHING HOUSE TO PROVIDE FREE HOSPITAL INSURANCE FOR EMPLOYEES**

Hospital and surgical insurance is to be provided free to the approximately 1,200 employees in 13 branch houses throughout the nation of the Methodist Publishing House, it has been announced by the publishing agents, Dr. Fred D. Stone and Dr. B. A. Whitmore.

Effective November 1, the plan adopted with the approval of the Board of Publications will be administered in accordance with a contract issued by a major life insurance company. The plan provides payments for hospital expenses, plus specific amounts to meet the expenses of various surgical operations. The Methodist Publishing House is paying the entire premium for the group plan as a service to its employees.

Also included in the plan is an arrangement whereby hospital and surgical benefits will be made available to dependents of Publishing House employees in those departments desiring to participate. The employees would pay the premiums under this arrangement.

Our bodies cannot live without inhaling the air of this world, nor can our souls live without inhaling the air of the eternal world. Prayer is the soul's respiration.—Luthardt.

You believe that easily which you hope for earnestly.—Terrence.

"Abundant living depends upon what we are on the inside."

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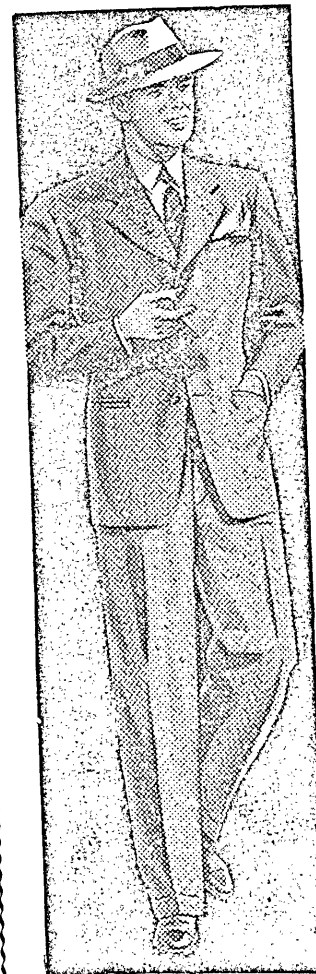
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THE LIGHT OF HIS GLORY

His glory! How the splendour of it shines  
To light man's pathway through these darkened years!  
We lift our eyes above life's troubled maze,  
And in its light forget our doubts, and dreads, and fears.

O Light Supernal! From the far realms of glory,  
We feel the healing of Thy redemptive ray;  
For in its light dissolve all fears and hating,  
As morning dawn drives mists of night away.

Our vision clears before its glorious sunlight,  
Our narrow, petty selves stand all revealed;  
We shrink in shame before our sordid living,  
Which pride and sin were keeping fast concealed.

That prejudice to which we clung-how hateful!  
Our racial pride-so narrow and so mean!  
Our selfish aims and schemes-humiliating!  
When in his radiance they are clearly seen.

We thank Thee for that light although it shames us,  
For all its glory in this darkened hour;  
We pray Thee touch our lives to joy and gladness  
With all the beauty of its plenteous power.

—George Allan Freeman.

The first great gift we can be-  
stow on another is a good example.  
—Morell.

Maybe time flies because there  
are so many persons trying to kill  
it.—Virginia Methodist Advocate.

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## Swiss Santa Claus And Christmas Celebrations To Be Held As Usual

By MARIE WIDMER

WHILE many Swiss soldiers still are keeping watch at the front children in Swiss rural districts and even in some of the larger cities will enjoy their traditional Santa Claus celebrations. In Switzerland it is not on the night before Christmas when kindly, ruddy-cheeked Santa makes his rounds, but on December 6, which is the birthday of the first Santa Claus which the world ever knew. He was St. Nicholas, Bishop of Myra in Asia Minor, who in the 11th century gave presents to the poor yearly on that day.

At sequestered Bellwald, in the Upper Valais, Santa Claus doings start immediately after lunch with a gathering of all the school boys on the village square. Every lad carries a good sized cowbell and four boys are garbed in quaint costumes which in long forgotten days were worn to keep away supposedly evil spirits of winter.

"Santa Claus" marches at the head of the procession which stops at every home to collect apples, nuts, and cookies. The boys don't confine their calls to their own locality, but also make the round of neighboring communities. When dusk falls the youngsters return to their own village and after supper they proceed under the supervision of grownups to the Borough Hall where the local school master sees to it that donations received are properly divided.

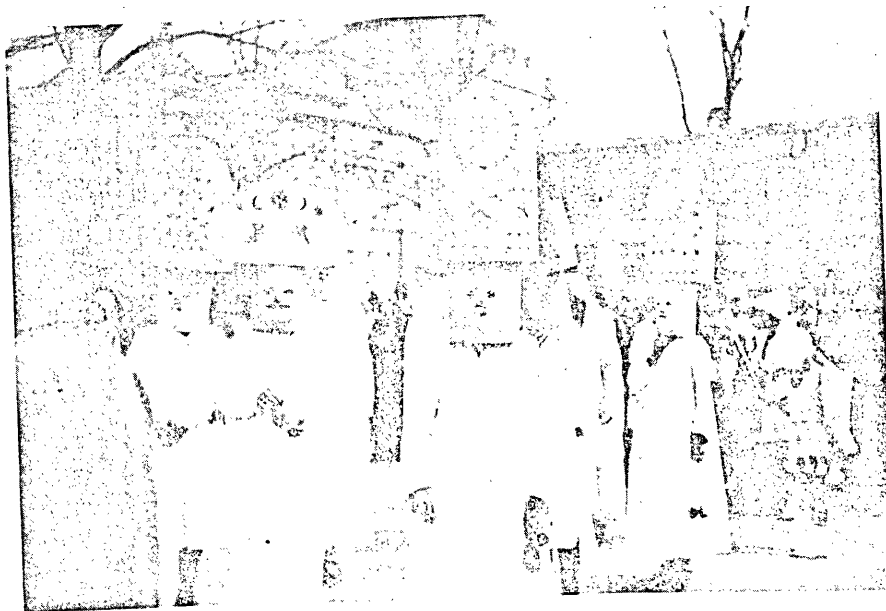
There are also merry Santa Claus celebrations in the Aegeri Valley, canton of Zug, as well as at Kaltbrunn, in the canton of St. Gall. In the former district the school boys parade with illuminated lanterns and hats, cowbells and a voluminous bag to hold the collections. In the latter region the celebrants are garbed in white trousers and shirts, with herdsman's fancy belt and suspenders. They, too, ring cowbells and wear home-made, illuminated headgear of elaborate design.

