

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world and preach the gospel to every creature" — Mark 16:15

VOL. LXIII

LITTLE ROCK, ARKANSAS, NOVEMBER 9, 1944

NO. 44

"Deep Sermons"

THERE are some theological subjects which it is difficult to discuss thoroughly in terms which the average man can understand. However, when the preacher thinks such subjects through and himself sees clearly the truth which he wants to present, almost without exception, the subject can be presented in a manner and in words that his hearers can understand.

When the minister does attempt the discussion of such subjects—which is not too often advisable—and his hearers do not understand what he is saying, they are generally charitable enough to give the preacher the value of the doubt and call it a "deep sermon." They usually blame themselves for their lack of understanding, rather than the preacher for his lack of clarity.

Too often messages, which our mystified hearers classify as "deep sermons" are the products of muddled thinking. We get down deep enough to stir up the mud in our thinking but do not take the time or trouble to filter our intellectual whirlpools hence the matter does not seem to be very clear to our hearers.

One characteristic of our truly great pulpites is that they seem to labor to make profound sermons so simple that a child can understand while some of us lesser lights at times seem to labor to make simple sermons appear profound.

While serving a district, we were paid a back-handed compliment which we have prized very highly. A good sister in a rural church, at which we were preaching, was not able to understand her pastor's sermons. She mistakenly thought that he was just so highly educated that she was unable to follow him. She so stated to the editor's wife and then added "Your husband knows just about enough to preach to us." She was saying that she understood our sermon. That is basic.

The study we give a subject in order to accumulate material for a sermon is largely lost unless we also give special study to the matter of presenting that material in an understandable way. It is a doubtful compliment when the average person tells us that we have preached a "deep sermon."

Hot Springs Permanent Seat Of Conference

THE Little Rock Conference had its opening session Wednesday evening of this week at the First Methodist Church in Hot Springs. This session is the first of a series of Annual Conference sessions to be held at First Church, Hot Springs, if action taken by the Little Rock Conference at its last session remains in effect.

A resolution adopted at El Dorado last year fixed Hot Springs as the permanent meeting place for the Little Rock Conference and First Church, Hot Springs as the place where the sessions of the conference will be held.

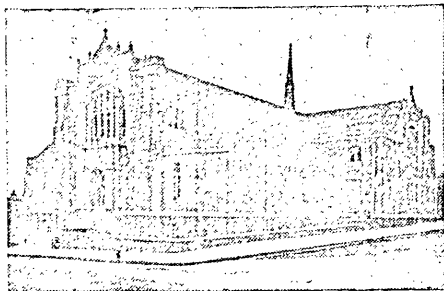
The problem of entertainment led to the decision to fix a permanent place for meeting. The central location of Hot Springs, its hotel facilities and the excellent facilities found in the First Methodist Church for the conference sessions made Hot Springs an easy winner as a permanent meeting place for the Little Rock Conference.

Our Annual Conference Meet

THE North Arkansas Conference which met in Morrilton last week closed Friday afternoon with the reading of the appointments for the new conference year. By the time this issue of our paper is in the hands of our people the Little Rock Conference will be in session at the First Methodist Church in Hot Springs.

Those who attended the conference in Morrilton will not forget it. It was not a routine Annual Conference in any sense of the word. It followed an orderly, purposeful pattern, all its own, from the beginning to the end.

It was a source of continuous joy and satisfaction to see our new presiding officer direct the work of the conference. With an ease and grace, usually born only of experience, he kept the business of the conference moving without tension but equally without slackness. There was speed without haste;



First Methodist Church, Hot Springs
Seat Of Little Rock Conference

there was efficiency without visible machinery; there was strong leadership without undue exercise of authority.

This was a mid-week conference, opening on Tuesday evening and closing on Friday afternoon. The memorial service was a special feature of the opening session Tuesday evening. This gave prominence and emphasis to this service which we have not seen before. All reports were unusually good.

Dr. L. N. Stuckey, our conference preacher, brought messages that stirred the hearts of all who heard him. The conference moved steadily on, gathering interest and momentum until the climax was reached in the presentation of the work of The Crusade For Christ at the hour just before adjournment Friday noon.

After all other business was concluded Friday afternoon, Dr. R. W. Goodloe, Professor in Southern Methodist University, preached the ordination sermon for those to be ordained deacons and elders which was followed by the ordination service. The appointments were then read and the conference adjourned.

It is our feeling that the happy experiences of the members of the North Arkansas Conference will be repeated in the lives of the members of the Little Rock Conference this week.

Hitler's Volksstrum May Prove Boomerang

LITERALLY surrounded by his enemies, who each day draw tighter the band of steel about Germany, Hitler has organized his Volksstrum—Home Army. This new people's army is composed of all boys and men, between the ages of sixteen and sixty able to bear arms, who are not already in the armed service. Hitler is to arm this new force and call upon it to fight in the defense of the Fatherland.

This move of Hitler, born of desperation, may ultimately prove his undoing. Until now, the common people of Germany outside the army, were at the mercy of the Nazi party and the Gestapo. Revolt would have been a type of suicide since the civilian population were without arms and organization to support revolt. This people's army may fight for Hitler and Germany for a while but an army so mobilized will be no match for the trained armies of the United Nations. It is our feeling that, when the final break comes, instead of fanatically fighting to the death, as Nazi forces may do, this "Volksstrum" will turn their newly acquired arms on Hitler and his followers and become the nucleus of a revolt that will end the war. Hitler would never have placed guns in the hands of the common people of Germany except as a last resort. It may prove his undoing.

If, however, this citizen's army does fight to the bitter end, it will clarify one much discussed question. Many have tried to differentiate between Hitler and his followers and the main body of the German people. If the people who make up this citizen's army go on with Hitler to the end, the world will then know that Germany and Hitler are one.

America Fears Peace Plans Impotent

AMERICA has fought two wars "to end war" and we now talk bravely about a just and "durable" peace. While we talk of a durable peace America seems to have little faith in a permanent peace.

Our representatives at the peace table will likely have as much to do with making the plans for peace as any other power of earth. Nevertheless, America plans to enter the "New World Order" with a navy equal to the combined navies of the world; we will have an air force which will possibly equal the combined air forces of the rest of the world; it is almost certain that we will have universal conscription for the first time in our history, while at peace.

We do not plan this great array of force in order to help police the world. Only a minor part of it will be used for that purpose. The maintenance of this unprecedented force is our confession to the world of our lack of faith in the plans we make for peace.

This statement is not a criticism of national policy. In the world in which we are to live for the next generation, there are so many unpredictable possibilities that it may be necessary for America to remain armed while at the same time it is praying for and working for permanent peace.

It appears almost certain now that realism, rather than idealism will be the dominant note in the peace to be planned.

* The Christian Ideal In A World Of Peace *

(The following sermon was preached on October 1 by Bishop Ralph Magee over the Mutual Broadcasting System. Bishop Magee was assigned last June to the supervision of the 1,719 Methodist congregations of the Chicago Area. At present he is also giving leadership to The Crusade for Christ.)

PROBLEMS are created by human blundering, not by Divine purpose. Problems result from human short-sightedness. They come from forgetting that others have feelings like our own. God has tried to show us another and a better way as revealed through Jesus Christ.

Human history tells the story of degradation and ruin through selfishness and pleasure seeking. Again and again history shows human improvement through cooperation and fair dealing. It ought to be clear from all history that appeasement cannot be substituted for long range justice and square dealings. The Holy Bible is full of just such history which men should read, believe and heed. It tells the story of the periods of men's faithfulness and faithlessness to God and the resulting blessings or tragedies.

In due time Jesus came to make clear by precept and spirit the very principles which the history of the Old Testament clearly records. Those who think Jesus was impractical are not understanding students of history.

The Churches which are only proclaimers of the teachings and spirit of Jesus come squarely in conflict with a world that in large measure is operated on principles contrary to His teachings and spirit. Church members by very necessity must work in this ongoing non-Christian world. Many of them revolt against it in world economy but must live in it. The challenge before the Christian group is to change the present operating forces and build a Christian world order. The Methodist Bishops launched such a crusade some months ago which has grown into a tremendous force. Other Christian groups are undertaking a similar task.

To accomplish such a world change will require some restudy of personal responsibility of each individual Christian. Of course if every one should maintain that responsibility is optional then the world will not change except for the worse. Each person must come to realize that God is the father of all mankind and that all men are brothers. "God has made of one blood all people to dwell together." God made all things and everybody knows man did not make anything. All man has done is to discover God's creations. Man has taken and rearranged them, continued them, divided them, purified them from dross, melted them, and molded them, but man has never created anything. Man cannot exist apart from God's creation. Why can men accept all this with such complacency and with utter disregard for the Creator? If one comes to acknowledge his debt to God (if one is honest) he must worship God, serve God, and give from his possessions large tokens of appreciation. This is called Stewardship. The Churches must attempt to make all people sense this obligation before much can happen constructively to the individual or to society.

The great Book says, "He that winneth souls is wise." Most people are willing to sell some other person most anything material, and not even blush for his boldness. We must learn to face men with the present worth, and the eternal values, of obedience to the laws of God as revealed by Jesus. Any scientist knows that even an infinitesimal variation will bring a different result. The mental, emotional or spiritual violations of, variations from, or omissions from, obedience to God's law will produce a change in character. If all men could and would adhere to the law of the spirit most of the world's serious complications would find a ready solution. There is no greater challenge to humanity than righteousness, justice, purity, generosity, benevolence and goodwill all of which result from adherence to God's law. These are attained by an inner happy acceptance of

God's way, and not a mere profession, which might be an escape mechanism while still persuing the breach of God's law. The appeal to men to follow this Divine way is called Evangelism.

Another common error of thinking which the churches must face is the idea that the Christian religion is a static or fixed thing. Many think you either have it, or you do not have it. You do either have, or not, an urge to pursue the Christian way. The pursuit of it, however, is a continuing and a growing life. It is not something completed at some one experience of life. The Christian religion is as fluid and continuing as life itself. Many people go through life with some fears gripping their soul continually. These fears usually arise out of some experiences or sensations which they did not understand. Had they read, or gone to the right teachers, or practiced a right method of living, they would have dissolved their fears and have discovered such fears were unfounded. To meet these needs, religion in the soul is as capable of growth and progress as is the mind. For this reason people should read widely, and



BISHOP J. RALPH MAGEE

should consult competent Christian teachers so that knowledge and understanding can be illuminated. The Church School, commonly known as the Sunday School, has for its purpose the training of knowledge, and the clarifying of the understanding for different age groups. These schools enroll the infants on Cradle Rolls, and begin instruction at the Beginners age. Through the years the Church School has been the major force, next to the home, for the building of moral character, and a neighborly spirit. For some reasons some adults think the Church School is for children only. The average adult is as ignorant of the relation of religious power to his daily experiences as is a child. We adults need to be constant learners.

The very integrity and future of America is dependent upon the substantial moral and spiritual foundations which the Church School can teach. Life was never so complex as it is now. There never have been such conflicting and disturbing issues to face as there are today. Every person needs all the understanding and wisdom that the experiences of the ages, and the revelation of God, can give to help us through these days. A movement for Church School attendance by all ages of people is an essential to the stability of the world.

Having these three backgrounds the next task which the churches face is to alter human society. Power politics at home and abroad have cursed the world all of its long history. Government by, for and of the office holder whether he be king or constable has been the practice of the centuries. Imperialism of nations, and the grasping control by the individual, has been the method of human society up to

this date. It has submerged, and even enslaved a large percentage of the people of all nations. It has submerged and enslaved whole nations. It has created jealousies. It has aroused antipathies and hatreds. It has produced racial obsessions of superiority. We will fight a war against all these vices and permit our best sons to be slain, or mutilated, and then continue to practice these same evils individually and nationally. There must come a new day. Instead of "to the victor belongs the spoils" must come the sense that "victors can afford to be magnanimous." Instead of racial or national dominance must come a sense of a world brotherhood. The solution is not in equality of wealth, or position, or education, or much other equality except as brothers with equal rights to "life, liberty and the pursuit of happiness." That means equality or right to work, to become educated, to legitimately earn a competence. It means to be adequately housed, adequately clothed and adequately fed as our President has indicated. It means more than that. It means the right to be so treated, whether as an individual, a group, or nation, that a sense of personality worthy of a child of God can be enjoyed. It means men have a right to peace instead of war, but with justice and righteousness in the peace.

The last of the great challenges I wish to mention which the Christian movement is facing is to keep the spirit of sharing alive in the life of people. We are creatures of our own personal concerns. The thing which really interests one soon begins to clip off one after another of other obligations. Seemingly the first one to be dropped is our responsibility to help other people. Paul said, "Let him who is strong bear the infirmity of the weak." We are taught early in the Scriptures that we are our brother's keeper. The story of the Good Samaritan as told by Jesus indicates his belief in sharing even with a hated rival. Coldness of heart toward other people is an accomplishment of coldness toward God.

One of the great mysteries of our day is how millions of people can throw away time and money in riotous living while boys are dying by the hundreds and others are being maimed for life. Many will toss a dollar to the Red Cross or Community Fund and let their conscience ossify while they spend hundreds on self-gratification and pleasure seeking. This is clearly a drift away from God's revelation of how one should live. The Church has a tremendous task ahead of it.

As one among the great Movements for these Christian achievements, The Methodist Church clearly faced these challenges at its General Conference last spring and entered upon a Crusade for Christ. It is a Crusade for a New World Order; for World Relief and Reconstruction; for Church School Enrollment and Attendance; for Evangelism; and for Stewardship. This is a four year program to be carried simultaneously and has as its first objective the securing of \$25,000,000 to be ready for Relief and Reconstruction when the war is over.

Other Churches are entering upon great enterprises also. All of these should find a ready hearing among serious minded people. A great people like America untouched by bombs or shells, made rich by high incomes and vast production, with schools still open, with churches unharmed, with cultivated fields unmolested must squarely face an obligation to do for the world a great unselfish service to demonstrate the sincerity of our profession that we are a Christian nation.

MANILA: Rev. O. M. Campbell, pastor. Received 36 members, 26 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$1,073.00. Askings for World Service paid in full. Raised \$508.00 for district missions, making possible a church free from debt for the Sixteen mission charge. Outstanding work by young people. Have their prayer meeting each Wednesday night. They make up choir for Sunday evening service.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE WAY OF LIFE AND POWER

Last week we criticized certain current cults which teach that the secret of peace and prosperity and health is to be found by man himself, that man has only to exercise the power of thought and will within himself to command the forces of the spiritual universe. What now is the Christian way of life and power?

1. It is a way of faith. It does not disregard man but it knows that man's help is in God. This comes first: There is a God and all power is his and we can trust him, for he is utterly good. Not in some heaven above, not in some age yet to come, but here and now God is present and his power may be ours. True, evil is real; sin and suffering and death are here, and mighty forces of evil are abroad. But "greater is he that is in you than he that is in the world." Our faith is not confidence in ourselves or our destiny; it is not faith in our prayers and their power, nor any idea that God must give what we ask if we are only confident and insistent. It is trust in God, bringing all things to him, leaving all things with him "assured alone that life and death God's mercy underlies," but assured also that nothing can separate us from the love of God, from his presence with us, his grace in us; and that to have him means peace and strength and joy.

2. It is a way of obedience, putting God and his will first. Life will always be unstable, insecure, full of weakness and fear, so long as I remain the center. When God becomes the center, when my life comes into right relation with him, then and only then do his strength and peace flow into my life. But it is his power, not mine. Not pride, not confidence in myself, not the assertion of my will and power, are required here, but a deep humility of spirit, a quiet dependence upon him, and a desire that his will may be done because we know that the most wonderful thing that can happen to us, and to our race, is to have God's will obtain.

3. The Christian way is a way of understanding. Our faith is not blind. Our obedience is not passive submission. It is not enough to say, "Thy will be done." We must know the will of God. We are sons, not servants; free and not slaves. We are workers together with God. And this means that we must know the way of God. His world is a world of order.

That is true of nature. Its order is God's will and shows his way of doing things. When we understand this and follow it, as we do in science, agriculture, medicine, machinery, and the like, then we have "power," food, health, and other goods.

It is so in the world of the spirit. Jesus reveals to us this order when he talks of losing that we may find, of the single eye, of the law of love, of faith that can move mountains; but above all, he shows God's law of life by the life which he himself lived. Each of us must learn this way for himself by actual prac-

MOMENT BY MOMENT

*Never a trial that He is not there;
Never a burden that He doth not bear
Never a sorrow that He doth not share.
Moment by moment I'm under His care.*

*Never a heart-ache, and never a groan,
Never a tear-drop, and never a moan,
Never a danger but there, on the throne,
Moment by moment, He thinks of His own.*

*Never a weakness that He doth not feel
Never a sickness that He cannot heal.
Moment by moment in woe or in weal,
Jesus, my Saviour, abides with me still.*

—Daniel W. Whittle.