Even Zurich, the largest city in the country, takes keen delight in observing the old Saint's birthday on December 6th. In this great metropolitan area a tall Santa Claus, with flowing white beard, and carrying a huge bag on his back, leads a long procession of eager "helpers," mostly from 13-15 years old. These assistants wear long white nightshirts, huge cardboard masks and illuminated head-dress fashioned by themselves under the guidance of their teachers. Equipped with horns and bells the boys exercise quite a pied-piper spell upon the inhabitants. Thousands of eager spectators, both young and old, line the streets wherever the merry parade goes, and simple Santa Claus gifts are generously contributed by friends of youth. Many a home is afterwards visited by the Zurich Santa Claus and his helpers, and all obedient children receive their share of presents. Naughty children, however, are sternly reprimanded and in urgent cases a switch, made by Santa himself from twigs of birch, is left with the parents of the little culprits.

The Christkindli, a beautiful angel, commemorating the birth of the Christ Child, is the bringer of Christmas joy and gifts in Switzerland on the eve before Christmas.



Nature decorates her own Christmas trees at Grindelwald in the Bernese Oberland, Switzerland, where the Wetterhorn forms an imposing background.



On December 6th, which is the anniversary of the death of the saintly bishop of St. Nicholas of Myra in Asia Minor, the boys of Zurich, Switzerland, pay tribute to "Samichlaus," or Santa Claus, in a most picturesque manner. While the generous old Saint himself appears in more or less familiar costume, his helpers don long white nightshirts, cardboard mask and illuminated headgear, and equipped with horns or bells they stage a huge parade which is thoroughly enjoyed by Switzerland's largest city. Santa Claus always carries a voluminous bag and into it flow the manifold gifts from the spectators, such as cookies, nuts, apples, etc. These much anticipated donations are carefully divided afterwards.

This fairy spirit is said to be traveling in a magnificent, reindeer-drawn sleigh, heavily laden with trees and tantalizing packages. Presently, in every home of the land, families will gather around their fragrant, sparkling trees, and they will sing the beautiful carols of olden days and read the Bible's glad tidings of the Nativity.

With some 200,000 soldiers still keeping vigil at the front Christmas 1943 will find many men folk of military age missing in Swiss homes. But the defenders of Swiss neutrality won't be forgotten. A nationally collected Christmas fund will, same as in previous war years, provide for special holiday treats, as well as for useful gifts among needy men.

At no time of the year is Switzerland lovelier than it is during the Christmas season. It is a symphony in white with a sapphire sky stretching over regal mountains and sparkling snowfields. In spite of these critical times, when there will be no foreign visitors to enjoy Swiss winter splendor and its accompanying gala of snow and ice sports, the Swiss people themselves are determined to keep fit by means of these priceless gifts from Nature.

### THE CHRISTIANS OF JAPAN

By the Hon. Joseph C. Grew  
Former Ambassador to Japan

We Americans are united today in the solemn and terrible task of winning this war.

But that is not enough. We must have spiritual faith in Almighty God as the ultimate ruling force of our lives and our destinies. It is this spiritual dynamic which has been ever present in the progress of our nation down through its history, and we must give more than lip service to God, not merely during the war but thereafter, if we would win the sort of peace we profess to desire.

It was not the Christians of Japan who brought on this terrible war, but the military leaders who profess faith only in themselves and their military schemes.

Christianity is deep-rooted in Japan. I do not believe that it can ever be crushed, and when the war is over and the military clique is no longer in power there, it is my conviction that a great opportunity and responsibility will again be offered the churches.

Each one of us has his part to play in this spiritual task to which the churches call us today. We ought to thank God that we can do our part in and through the churches of our choice and not through force and coercion. And each one of us ought to give freely of his time, his abilities and his money so that we will not again be guilty of doing too little too late when it comes to faith. We must be worthy of the spiritual strength which this day and this hour of fierce war and destruction demand.

That charity which longs to publish itself, ceases to be charity.—Hutton.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## SCARRITT'S INAUGURAL CEREMONIES

Inauguration of the Rev. Dr. Hugh C. Stuntz as the fourth president of Scarritt College for Christian Workers (Nashville, Tenn.) Monday afternoon, November 15, culminated a week-end study conference during which the curriculum, aims and objectives of Scarritt College were studied and two buildings were dedicated.

The inaugural ceremonies which marked the elevation of Dr. Stuntz to the presidency, as successor to Dr. Jesse L. Cuninggim, president emeritus, took place in Wightman Chapel on the campus and were presided over by Bishop Paul B. Kern, chairman of the Board of Trustees.

Dr. Stuntz, who brings to the institution a heritage of missionary tradition and more than 20 years of active service on the mission field, is the son of the late Bishop Stuntz and Mrs. Stuntz. For his inaugural address he chose the theme, "Our Mission to One World." Describing war as a "dead end road," he declared that "the purpose to which we must give our highest powers is to cooperate with the living God in building one harmonious world."

"The tasks of rehabilitation" he said, "requires skilled Christian workers. Military victory is not far removed—into it we are pouring our most precious treasures of men and resources, but only when we move beyond victory to set our pillars of peace and build our structures of world order according to the will of God have we begun the real task of reconstructing."