From "Poems With Power To Strengthen The Soul."

Compiled by James Mudge.

THERE ARE TWO SIDES TO THE WAY OF LIFE

This fact is brought out in a very forceful way in the parable of the good Samaritan. This parable was spoken in answer to a certain lawyer's question, "Who is my neighbor?" Christ told of a man who was on his way from Jerusalem to Jericho and who was caught by thieves, robbed, stripped of his clothing and beaten within an inch of his life. The thieves left him there on the roadside to die. "And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he

tice, but we can gain inspiration and guidance from the writings of the great spirits of the past who have known God and understood his way.

4. One more suggestion: the Christian way is one of conscious, personal fellowship with God. The heart of our religious life is not an idea which we hold, or a rule which we follow, but a life lived in the presence of God and by his help. And this life is a personal relation to God. Religion means "I and Thou."

This fellowship must be practiced. It means the time of prayer, the mind lifted to God during the day, the spirit of humble reverence and awe, a sense of gratitude as we take God's gifts, a prayer for help as we face a trying hour, a turning to God for guidance, a time for reading and reflection, "the practice of the presence of God." Once a day is not enough to say "our Father," it must enter into all the day's life, and failure here accounts for our other failures. God's help comes not in some passing emotional experience, not by some sacramental magic, not by a single act of surrender, but in and through this constantly received personal fellowship.—H. F. Rall in The Christian Advocate.

was: and when he saw him he had compassion on him," etc. We have pictured here the two sides of life's highway. May we note them briefly:

The side of the priest and Levite is the safe side. They were taking no chances. They might have felt that had they tarried to help the wounded man the thieves might have returned and treated them as they had him. We are told that self-preservation is the first law of nature, and no doubt these men excused themselves in their own minds on this ground.

Then, their side is the cheap side. This is very appealing since people in every age have been inclined to thumb a ride through life. In the way of money, it cost them nothing. It did, however, cost them dearly in other ways.

Again, their side is the short side. A straight line has been defined as the shortest distance between two given points. Human nature leads people in all generations to cut the corners. The very haste at which we are living demands that all possible time be saved. We may do nothing with it when we save it, but still the heat is on and we are moving at a terrific rate of speed. I do not know why these men were in such a hurry; probably they were hurrying to some religious service somewhere. We would have to think long and hard to figure out some task of sufficient importance to call these men away from the sacred duty of helping a seriously wounded man by the side of the road. May we note in passing that people who are so busy that they neglect their duties and responsibilities to their fellowmen are busier than God ever intended that they should be.

Now, may we note briefly the other side of the road: and it is the dangerous side. The Samaritan took his life in his hands to render service, but all great living is dangerous. If you doubt this, look at Christ on the cross. He lived the most worthy life ever known but ended with the cross. Must He

bear the cross alone? No, every great life must needs go by the way of the cross. This fact is written large in human history. It was Christ who said, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." The Samaritan gave his life; not in death, but in service which is far more important. Christ spoke of him as "a certain Samaritan," but He pictured him rendering such loving service that later history has named him "the good Samaritan." These other men saved their lives; they saved their time; they saved their money; they saved their efforts, but what does history think of them? If ever there were men in this world who lost their lives, these men did. Like the rich young ruler, they had a wonderful opportunity, but they fumbled the ball. The Jews thought very poorly of the Samaritans. They called them dogs. This wounded Jew could not have blamed this Samaritan had he passed by on the other side. On the other hand, these men who passed him up were the ones above all others from whom he should have expected help.

The Samaritan's side is the expensive side. Sometimes service cuts deep into one's bank account. We are told how the Samaritan carried the wounded man back to the way-side inn, and not only paid for his night's lodging, he gave the inn keeper all the money he thought would be necessary to nurse him back to health, and then assured him that if he spent more he would reimburse him as he came back that way. He was laying treasure up in heaven; investing in human life. The hand of no thief can ever touch it. He will draw upon its resources forever.

Last and most important, that Samaritan's side is the side of compassion; love to one's fellowman: "A certain Samaritan, as he journeyed, came where he was: and when he saw him he had compassion on him." It was service motivated by love. Paul was thinking of that compassion when he said: "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophesy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." It has been said that "only a few people in all the history of the human race have been able to forget themselves into immortality." That is what this Samaritan did. The world can never forget this man. He will constantly ride his beast across the pages of life's history. May his example prove a great inspiration to us. He is the ideal Christian.—H. O. B.

We are always complaining that our days are few, and acting as though there would be no end of them.—Seneca.

Individual Reports Of Pastors--North Arkansas Conference

DEVIEW: J. W. Sandage, pastor. Additions on profession of faith 9, otherwise 11. Salaries and World Service 100 percent.

BRINKLEY: Rev. B. L. Wilford, pastor. Received 32 members, 15 on profession of faith. Salaries and World Service 100 percent. Asks for World Service in full.

DESHA CIRCUIT: Rev. T. O. Love, pastor. Received 9 members on profession of faith. Salaries and World Service 100 percent. Paid for improvements on parsonage \$14.00.

KENSETT: Rev. Alf A. Eason, pastor. Received 15 members, one on profession of faith. Salaries and World Service 100 percent. Paid \$400.00 on improvements on church building.

MOUNTAIN HOME: Rev. Thurston Masters, pastor. Received 4 members. Salaries and World Service 100 percent. Paid for improvements on parsonage \$225.00. No debts.

HARTMAN: Rev. Frank Shell, pastor. Received 17 members, 7 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$150.00.

HARRISON: Rev. W. J. Spicer, pastor. Members received 29, 11 on profession of faith. Salaries and World Service 100 percent. Paid on improvements on parsonage \$500.00. Sunday School enrollment increased 10 percent.

WEST HELENA: Rev. O. L. Cole, pastor. Received 28 members. Salaries and World Service 100 percent. Asking for World Service paid in full. Increase in Sunday School enrollment.

VIOLA CIRCUIT: Rev. Luther Love, pastor. Salaries and World Service paid 100 percent. Members received 15, 13 on profession of faith. Paid on church improvements \$225.00 and on parsonage \$125.00.

JOINER: J. W. Moore, pastor. 24 members received, 12 on profession of faith. Salaries and World Service paid in full. \$1,100 was paid for improvements on parsonage. New church built at Louise Chapel.

NEWARK: J. M. Hughes, pastor. 11 members received, 9 on profession of faith. Salaries and World Service paid in full. \$19.00 paid on improvements for parsonage. Sunday School enrollment has increased.

ANTIOCH: Rev. M. L. Kaylor, pastor. Received 14 members on profession of faith.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
Complimentary

Office of Publication, 1346 Donaghey Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS
COMMISSIONERS

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

Entered as second-class matter, January 31, 1903,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.

Dr. Forney Hutchinson's column will be resumed on page four after the Conference issues.

Salaries and World Service 100 percent. Paid for improvements on church \$70.00 and for improvements on parsonage \$37.50.

CRAWFORDSVILLE: Rev. J. A. Reynolds, pastor. Received 7 members, 6 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$490.00 and on parsonage \$16.00. No debts.

WALDRON: Rev. J. M. Harrison, pastor. Received 23 members, 4 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$165.00. Increase in Sunday School enrollment.

PIGGOTT: Rev. C. W. Good, pastor. Received 11 members, 2 on profession of faith. Salaries 100 percent and World Service 105 percent. Increase in Sunday School enrollment. Asks for World Service \$400.00; accepted \$420.00.

GRIFFITHVILLE: Rev. J. W. Harger, pastor. Received 13 members, 11 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$25.00 and on parsonage \$25.00. No debt.

LORADO: S. N. Adams, pastor. Members received 5, 3 on profession of faith. Salaries and World Service paid 100 percent. \$433.00 paid on church improvements. \$25.00 paid on improvements for parsonage.

FIRST CHURCH, HEBER SPRINGS: Rev. W. W. Albright, pastor. Received 34 members. Salaries and World Service 100 percent. Amount paid for improvements on church \$4,700.00. Asks for World Service paid in full.

MOUNTAIN HOME: Rev. J. J. Clark, pastor. Received 18 members. Salaries and World Service 100 percent. Amount paid for improvements on church \$700.00 and on parsonage \$250.00. Increase in Sunday School enrollment.

MARMADUKE: Rev. Harold H. Spence, pastor. Received 17 members, 13 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$619.00. Increase in Sunday School enrollment.

MAGAZINE: Rev. L. R. Ruble, pastor. Received 4 members. Salaries and World Service 100 percent. Paid for improvements on church \$15.00. Increase in Sunday School enrollment.

HARDY: Miss Fern Cook, pastor. Received 20 members, 17 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$54.00. Increase in Sunday School enrollment.

AUBREY: Rev. M. A. Graves, pastor. Members received 22, 15 on profession of faith. Salaries and World Service paid 100 percent. Paid on parsonage improvements \$240.00. Sunday School enrollment has increased 28 percent.

HACKETT: C. H. Wienand, pastor. 3 members received, 1 on profession of faith. Salaries and World Service paid in full. \$40.00 paid on church improvements. \$20.00 paid on improvements on parsonage.

LEPANTO: Rev. Raymond L. Franks, pastor. Received 13 members, 4 on profession of faith. World Service 100 percent. Salaries 117 percent. Amount paid on improvement on church \$3,100.00. Sunday School enrollment increased 42 percent.

LEACHVILLE: Rev. Eugene H. Hall, pastor. Members received on profession of faith, 30. Salaries and World Service 100 percent. Amount paid for improvements on church \$294. and on parsonage \$60. A youth revival was held with youth doing the work.

SECTION 16: Rev. F. M. Sweet, pastor. Received 42 members on profession of faith. Salaries 100 percent. Paid on improvements on church \$350.00. Paid on debt retirement

\$1500.00. Increase in Sunday School enrollment.

PLEASANT PLAINS: Rev. Clyde U. Hughes, pastor. Received 8 members, 4 on profession of faith. Salaries and World Service 100 percent. Amount paid on improvement on church \$142.00. Paid askings in full for World Service. Increase in Sunday School enrollment.

FIRST CHURCH, NEWPORT: Rev. Jefferson Sherman, pastor. Received 62 members, 24 on profession of faith. Salaries and World Service 100 percent. Amount paid for improvement on church \$200.00. Increase in Sunday School enrollment.

LAKE CITY: Rev. G. A. McKelvey, pastor. Members received 36, 24 on profession of faith. Salaries and World Service paid 100 percent. Paid on church improvements \$150.00, and parsonage \$50.00. The introduction of the budget system has proved to be very successful.

MOOREFIELD-SULPHUR ROCK: Woodrow Woods, pastor. 20 members received on profession of faith, 8 on profession of faith. Salary paid in full. World Service paid 115 percent. \$168 was paid for improvements on church. Raised on Day of Compassion \$68.00.

CALICO-ROCK-NORTHFORK: J. C. Wilcox, pastor. 20 members received, 9 on profession of faith. Salaries and World Service paid in full. \$250.00 was paid on church improvements and the same amount was paid on the improvement of the parsonage.

VANNDAL-CHERRY VALLEY: Rev. Joel Cooper, pastor. Received 27 members. Salaries and World Service 100 percent. Paid for improvements on church \$270.00. Increase in Sunday School enrollment. Asks for World Service paid in full.

HUNTINGTON: Rev. Charles Wages, pastor. Received 13 members on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$400.00 and on parsonage \$80.00. Increase in Sunday School enrollment.

BOONEVILLE: Rev. I. L. Claud, pastor. Received 59 members, 39 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on parsonage \$100.00. Increase in Sunday School enrollment. Asks for World Service paid in full.

COTTER-GASSVILLE: Rev. T. C. Chambliss, pastor. Received 14 members, 3 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on parsonage \$220.00. Increase in Sunday School enrollment. Increase in salary \$150.00.

UMSTED MEMORIAL, NEWPORT: Rev. J. W. Howard, pastor. Received 21 members, 16 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$450.00 and on parsonage \$50.00. Increase in Sunday School enrollment.

GRIFFIN MEMORIAL, PARAGOULD: Rev. R. E. Wilson, pastor. Members received 29, 8 on profession of faith. Salaries and World Service 100 percent. Paid on improvement on church \$50.00 and on parsonage \$300.00. Increase in Sunday School enrollment.

CAVE CITY CIRCUIT: Rev. Uriah L. Smith, pastor. Salaries and World Service 100 percent. Amount paid for improvements on church \$210.00. Paid 80 percent of Asks for World Service. Increase in Sunday School enrollment.

DANVILLE: Rev. H. J. Couchman, pastor. Received 16 members, 7 on profession of faith. Salaries and World Service 100 percent. Paid \$600.00 on improvements on church and \$100.00 on parsonage. Asks for World Service paid in full. Increase in Sunday School enrollment.

(Continued on page 14)

JIMMY RICKS
Little Rock Conference
Editor

YOUTH'S PAGE

NANCY PENIX
North Arkansas Conference
Editor

PINE BLUFF SUB-DISTRICT EPWORTH TRAINING CON- FERENCE

The reports from the Pine Bluff Sub - District Epworth Training Conference indicate a very successful school. The school was sponsored by the Pine Bluff Sub-District Methodist Youth Fellowship and was held at the First Methodist Church, Pine Bluff, October 1, 2, and 3. Eight different churches in the district were represented and there was an enrollment of eighty-one young people and nineteen adults, making a total enrollment of one hundred.

The instructors of the courses in the four commission areas were: Miss Beth Wilson of Pine Bluff, "Recreation;" Mrs. L. D. Crenshaw of Pine Bluff, "World Friendship;" Mrs. Robert Core of Humphrey, "Community Service;" Rev. Fred Schwendimann, district director of youth work, of Altheimer, "Worship and Evangelism." The course, "The Methodist Youth Fellowship," taught by Mrs. F. A. Wilson was offered for the adult counselors and teachers of the youth division.

The conference opened Sunday afternoon at 4:30 with a meeting of the entire group in the church auditorium. Bucky Sadler, president of the sub-district, presided at the meeting. The first class session was from 5:00 until 6:00 after which the group went to the basement of the church for a fellowship supper. Miss Beth Wilson and Miss Emily Lanier led the group in informal singing and stunts during the fellowship hour. The young people were in for the church service at 8:00. Brother Schwendimann delivered the message.

Class sessions were well attended. After each session there was a period of recreation and fellowship in the basement of the church.

The fine spirit and cooperation of the young people, teacher, ministers and adult workers helped to make the conference meaningful and worthwhile to all who attended. —Emily Lanier, Director of Religious Education, First Methodist Church, Pine Bluff.

MALVERN SUB-DISTRICT MEETS

The Young People of the Keith Memorial Church were hosts to the Malvern Sub-District Methodist Youth Fellowship Tuesday evening, October 17th.

The meeting was called to order by the president, Miss Mary Elizabeth Greer. The minutes were read and approved and each church reported. The group voted to send flowers to Dr. W. C. Watson, the pastor of the Malvern Church three years ago, who has been seriously ill. Plans for the Christmas program were made.

The devotional program was in charge of the young people from Magnet Cove. Miss Vivian Bashman gave a talk on "The Light of Life." Donald Lancaster a poem entitled the "Let There Be Light." Miss Oneda Sorrels gave an in-

YOUTH AND THE CRUSADE FOR CHRIST



FROM the National Conference of the MYF meeting at Lake Geneva, Wisconsin, August 22nd-25th, comes this call to all Methodist youth. "We call all the youth of the Methodist Church to dedicate themselves in purpose, gifts, and worship to the impelling power of the will of God, realizing that if Christ can have the youth of today, the world of tomorrow is secure."

We covet for the church, that which youth has to offer in the strengthening of:

1. Evangelism.
2. Stewardship.
3. Membership increase in Church School.
4. Raising of \$25,000,000 for reconstruction and rehabilitation.
5. Continuation of the Crusade for a New World Order.

We submit this resolution in the trust and prayer that the church (youth) will not fail in its supreme responsibility in this hour of the world's need."

Our youth leaders, our church, and our Christ is calling. May we hear and do?

YOUTH NIGHT AT ANNUAL CONFERENCE

An evening program at each of the Annual Conferences has been set aside and designated as Youth Night.

At the North Arkansas Conference at Morrilton, Wednesday night, November the first, Youth Night was held. Part or full time Volunteer Service by youth was emphasized and pamphlets relating this were distributed to the ministers and the other delegates. Betty Jane Claud and Bryan King, Betty of Hendrix College and Bryan treasurer of the North Arkansas Conference Methodist Youth Fellowship, spoke. The Rev. James S. Upton Conference director of Youth Work presided.

The Little Rock Annual Conference convening at Hot Springs, has designated Saturday night November 11th as Youth Night. A young peoples choir will furnish music the Rev. C. Ray Hozendorf, the Little Rock Annual Conference Director of Youth Work, will speak, and Jimmy Ricks, president of the Little Rock Conference Methodist Youth Fellowship, will be in charge.

REGISTRATION IN N. Y. SUN- DAY SCHOOLS INCREASES

NEW YORK (RNS)—Registration in Sunday Schools here has increased 100,000 since released-time instruction was adopted less than three years ago, according to Dr. W. M. Howlett, secretary of the Christian Education Division of the Protestant Council of New York.

Whereas only 600,000 of the 1,200,000 primary and secondary school children in public, parochial, and private schools claimed affiliation with Church Schools in February, 1941, 700,000 claimed such affiliation this fall despite lower school registration figures.

Protestant Sunday School attendance increased 28,000 this year over last year, he reported. Released-time instruction was a "big factor" in the gain, which is the first in 20 years, Dr. Howlett said.

teresting talk on "The Cost of Light."

The next meeting will be November the 14th at Rockport.

"A VOICE SAID GO"

The Conway MYF presented the play "A Voice Said Go" at the vesper hour October 2nd. It was written by Richard Terrill Baker and directed by Mrs. Walter Ed Scales and Mrs. Edward Harris. It is a missionary drama with the theme that a Christian who does not allow his faith to expand outside of himself is a dead Christian.

It was first presented at the First National Convocation of the Methodist Youth Fellowship at Oxford, Ohio, September 1-5. Mr. Baker was a member of the group and wrote the play for the Convocation. Its climax is the Brotherhood song written by him and the words of which are given below:

"Brotherhood is wide; mankind is unified. It takes us all to make a world, and we are on God's side. My neighbor's wounds are mine; his joys make me feel fine. We share one common brotherhood, and conquer one sin. Why try to play in solitude? Why shut out any one? Why keep your song inside of you? In unison! It's a lot more fun! Mankind is unified! It takes us all to make a world, and we are on God's side. From Greenland's icy mountains, to India's coral strand. Our soul knows no horizon; our family is man. The boundary of brotherhood is not yet on the map. Two billion population, we're quite a company! We're black and brown and yellow; we're happy and we're sad. We're pretty much alike withal and that's the truth, you see, the truth that makes you free. The truth that builds a better world, for God! my friends! and me!"

(The play and the song may be obtained by writing the National Conference of the MYF, 810 Broadway, Nashville 2, Tennessee.)

CULTIVATE YOUR SPIRIT

Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart is full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the earnest prayers of God's children.—Robert Murray McCheyne. From The Union Signal.

VOLUNTEER SERVICE

Why not serve your own church and the larger church through the Volunteer Service Plan. You can help improve and beautify your own church today, next summer work in a service camp or go on a Caravan and even spend your life in full time Christian service as a minister, missionary, deaconess, religious educator, and other types of full time workers.

Anyone can work in his local church, improving its appearance, serving as a teacher, singing in the choir, and help in many ways.

If you have had at least a year of college, you can serve on a Caravan. Most of you know of the work a Caravan does. If you go on a Caravan you will work for about seven weeks, visiting local churches and working with young people. You will have to pay part of your expenses, but they will not be great.

A newer type of summer work is the work or service camp. To be a camper you must have at least one year of college and be willing to work hard. Your personal expense is small and the service rendered and your own experiences are invaluable. Four camps were sponsored by the National Conference of the MYF with cooperation of other boards and agencies of the Church. The camps last summer were the Pinebrook Camp, under the direction of Mr. Owen Greer; The School of Evangelism at Pascagoula, Mississippi, under the direction of Mr. Jim Chubb; The Chicago Community Project, under the direction of Mr. James Pless, and the Adrian Work Camp under the direction of Dr. Harvey Seifert. Watch this page for announcements pertaining to the camps for next summer.

There is a place for you! Find it today!

CHARLOTTE, N. C. TO OB- SERVE CHRISTIAN YOUTH WEEK

CHARLOTTE, N. C. (RNS)—Christian Youth Week, designed to increase the interest of young people in church activities, will be held in the city's five high schools, Nov. 12-19, under the auspices of the Interdenominational Council of Christian Young People here. Theme of the observance will be "Choosing Your Priorities."

Clergymen will devote an entire day to addressing student assemblies, personal conferences, and forums in the schools. A religious census among the students is also planned. In addition, special religious programs will be held in the youth departments of the various churches, and special church services will be offered.

Cooperating in the program, a follow-up of a similar observance last spring, are the Charlotte Ministerial Association, the Ministerial Alliance, the YMCA, the YWCA, both white and Negro branches, and the Charlotte Council of Religious Education.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THANK YOU

By Vivian T. Pomeroy, in Christian Leader

Cornelia Rugg, aged eight, was standing with her nosed pressed to the window of the living room. She was watching the new people move into the empty house next door. She had been hoping there would be children, and there were—four of them. She saw their bicycles and scooters being taken out of the van, and then she saw the children themselves, and she could bear it no longer. So she ran out and in no time at all had made friends with them. There were John and Joan, aged eight, they were twins; and Bill and Tessa who were six and five.

Cornelia's mother sent a message to say please call on her, if they needed anything; and there you were!

So it was not surprising that in about a week most of the house next door was in pretty good order, and Cornelia was asked to supper. It was the greatest fun. They rode their bicycles round the yard; they sat on each step of the stairs as the new carpet was being put down—and then it was supper time.

They all washed their hands and faces, and brushed their hair, and sat down at the table. Cornelia was very pleased because it was her favorite supper—chicken a la king. She was so hungry she could hardly wait. Soon all the children had their plates full, and hungry Cornelia looked at the others and then a most extraordinary thing happened—or so it seemed to Cornelia.

The children's mother closed her eyes, the children closed their eyes, and Tessa, the smallest child, spoke. Tessa said:

*"Thank you for the world so sweet
Thank you for the food we eat,
Thank you for the birds that sing,
Thank you, God, for everything."*

Then they opened their eyes and saw Cornelia staring at them, and she said: "What was that?"

Tessa said: "That's saying grace. I said it."

Cornelia said: "What for?"

Bill said: "Thanking God for our food."

Cornelia said: "But God doesn't give us our food. Our mother and father do. They buy it at the store—bread and things."

"Who gives it to the store man?" said Joan.

Cornelia thought, "Oh! This is a silly game," but she said "Well, I guess the store man gets bread from the baker, and the baker gets flour from the flour man, and the flour man gets flour from the farmer." Then Cornelia stopped, out of breath and feeling very smart indeed.

"But," said the children's mother, "the farmer gets the flour from wheat, and the wheat grows from the soil, and the soil gives the wheat roots and food, and the soil gets air and light and sun and



WHEN MOTHER SMILES

*When Mother smiles it seems to me
That things are just as they should be.*

*The world seems such a friendly place,
I see it there in Mother's face.*

*I want to do the things each day
That make the smiles come there to stay.*

—A. E. W.

JUST FOR FUN

A storekeeper had for some time displayed in his window a card inscribed, "Fishing Tickle."

A customer drew the proprietor's attention to the spelling. "Hasn't anyone told you of it before?" asked the patron.

"Oh, yes," said the dealer, placidly, "many have mentioned it, but whenever they drop in to tell me, they always buy something."

rain. But who gives the good earth all the light and air and sun and rain?"

Cornelia could not think of the answer to that one; but the others could, and they cried: "God does! God does! And that's why we say grace for our food and everything."

Cornelia knew how to be polite. She said: "Is saying grace an old custom in the town you came from?"

The children's mother laughed. "Oh no," she said. "It's a very, very ancient custom indeed; and it began in America when the Pilgrims were glad and thankful."

"That's once a year," said Cornelia smartly.

"So it is," said the mother. "But it's rather nice to say Thank You a little oftener than once a year, don't you think?"

"Maybe," said Cornelia and she scooped up another bit of chicken.

CONFERENCE WEEK

*Say, in Conference Week, it's funny
How my pa gets in a sweat.
Waitin' 'round to see what happens
And what minister we'll get.*

*Pa says, "What this church needs
Is a man to raise the debt."
Ma says, "First we need the people
Then the bills will all be met."*

*Old Miss Jones drops in to see us,
And she says, "There'll be a fuss
If they send a young upstarter
To be practicin' on us."*

*And Bill Jones, who goes with sister,
Says, "I'm gonna make a shift
If they send us an old-timer
That'll let the young folks drift."*

*'Ficial board all wants a preacher
That can make the old fire fall;
But my gang, we're for a feller
That can coach at basketball.*

*So I'm wonderin' how the preacher's
Gonna fit all down the line,
But I'll tell you one thing certain
I don't want his job fer mine.*

—Author Unknown.

An example of youthful pessimism was provided by a little colored boy who was about to start on a railway journey. It was the first time he had ever traveled alone, and his mother told him to write his name and address on a card and keep it in his pocket. He wrote:

WE SHARE EXPERIENCES

Greenbrier, Arkansas.
October 21, 1944.

Dear Boys and Girls:

I am a little boy seven years old. I go to Sunday School every Sunday. I like to have the Children's Page read to me each week. It won't be long until I can read it myself. I have a bicycle and I like to ride all of the spare time I have. My daddy is helping me write this letter.—Your little friend, Lynn McSpadden.

THE MAGIC BAT

*One time I watched a merry bat
So long in twilight dim
I fell asleep, and in my dream
The bat still seemed to skim.*

*But now he was a Magic Bat
Dressed all in fine Batiste,
And he was hunting for a Batch
Of Batter cakes for feast.*

*He said he came from Baton Rouge,
And at Batavia stopped
To play a game of Battledore,
Then off to Bath he flopped.*

*He joined a gay Battalion there
And into Battle went
And helped to Batter with a ram
An ancient Battlement.*

*He swung his heavy Battle-axe
So well and fearlessly
That he was placed in charge at
once
Of all the Battery.*

*By night—I mean by day—he slept
On bed of Batting soft;
But here his Baton waved at me,
He seemed to soar aloft.*

*And when I told this dream of mine,
In way both light and chatty,
My hearers all in slangy way
Declared it sounded "Batty!"*

—Blanche Elizabeth Wade, in Youth's Companion.

GOOD-NIGHT, SLEEPY-HEADS!

By M. Louise C. Hastings
*Good-by, good-by to Autumn
And gaily colored trees,
Chipmunks storing chestnuts
Against old winter's breeze;
Woodchucks traveling slowly,
Growing fat and still—
All the winter sleepyheads
Stuff themselves at will.*

*When the wintry weather
Sends its cooling blast,
Bears and coons and woodchucks
Seek their dens, at last,
Skunks and snakes and chipmunks
Disappear from sight,
Snuggle warm and cozy
Through their months of night.*

—Our Dumb Animals.

"In case of accident, dis WAS George Washington Jones."

Report Of Committee On Objectives North Arkansas Conference

The Conference Committee on Objectives makes the following recommendations under these specified heads:

General

That the Conference set as an objective the organization of at least one new church in each District each year of the Quadrennium.

War Work

1. That each Church in the Conference prepare and keep up to date a Service Roll of all men from the Church and Church School membership who are in the armed service of our country.

2. That a secretary for this Service Men's Roll be continued in each local church.

3. That local churches give each man entering the service a Bible, New Testament, or some such book as "Strength for Service to God and Country" or "Abundant Living."

4. That church bulletins and such devotional booklets as the "Upper Room" be sent to the men regularly.

5. That definite plans be made in each church for writing service men and women at least once a quarter.

6. That, especially in larger churches, informal groups of "Army Wives and Parents" be organized.

7. That pastors of all churches losing resident members to war industries seek to keep in contact with these members in somewhat the same manner as with men in the armed forces, requesting them to become "affiliate members" of the church in the war plant area.

Education

1. That we cooperate with all other agencies in the Crusade for Christ, and in the program of the Town and Country Commission.

2. That two major emphases be made throughout the year: increased effort to increase the enrollment and attendance in the activities of the church school; and a continuous effort to improve the quality of the teaching program.

3. That we promote a series of activities to encourage youth to give themselves for part-time or full-time service in the church.

4. That we seek to enlist or re-enlist the adult life of the church for a greater educational program.

5. That a Conference-wide cultivation program for church school

superintendents be carried out during 1944-45.

Finances

1. That each church, which has not heretofore accepted and paid in full the askings for World Service and Conference Benevolences, accept and pay at least ten per cent more than it accepted for the year 1943-1944; and that each Church, which accepted and paid the askings in full, accept and pay not less than it did for the year 1943-1944.

2. That at least every station charge observe the Fourth Sunday in each month with a special cultivation program, and take a special offering for World Service and Conference Benevolences which shall be paid in addition to the amount accepted by the Quarterly Conference.

3. That the District Superintendents and Pastors and lay leaders regularly give our people information which shall enable them to know and appreciate the great and tragic need of the people of the world for that which our Christ and His Church alone can give them, and that will cause them to be glad to accept and pay in full the askings for World Service and Conference Benevolences.

4. That we do our best to raise our apportionments in the Crusade for Christ.

Evangelism

1. That three special evangelistic campaigns be held in each church during this year: a home visitation campaign, a pre-Easter campaign, and a mass evangelism campaign.

2. That the Board of Evangelism look forward to the placing in the field a Conference Director of Evangelism.

Women's Work

1. That we seek to develop an increasing awareness of God's presence and guidance in the lives of the individual members of the Woman's Society.

2. That we give full cooperation in the objectives of the Crusade for Christ.

3. That we promote educational development of members through monthly programs, study courses, and the reading of Christian literature.

4. That we assist in the enlistment of business women in the Wesleyan Service Guild.

5. That we promote missionary

education of students, youth and children.

6. That we encourage increased sharing of time, abilities and material resources, through church and community activities.

Home Missions and Church Extension

1. That every church cooperate with the Town and Country Commission in its constructive program of strengthening the total life of the rural church.

2. That every local church organize mission study groups.

3. That every pastor and pastoral charge assume responsibility for at least one extension Church School and preaching appointment.

4. That each District have a definite program for establishing a Methodist Church in new territory.

5. That appropriations be directed toward encouraging the repair of churches and parsonages and the opening up of new territory.

Rural Work

That all the agencies of the Conference cooperate with the Town and Country Commission in its program for improving the work of the church in rural areas, especially as follows:

1. By entering and establishing the work of the church in neglected areas.

2. By uniting all churches in a "Natural area" in a cooperative effort to meet the total needs of the area.

3. By undertaking to build a Conference-wide program which will become the policy of the conference in dealing with the work of the church in rural areas.

4. By cooperating in an expanded educational program for pastors of town and country churches.

6. By urging all churches to observe Rural Life Sunday.

Orphanage and Hospital

1. That the Arkansas Methodist Home for children be presented to every congregation in December for a special offering and throughout the year to classes, departments and other organizations in every local church.

2. That our Methodist Hospital in Memphis be brought to the attention of every congregation during the second week in May and the Golden Cross Offering be taken at that time.

The Bible

1. That every pastor cooperate with the American Bible Society in a special effort to get our people to read as much as possible in the Bible during the period from Thanksgiving to Christmas.

2. That we observe Universal Bible Sunday in December.

3. That we offer our people the opportunity of assisting The American Bible Society financially.

Lay Activities

1. That our laymen give full support to the entire program of the Church.

In addition to the recommendations to the Committee on Objectives, the Planning Committee as a whole makes the following recommendations to the Annual Conference:

1. That the Annual Conference instruct the old Boards, Commissions and Committees to carry on their work until the end of the Annual Conference session, the new Boards, Commissions and Committees to meet for organization only.

2. That a committee appointed by the chairman of the Planning Committee submit a special report to the Annual Conference on the Standing Rules of the Conference. (Rev. W. Henry Goodloe, Rev. E. B. Williams and Mr. E. Wainwright Martin were named as this committee.)

3. That the Conference Treasurer close his books for the year at Monday noon, October 30, making distribution of all funds in the hand at that time; funds coming in later to be carried over into the following year.

4. That the date for the Arkansas Methodist Circulation Campaign be December 31, 1944-January 7, 1945 (this date moved ahead for the sake of the Crusade for Christ.)

5. That the Hendrix Special, ordinarily emphasized during the month of February be given emphasis on the first Sunday in June for this conference year, in order that the Crusade for Christ be given right-of-way in February.

6. That the Arkansas Methodist Orphanage Offering be emphasized and taken in every church during the month of December, rather than be restricted to the Sunday before Christmas.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY RELATION TO THE BENEVOLENCES

In the summer of 1889, immediately upon my graduation from Hendrix College, I went to fill a vacancy on the Des Arc and DeVal's Bluff charge, pending the Annual Conference. The charge consisted of churches at the above named towns, both of which were located on the banks of the beautiful White River, and at that time both fairly prosperous.