On Sunday, November 14, two Scarritt buildings, honoring the life and work of outstanding missionary leaders were dedicated. They were the Maria Layng Gibson dormitory, erected by alumnae in honor of the late Miss Gibson, first principal of the institution now known as Scarritt College, and the Susie Gray Hall, commemorating the late Mrs. J. J. Gray, Jr. of Nashville, Tenn.

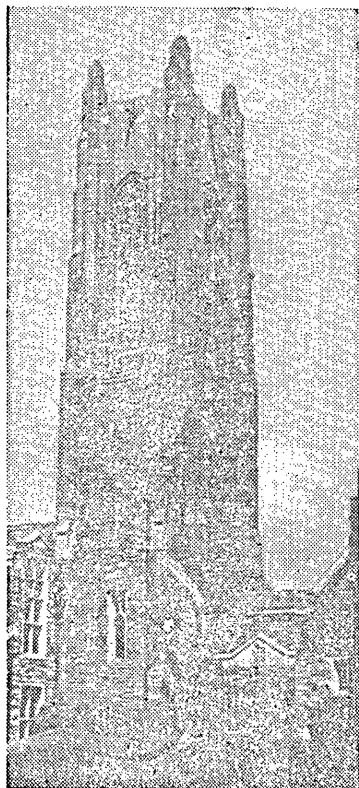
Approximately 50 leaders from a distance, representatives of the Methodist Board of Missions and Church Extension, the board of trustees and standardizing agencies, in addition to executives of the denomination's Board of Education, headquartered at Nashville, and local friends of the institution, were present for the week-end events, November 12-14.

## W. S. C. S. SPEAKER AT INSTITUTES

Mrs. Minnie Webb Forrest, Rural worker in the Camden District will be the inspirational speaker in the Arkadelphia, Camden, Prescott, and Texarkana District Missionary Institutes during the week of the 7th of December.

Mrs. Forrest is approved by the Division of W. S. C. S. for this work and is being sponsored by the Little Rock Conference W. S. C. S.

Mrs. E. D. Galloway, Conf. Corr. Sec'y.



SCARRITT TOWER



The collegiate Gothic architecture of Scarritt College has been praised for its beauty and religious significance. An outstanding feature is the tower, which has been called "a poem in stone."



## ASSOCIATE TREASURER, W. D. C. S.

The Methodist Woman for November carries the following announcement of interest to the Woman's Societies of Christian Service in our conference:

"In the September meeting of the executive committee of the Woman's Division of Christian Service, Miss Henerietta Gibson, Albany, New York, was elected associate treasurer of the Woman's Division. Miss Gibson brings to her new job a rich background of experience in the W. S. C. S. She is president of the W. S. C. S. of the Troy conference and chairman of the conference board of missions and church extension of her conference.

Was a delegate to the General Conference in 1936 and 1940 and a member of the Uniting Conference in 1939. Miss Gibson will handle the trust funds, investments and property matters in the W. D. C. S., a task for which she is well equipped. She knows the mission fields, for she has traveled extensively in many sections of the world and is also a member of many national boards including the Y. W. C. A. and the Travelers Aid Society.

Mrs. Ina Davis Fulton has been treasurer of the W. D. C. S. since its organization and prior to that time was, for a number of years, treasurer of the former Woman's Missionary Council of the M. E. Church, South, succeeding Mrs. F. H. E. Ross of Greensboro, who served in that capacity for 15 years.

We are sure the combined services these two efficient officers will mean much to the financial department of the Woman's Division of Christian Service.—World Outlook.

## REMINDERS TO MEMBERS OF THE W. S. C. S.

By Mrs. R. E. Connell,  
Pres. North Arkansas Conference

The Research Committee for the North Arkansas Conference, whose duty it is to find capable women to fill conference offices, will appreciate your help in sending in names of women and their qualifications for office. The three members of the committee are:

Mrs. Sam Wiggins and Mrs. E. F. Ellis, of Fayetteville, and Mrs. F. M. Tolleson, 315 May Ave., Ft. Smith.

Again it is time to evaluate our work of the past three months, by making and sending in reports. We are expecting to have many reports that are full and running over. We urge upon each Society that there be generous giving" according as the Lord hath blessed us," remembering that war-torn nations are looking to us for food, clothing and spiritual help.

Life memberships will make excellent Christmas gifts which serve two purposes. Many individuals who knew and loved Miss Esther Case, will want to make a love gift to her memory by contributing to the scholarship fund for Scarritt College that is being raised in her name. Let us be sure that such persons know about the plan.

Let conference officers please remember to send in expense accounts early, in order that the treasurer may be able to close the books for the year without last-minute worries.

Let presidents of local societies please see that all reports are sent promptly to the proper officers of the conference.

## WAR CHANGES POSITION OF INDIAN WOMEN

"The war is bringing forward the women of India—not step by step, but in great strides," says Miss Mildred Drescher, Methodist missionary in Bombay, India. "It is almost startling to see the changes the war has made in the position of women."

"Just as in other countries the women have stepped forward to do their bit to win the war, so in India they have been rapidly finding their places, even beside the men in the war effort. Indian women in uniforms are seen everywhere, and business concerns are increasing the number of women in their offices. More are taking business training."

"This year we have only five mission workers living in our hostel. The other occupants are from various castes and religions. One is a Gujarati Christian college student in her second year; another is a Marathi Brahmin studying for her M. A. degree. Four are Syrian Christians; three of them are working in rationing offices and a bank, while the fourth is studying shorthand and typewriting. Another is a South Indian Brahmin working in a rationing office; another is a Christian from Ceylon whose husband is a doctor in the Indian Navy."

"In the Y. W. C. A., on whose membership committee I am serving, the young women of Bombay have been assuming more responsibility until our organization is as flourishing as any to be found in the United States. The young women run the organization, plan parties for the troops, give plays and entertainments, raise money for worthy causes, carry on numerous clubs among members and have recently begun work among juniors. Here we have an Australian secretary, but in some places there are only Indian secretaries and staff."

## METHODIST YOUNG WOMEN TO SERVE LATIN AMERICA

Three Methodist young women of Latin America, recently students in North American schools, have returned to the lands of their births to help carry on evangelical enterprises and institutions.

One of the is Miss Dina Rizzi, who spent two years in Nashville, Tennessee, working on Portuguese word project. She has returned to Brazil to resume her work in Instituto Methodista, Ribeirao Preto. Miss Dolores Gomez, after a year at Scarritt College, returned to Laurens Institute in Monterrey, Mexico. Miss Elsa Sifuentes returned to Lima, Peru, to teach home economics in Lima High School.—World Outlook.

"A psychologist has made the remarkable discovery that it is natural for people to be happy and self-satisfied after they have done a good piece of work. That accounts for much of the misery and gloom that we find in the world."



### THE CHRISTMAS SEAL

**PROTECT YOUR HOME FROM TUBERCULOSIS**



**BUY and USE Christmas Seals**

**Symbol of Hope In Man's Struggle Against Tuberculosis.**

Again at this Christmas Season, in spite of our many cares and anxieties, an inner surge of happiness and hope stirs in the hearts of men. The reassuring strength of old traditions and the promise that is born anew each year send us to our work refreshed and confident.

The Christmas Seal reminds us of the job we all have to do at home. We must PRODUCE so that our men may have the materials with which to fight. We must PRESERVE THE HEALTH of every civilian, so that production will not fail.

Tuberculosis is curable and preventable. Yet it continues to invade thousands of homes, to end promising careers, and to take more lives among young adults than any other disease.

### THE INNER VISION

The Bible speaks often of the inner vision that God gives to those who walk with Him the way of life. This inner vision has nothing to do with the sight of the eyes or with the darkness that sometimes may hedge us about. It sees what the physical eyes can never see; and often as the physical sight grows more dim, the eyes of the soul see more clearly. It is a vision of far landscapes, and glowing memories, and unclouded horizons, and of the unceasing goodness of God. Those who possess such spiritual insight are able to say in the word of Alice Cary:

*My soul is full of whispered song,  
My blindness is my sight;  
The shadows that I feared so long  
Are full of love and light.*

—Christian Observer.

### ASTHMA MUCUS LOOSENED FIRST DAY For Thousands of Sufferers

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

### Help Kidneys If Back Aches

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

### NORTH ARKANSAS CONFERENCE TREASURY NOTES

Conference Honors for 1943-44 goes to Paragould Circuit, R. B. Howerton, Pastor, Paragould District, first Charge to pay Benevolences (World Service and Conference) IN FULL, paid November 17.

Honors for being first to pay on Benevolences for 1943-44 goes to Lake City, Gaither McKelvey, Pastor, Ludine Reeves, Treasurer, Jonesboro District, \$35.00 paid at Conference.

Next on the list is Morrilton, R. E. Connell, Pastor, W. H. Fleming, Treasurer, with \$200.00 paid November 8, next day after Conference, Conway District.

Received to date on Benevolences: \$644.34.

Total funds received to date: \$856.23.

Fayetteville District has paid Jurisdictional Conference Expense fund IN FULL.

—Guy Murphy, Treasurer, North Arkansas Conference.

### "RUBBER WALLS" NEEDED FOR BUSINESS GIRLS' HOUSES

Twelve residences for business women operated in various cities throughout the country under the auspices of the Woman's Society of Christian Service are being taxed beyond their normal capacity because of increased demands for decent housing conditions for young business women living away from home.

"Our houses need rubber walls," reports Miss Miriam V. Ristine, executive secretary of the Bureau of Social Work under which the residences operate. She stresses the need for the church to meet its responsibility in this service to young business women, particularly those in the low-income brackets and those living in crowded defense areas or in the vicinity of military camps. Over 500 young women are now residents of the twelve national homes, all of which have waiting lists of others anxious to live there. In addition, similar residence, sponsored by the Conference Woman's Society of Christian Service, are maintained in thirteen other cities.

In San Francisco, the Gum Moon Residence for young Chinese and Chinese Americans, has recently increased its capacity 50 percent. The Mary Elizabeth Inn, also in San Francisco, now accommodates 92 young women, the largest number in any one home. An active inter-denominational committee cooperates with the Friendship Home for Negro girls in Cincinnati. Three other Friendship Homes are under Conference auspices. Other cities where the national residence are located are: New York City, Alma Matthews House; Houston, Tex., Young Women's Cooperative Home; Cincinnati, Ohio, San Diego, California, Ogden and Salt Lake City, Utah, Esther Halls; Des Moines, Ia., Iowa National Esther Hall, Richmond, Va., Wilson Inn; Shreveport, La., Business Girls' Inn.

Similar projects are operated by annual conference societies in Indianapolis, Chicago, Detroit, Grand Rapids, Philadelphia, Wichita, Birmingham, Toledo, Buffalo, St. Paul, Denver, Baltimore, and Sioux City.

### UNITED CREDIT JEWELERS...

**\$42.50**  
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**\$75.00**  
Pay Weekly

*Perfectly matched ring with 3 radiant diamonds. 14k gold setting.*

**SPECIAL!**  
Ladies' and Gentlemen's  
Waterproof ...  
Shockproof ...  
**WATCHES**  
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**\$37.50** Up

Unique styling and exceptional quality in a low priced diamond ring.....  
**\$2975**

Ring with 3 brilliant diamonds in 14k natural gold setting of splendid beauty.....  
**\$6900**

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Comfortable Slippers

**\$2.95 to \$6.50**

Selected with care by men who know what other men like best! And the Bauman name on the package insures his complete satisfaction!

A splendid range of the best in styles and colors, made by Evans, famous for quality.

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MEN'S SHOP

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# Chapel--Required

By Benjamin Charles Few

Church statesmen wisely view the need of a chapel on the Hendrix College campus. Such a structure is in positive demand. It should be representative of the ideals and the prosperity of Methodist people.