My last appointment before leaving for

conference was at the DeVal's Bluff Church. I went from that town to Brinkley, where I was to board the Cotton Belt train for Fordyce, the seat of the conference. Between trains in the hotel lobby, I made up my reports, and discovered to my dismay that I had a shortage in my conference claims. It was too late to do anything about it, so I had to suffer the embarrassment of making an incomplete report. As I faced those figures, I determined that however long my ministry might be, that would never happen again.

For forty-two years, without a single exception, I reported "everything in full" from the various churches I had served. Somehow, my conscience got involved in the matter and I could not be content to do less for the interests I represented than my Official Boards invariably did for me. My stewards always paid me "in full" and I always saw to it that the Benevolences likewise were paid in full. I thought of myself as a steward of those sacred

causes. It has pained me from time to time to hear preachers report salary in full and shortages on Benevolences.

Now as I wait here in Shawnee in retirement and watch the world go by, I find comfort in my record so far as Benevolences are concerned. These sacred claims constitute a base line of our obligations to others, and as pastors and people, we dare not do less than our best to see that they are paid in full.

As I write this, the Little Rock Conference, which I first joined and still love, is in session in Hot Springs. I wish I could be there, but even though unavoidably absent, I sincerely trust that every pastor may have the joy of reporting "everything in full."

Those men who destroy a healthful constitution of body by intemperance and irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves.—Sherlock.

North Arkansas Conference Appointments

BATESVILLE DISTRICT
 W. Henry Goodloe, Dist. Supt.
 Ash Flat (To be supplied)
 Batesville, Central Ave., Ewing T. Wayland.
 Batesville First Church, H. Lynn Wade.
 Bethesda-Cushman, Grover Sutherland.
 Calico Rock, J. Clarence Wilcox.
 Cave City, Charles L. Fry (Supply).
 Cave City Ct. (To be supplied).
 Charlotte Ct., Clyde U. Hughes (Supply).
 Cotter-Gassville, C. Everette Patton.
 Desha Ct., T. O. Love (Supply).
 Elmo-Oil Trough, J. B. Stewart (Supply).
 Evening Shade, W. T. Watson (Supply).
 Melbourne Ct. (To be supplied).
 Moorefield-Sulphur Rock, Woodrow Woods (Supply).
 Mountain Home, J. J. Clark.
 Mountain View, Thurston Masters.
 Newark, J. M. Hughes.
 Newport Churches:
 First Church, Jefferson Sherman.
 Umsted Memorial, J. W. Howard.
 Pleasant Plains Ct., Uriah Smith (Supply).
 Salem (To be supplied).
 Swifton-Alicia, H. C. Minnis.
 Tuckerman, H. H. Blevins.
 Viola Circuit, Luther Love (Supply).
 Weldon Circuit, R. E. Lee (Supply).
 Yellville, Farris McDonal.
 District Missionary Sec., Everette Patton.
 District Director of Evangelism, Jefferson Sherman.
 District Director Arkansas Methodist, H. Lynn Wade.

CONWAY DISTRICT
 Horace M. Lewis, Dist. Supt.
 Atkins, R. A. Dorman.
 Belleville-Havana, B. A. McKnight.
 Bethel-Cato, W. M. Womack (Supply).
 Conway First Church, Edward Harris.
 Conway Ct., J. M. Workman (Supply).
 Danville, H. J. Couchman.
 Dardanelle, E. W. Faulkner.
 Dardanelle Ct. (To be supplied).
 Dover-London, B. E. Robertson.
 Gravelly (To be supplied).
 Greenbrier, Byron McSpadden (Supply).
 Lamar-Knoxville, James F. Weatherford (Supply).
 Levy, Thomas C. Chambliss.
 Morrilton Churches:
 Morrilton, W. J. Spicer.
 Morrilton Ct. No. 1, M. B. Short (Supply).
 Morrilton Ct. No. 2, (To be supplied).
 Naylor Ct., William Wilder.
 North Little Rock Churches:
 First Church, Allen D. Stewart.
 Gardner Memorial, G. C. Taylor.
 Washington Ave., E. J. Holifield.
 Ola (To be supplied).
 Oppelo, Clyde E. Crozier (Supply).
 Perry-Perryville, George Stewart.
 Plainview Ct., W. L. Russell.
 Plumerville, Jack Long (Supply).
 Pottsville Ct., J. E. Liman.
 Russellville, E. B. Williams.
 Vilonia, L. H. Peck (Supply).
 Bigelow-Houston (To be supplied).
 Dist. Missionary Sec., W. J. Spicer.
 Dist. Director of Evangelism, Garland C. Taylor.

Dist. Director Arkansas Methodist, Allen D. Stewart.

FAYETTEVILLE DISTRICT
 Sam B. Wiggins, Dist. Supt.
 Alpena Ct., G. G. Davidson (Supply).
 Bentonville, Lloyd M. Conyers.
 Berryville, Jesse L. Johnson.
 Centerton Ct. (To be supplied).
 Cincinnati Ct., E. O. Houser (Supply).
 Elm Springs-Harmon, David P. Conyers.
 Eureka Springs, John W. Coontz (Supply).
 Farmington Ct., Arnold Simpson (Supply).
 Fayetteville Churches:
 Central, Paul V. Galloway.
 Bethel, E. D. Lewis (Supply).
 Gentry, George Q. Fenn (Supply).
 Gravette-Decatur, J. E. Thomas (Supply).
 Green Forest, Olin R. Findley.
 Lincoln, W. W. Warrington (Supply).
 Madison County (To be supplied).
 Monte Ne Ct., Harold Johnston (Supply).
 Pea Ridge Ct., M. L. Edgington.
 Prairie Grove, Alfred A. Eason.
 Rogers, James T. Randle.
 Siloam Springs, J. T. Byrd.
 Springdale, V. E. Chalfant.
 Springtown Ct., Ivan R. Wilson (Supply).
 Sulphur Springs, J. C. Gibbons (Supply).
 Viney Grove Ct., Walter Pennell (Supply).
 Winslow, William Sherman (Supply).
 Dist. Missionary Sec., J. T. Byrd.
 Dist. Director of Evangelism, Paul V. Galloway.
 Dist. Director Arkansas Methodist, V. E. Chalfant.

FORT SMITH DISTRICT
 A. W. Martin, Dist. Supt.
 Altus-Alix, W. W. Peterson.
 Alma, A. L. Riggs.
 Booneville, I. L. Claud.
 Branch Circuit, James Smith (Supply).
 Charleston, James R. Chandler.
 Clarksville, Ethan Dodgen.
 Fort Smith Churches:
 First Church, Fred G. Roebuck.
 Goddard Memorial, Elmer H. Hook.
 Grand Ave., Brady Cook.
 Massard, W. J. LeRoy.
 Midland Heights, W. A. Downum.
 Pine Street (To be supplied).
 Second Church, John Bayliss.
 South Fort Smith, Lester Weaver.
 Ft. Smith Mission (To be supplied).
 Greenwood, O. D. Peters.
 Hackett (To be supplied).
 Hartford, Floyd G. Villines.
 Hartman, Frank Shell.
 Huntington, Clarence Wienand.
 Kibler, Theron McKisson.
 Lavaca Ct., C. R. Nance.
 Magazine, L. R. Ruble (Supply).
 Mansfield, Charles Wages.
 Mulberry, W. J. Faust.
 Ozark, J. M. Barnett.
 Paris, J. H. Hoggard.
 Prairie View-Scranton, J. F. Glover (Supply).
 Van Buren Churches:
 First Church, J. T. Wilcoxon.
 East Van Buren-New Hope, Verlia Harris.
 Waldron, J. M. Harrison.
 Waldron Ct., C. L. Martin (Supply).
 Dist. Missionary Sec., Ethan Dod-

gen.
 Dist. Director of Evangelism, E. H. Hook.
 Dist. Director Arkansas Methodist, J. H. Hoggard.
 Rural Worker Scott County, Miss Estelle McIntosh.

HELENA DISTRICT
 Grover C. Johnson, Dist. Supt.
 Aubrey, M. A. Graves.
 Brinkley, B. L. Wilford.
 Clarendon, Irl Bridenthal.
 Colt Ct., J. C. Richey.
 Cotton Plant, J. L. Pruitt.
 Crawfordville, J. A. Reynolds.
 Earle, J. J. Decker.
 Elaine, Elmus C. Brown.
 Forrest City, Golder Lawrence.
 Helena First Church, W. V. Womack.
 Holly Grove, John W. Glover.
 Hughes, H. F. McDonal.
 Hulbert-Blackfish Lake, C. H. Harvison.
 Marianna, Sam G. Watson.
 Marion, A. N. Storey.
 Marvel Ct., J. W. Glass.
 Parkin, A. W. Harris.
 Vannale Ct., Joel Cooper.
 West Helena, J. W. Watson.
 West Memphis, J. Kenneth Shambelin.
 Wheatley, Ray L. McLester.
 Widener-Round Pond, George E. Patchell.
 Wynne, J. O. Whitworth.
 Dist. Missionary Sec., H. F. McDonal.
 Dist. Director of Evangelism, Sam G. Watson.
 Dist. Director Arkansas Methodist, Irl Bridenthal.

JONESBORO DISTRICT
 J. A. Gatlin, Dist. Supt.
 Black Oak, W. B. Yount.
 Blytheville, S. B. Wilford.
 Blytheville Lake Street, Bates Sturdy.
 Bono, Elvis Wright (Supply).
 Brookland, Winfred Diggs (Supply).
 Dell, Luther K. Wilson.
 Gosnell (To be supplied).
 Dyess (To be supplied).
 Harrisburg, W. A. Lindsey.
 Joiner, J. W. Moore.
 Jonesboro Churches:
 First Church, Cecil R. Culver.
 Huntington Ave., E. E. Stevenson.
 Fisher Street, Geo. L. McGhehey.
 Jonesboro Ct., W. T. Lingo (Supply).
 Keiser-Garden Point, Linley E. Vowell (Supply).
 Lake City, S. N. Adams.
 Leachville, E. H. Hall.
 Lepanto, Raymond L. Franks.
 Luxora, Chas. W. Lewis.
 Manila, O. M. Campbell.
 Marked Tree, John A. Womack.
 Monette, J. L. Shelby.
 Nettleton-Bay, Gaither McKelvey (Supply).
 Osceola, Earl Cravens.
 16th Section, F. M. Sweet.
 Truman, O. L. Cole.
 Turrell-Gilmore, A. C. Stark (Supply).
 Tyrone, L. F. Lafavers.
 Weiner Ct., Porter Weaver.
 Wilson, E. G. Kaetzel.
 Yarbrow-Promised Land, D. G. Hindman.
 Weona, A. W. O'Bryant.
 Dist. Missionary Sec., S. B. Wilford.
 Dist. Director of Evangelism, Cecil R. Culver.

Dist. Director Arkansas Methodist, Earl Cravens.
 Dist. Director Golden Cross, E. H. Hall.

PARAGOULD DISTRICT
 R. E. Connell, Dist. Supt.
 Beech Grove-Camp Ground, E. C. Hance (Supply).
 Biggers Ct., L. M. Williams (Supply).
 Corning, Benjamin C. Few.
 Gainsville Ct., Albert Gibbs (Supply).
 Greenway Ct., A. G. Presson (Supply).
 Hardy, Miss Fern Cook.
 Hoxie, C. C. Burton.
 Imboden, J. W. Simmons.
 Knobel Ct., P. W. Emrah.
 Leonard Ct., J. H. Holt.
 Lorado Ct., Alvin Gibbs (Supply).
 Mammoth Spring-Black Rock, B. W. Stallcup (Supply).
 Marmaduke, Harold Spence.
 Marmaduke Ct., Gus Evans (Supply).
 Morning Star Ct., H. M. Sanford.
 Maynard Ct., W. G. Connor (Supply).
 Paragould Churches:
 First Church, Guy Ames.
 Griffin Memorial, R. E. Wilson.
 Paragould Ct., R. B. Howerton.
 Piggott, C. W. Good.
 Pocahontas, Hubert E. Pearce.
 Rector Churches:
 First Church, Martin A. Bierbaum.
 Fourth Street (To be supplied).
 Rector Ct., L. L. Langston (Supply).
 Smithville Ct., L. F. Huggins (Supply).
 St. Francis Ct., C. A. Brannon (Supply).
 Stranger's Home Ct., Henry Trotter (Supply).
 Walnut Ridge, R. E. L. Bearden, Jr.
 Walnut Ridge Ct., Y. D. Whitehurst (Supply).
 Dist. Missionary Sec., Hubert E. Pearce.
 District Director of Evangelism, Guy Ames.
 District Director Arkansas Methodist, Benjamin C. Few.

SEARCY DISTRICT
 H. H. Griffin, Dist. Supt.
 Antioch, M. L. Kaylor (Supply).
 Augusta, S. O. Patty.
 Bald Knob-Bradford, Harold D. Womack.
 Beebe, H. O. Eggensperger.
 Cabot, Roy Bagley.
 Clinton, Virgil Hanks.
 DeView-McClelland, J. W. Sandage (Supply).
 Griffithville, J. W. Harger.
 Harrison, William F. Cooley.
 Heber Springs Churches:
 First Church, W. W. Allbright.
 Central, J. H. Smith.
 Hunter, Linza Harrison (Supply).
 Jacksonville, Wade H. Harrison.
 Judsonia, F. A. Lark.
 Kensett, Henry A. Stroup.
 Leslie, Eric J. Reaves.
 Marshall, Don C. Holman.
 McCrory, Ralph Hillis.
 McRae, J. M. Talkington (Supply).
 Newton County, Thomas C. Huff.
 Pangburn, C. J. Wade.
 Quitman, C. E. Gray.
 Rose Bud, W. C. Smith.
 Searcy, C. Norman Guice.
 Valley Springs, Thomas R. Whiddon.
 Dist. Missionary Sec., S. O. Patty.
 (Continued on page 10)

Condensed Minutes Of North Arkansas Conference

Minutes of the North Arkansas Annual Conference of The Methodist Church, held in Morrilton, Arkansas October 31-November 3, 1944, Bishop Paul E. Martin, presiding.

Organization and General Business

1. The following officers were elected: Secretary, James S. Upton, Conway, Ark.; Treasurer, Guy Murphy, Conway, Ark.; Statistician, Joe E. Goetz, North Little Rock, Ark.

2. Is the Annual Conference incorporated? (625) No.

3. (a) What officers handling funds of the conference have been bonded and in what amounts? (639). Guy Murphy, Conference Treasurer, \$20,000; E. H. Hook, \$10,000; C. D. Metcalf, \$10,000; J. F. Fogleman, \$5,000; E. W. Martin, H. F. McDonal, \$2,000; Joe E. Goetz, \$1,000. (b) Have the books of said officers or persons been audited? (639). Yes.

4. Have the boards, commissions, or committees been appointed or elected: (a) Board of Ministerial Training? Yes. (b) Committee on Conference Relations and Ministerial Qualifications? Yes. (c) Committee on Accepted Supply Pastors? Yes. (d) Committee of Investigation? Yes. (e) District Boards of Location and Building? Yes. (f) Board of Trustees of the Annual Conference? Yes. (g) Annual Conference Commission on World Service and Finance? Yes. (h) Town and Country Commission? Yes. (j) Annual Conference Board of Missions and Church Extension? Yes. (k) Annual Conference Board of Education? Yes. (l) Annual Conference Board of Temperance? Yes. (m) Annual Conference Board of Lay Activities? Yes. (n) Annual Conference Board of Hospitals and Homes? Yes. (o) Annual Conference Board of Evangelism? Yes. (q) Annual Conference Board of Conference Claimants? Yes.

5. Have the secretaries, treasurers, and statisticians kept their respective records upon and according to the forms prescribed by The Methodist Church? Yes.

6. What are the reports of the district superintendents as to the status of the work within their districts? See Report.

7. What is the schedule for minimum support for pastors? Town and Country Commission Report.

8. What is the plan and what are the approved claims for the support of the district superintendents for the ensuing year? 11 per cent of the Pastors Salaries in the respective charges.

9. What amount has been apportioned to the pastoral charges within the conference to be raised for the support of conference claimants? An amount equal to 12 per cent of the amount paid for pastor's salary.

10. What are the apportionments transmitted by the General Commission on World Service and Finance to this conference? (a) For World Service, \$40,621.00. (b) For Episcopal Fund? An amount equal to 1 3-4 per cent pastor's salary for current year. (c) For General Administration Fund? \$1,336.00.

11. What amount is apportioned to this conference for the Jurisdictional Administration Fund? \$1,830.00.

12. What are the reports, recommendations, and plans of the boards of conference: (a) What is the report of the Board of Conference Claimants, and what appropriations for conference claimants are reported and approved? See report. (b) What is the report of the Conference Board of Missions and Church Extension of disbursements of missionary aid within the conference? See report. (c) What is the report of the Commission on World Service and Finance? See report.