It will occur to some pastors and parents, however, that chapel attendance should be required of students, unless the \$200,000 proposed is to be invested not as a Christian contribution to the life of our youth at Hendrix, but as a puff of pride, a gesture to religion, a curtsy to Christ.

Certain subjects are required. An accrediting or grading institution should not possess or exert greater authority in determining the essential factors which go into the build-

ing and shaping of our citizenship than is exerted by The Methodist Church which created and supports the college.

A charge of bigotry or of stricture on real scholarship is no less applicable to the North Central Association when that body decrees that a student must have done a stipulated chore in the laboratory than it is applicable to The Methodist Church for demanding that that same youth must likewise be subjected to the creative ideals of faith and intelligent search after spiritual power in religion.

Let Hendrix College first lay the foundation for this grand enterprise. Chapel attendance should be required of the student.

## RURAL SCHOOLS NEEDED IN CHILE

By Randall L. Crawford  
Missionary to Chile

Everywhere I go in the country around Nueva Imperial, in the south of Chile, I find the Mapuchi Indians ready and willing to learn.

The young boys attend with eagerness the little private schools which are scattered across the landscape but of which there are only too few. The Anglican Church, through graduates of their school in Chol Chol, have sponsored fifty or sixty of these schools, and the Methodist Church another ten, but there still remain whole sectors where there are no schools at all or where the existing schools have degenerated to the point of being of little practical value to the community.

Everyone of these communities is a potential field for a progressive rural education program. Almost every week someone, who has heard of the practical agricultural and rural life program which is now a reality in the three schools of this circuit, asks if something can't be started in his community. With every request there is an offer of a small plot of land (about two acres) and an Indian ruca (hut) for the proposed school.

We would like to propose in reply to these requests that each school be provided with a fulltime teacher—minimum salary, 300 pesos a month or \$10—who would live at the school and an agricultural teacher to visit and teach in each school for one day a week. This sum, about fourteen dollars per school, seems like an infinitesimal investment for the education of as many as sixty boys and girls. Nevertheless, in one school, such as Lliuco, this twenty-five cents a month for each student has shown great returns: each year a graduate or two goes to the Methodist Agricultural School at El Vergel to become practical farmers and leaders of their communities.

Last year a young man who was finishing his course in the normal school here in Nueva Imperial took sick about two months before the close of school and had to return to his home in the campo. Through the efforts of one of our teachers, this boy decided he wanted to live

the Christian way of life and dedicated himself to that end. When he returned to school to take his exams to become a government teacher he found himself unable to comply. It was a great disappointment, but he faced the problem and began teaching in a country community near his home with no materials or source of income except what his few students could pay in. His faith was strong and now he is not only a teacher of thirty-eight children (the room won't accommodate more), but the leader of a Sunday School and church. Under the excellent leadership of this young Christian, the people of this community have organized their own little church with an official board and have a consistent attendance in their twelve-foot-square schoolroom of fifty-eight to sixty persons. Already they are looking forward to building a small church temple this coming summer. Eduardo made a special trip to town yesterday (nine miles) to find out when I could meet with them and discuss the building plans.

There are places for more young men and women like Eduardo Soto, who is now a regular—though still working without regular salary—member of our staff of teachers in the Nueva Imperial circuit. Two new teachers are needed for this area, in Peleco and Catripulli, two more on the other side of Nueva Imperial on the road to Chol Chol, and two more on the other side of Carahue near the coast. With help we plan to build around these church-centered schools an effective rural-extension program based on practical agriculture, cooperative living and Christian ideals.

Prayer is the greatest force that we can wield. It is the greatest talent which God has given us. There is a democracy in this matter. We may differ among ourselves as to our wealth, as to our social position, as to our educational equipment, as to native ability, as to our inherited characteristics but in the matter of exercising the greatest force that is at work in the world today, we are on the same footing.—J. R. Mott.

A laugh is worth a hundred groans.—Lamb.

## CHRISTIAN JAPANESE LOYAL

"Only nine Christian families are among the 20,000 persons to remain at the Tule Lake Segregation Camp, on the border of California and Oregon," it is reported by Dr. Frank Herron Smith, superintendent of the Methodist Pacific Japanese Provisional Conference. Although the Tule Lake Camp will soon house all those repatriates and the so-called disloyal Japanese and disloyal citizens of Japanese ancestry, the fact that the majority of those who remain are Buddhists and Shintoists suggests that the missionary efforts of the American churches among Japanese residents and Japanese Americans in the United States should be congratulated on this demonstration of loyalty by the Japanese Christians in this great crisis, believes Dr. Smith.

"Christianity was born in emergencies and it has grown in emergencies," says the Rev. Taro Goto, Japanese pastor now relocated in Denver, Colorado. "This characteristic of Christianity was most eloquently exemplified by Christians of the Japanese ancestry and birth soon after the outbreak of the present global struggle. During those months Christians took leadership voluntarily in organizing relief programs for those people whose stores were closed and who lost their jobs on account of curfew regulations. Within the barbed wire fences in the assembly centers where the Japanese people were removed from their homes not long after Pearl Harbor, they found no schools nor recreational programs. The Christian young people voluntarily became unofficial teachers and created the informal grammar and high

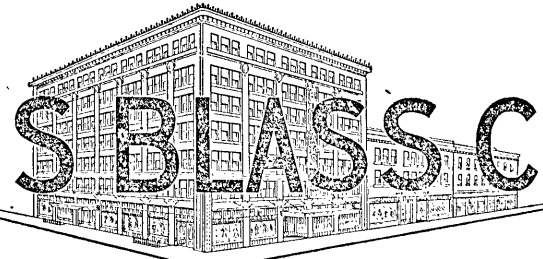
## A PRAYER IN WARTIME

Sovereign Lord, whose rule man cannot cast off and whose righteous will shall surely prevail, look in mercy upon thy broken world: upon peoples heirs with us of the heritage of liberty now in bondage, upon multitudes homeless, hungry, helpless, upon every heart both among our friends and among our enemies which in misery cries to thee, "O Lord, how long?" Enlighten with just purposes the leaders of the United Nations. Safeguard both in soul and body those who serve in our armed forces. Further those who labor in our factories and mines and on perilous seas. Let thy comforts sustain the prisoner, the exile, the wounded, and those who mourn for loved ones slain. Abase tyranny and scatter them that delight in war. If it be possible, of thy mercy speedily grant us a peace in which all nations shall find freedom in fellowship after the mind of Christ. Amen.—Dr. Henry Sloane Coffin, From The Pastor's Journal.

schools out of nothing. The experienced recreational leaders from various churches did much to raise the morale of evacuees in every camp."