13. What date is determined for Golden Cross enrollment? May 13-20.

14. (a) Who is elected conference lay leader? E. Wainwright Martin. (b) What is his report? Report of Lay Activities. (c) Who are elected district lay leaders? Cledice T. Jones, Karl Greenhaw, T. Leland Hunt, Marion E. Bird, Cortall W. Watson, J. A. Walden, W. E. Boyer and Joe E. Goetz.

Part II. Pertaining to Ministerial Relations

15. Who constitute the Conference Committee of Investigation? S. B. Wilford, E. W. Faulkner, J. M. Harrison, A. L. Riggs, Cecil Culver. Reserves: H. M. Lewis, C. C. Burton and M. A. Graves.

16. Are there formulated complaints against any ministerial member of the conference? H. W. Jett.

17. Who are the accepted supply pastors? Homer Long, Charles L. Fry, Uriah Smith, T. O. Love, J. M. Williams, R. E. Lee, Woodrow Woods, Clyde U. Hughes, A. L. Love, W. T. Watson, J. B. Stewart, P. H. Peck, J. R. Abernathy, W. G. Conner, Clyde Crozier, A. E. Goode, Jack Long, Byron McSpadden, M. B. Short, A. Wall, W. M. Womack, Olin R. Findley, E. O. Houser, Harold Johnson, Edwin Keith, Walter Pennell, J. E. Thomas, W. W. Warrington, I. R. Wilson, James R. Weatherford, Lee Ware, LeRoy Russell, W. L. Dillon, L. R. Ruble, James Smith, Chas. Pashal, Elvis Wright, W. L. Diggs, G. I. McKelvey, W. T. Lingo, A. C. Stark, A. W. O'Bryant, J. A. Richardson, G. A. Presson, Gus Evans, Alvin Gibbs, E. C. Hance, Robert Montgomery, L. L. Langston, C. A. Brannon, C. L. Martin, Y. D. Whitehurst, F. L. Huggins, Sam Malone, Henry Trotter, B. W. Stallcup, Pleas F. Ripley, Linza Harrison, J. W. Talkington, M. L. Kaylor.

18. What accepted supply pastors now under full-time appointment are taking the conference course of study? Nolan Bobbett, J. C. Cofer, W. G. Conner, Clyde Crozier, Winfred Diggs, Linza Harrison, J. W. Hunter, Harold Johnson. (a) In the first year? Maurice Lanier, L. L. Langston, Luther Love, C. L. Martin, Byron McSpadden, Jewell Nelson, J. W. Sandage, J. E. Thomas, W. T. Watson, Howard Williams, Ivan Wilson, Woodrow Woods, Elvis Wright, A. C. Brannon, V. L. Buck, W. T. Lingo, Homer Long, M. B. Short. (b) In the second year? O. R. Findley, R. E. Lee. (c) In the third year? Uriah Smith, W. W. Warrington.

19. Who are received on trial. (a) In studies of the first year? Edwin Bland Dodson, Paul M. Bumpers, Arthur Cooley, L. E. Vowell,

Harold H. Spence. (b) In studies of the third year under the seminary rule? Newton Lee Cates. (c) Exempt from course of study under the seminary rule? Pharis McDonal.

20. Who remain on trial (a) Continued in studies of the first year? William Rodney Shaw. (b) Advanced to studies of the second year? David P. Conyers, Joel Audrey Cooper, H. Harmon Holt, Chas. W. Lewis, George E. Stewart, Elmo A. Thomasson, John Kermit Van Zant, J. C. Wilcox, Thurston Masters. (c) Continued in studies of the second year? Pharis Holifield.

21. Who on trial are discontinued? None.

22. Who are admitted into full connection? Alfred A. Eason, James R. Chandler, James R. Hillis, Harold Dodson Womack, J. Clarence Wilcox, Thomas C. Huff, Jessie Lee Johnson.

23. What full members are in studies (a) Of the third year? Alfred Allen Eason, James R. Chandler, John Bayliss, James Ralph Hillis, Harold Dodson Womack, J. Clarence Wilcox, Thomas C. Huff, Jessie Lee Johnson. (b) Of the fourth year? None.

24. What full members have failed to complete the studies (a) Of the third year? W. Glenn Bruner. (b) Of the fourth year? None.

25. What full members have completed the studies of the fourth year? LeRoy Henry, Harold Eggen-sperger, Virgil G. Hanks, Donaghey Duran, Ewing T. Wayland.

26. Who have been elected deacons (a) As local preachers? Yarnell D. Whitehurst, Ernie C. Hance. (b) As members on trial in the course of study? J. Clarence Wilcox, Harold Dodson Womack, Jessie Lee Johnson. (c) Under the seminary rule? Farris McDonal, Thomas C. Huff, John Kermit Van Zant, David C. Conyers, George E. Stewart. (d) Under the missionary rule? None.

27. Who have been ordained deacons? None.

28. Who have been elected elders (a) As local preachers? Walter R. Dillon, Wilson Wells Warrington. (b) As local deacons who have been received on trial? None. (c) As conference members in the course of study? Virgil Glenn Hanks. (d) Under the seminary rule? James Ralph Hillis, Alfred Eason, James R. Chandler.

29. Who have been ordained elders? List above.

30. Relative to accommodation transfers for ordination and reception? None.

31. Who are readmitted? (b) Elders, William Frank Shell.

32. What preachers, coming from other churches, have had their orders recognized? None.

33. Who have been received from other churches as traveling preachers? None.

34. Who have been received by transfer? M. H. Sanford, St. Louis; John Bayliss, North Texas; Roy Bagley, North Texas; Fred G. Roebuck, Little Rock.

35. Who have been transferred out? C. L. Franks, West Oklahoma; Oscar E. Rice, Florida; W. R. Dalton, Southwest Mo.; A. H. Dulaney, Little Rock; Floyd G. Villines, Jr., N. C. (Deacon 3rd Yr).

36. Who have had their confer-

ence membership terminated. (c) By withdrawal? H. W. Jett.

37. What ministerial members have died during the year? J. W. Dew, E. N. Bickley, R. S. Hayden. Ministers wives and widows: Mrs. L. E. Mann, Mrs. J. C. Shipp.

39. Who are granted sabbatical leave? None.

40. What ministers have been retired (a) This year? M. A. Cherry, L. W. Fair, J. F. Glover, M. N. Johnston, E. K. Means, E. W. Potter, J. B. Stewart, W. J. Williams, J. W. York. (b) Previously? J. R. Ashmore, J. B. Andrews, James A. Anderson, G. M. Barton, R. E. L. Bearden, R. A. Bevis, W. A. Bishop, George A. Burr, Y. S. Cathey, Eli Craig, G. G. Davidson, T. L. Davis, James B. Evans, Chas. Franklin, J. J. Galloway, O. E. Goddard, A. E. Goode, F. R. Hamilton, C. E. Holifield, J. M. Hughey, H. H. Hunt, Hoy M. Lewis, L. E. Mann, E. Marlar, Guy Murphy, E. W. Nelson, J. R. Nelson, W. L. Oliver, W. A. Patty, E. M. Peters, J. D. Roberts, R. A. Robertson, J. L. Rowland, A. W. Russell, J. Abner Sage, E. K. Sewell, William Sherman, T. P. Shipley, Mrs. Ora Sidwell, F. M. Tolleson, D. N. Weaver, W. P. Whaley, Rex B. Wilkes, C. F. Wilson.

41. Who are left without appointment to attend school? Kermit Van Zant, S. M. U.; Paul Bumpers, S. M. U.; Edwin Dodson, S. M. U.; Elmo Thomasson, S. M. U.; Arthur Cooley, Duke; Pharis Holifield, Asbury.

42. What is the number of (a) Pastoral charges? 239, accepted supply pastors? 59, transfers in? 4, transfers out? 5, deceased? 3. (b) Ministers (1) On trial (a) As pastors? 9. (c) Left without appointment to attend school? 6. (2) In full connection (b) under special appointment? 20.

43. What other personal notation should be made? None.

44. What is the report of the conference treasurer? See report.

45. What is the report of the conference statistician? See report.

46. What are the detailed objectives of this conference for the coming year? See report of Planning Committee.

47. Where shall the next session of the conference be held? Walnut Ridge.

48. Is there any other business? No.

49. What changes have been made in appointments since last Annual Conference session? None.

50. Where are the preachers stationed for the ensuing year? See list of appointments.

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District Superintendents' Report--North Arkansas Conference

We, your district superintendents are quite happy to bring before this conference a report of the eight districts in this North Arkansas Conference. We feel that you will agree that this has been a year of sacrificial living, untiring devotion and heroic work on the part of both ministers and laymen.

A total of 5946 persons have been received into the church this year, with 2890 of them upon profession of faith. Three thousand fifty-two were received by transfer of membership. The Jonesboro District leads in the work of evangelism with a total of 1141 persons received into the church. Six hundred forty-three of this number came in on profession of their faith. This is an overall increase of 43 per cent over the previous year.

Eighteen young men were licensed to preach during the year. Eight of this number were received under the leadership of Rev. H. Lynn Wade in the Paragould District. Seven young men have been recommended from the several districts for admission on trial. Nine of our preachers have been recommended by the district conferences for ordination as deacons and 5 for elders orders. It appears from the reports of the district superintendents that probably 8 of our pastors will ask for the retired relation.

You reported 510 Sunday Schools with a net gain in enrollment of 4,335. Pastors' report indicate 16,442 enrolled in the children's division, a gain of 1,593, 14,530 in the youth division, or a gain of 2,454. One hundred twenty-nine Vacation Church Schools enrolled 4,439 persons, while 2,247 were enrolled in the accredited Leadership School classes. This is a gain of 506 over the previous year.

The Woman's Society of Christian Service reported 262 auxiliaries or units of organization with a total membership of 8,693.

The valuation of the church property of the conference is \$5,111,436, with indebtedness of only \$47,330. Pastors' report payments on indebtedness totaling \$38,095.

Churches and parsonages have been improved during the year by \$189,282. Churches have been constructed at Ravenden Springs, and New Liberty. A church at Fourth Street Rector is under construction in the Paragould District. In the Jonesboro District on the Joiner

charge, an old building, perhaps the oldest church in Mississippi County, has been torn down and a very attractive chapel built in its place. Under the District Missionary program three church buildings have been secured. In the Helena District, one of the most beautiful churches in the state is nearing completion at West Memphis at a cost of approximately \$84,000. In the Searcy District, a new church is under construction at Jasper, and a parsonage at Pangburn. In the Conway District a

Searcy, Kensett, Judsonia, Augusta, and McCrory. Fayetteville District reports extensive improvements on the parsonages at Fayetteville Central Church, Prairie Grove, Green Forest. Building funds are on hand at Blytheville, Osceola, and Dell for new churches, and at Marked Tree for a new parsonage.

The high point on World Service and Conference Benevolences will be found in the Helena District. They paid their full apportionment, which represents an increase of 30 per cent over last year. The fine

our conference has sent ten of our fine young men to serve as chaplains. Rev. and Mrs. J. W. Howard have 7 sons in the service. One of them is reported missing.

Shortly after the annual conference last year Rev. E. H. Hook brought to the Goddard Memorial Church parsonage a charming permanent hostess.

The district superintendents would like to take this opportunity to share with you their own personal loss in the transfer to the church of the skies of their co-worker, Rev. R. S. Hayden. We found him to be always trustworthy as a counsellor, a friend to all of the men of the conference, a wise and unselfish leader and a conscientious and devoted Christian man. Surely a "Prince and mighty man has fallen."

Other parsonage homes have felt the loss of their loved ones. Their lives and their contribution to the church were beautifully commemorated in the service last evening.

The cabinet desires to express its sincere appreciation to Rev. Ira A. Brumley for his fine work in bringing to a happy culmination the work in the Conway District. In addition to his work as Executive Secretary of the Board of Christian Education, he gave wise guidance and leadership to all of the affairs of the district.

*"Isn't it funny how a baby
Not as big as half a minute
Can turn a life upside down
And put such gladness in it."*

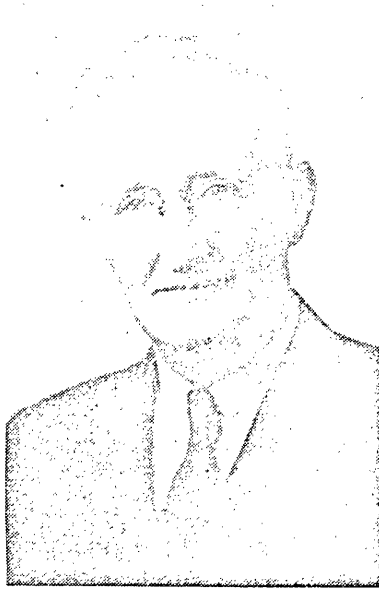
We want to extend congratulations to the eight parsonage homes where babies have come during the year.

We share with this conference and the Episcopal Area the great joy and thrill of anticipation of what lies ahead of us under the leadership of our new leader, Bishop Paul E. Martin. He has shown remarkable ability in all of our cabinet sessions in understanding men and situations, and in seeking to make every necessary adjustment in the light of all the facts. He has won us all by his gracious manner, his deep scholarship, his spirit of brotherliness and his great concern for every interest of our church. We pledge to him our unswerving loyalty and unstinted co-operation.—Sam B. Wiggins, Secretary of Cabinet.

OUR NEW DISTRICT SUPERINTENDENTS



REV. H. M. LEWIS
District Supt., Conway District



REV. R. E. CONNELL
District Supt., Paragould District

new parsonage has been bought at Washington Avenue. In the Fayetteville District, the Bethel Church in South Fayetteville is completed and the church at Goshen is under construction. Work has begun on the parsonage at Huntsville. A splendid parsonage has been bought at Siloam Springs.

Indebtedness has been decreased in the Fort Smith District \$7,000 at Goddard Memorial, \$19,800 at First Church, Fort Smith, \$1,100 at Charleston, \$100 at Ozark and \$107 at Altus. Parsonages all over the conference have undergone extensive repairs and improvements. The Searcy District reports such work at Harrison, Valley Springs, Marshall, Leslie, Clinton, Heber Springs,

response on benevolences throughout the conference has been, indeed, gratifying. The conference assumed \$72,381 and paid \$75,000 or an overpayment of \$2,619. In addition you contributed to the Week of Dedication, Overseas Relief and World Communion a gratifying total of \$11,232. To the orphanage you remitted \$5,396 and to the February Special a total of \$10,496. As your District Superintendents we desire to express our hearty thanks for the growing interest and concern among our churches as regards these sacred interests of the kingdom.

The parsonage homes have contributed 121 young men and women to the service of our country and

NORTH ARKANSAS CONFERENCE APPOINTMENTS

(Continued from page 8)

District Director of Evangelism, C. Norman Guice.
Dist. Director Arkansas Methodist, W. W. Albright.

SPECIAL APPOINTMENTS

E. T. Wayland, Editor Arkansas Methodist.
Glenn F. Sanford, Sec. Town and Country Commission.
Ira A. Brumley, Executive Sec. North Arkansas Conference Board of Education.
A. W. Wasson, Associate Sec., Department Foreign Missions, General Board of Missions and Church Extension.
J. W. Workman, Associate Sec., Gen-

eral Board of Lay Activities.
James S. Seneker, Professor, Southern Methodist University.
Harry King, Professor, Arkansas College.
James S. Upton, Professor of Religion, Hendrix College.
Nat R. Griswold, Japanese Resettlement Work.
J. Q. Schisler, Secretary Department of Local Church, General Board of Education.
Sam M. Yancey, Supt. Western Methodist Assembly.
W. F. Cooley, Conference Missionary Secretary.
Cecil Culver, Conference Director Golden Cross.
H. O. Eggensperger, Conference Director Adult Work.
James S. Upton, Conference Direc-

tor of Youth Work.
Miss Estelle McIntosh, Rural Work, Scott County.
Thomas E. McKnight, Chaplain, attached to First Church Conway Quarterly Conference.
Donaghey Duran, Chaplain, attached to First Church Jonesboro Quarterly Conference.
John G. Gieck, Chaplain, attached to First Church Fort Smith Quarterly Conference.
Archie N. Boyd, Chaplain, attached to First Church Fort Smith Quarterly Conference.
Alfred Knox, Chaplain, attached to Searcy Quarterly Conference.
Lyman T. Barger, Chaplain, attached to Helena Quarterly Conference.
W. Glenn Bruner, Chaplain, at-

tached to Jonesboro Quarterly Conference.

Ray D. Seals, Chaplain, attached to Fayetteville Quarterly Conference.

LeRoy Henry, Chaplain, attached to Searcy Quarterly Conference. Left without appointments to attend school:

Kermit VanZant to Southern Methodist University.