Death itself serves this purpose, viz., to abolish the flesh of sin, that we may rise absolutely new.—Melancthon.

Genuine heart service is always acceptable to God whether rendered in kitchen or cathedral.—The Evangelist.



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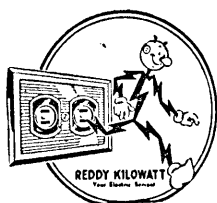
*J. A. KRUG, Director, Office of War Utilities,  
issues this appeal to American people:*

## USE NO OUTDOOR CHRISTMAS LIGHTING

*... and urges YOU to participate fully in the  
Government's Conservation Program*

Your Government makes this request: "Use no outdoor lighting on homes, commercial establishments . . . use no street lighting decorations, community Christmas trees, etc. . . . abandon outdoor and indoor Christmas lighting in commercial establishments."

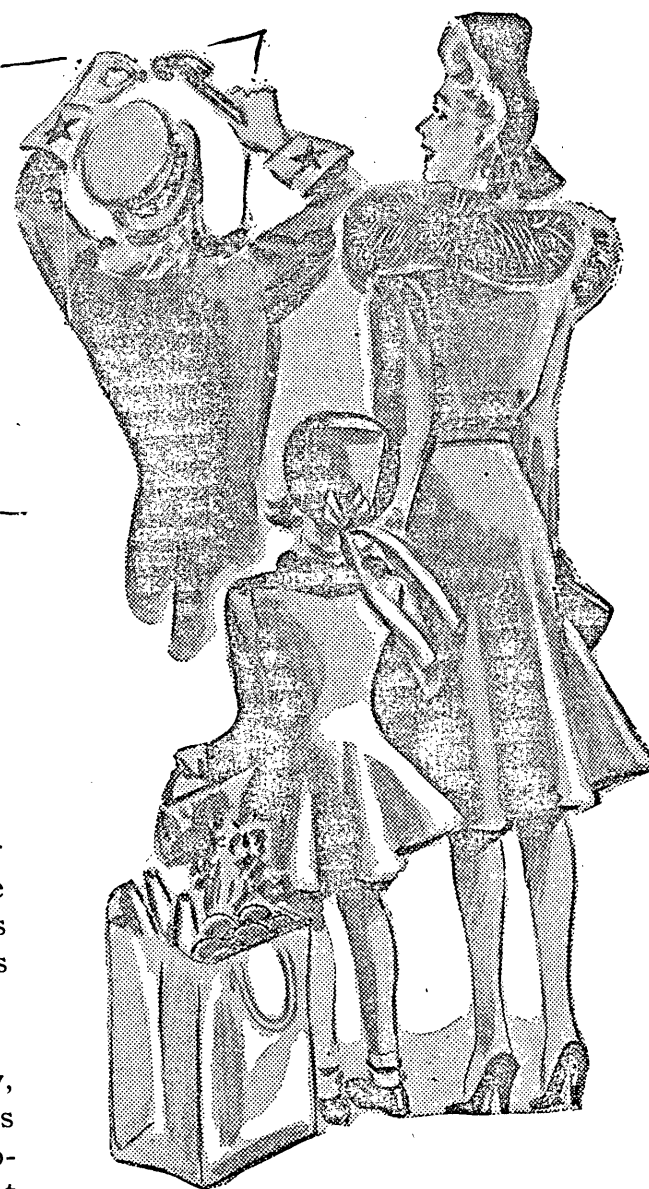
Mr. Krug stresses the fact that when you save electricity, you save fuel, manpower, transportation and materials . . . all of which are vital factors in America's war program. Eliminate waste of electricity . . . use only what you need . . . turn off lights when they are not needed . . . do your part in America's conservation program.



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# The Sunday School Lesson

By DR. W. P. WHALEY



## THE SIN OF COVETOUSNESS

LESSON FOR DECEMBER 5, 1943

SCRIPTURE TEXT: Exodus 20:17; Luke 12:13 to 34.

GOLDEN TEXT: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's. (Exodus 20:17).

This tenth commandment, "Thou shalt not covet," is very close kin to the commandments, "Thou shalt not steal," and "Thou shalt not bear false witness." Men covet a thing with their heart, they steal it with their hands, then they lie about it with their tongues.

The meaning of covetousness in the original commandment is the overmastering desire to get and possess something that belongs to another. If men did not covet, they would not steal, and lie about it. The commandment was intended to prevent stealing and lying. If the heart could be kept right, the hands and the tongue could be kept right. Covetousness is a heart sin that will break several other commandments.

It is covetousness to envy a man because of his possessions or his position; it is covetousness to lust after another's wife or husband; it is covetousness for a nation to desire to steal territory or trade from another nation. Covetousness in nations causes wars. "Whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" (James 4:1).

### I. Jesus Expanded The Term "Covetousness"

In the passage from the twelfth chapter of Luke, we have the story of a man so on fire with covetousness that he was quarreling with his brother over the estate, and he could not listen to the fine teaching of Jesus on spiritual matters, and he had no more sense of propriety than to interrupt the Master and importune Him to bring unusual pressure upon the brother. Trying to turn Jesus from His divine work, and make Him a judge in a civil case! The first twelve verses of this chapter tell us that Jesus had before Him "an innumerable multitude of people," and that He was preaching to them on some of the most important spiritual matters. This man who interrupted Him and the multitude of His listeners may have been entitled to a division of the inheritance; but he was putting that business above the preaching of Jesus, and above the spiritual needs of Jesus' listeners. That is covetousness. It has no sense of values. It is inconsiderate of the rights of others. It overrides finer feelings. It resorts to coarse and brutal means to gain its ends.

### II. A Life Or A Barn?

That is a telling parable Jesus spoke to that rude man (Lk. 12:16-21). Turn to it and read it. We all need it just like Jesus spoke it. Here was a man advanced in life,

He had been successful in business. He now had leisure and means. It seems to us that he might have talked to himself after this fashion: "Soul, I have neglected you somewhat during these years when I have had to work so hard to make myself financially secure. I have thought of spiritual matters frequently, and promised to do more for you, Soul, when I should get safely ahead financially. God has been patient with me. He has helped me with my cattle and my crops. He has given me all the consideration a man could ask. Now, Soul, it is your turn. I am no longer a slave to business. I will use my leisure and my means to minister to my life. I will read, I will think, I will pray. I will do something for other people who have not been so fortunate as I; for surely God has not given me all this stuff for myself. It is more than I can use on myself. He has been so generous with me, trusting that I would be as generous to people who need help. Come on, Soul! let's enlarge, refine, culture, and round out our life; and get ready for immortality."

But that is not what he said. He said, "Soul, we must go down to the barn lot and build some more barns." Still dragging his emaciated soul along in a covetous grasp for the material! Jesus said it is hard for a man who has gotten rich to enter the kingdom of heaven. That is because, after working so hard and so long to get rich, his whole being has settled down into a materialistic groove; and it has become well nigh impossible to change the current of thinking and the manner of life. Darwin said that when he was young he was inclined to music, poetry, and the other fine arts; but, after a lifetime given almost exclusively to the physical sciences, in his later years he found that his appreciation for these finer things had died. He did not feel at home with them. He was at home only with his lifetime pursuit of the physical sciences.

That is the peril to which most of us are exposed. We have to get our bread from the material earth; and that so takes our time, our thought, and our energy that we may not keep our contract with the spiritual as well as we should. Yet this is a good earth. God made it. He put in it exactly what He knew we need; and He has told us to dig it out. The toil and sweat are good for us. God stays on the earth, and works all the time to make it bring forth harvests; yet He remains spiritual. We must find the secret of working with God on the earth. In building barns, we must not neglect to build for

the soul. O. W. Holmes said:

"Build thee more stately mansions, O my soul, as the swift seasons roll! Leave the low vaulted past;

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast, till thou at length art free,

Leaving thine outgrown shell by life's unresting sea."

### III. What Shall We Take With Us?

The man of the parable went to the other world without anything, because he had not gotten out of this world anything he could carry. That was his mistake, for God has put in this world the things we need here, and much that we need to carry to the next.

There is an "inheritance incorruptible, and undefiled, and that fadeth not away" (I Pet. I:4). Jesus advised us to gather treasures out of the earth and store them up for use in heaven (Matt. 6:20). There are pearls of great value we may find on earth and carry with us when we go hence (Matt. 13:46). There are "true riches" we may gather on earth, and carry with us for our life in heaven (Luke 12:33). We need liberal means for living here and now; but we cannot afford to go to the next world without being "rich toward God."

A Christian is an "heir of God." A place is being prepared in heaven for him. We ought to have in our hands here and now our "titles to the mansions in the skies." Knowledge is something we may acquire in this world, and that cannot be taken from us. The "rich in faith" are heirs of the kingdom; just as men rich in money are heirs of this world (Jas. 2:5). A man with money can get what he wishes in the markets of earth; and a man with faith can get what he wishes in the markets of heaven. When we are there, how we will wish to be rich in faith! Our fortune of faith is to be built up while we live here (Jude 20).

Life in the next world will be spiritual; and we must get here and now our training for our spiritual faculties. "God is a Spirit," and "God is love;" and when we go to the next world to live more intimately with Him, we shall need well-trained spiritual powers. We shall need a knowledge language, and to converse with spiritual people. We shall need to know how to behave under the great law of love.

Christianity has a program of spiritual enrichment and training, of which we should take advantage. There is plenty we can take with us to the next world; but it is not what we are storing in barns. The Law was a schoolmaster to bring us to Christ; and Christ is helping us to pack our bags with everlasting necessities.

These testing days demand spiritual discipline. We can't be content to tuck ourselves in bed each night with a simple "Now I lay me down to sleep." Through much Bible study, prayer and meditation we must condition ourselves for God's unfolding of himself for our life and world. The shape of the future will be made known when we follow his advice. "Be still and know that I am God."—The Evangelical Crusader.

Man enters the world alone, faces life and its issue alone, and departs alone into the great Unknown. He is himself and none other, a true individual with all that this implies.—Wright Buckham.

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# WINFIELD MEMORIAL METHODIST CHURCH

## WITH THE YOUTH FELLOWSHIPS

Y. P. Dept.—Recreation and program will be in the Young People's Parlor.

Senior High—Recreation will be in Fellowship Hall, program in Bullington Class Room.

Junior High will meet at the church at 5 o'clock—Bring bus fare. We are to be the guests of Pulaski Heights Methodist Intermediates for recreation, refreshments and worship service, beginning at 6 o'clock. Those who live nearer Pulaski Heights church or who prefer not to meet at Winfield at 5 o'clock may go directly to Pulaski Heights church.

## EVANGELISM COMMITTEE

The expanded committee on Evangelism for the entire church will meet Wednesday evening, December 8, in the Young People's parlor. Mr. C. E. Mashburn is the general chairman.

It is being planned that we shall continue the program of personal visitation evangelism which was so effective last conference year. We will continue with the zones and sub-zones as setup last year for the entire city. Zone captains have been chosen and representatives from Adult classes are invited.

Three things will be done: First, the organization will be completed; second, prospect members will be carded and zone teams provided with such cards and third, the salesmanship of evangelism will be studied. In case you have not been asked, but are willing to work, please be present at 7:30 o'clock, December 8.