Paul Bumpers to Southern Methodist University.

Edwin Dodson to Southern Methodist University.

Elmo Thomason to Southern Methodist University.

Arthur P. Cooley to Duke University.

Pharis Holifield to Asbury College.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MEETING OF EXECUTIVE COMMITTEE NORTH ARKANSAS CONFERENCE

Mrs. Robert Bearden, Secretary

The Executive Committee of the Woman's Society of Christian Service, North Arkansas Conference, was in session October 19 and 20 at the First Methodist Church, North Little Rock. Mrs. R. E. Connell of Morrilton, president, was in the chair, and led the group in helpful periods of worship at the beginning of each session.

On Thursday evening members of the committee had as special guests at dinner in the church basement, Bishop Paul E. Martin of the Arkansas-Louisiana area, and Mrs. Martin, Dr. E. T. Wayland, Editor of The Arkansas Methodist, and Mrs. Wayland, and the Rev. Allen D. Stewart, host pastor, and Mrs. Stewart. Bishop Martin spoke to the group informally, and expressed appreciation for the W. S. C. S.

The date for the 1945 Annual Meeting to be held in Fayetteville was set for Wednesday and Thursday, March 14 and 15. A Conference Planning Committee was appointed: Mrs. A. P. Patton, Jonesboro, chairman; Mrs. Elmer H. Hook, Ft. Smith; Miss Lucille Adams, Jonesboro; Mrs. Sam McNair, Fayetteville; Mrs. J. E. Critz, Fayetteville. It was decided that delegates coming in for the sessions daily and not being entertained by the Fayetteville church would not be required to pay the registration fee.

Two new District Secretaries of organization and promotion were approved following election by their districts, and they were welcomed to this meeting of the Executive Committee: Mrs. C. W. Good of Piggott, serving Paragould District, and Mrs. J. W. Hart of Van Buren, serving Ft. Smith District. A vacancy was reported in the place of Chairman of the Committee on Status of Women, and Mrs. E. T. Wayland, North Little Rock, was elected to fill this place for the remainder of the year.

Other officers than those already mentioned in attendance at the meeting were: Mrs. O. E. Goddard, Conway; Mrs. Robert Bearden, Walnut Ridge; Mrs. J. B. Randolph, Altus; Mrs. J. L. Bledsoe, Pocahontas; Mrs. E. G. Kaetzel, Wilson; Mrs. Homer Williamson, Wheatley; Mrs. R. A. Dowdy, Batesville; Mrs. W. F. Cooley, Siloam Springs; Miss Lavinia Jelks, Batesville.

The absence of the following members was noted: Mrs. W. T. Bacon, Booneville; Mrs. D. G. Hindman, Blytheville; Mrs. James S. Upton, Conway; Mrs. Baxter Gatlin, Danville; Mrs. Johnnie McClure, Danville; Mrs. Hugh Garrett, Beebe; Mrs. Peter Kittel, Forrest City; Mrs. E. W. Potter, Paragould; Mrs. Effie Rogers, Newport.

The officers present were very grateful for the entertainment which they received in the homes of North Little Rock First Methodist Church members and for the delightful meals served by the Woman's Society.

SO LONG AS THERE ARE HOMES

So long as there are homes to which men turn

At close of day.

So long as there are homes where children are

Where women stay,

If love and loyalty and faith be found

Across these sills,

A stricken nation can recover from

Its greatest ills.

So long as there are homes where fires burn

And there is bread,

So long as there are homes where lamps are lit

And prayers are said,

Although a people falters through the dark

And nations grope,

With God himself back of these little homes

We still can hope.

—Grace Noll Crowell.

ANNOUNCEMENT

The North Arkansas Wesleyan Guild Conference will meet at the First Methodist Church, North Little Rock November 12th. The District Secretaries will meet at 9:30. Registering begins at 10 A. M.

MARIANNA WESLEY GUILD

The Wesleyan Service Guild of Marianna held its regular October meeting at the home of Mrs. J. G. Shryock with Mrs. O. Greene as co-hostess, Tuesday, October 10. Mrs. W. V. Moye was leader of the program, "Called According to His Purpose." Those assisting were Mrs. F. C. Turner, Mrs. F. C. Flowers, Mrs. Lillian England, Mrs. Winifred Johnson, Mrs. Andrew Claywell, Miss Joyce Oxner and Miss Katherine Palmer.

During the business hour Miss Helen Greenhaw and Mrs. James Burkett, newly elected District Secretary of the Helena District, were elected as delegates to the Conference in North Little Rock, November 12.

Final voting was made to buy an oil heater for the parsonage as our local project for the year.

Reports were given by Mrs. J. W. Watkins, local president and Mrs. Burkett on the District meeting held in Forrest City, October 1. Mrs. Watkins, Mrs. Burkett, Miss Helen Greenhaw and Mrs. Winifred Johnson were delegates to this meeting.

October being Wesleyan Service Guild month, we held special services at the Church Sunday evening, October 22.

Mrs. George Newbern, president of the Woman's Society of Christian Service was a guest at our meeting and we had 14 members present.

At the close of the business hour refreshments were served by the hostesses.—Reporter.

The pith of conversation does not consist in exhibiting your own superior knowledge on matters of small importance, but in enlarging, improving, and correcting the information you possess, by the authority of others.—Walter Scott.

MONTICELLO DISTRICT SEMINAR

The Monticello District Seminar was held in Dermott, September 27th. Eighty ladies, representing eighteen organizations, were present.

Mrs. R. C. Wells, District president, presided and Mrs. H. M. Machen of Portland, served as recording secretary.

We were honored to have as our guest, Miss Williams, of the Rohwer Relocation Center. Miss Williams is a retired missionary, having given thirty years of service to Japan.

Mrs. Edwin Haskew, District Secretary, presented the work of the district. The District has not lost any organizations during the last three years and has gained two new organizations this year. We also have a favorable increase in membership and finances over last year.

The inspiring devotional on "The Grace of God" was led by Mrs. Willoughby of McGehee.

Mrs. Logan gave a special vocal solo.

Mrs. T. S. Lovett, Conference Secretary of Missionary Education and Service presented the program of work for 1944-45. She was assisted by Miss Lila Ashby, Conference Secretary of Christian Social Relations.

Mrs. E. D. Galloway, Conference Secretary, presented various phases of the work, especially challenging us to our privilege of contributing to the support of Miss Orlene McKimmey.

Mrs. V. O. Buck, Conference Secretary of Literature and Publications, presented materials for the studies.

Everyone enjoyed the social hour at noon. Lunch was served in the dining room of the church.

The afternoon session opened with quiet music, followed by silent prayer.

Mrs. Lovett and Miss Ashly concluded the presentation of the studies.

Mrs. Floyd Walker of Hamburg led the closing devotional service. As all were gathered around the altar, Miss Williams closed the meeting with a prayer of dedication.—Mrs. H. M. Machen.

WARREN WESLEYAN GUILD

The Wesleyan Guild of Warren has an enrollment of forty-three.

At the January meeting new officers for the year were installed as follows: President, Mrs. Elmo Stoker; Vice-president, Mrs. Perry Councille; Corresponding and Recording Secretary, Mrs. Norman Williams; Treasurer, Mrs. Paul Anderson. In an impressive pledge service, pledge cards were signed and placed on the altar by Guild members.

In February the Committee on Missionary Cultivation cooperated with the Board of Christian Education in enrolling members in a study course "The Church After the War." Eighteen members of the Guild were enrolled and received credit in the class taught by Mrs. E. D. Galloway. This committee also enrolled five members in the study course "The Church and Its Work" conducted by the church in April.

Five members of the Guild attended the Annual Conference of the W. S. C. S. held in Texarkana in March. At this meeting one of our members, Miss Ruth Martin, was elected Conference Secretary of the Wesleyan Service Guild.

In June and again in September the members of the Guild prepared the Upper Rooms for mailing to the seventy-five service men of our church. These are sent quarterly.

During the month of August, the Guild, under the leadership of the Christian Social Relations Committee, served picnic supper to the Methodist Youth Fellowship after their meeting each Sunday evening. Another project of this committee was sending a box of supplies to Ritter Hall in Athens, Tennessee, and at each meeting some member of this committee has given a report, resulting from special study of some area of the Christian social relations work.

October was Guild month and a very good month for the Warren Guild. Heading our list of aims was a 100% attendance at the regular monthly meeting—we have forty-three members and forty were present for the meeting. At the vesper hour October 15, we presented the pageant "The Flag, The Torch, The Cross," telling the meaning of the Guild Emblem. Preceding the pageant, the following presentations were made: \$10.00 to the Arline McKimmey Fund, a \$25.00 bond to the church building fund and a life membership to our president, Mrs. Claudelle G. Stoker.

In addition to the gifts mentioned above, we have paid a \$35.00 directed pledge to the conference treasurer of the W. S. C. S., \$10.00 toward the expenses of a delegate to the Annual Youth Conference at Hendrix College, \$5.00 week of prayer offering, \$10.00 toward expenses of a delegate to the Annual W. S. C. S. Conference, \$1.60 for year books and \$6.45 cultivation fund.

W.S.C.S. serve our dinner for a nominal sum. This is a splendid example of the spirit of cooperation which exists between the two organizations.—Mrs. Norman Williams, Secretary.

CURRENT NEWS IN THE RELIGIOUS WORLD

ARKANSAS BAPTIST STATE HOSPITAL WINS COURT DECISION ON 'MORAL DEBT' CONTROVERSY

LITTLE ROCK, Ark. (RNS)—The Baptist State Convention cannot compel the Baptist State Hospital to contribute \$30,000 in hospital funds toward payment of the "moral obligation" assumed by the Convention last November, Chancellor Frank H. Dodge has ruled in Pulaski County Court. Notice of appeal to the Arkansas Supreme Court was given by J. W. House, attorney for the Convention.

Payment of the \$30,000, or any sum, from the hospital treasury in compliance with the Convention's request would nullify the hospital's corporation by-law, which provides that the institution was organized exclusively for charitable purposes, and has been and shall ever be operated for charitable, non-profit purposes, Chancellor Dodge decreed.

Destruction of the hospital's eleemosynary status, he added, would open the institution to taxation and regulations governing profit-making institutions. "Should this occur," the Chancellor said, "undoubtedly the financial burden would be so great as to cause the closing of the hospital and the termination of the great charitable work it has carried on for more than 20 years."

The judge lauded the Convention's "splendid spirit" is assuming the balance of its debt as a "moral obligation," but added that "however praiseworthy this effort, it is the opinion of the court that funds cannot be taken from the treasury of the Arkansas Baptist Hospital and used for this purpose."

The controversy between the hospital's Board of Trustees, appointed by the Convention, and the Executive Board of the Convention grew out of the Convention's decision last November to reimburse former note and bond holders who lost some \$600,000 in a bankruptcy settlement in the depression year of 1937.

ATTACKS PUBLIC'S INDIFFERENCE TO LEPROSY PROBLEM

NEW YORK (RNS)—The need for ending the American public's indifference and "cruel misconceptions" concerning leprosy was stressed by William Jay Schieffelin, president of the American Mission to Lepers, at its annual meeting here.

He said examination would reveal probably from 2,000 to 3,000 undetected cases of the disease in the U. S. at the present time, and added that there were about ten million cases throughout the world, less than 3 per cent of which were receiving medical attention.

Mr. Schieffelin predicted that American troops now stationed in tropical countries would bring about an increase in the number of lepers in the U. S. from three to ten years after they return home, following the usual period of incubation.

The act of praying is the very highest energy of which the soul is capable.—Hartley Coleridge.

NEW EDITOR OF ADULT PUBLICATIONS



THE addition of Dr. Charles E. Schofield, president of Southwestern College, Winfield, Kansas, to the editorial staff of the Methodist Board of Education has been announced by Dr. C. A. Bowen, executive and editorial secretary. Dr. Schofield becomes editor of Adult Publications and will begin his work in December. His office will be in the Methodist Building, 810 Broadway, Nashville, Tenn.

Dr. Schofield was reared and has spent most of his ministry in the west. Since his admission to the ministry in 1914 he has served pastorates in Colorado, Nebraska, New Hampshire, Wyoming, and was district superintendent for two years. He served as president of Iliff School of Theology, Denver, from 1934 to 1942. He is the author of seven books, among them being "The Adventurous God," "Aldersgate and After," "We Methodists" and "The Methodist Church."

ROMAN CATHOLIC CHAPLAIN ADDRESSES DISCIPLES CONVENTION

COLUMBUS, Ohio (RNS)—Roman Catholic Army Chaplain John J. Price of Fort Hayes, Ohio, appeared as a speaker at the 92nd International Convention of the Disciples of Christ here, in what was regarded as a unique interfaith gesture.

Chaplain Price pleaded for additional chaplains in the U. S. Army.

Other speakers at the convention included Dr. Guy Emery Shieler of New York City, editor of "The Churchman," who spoke on "The Church, the Press, and Human Progress;" and F. E. Smith, executive secretary of the Disciple Pension Fund, whose subject was "Seeing We Have This Ministry."

NAZIS FORBID CHAPLAINS TO HOLD SERVICES IN GERMAN PRISONS

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STOCKHOLM (By Wireless)—Nazi authorities in Germany have struck another blow at religion by forbidding chaplains to hold services in German prisons. An announcement in the latest issue of Deutsche Justiz, German law publication, states that religious services may not be held either for political or civil prisoners, and that no exception is to be made even in the case of prisoners awaiting execution. Prisoners of war, however, are not affected by the decree.

AMERICAN BIBLE SOCIETY DISTRIBUTES 100 MILLION BOOKMARKS

NEW YORK (RNS)—More than 100 million bookmarkers listing passages chosen for the Nationwide Bible Reading campaign from Thanksgiving to Christmas are being distributed by the American Bible Society, it was reported here by Frank H. Mann, general secretary of the Society, who said the response was "far beyond anything we had anticipated."

BUSINESS MEN STRESS NEED FOR DEEP RELIGIOUS CONVICTION

MINNEAPOLIS, Minn. (RNS)—deep religious conviction is a primary need of business men and they must get out and help their pastors spread this conviction among their associates, if America's dreams of a happy post-war future are to come true.

This message was given delegates to the seventh annual convention of the Christian Business Men's Committee International here by R. G. LeTourneau, Vicksburg, Miss., industrialist and chairman of the international.

"Our plan is to get all Christian business men into our organization," LeTourneau said. "The pastors can't do it all. The first need in building a post-war future is to erase hatred and you can't do that without love of God."

Calling on laymen to "demonstrate that Christianity works," LeTourneau said "we must convince the Christian wing of America that it has not done its duty merely by going to church on Sunday—religion is a seven-day proposition."

PREDICTS MORE INTIMATE RELATIONSHIP BETWEEN CHURCHES AND COLLEGES

COLUMBUS, Ohio (RNS)—A more intimate relationship between churches and colleges was predicted by Prof. E. E. Higdon of Eureka College, Eureka, Ill., in an address to the International Convention of the Disciples of Christ here.

"The Church has not surrendered to the state the field of higher education," he said. "In my state, before the war, more than 60 per cent of the students were in church-related colleges."

Professor Higdon pointed to the dangers of secularism and atheism in American life if church colleges do not continue to give a Christian philosophy to students.

"The very future of the church is at stake in the matter of your church college is absolutely indispensable."

LYNCHINGS DROP TO ALL TIME LOW IN 1943

ATLANTA, Ga. (RNS)—Lynchings during 1943 dropped to an all time low of three, according to the annual report of the Southern Regional Council released here by its executive director, Guy B. Johnson.

There were five lynchings in 1942, four in 1941, five in 1940, in contrast to 24 in 1933 and 19 in 1935, with progressively higher figures in typical years of earlier decades, the Council's report said.

"I believe that the threat of an anti-lynching law has helped to reduce the lynchings," Mr. Johnson declared, "and the threat is more potent actually than the law would be."

The Council thought it highly probable that "concern over national unity" was the main factor in lessening racial outbreaks in the South, but warned that the apparent decline in lynching may be somewhat exaggerated by the increasing popularity of "private lynching parties," which it described as a group of half-dozen or fewer men whose deeds are not always characterized as lynchings.

The seeming paradox of a decreasing number of lynchings in the face of racial friction fanned by war conditions was explained by the Council as indicative of a maturing American culture, the decline paralleling successes made in the field of greater rights for women, labor, and other social gains.

AUGUSTANA LUTHERANS FACE SEVERE CLERGY SHORTAGE

ROCK ISLAND, Ill. (RNS)—One out of every eight churches of the Evangelical Lutheran Augustana Synod of North America is without a pastor, Dr. Eric H. Wahlstrom, acting dean of Augustana Theological Seminary, revealed here. He predicted that the situation would become increasingly worse unless the war ends soon.

After the 34 young men ordained by the Synod last spring had accepted calls, 141 congregations in the U. S. and Canada still were without ministers, he said, and added that the figure does not include the church's numerous mission churches, many of which also are without pastors.

Augustana Seminary supplies all the pastors for the Synod's 1,169 churches, totaling 282,000 communicant members.

METHODIST CHURCH IN PARIS INTACT

LONDON (By Wireless) (RNS)—The Methodist church in the Rue Rocqueline, Paris, is intact, but no services have been held there since 1940, according to the Rev. Leslie Farmer, Methodist chaplain.

The church was kept aired and cleaned by a concierge and ready for use as soon as English services could be resumed. A French Methodist pastor and his wife, who remained on the premises, were not interfered with, although other buildings nearby were seized by the German occupation authorities.

CURRENT NEWS IN ARKANSAS METHODISM

MEETING OF GLEANERS CLASS

The Gleaners Class of the Church School at DeQueen met recently for their monthly meeting with Mrs. R. S. Steele. A pot-luck lunch was served at noon and the afternoon was spent making Red Cross garments. The president, Mrs. Matthews, presided over the business session, leading a short devotional with scripture and prayer. The treasurer gave a detailed account of the accomplishments of the class for the past year. Money expended amounted to \$73.50 which included gifts to orphanage, donations to Texarkana Red Cross Canteen each month, "Upper Rooms" to chaplains for boys in service and other charity calls.

NATIONAL MISSION TO CHRISTIAN TEACHERS

The Greater Little Rock Ministerial Alliance, co-operating with the Joint Committee representing the International Council of Religious Education and the Federal Council of Churches of Christ in America held a three-day National Mission to Christian Teachers at the First Methodist Church. Little Rock, October 29, 30 and 31. Dr. James S. Chubb of Nashville, Tenn., associate secretary of the Commission on Evangelism was team leader and head of the Administrative Division.

Other church leaders assisting were Dr. Patrick Henry Carmichael, of Richmond, Va., director of Leadership Training for the Presbyterian Church in the United States; Dr. Homer Carpenter, minister of the First Christian Church of Louisville, Ky.; Rev. Albert W. Farmer, young people's superintendent of the Missouri Council of Churches, Springfield, Mo.; Rev. Horace W. Williams, National Associate secretary of Missionary Education of Adults of the Methodist Church, Nashville, and Miss Florence P. Carmichael, national director of Children's Work Disciples of Christ, of St. Louis.

MEETING OF BOARD OF CHRISTIAN EDUCATION

The Board of Christian Education of Eudora met at the Methodist Church on Wednesday night, October 18, for the first business meeting of the new year. Rev. I. A. Love acted as chairman. Sheldon Field was elected chairman and the following teachers and substitute teachers were elected: Men's Class, M. Coppage, Carl White, Sr; Young People, L. L. Lipe, Sam Bowman; Boys and Girls, Mrs. C. C. McDuffie, Mrs. E. Haskew; Intermediate, Miss Oleta Love, Mrs. J. I. Kelley; Junior Boys, C. C. McDuffie, Wesley Carpenter; Junior Girls, Miss Nora Webb, Miss Polly Mayhew; Primary, Mrs. Jack Smith, Mrs. T. V. Harris; Beginners, Mrs. R. K. Flanakin, Mrs. Wesley Carpenter. Mrs. Edwin Haskew was appointed to conduct the worship program on the fourth Sunday, World Service Sunday. The young people, under the direction of Mrs. C. C. Duffie will conduct the worship program on second Sundays.

OPENING OF LOUISE CHAPEL

A large crowd attended the opening services at the new Louise Chapel, located two miles west of Joiner on Sunday afternoon, Oct. 22nd. Services were in charge of Rev. J. W. Moore, pastor at Joiner, through whose efforts this little chapel was erected. The first sermon was preached by Rev. E. G. Kaetzell of Wilson, who also was interested in this work.

This is the third church to be built on this lot, presumed to be the oldest church lot in Mississippi County and located by the oldest cemetery. There is a lot of sentiment attached to Louise Chapel for this reason and it was through the contributions of persons interested in seeing that a church remained on this lot, as well as those now living in the community, that it was possible for a lovely little white chapel to be erected there free of debt.

JACKSON STREET MAGNOLIA

Our fourth Quarterly Conference was held Sunday night, October 22 and a splendid report was made. Superintendent J. L. Dedman knows how to conduct the business of a conference. He has made us a fine superintendent this year and we hate to give him up.

Our people have been fine to us. They did the big things as the year slipped by. The McSwain Circle of the W. S. C. S. saw the need of a bedroom suite in the parsonage and placed it there and it was paid for. At our family-fellowship they called the pastor around and presented him with a \$92.00 credit slip to a local store to get just what he wanted. Well, he did.

Jackson Street has some fine members. You may watch the future of this church.—L. C. Gatlin, pastor.

CHURCH OFFICIALS NAMED

At the meeting of the fourth Quarterly Conference at Lincoln held by the district superintendent; Rev. Sam B. Wiggins, the following church officials were named: Stewards, W. A. Tittle, district steward; Mrs. W. A. Tittle, communion steward; Mrs. Luther Tennis, recording steward; W. T. Shannon, W. R. Huenfeld, R. H. Pitts, Frank Childers, O. E. Glidewell, Dee Osborn and Loyd Luginbuel; Charge lay leader, L. D. Carter. Trustees, W. T. Shannon, W. R. Huenfeld, J. B. Dixon, W. A. Tittle and W. L. Norwood; Church School superintendent, W. A. Tittle; Director Golden Cross, Mrs. Frank Childers.

FELLOWSHIP MEETING AT TRUMANN

Seventy-five persons attended the church supper in the recreation room of the Methodist Church on Friday, October 13. The Fellowship meeting of the families of the members is an annual affair.

CHURCH HONORS DR. AND MRS. MEANS

A dinner was given at the Central Methodist Church in Rogers on October 27 for the pastor, Dr. E. K. Means, who is retiring and Mrs. Means. Dr. Means has finished forty-five years of uninterrupted service in the Methodist Church. During his stay in Rogers the church has added two hundred and fourteen to its membership, the Church School attained the largest enrolment in its history, and the church reached the peak of its financial record.

Dr. and Mrs. Means will go to New Orleans, La., for an indefinite stay and may spend part of the winter in Mississippi.

BINGEN CIRCUIT

We have had big crowds at all our revivals for these times.

Rev. T. M. Armstrong did very efficient work for us in the pulpit and otherwise at Bingen where he was pastor twenty-eight years ago. The pews were full at almost all the evening services. People came from places five and fifteen miles away. There eight additions to the church on profession of faith. I baptized one man who was fifty-seven years old in the church the first service of the meeting. He was converted at the Baptist revival just previously held.

Rev. R. D. McSwain did the preaching in the Doyle revival. The proving ground has moved about half of our people from this community, but we have some very loyal members left. Mack Still, though he had moved away, came back and led our singing for the revival.

Rev. Van Harrell, district superintendent, preached for us at two of our services at Biggs Chapel. The people were highly pleased with him and his preaching. He had planned to help all during the meeting, but was called away so the pastor continued on. There were no accessions to the church. We had a special prayer service for the boys in service.

This church paid out on Benevolences during the meeting even though that was about three months before Conference.

At Averys Chapel the pastor did the preaching. We had six additions, five of which were on profession of faith. At one of our services Mrs. Imon Hoover led an old-fashioned Wesley Class meeting. The membership roll was called and all members present testified and so did members of other churches. I have never seen a more spiritual manifestation at such a meeting.

My health gave way in the midst of the Sweet Home revival and as help was not readily available we closed out. At our last service some twelve persons came earnestly pleading for prayer.

All finances are in full and some things overpaid. The Lord and the people have been good to us.—C. V. Mashburn, pastor.

The Bible is a guide book; the way to master it is to let it master us.—Harold W. Tribble.

REGARDING CONFERENCE ENTERTAINMENT

Since Brother McLester invites suggestions regarding conference entertainment, I make bold to take the issue as to method of finding a remedy, and make a few suggestions.

First, in conference covering the territory covered by each of the conferences in Arkansas and Oklahoma, any central location would be so far from the extremities as to make getting to and from conference sessions both expensive and difficult, not alone for the preachers, but prohibitive for many who would attend at least some of the sessions, to get the inspiration such attendance would give.

Second, the argument about large conferences making appointments easier to make falls flat when one reads the transfer lists. (See last year's minutes for the two conferences in each Arkansas and Oklahoma). Some of these transfers did not move as far as some whose appointments were changed within their own conference.

Third, in the forty years I have been preaching I have seen conferences combined, and then separated again, largely on account of this entertainment problem.

Fourth, about the only time in the year many of the pastors in isolated areas have to get inspiration, and a spiritual uplift, outside of their private devotional life, is at the Annual Conference session, which is also the only opportunity their wives have for a little vacation and rest from the labors of the parsonage and parish.

For these two states I have mentioned, one where most of my ministry has been, the other where I expect to build a retirement home, the solution is in my judgment, one more conference in each state.—Geo. Q. Fenn, Gentry, Ark.

SPECIAL SERVICES FOR SERVICE MEN

Rev. J. E. Dunlap, pastor at Foreman, arranged a special program to honor the members of his church and others of the community who are serving in the armed forces at a recent Sunday evening service. As the name of a person in service was called, a relative or friend went to the altar and lighted a candle placing it on the railing around the pulpit. The names of thirty-three members and sixteen others were called, making a total of forty-nine candles lighted.

BECAUSE of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH INSURANCE COMPANY

11 S. La Salle St., Chicago 3, Ill.

INDIVIDUAL REPORTS OF PASTORS— NORTH ARKANSAS CONFERENCE

(Continued from page 4)

OZARK: Rev. J. M. Barnett, pastor. Received 32 members, 22 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$300.00. Paid on debt retirement \$100.00. Increase in Sunday School enrollment. Attendance and interest good.

BROOKLAND: Rev. W. L. Diggs, pastor. Received 17 members, 15 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$1500.00 and on parsonage \$200.00. Increase in Sunday School enrollment.

GRAVETTE-DECATUR: Rev. Porter Weaver, pastor. Members received 38, 21 on profession of faith. Salaries and World Service 100 percent. Paid on church improvements \$266.00. Sunday School attendance has increased. All acceptances for the support of the ministry 10 percent above last year.

SPRINGDALE: V. E. Chalfant, pastor. 65 members received, 14 on profession of faith. Salaries and World Service paid 100 percent. \$800.00 paid on church improvements. \$200.00 paid for improvements on parsonage. Orphanage paid \$151.00. Raised for Day of Compassion \$171.00.

GENTRY: Rev. Geo. Q. Fenn, pastor. Received 18 members, 8 on profession of faith. Salaries and World Service 100 percent. Paid \$84.00 on improvements on parsonage. No debts. Increase in Sunday School enrollment. Membership records thoroughly revised and up to date.

BELLEVILLE-HAVANA: Rev. B. A. McKnight, pastor. Received 26 members, 4 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$2,000.00 and on parsonage \$260.00. No debt. Increase in Sunday School enrollment. Askings for World Service paid in full.

RECTOR CIRCUIT: Rev. L. L. Langston, pastor. Received 41 members, 31 on profession of faith. Salaries 117 percent and World Service 100 percent. Paid for improvements on church \$100.00 and on parsonage \$85.00. Mid-week prayer meeting has an average attendance of 50 or more at Five Oaks Church.

LESLIE: Rev. E. J. Reaves, pastor. Received 37 members, 9 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on parsonage \$636.00. Sunday School enrollment increased 300 percent. Askings for World Service paid in full. Salary raised from \$800.00 to \$1,400.00.

NETTLETON-BAY: Rev. A. L. Riggs, pastor. Received 14 members, 11 on profession of faith. Salaries and World Service 100 percent. Paid for church improvements on church \$200. Purchased Herman brick school building for church at cost of \$600.00. Gift of one acre for church four miles west of Bay.

WYNNE: Rev. James O. Whitworth, pastor. Received 124 members, 29 on profession of faith. Paid for improvement on church \$725.00 and on parsonage \$710.00. Askings for World Service overpaid. Increase in Sunday School enrollment. Salary for conference year 1944-45 \$3,825.00.

GARDNER MEMORIAL, N. LITTLE ROCK: Rev. G. C. Taylor, pastor. Received 73 members, 36 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on parsonage \$160.00 and on church \$275.00. Askings for World Service paid in full.

TURRELL-GILMORE: Rev. A. C. Stark, pastor. Members received 13, 5 on profession of faith. Salaries and World Service 100 percent. Paid on improvement on church \$800.00, and on parsonage \$600.00. Increase in Sunday School enrollment. 75 percent increase in church attendance. Pastor's salary increased \$400.00.

BONO-TRINITY: Rev. Elvis Wright, pastor. Members received 78, 63 on profession of faith. Salaries and World Service paid 100 percent. Sunday School enrollment increased 40 percent. Revival at Shady Grove resulted in 45 conversions and 53 additions to the church. Plans are made to build here when materials are available.

QUITMAN: C. J. Wade, pastor. 10 members received, 2 on profession of faith. Salaries and World Service paid in full. \$30.00 was paid on church improvements. A Youth Fellowship was organized. The salary for the new year has been increased. Mt. Pleasant, a rural church, had paid everything in full for the year at the second quarterly conference in April.

POCAHONTAS: Hubert E. Pearce, pastor. 21 members received, 11 on profession of faith. Salaries paid in full. Askings for World Service were paid in full. \$320.00 was paid on church improvements, \$600.00 was paid on improvements on parsonage. The balance of a debt of \$5,000.00 was paid in full. Sunday School enrollment has increased.

LAKE STREET, BLYTHEVILLE: Bates Sturdy, pastor. 39 members received, 16 on profession of faith. Salaries and World Service paid in full. \$300.00 was paid on church improvements. Sunday School has increased. We have had encouraging co-operation in the entire program of the church and have been happy in the year.

HUNTINGTON AVENUE, JONESBORO: Rev. H. W. A. Downum, pastor. Received 32 members, 16 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$350.00. Askings for World Service in full. Church attendance since May 21 has been above the record average attendance for three years.

WASHINGTON AVENUE, N. L. R.: E. J. Holifield, pastor. Received 20 members on profession of faith and 23 otherwise. Salaries and World Service paid 100 percent. \$621.00 was spent on church improvements. \$2,000.00 paid on purchase of parsonage. Sunday School enrollment has increased. The askings for World Service were paid in full.

MIDLAND HEIGHTS: J. J. Decker, pastor. Members received on profession of faith 34, otherwise 10. Salaries and World Service paid 100 percent. Paid \$165.00 for church improvements and \$700.00 was paid on parsonage improvements. Sunday School enrollment has increased. Church attendance has increased throughout the year.

YARBRO-PROMISED LAND: D. G. Hindman, pastor. Members received 40. On profession of faith 36. Salaries and World Service paid in full. Sunday School enrollment has increased. The acceptance for World Service was overpaid. Had two good revivals, a good Vacation School. Sunday School enrollment has increased.

SEARCY: Rev. C. N. Guice, pastor. Received 87 members, 37 on profession of faith. Salaries 100 percent and World Service 100 percent plus. Paid \$450.00 for improvements on parsonage. Askings for World Service paid in full. \$13,000.00 invested in bonds for educational building. Increase in Sunday School enrollment.

BERRYVILLE: Rev. H. A. Stroup, pastor. Received 23 members, 15 on profession of faith. Salaries and World Service 100 percent. Amount paid for improvements on church \$125, and on parsonage \$75. Salary increased 20 percent for next year. Have Celotex to seal auditorium soon after conference. Increase in Sunday School enrollment.

UGUSTA: Rev. S. O. Patty, pastor. Received 64 members, 19 on profession of faith. Salaries 102 percent. World Service 106 percent. Paid on improvements on church \$21.00 and on parsonage \$621.00. No debts. Increase in Sunday School enrollment. Askings for World Service paid in full. Largest prayer meeting in history of the church.

ATKINS: Rev. Raymond A. Dorman, pastor. Received 15 members, 9 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on parsonage \$200.00. Increase in Sunday School enrollment of 33 1-3 percent, 50 percent increase in Youth Fellowship membership. Sixty percent increase in Adult Home Department.

WIDENER-ROUND POND: Rev. Geo. E. Patchell, pastor. Members received 24, 18 on profession of faith. Salaries and World Service 100 percent. Paid on church improvements \$712.00, and on parsonage \$135.00. Askings for World Service paid 85 percent. An increase over last year. Plans are being made for a church building at Round Pond. Raised for all purposes \$5031.00.