## DR. SHIPP TO ADDRESS W. S. C. S.

Monday, December 6th, 10 a. m. Dr. A. C. Shipp will speak on "Literature and Character."

Mrs. C. B. Wilson will lead the worship service.

The Business Meeting will follow the program and there will be the election of officers for the coming year. No lunch will be served.

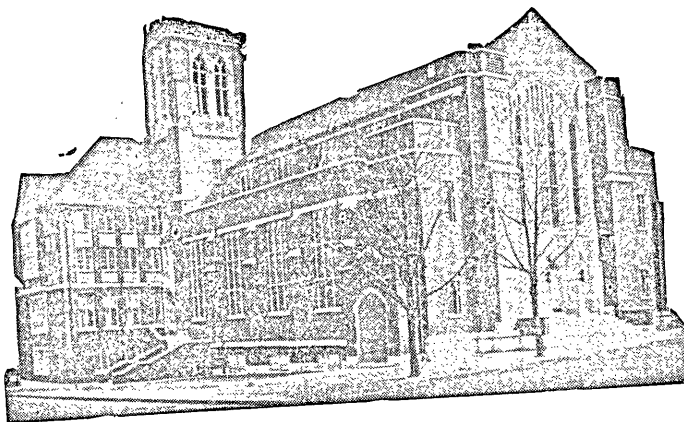
The Spiritual Life group will meet at 9:30, preceeding the program.

## BROKEN TOYS MENDED

The Junior High Dept. will be mending broken toys each Tuesday afternoon after school till Christmas. If you have any toys, games, books, etc. that you would like to add to their collection, please bring to the church at your earliest conveniences. Mr. W. A. Weidmeyer, Mr. Eugene Stewart, Mrs. W. R. Olsen and Mrs. C. B. Nelson will assist the Committee on Service Activities with this project. Miss Sue Plummer is chairman of this committee.

## MEMORIAL FLOWERS

Mrs. M. L. Hayes and Miss Josephine Goeken will furnish flowers for the Sanctuary, Dec. 5, in memory of their sister, Mrs. Joe H. Bilheimer.



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WILLIAM B. SLACK, Minister

MRS. I. J. STEED  
Minister of Music



MISS KATE BOSSINGER  
Organist

MISS NEVILLE WILSON, Church Secretary

## Next Sunday at Winfield

10:00 A. M. Church School.  
The Teaching Hour.

10:55 A. M. The Worship Hour.  
Sermon by the Minister.  
"CHRISTIAN LONGING."

December 12th—Universal Bible Sunday.  
December 19th—Christmas Message.  
December 26th—New Year's Message.

6:00 P. M. Youth Fellowships.  
(See next column).

7:30 P. M.

"THE ADULT HERO OF THE BIBLE."

(This character was 'lost' the Sunday night I was sick; I will 'find' him next Sunday).

December 12th—"The Messiah."  
December 19th—Our Christmas Music.  
December 26th—Student Recognition Night.

## THE MINISTER'S MESSAGE

Next Sunday morning will be held the Annual Installation of the Board of Stewards, for 1943-44. At that time members of the Board of Stewards will stand at the altar to accept the obligation of the office, and to receive instruction in the work of the office, and to pray for the help and guidance of God in that work for this Conference year. Members should know more of the work of the Board of Stewards. Therefore, I urge you to be present.

Then, a statement will be made about finances and pledges, a statement that will be both pleasing and profitable. This statement explains the plans of the finance committee for this year's program. No committee could ask for better cooperation than the membership of Winfield Church gave last year. More than \$43,000.00 was raised for all purposes. Be present that you may be informed.

Then, the Goals and Objectives will be read. This is an outline of some of the things toward which we will strive for the next year. We have great possibilities ahead of us; let us set our sails and load our boats for a great voyage for 1944.

## CHRISTMAS GREETINGS

We are, by several means, attempting to keep up with all boys and girls in the Uniform. The program of this week is in the hands of the Marion Slack Sunday School Class which is sending Christmas greetings to all men and women on our honor roll.

It is very important that this office have for the class, immediately, any names that are not on our honor roll that should be and correct addresses of those whose address is not up to date. Please help us render that service by answering that call immediately.

## CHRISTMAS FOR OUR ORPHANS

On December 19, all Methodist Churches in Arkansas will be making their annual Christmas cash offering to the Arkansas Methodist Orphanage. Each year Winfield Church has increased the amount over the previous year and must do so again.

Mr. J. S. M. Cannon, the newly elected Superintendent, is a member of Winfield Church; support for his work is important and support for his vision for the Orphanage and the new State-wide emphasis on the work of the Orphanage is most important, therefore, we are asking that the church begin thinking now in terms of a very liberal offering.

Each year the Church School, through classes and departments, each with a quota, has contributed the large portion of our gifts. Those quotas will be available next Sunday. We are hoping that departments and classes will prepare to exceed their quotas. It is most important that individuals make plans to give liberally beyond the quota that will be asked throughout the Church School. This year we are giving, not on the bases of the number of children in the Orphanage,—but on the bases of a very enlarged program that has been setup by the Annual Conference of Arkansas, which vision will give us a great and representative Orphanage Home.

## DISTRICT SET-UP MEETING

Dr. C. M. Reves has announced the First District wide meeting to be held December 14th, in Little Rock. This is a meeting at which the matters of Goals and Objectives as outlined by the Annual Conferences will be planned for in the district. That set-up will call for emphasis on Evangelism, Education, Missions and Church Extension, Lay Activities, Youth Fellowship, Woman's work, Christian Literature, Methodist Orphanage, Hendrix College, The New World Order and Benevolences. Please make your plans to be present.

## BOARD OF STEWARDS

Regular meeting of Board of Stewards, Monday, December 6, at the church at 7:30.

## SYMPATHY

To Mr. A. A. May in the passing of his father, Mr. M. M. May.