ELMO-OIL TROUGH: Rev. J. B. Stewart, pastor. Received 3 members, 2 on profession of faith. Salaries \$94.00, World Service 100 percent. Increase in Sunday School enrollment. \$1,920.00 in bank toward building a new church at Oil Trough. Paid on Orphanage Fund \$10.00, Hospital \$18.00, Hendrix Special \$10.00, Dedication \$8.00 and Church School Rally Day \$6.00.

HARTFORD: Rev. Lester Weaver, pastor. Members received 17, 10 on profession of faith. Salaries and World Service paid 100 percent. Paid on parsonage improvements \$119. Sunday School enrollment has increased more than 100 percent. Almost all departments closed the year with surplus on hand to begin the new year. The church has a fine spirit of unity.

FIRST CHURCH BATESVILLE: Rev. H. M. Lewis, pastor. Received 26 members, 20 on profession of faith. Salaries 100 percent, World Service 201 percent. Paid for improvements on church \$100.00 and on parsonage \$100. Askings for World Service paid 200 percent. World Service apportionment \$1,500.00, accepted \$2,300.00 paid \$3,607.00. Increase in Sunday School enrollment.

SWIFTON-ALICIA: Rev. H. C. Minnis, pastor. Received 32 members. Salaries and World Service 100 percent. Paid for improvements on parsonage \$300.00 and on church \$100.00. Ten percent increase in Sunday School enrollment. Askings for World Service paid in full. Conference claims paid to treasurer for 1945. Claims for 1945 based on \$1,800.00 salary for next year.

FISHER STREET, JONESBORO: George L. McGhehey, pastor. Members received 15. On profession of faith 6. Salaries and World Service paid 100 percent. \$65.00 paid on church improvements. \$430 paid in improving the parsonage. Sunday School enrollment has increased and attendance has increased 10 percent. The church has received 9 training credits. The budget has been increased for the next conference year.

FORREST CITY: Rev. Golder Lawrence, pastor. Received 52 members, 23 on profession of faith. Salaries and World Service 100 percent. Paid for improvements on church \$256.00 and on parsonage \$423.00. No debt. Askings for World Service paid in full. Organized Wesley Guild with 40 members; Youth Fellowship 65, average attendance 45; Men's Club, average attendance 70; \$3,800.00 remodeling program under way.

WHEATLEY: Ray L. McLester, pastor. Additions to the church 39. On profession of faith 31. Salaries and World Service 100 percent. Amount paid on church improvements \$400.00. Sunday School has increased enrollment. Askings for World Service overpaid. Raised \$79.00 for orphanage, \$70.00 for Golden Cross, \$210.00 on World Communion Day. 60 Arkansas Methodist subscribers, 17 infants baptized.

The first need of the world, more urgent even than bread, will be order. And the second need will be food. Hungry people abandon all restraint and defy all order. The next imperative need will be to restore economic production, for the starving cannot long be supported on charity.—Herbert Hoover.

HOW TO PAY YOUR DEBT

An oculist who was expert in his profession, but with few patients as yet, one day saw a blind man on a street. He stopped him and asked if he might look at his eyes. A comparatively slight operation

proved successful, and the man exclaimed: "How can I thank you enough? I am poor and have no money."

"Oh, yes," said the oculist. "You can repay me in one way. You can search for others who cannot see

and tell them what I did for you and bring them to me."

It is true that you and I can never repay Christ for what he has done for us, but we can show our gratitude by telling others about him and bring them to him. The sense

of gratitude for what Christ did for us on Calvary is the strongest motive for Christian service.—Frederick Wood.

An evil life is a kind of death.—Ovid.

WAR has helped destroy a lot of America's old illusions. The idea that all South Sea beauties look like Dorothy Lamour. The idea that all Englishmen wear monocles and all Russians whiskers. The idea that all electric companies are the exclusive property of a handful of wealthy people.

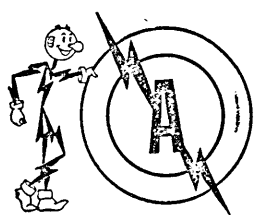
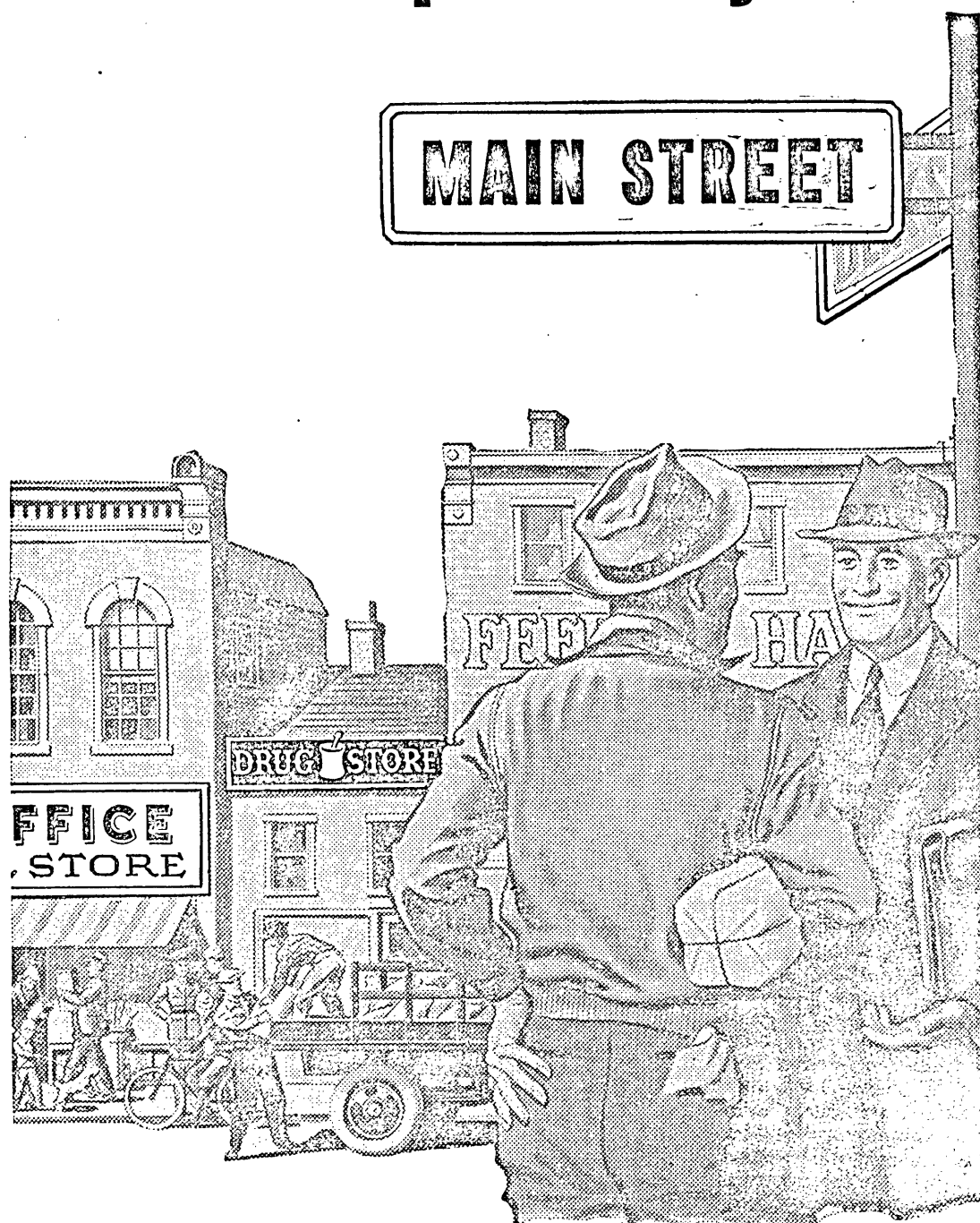
The efficient way in which huge quantities of electricity are being delivered to war plants and homes—without rationing, at low pre-war prices—has given the folks on Main Street a clearer understanding of their personal interest in the electric light and power companies.

Actually, few if any other industries are so widely owned. Directly by many thousands of individual stockholders—housewives, farmers, mechanics, factory workers, teachers. Indirectly, by the millions of savings bank depositors and insurance policyholders—which includes almost every adult American.

Utility securities are popular investments with the banks, insurance companies and fraternal orders which hold your savings in trust for you. Why? Because cheap, dependable electric service is so basic to your way of life. Because this service is provided and protected by experienced *business* management.

Wherever you live in America—on Main Street, Park Avenue, or RFD No. 1—your money has helped to build the electric industry *and you have a large stake in it.*

The electric companies belong to



*Waste in war is a crime!
Don't waste electricity just because
it is cheap!*

ARKANSAS POWER AND LIGHT CO.

HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY



CHRISTIANITY'S ATTITUDE TOWARD WAR, AND HOPE FOR PEACE

LESSON FOR NOVEMBER 12, 1944

SCRIPTURE TEXT: Isa. 2:2-4; Isa. 9:6, 7; Matt. 5:43-48; Rom. 13:1-7.

GOLDEN TEXT: "Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9.

I. Ancient Wars And Ancient Hope For Peace (Isa. 2:1-6; Isa. 9:6, 7)

History is mainly the story of wars. According to history, the mighty men have been military heroes; and the glory of man has been the halo of warriors. The way to the throne has been through the bloody battlefield. Decorations and public acclaim have always lifted the soldier upon a pedestal, but left men of other achievements upon the ground, "unhonored and unsung."

In the early part of this year our Sunday School lessons were about the wars of the Jews. They called Jehovah "a God of war," and believed they were divinely led in the bloody conquest of Canaan. But in the time of the great prophet Isaiah, 700 B. C., church people were sighing and hoping for peace. The great prophet saw that the cause of war was the separation of nations—unacquainted and little in common. He said the remedy for war was the bringing the nations together; and that the church was to be the meeting place. Read Isa. 2:1-6 carefully. The Messiah was to be the Prince of Peace; and, through His church, the nations should become acquainted and brought into brotherhood and cooperation. Read Isa. 9:5-8. That is the hope the Christian religion has held out to the world for 2700 years. That is one good thing that will result from preaching the gospel to every nation. The nations are just now meeting each other; and should come to know and appreciate each other. There could not have been such a thing if the church had not obeyed Christ's command to go to every nation. Christianity is God's peace movement.

II. Jesus Speaks On The Subject (Matt. 5:43-48)

The Mosaic law said, "Thou shalt love thy neighbor" (Lev. 19:18); but it did not say "and hate thine enemy." Some Jewish writer added that, because that was what most people did; and that seemed natural and proper. Living for ages under that perverted teaching, the Jews came to be regarded as haters of the human race. Jesus tried to get them to be friendly with other races; to love those they had been considering their enemies; and, even, to pray for their persecutors. The two outstanding Christians of the world, Generalissimo Chiang Kai-shek and Madame Chiang Kai-shek, take that command seriously. They pray for the Japanese, and keep all hatred of them out of their hearts. If they can do that, they have achieved a supreme spiritual victory. We can sympathize with the many people and nations that have been so

inhumanly treated that it seems to them impossible to forgive and love. That is an attainment in Christ. We need to enable us to do and achieve that which is impossible to mere human strength. Nothing so embitters a life as hate; what a relief to get it out of the heart! The ability to forgive our enemies, pray for them, and love them puts Christians above the common level. If we really wish to attain in the Christian life, this is one victory we must get over our human nature. Christian nations must put hate out of their differences, practice the golden rule toward other nations, and resort to war only as a last means of defense.

III. The Christian And His Government (Rom. 13:1-7)

When Paul wrote that, all the governments of the world were heathen. There was no democracy. Governments were oppressive monarchies, and very few people were free. About one person in twenty in the Roman empire was free. Paul himself was free, and sometimes took refuge in his Roman citizenship. Most of the people to whom he preached were not so fortunate; but Paul did not try to arouse them against the government, but advised them to be submissive and law abiding.

Paul said the purpose of government is the protection and promotion of that which is good, and the suppression of that which is evil. An officer of the law is supposed to be a "minister of God" to the people. The people are to accept him as such, pay taxes for his support, and be obedient to the law he is sworn to enforce. If an officer of the law falls below that standard, he is sinning against God as well as the people. If the people fall below that standard, they sin against divine law as well as against human law.

War is anti-Christian. The Bible and the Church oppose war. Governments make war. War is the "game of kings," and the "mistake of rulers." Governments have not yet become sufficiently Christian to avoid war. International differences are not discussed from a Christian standpoint, nor settled on a Christian basis. The large majority of law makers and officers of the law do not know nor regard the attitude of Christianity; so they deal with questions as politicians, and on a selfish human basis. Governments declare war, and command citizens to support it with money and life and Christian citizens have to obey, as well as do others.

IV. Christianity Must Sit At The Head of the Peace Table (Isa. 2:3-4)

"Out of Zion shall go forth the

CANTERBURY CONVOCA-TION STRESSES NEED FOR PRE-MARITAL INSTRUCTION

LONDON (By Wireless) (RNS)—Need for pre-marital instruction to combat the increase of divorce was stressed in a resolution adopted by the Upper House of the Convocation of Canterbury. Recommendations called for "more definite teaching on marriage as a life long relationship" by parents and teachers and for careful preparation by the clergy of those about to marry.

The resolution was sponsored by the Bishop of Bristol, Dr. Clifford S. Woodard, who pointed out that divorces in Britain had increased from an average of 550 annually before 1914 to 2,250 in 1943, and that 3,396 cases were awaiting trial at the beginning of this year.

In the course of debate, the Bishop of Birmingham, Dr. Ernest W. Barnes, expressed hope that the government would give priority to demobilization of married men and women in the services, so that they may start home life again as quickly as possible.

law, and the word of the Lord from Jerusalem. He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Christianity is the only real peace movement, and Christ is the only "Prince of Peace." Christianity preaches brotherhood, good will, and peace to all nations. It prays and works for unity and cooperation among all peoples. It is the only world movement. It has the world mind. It makes world citizens, rather than national citizens. The world is its parish. The "Prince of Peace" is the prince in every nation where He has been made known. He is the only one under whom all nations, kindreds, and tongues can unite. If the world is ever one and at peace, it will be in answer to His prayer and the work of His Church.

What a challenge to the Church! What a project at which to work! What a responsibility! What an opportunity. If the church can finally unite and heal the world! "Blessed are the peacemakers: for they shall be called the children of God."

Our little churches are more than local. They are world-wide in their mission. They are units of the Kingdom of God. Our religion must secure our personal salvation, of course; but it must also unite nations and redeem the world. The brotherhood of man, the fatherhood of God, and peace on earth are inscribed upon her banners.

The Church must make Christian citizens; Christian citizens must make Christian nations and Christian nations must make peace.

A trillion dollars up to now spent in this war! How much good that money might have done, instead of so much evil! Longfellow said:

"Were half the power that fills the world with terror,
Were half the wealth bestowed upon camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals and forts."

ENDURING PEACE

Report of special committee of the Men of the Churches of Greater Little Rock

October 13, 1944

"And ye shall know the Truth, and the Truth shall make you free." St. John 8:32.

Your special committee on "Enduring Peace" met the evening of October 8, and after reviewing their studies and work desire to make recommendations to the cabinet as follows:

I Since the longer the War lasts the greater and more serious becomes the problems of peace, and hence the more important the need for a broad general understanding of the causes of War and the essential means for soothing or eliminating them; therefore, your committee recommends that a large vitalized permanent committee be specially trained chairman as a established with an aggressive member of the Executive Committee of the Men of the Churches.

II It is further recommended that every church in Greater Little Rock be invited to select not over two interested representatives, preferably at least one to be a cabinet member, to take part and work with the permanent committee in formulating an integrated plan for enlightening our people on the many factors essential to establishing an enduring world peace.

III Since winning the War, and an enduring World Peace is the greatest task now before the Christian World; and since the very best brains of our nation are being devoted to the problem of peace; therefore, your committee requests that the Men of the Churches secure some of these leaders for at least one community wide peace program during every quarter throughout the coming year.

IV Your committee further recommends that suitable reading courses, and educational extension courses, especially related to the problem of World Peace, similar to those now being offered in our best universities and colleges, of both popular and collegiate type, be sponsored by our permanent committee as a background for leadership training in the major factors effecting World Peace.

V Lastly, your present special committee on "Enduring World Peace" asks to be discharged.

The members of this committee desire to thank the organization for the cooperation received, and for the honor of serving. We believe that the time has come for adding new life, and new vitality to this greatest challenge to Christianity and especially to the churches of all denominations in America, and that the time has really come when only "The Truth" can bring that humanitarian enlightenment so necessary for the kind of World Peace that will make us free.

Respectfully submitted,
A. S. Ross
T. B. Fatherree
A. J. Larson
J. R. Wilson
R. B. Smith, Chairman

Think that day lost, whose low descending sun views from thy hand no worthy action done.—Anon.