

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodist Ministers in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXIII

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## Lost-One World Conqueror

IT IS something of the irony of fate that the man, who had planned, by this time to be ruler everywhere, cannot now be really located anywhere.

Instead of a towering personality who, by his dictatorial bombast and intuitive promptings, for a while, seemed to dwarf other world leaders, we now have either a sick, a deposed or dead fuhrer, an imperial stowaway or a candidate for a madhouse. Instead of guttural, spine-tingling, hair-raising speeches, delivered with the maniacal fury of one possessed; instead of speeches which left the world weak with anxiety and fear, there is now a deep, unexplained silence which the world hopes will never be broken again by the voice of Hitler.

The Beast of Prophecy, which some of our symbol-interpreting, pseudo prophets have announced, with such clarity of vision and understanding of the Scriptures, would stand astride the world some day like a giant colossus, has shriveled to such small proportions that neither the world outside Germany nor the general public inside of Germany seems to know anything of the whereabouts of the small niche of space he occupies. They do not even know whether the small niche he occupies is above the earth or beneath it.

Hitler, living or dead, can have the uncomfortable satisfaction of knowing that, in the short time in which he has strutted across the stage of the world's life, with his stiff-jointed goose-step and rattling sabers, he has caused more misery, suffering and death to the world, both inside of Germany and outside, than any other would-be world conqueror in history.

Having almost succeeded, he has altogether failed. His failure may mean the eclipse of Germany, as a great world power, "for the next thousand years." Again and again his major moves fell just short of success, as if some strange providence were mocking him by causing his most miserable, disastrous failures to come when he seemed to be in sight of decisive success.

## "Lamps Without Oil"

A NEW book of sermons, "Lamps Without Oil," by Dr. Gaston Foote, pastor of First Methodist Church, Montgomery, Alabama, has just been received in our office. Dr. Foote, who was formerly at Winfield Memorial, was also editor of the Arkansas Methodist for a year following the death of Dr. A. C. Millar. He was acting editor of the Arkansas Methodist, without salary, in connection with his work as pastor of Winfield Memorial.

Dr. Foote was recognized in Arkansas as a great preacher. He was much in demand for special occasions and as a revivalist. His many friends in Arkansas will be glad to know that he has, in "Lamps Without Oil" published, for the first time, fifteen of the striking, gripping sermons that have brought him recognition in many places throughout the nation as a great pulpiteer. The sermons of this volume were preached for people who live today amidst all of the problems and difficulties of our day. They discuss issues that are alive in the minds of all thinking people.

The book is published by the Paragon Press, Montgomery, Alabama and sells for \$1.50. It can be ordered either from the publishers or from Dr. Foote.

## Thanksgiving Proclamation

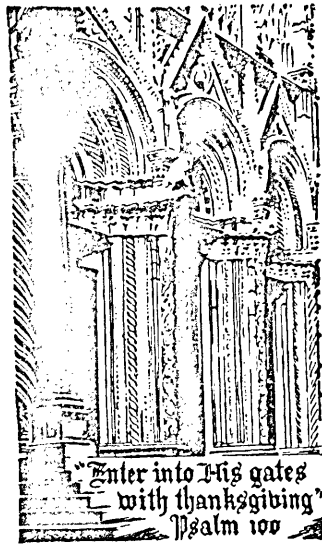
TO ALL TO WHOM THESE PRESENTS SHALL COME—GREETINGS!

WHEREAS, the Legislature of the State of Arkansas having fixed the last Thursday in November as the day for Thanksgiving; and

WHEREAS, more than 150,000 gallant young men and women from Arkansas and millions throughout the United States are serving in our armed forces on the battlefronts of the world; and

WHEREAS, our people at home are united in an unconquerable spirit of Victory; and

WHEREAS, our State and Nation have been spared the devastating horrors of this war; and



WHEREAS, many people of the world are looking to us for deliverance from the bonds of tyranny we should therefore be exceedingly grateful and thankful to our Heavenly Father,

NOW THEREFORE, I, Homer M. Adkins, Governor of the State of Arkansas, in recognition of all of these and many other blessings do hereby designate Thursday November 30th as a day of special Thanksgiving. I call upon our people to assemble in their respective places of worship for a day of public prayer and offer thanks to almighty God for the blessings we have received. Let us likewise humbly ask His pardon for all that He has seen amiss in us and implore His continued guidance through the conflict ahead and to hasten the establishment of fraternal relations among all the countries of the world.

IN WITNESS WHEREOF, I have hereunto set my hand and caused to be affixed the Great Seal of State in Little Rock this 10th day of November, 1944.

HOMER M. ADKINS

Governor

C. G. HALL

Secretary of State

## New Editor For The Devotional Page

WHEN we came to the work of the Arkansas Methodist in the fall of 1941, Rev. Roy Bagley was editor of the Devotional Page. He continued that work through January of 1942. At that time he gave up his work, as a pastor, and went to the Southern Methodist University to complete his scholastic training for the ministry.

Beginning in February, 1942, Rev. H. O. Bolin, pastor of Capitol View Methodist in Little Rock, became editor of the Devotional Page and has continued that work up to the present time. The Arkansas Methodist and its readers are under lasting obligations to Brother Bolin for the faithful, efficient manner in which he has done the work necessary to give us the splendid Devotional Page which we have carried each week, under his leadership for almost three years. Our indebtedness to him is all the greater because his work, throughout these three years, has been altogether a labor of love.

Brother Bagley has completed his work at S. M. U. and was appointed pastor at Cabot, at the recent North Arkansas Conference. Beginning with the next issue of the Arkansas Methodist, he will resume the work as editor of the Devotional Page. Brother Bagley is a nephew of Brother Bolin hence the editorship of the Devotional Page is still "in the family." Brother Bagley is resuming the work, as editor of the Devotional Page, at the suggestion of Brother Bolin. We are happy to have either one of them associated with us in the work.

## A Decisive Battle Now Is On

SIX Allied armies have now joined hands along a four hundred mile front to give the German west wall its supreme test.

We were told two months ago that the Allied armies in Europe numbered between two and three millions of men. Since that time, in preparation for the big push that is now on, it is quite possible that hundreds of thousands of additional troops have landed on the western front.

The rapid advances that came after D-Day led many to think that the walls of Germany were caving in on them and that the war was about over. It developed, instead, that the German forces were only retreating to their strongest wall of defense and that wall has stood against all of the pressure that the Allied armies of the west have brought against it until the beginning of the present drive.

While the Allied armies have been holding steady pressure on the Siegfried Line, they have also been bringing up supplies for the drive that has now begun. This has taken time since the line of attack is four hundred miles long; the number of troops to be supplied runs into seven figures and the distances from usable ports have increased with every mile of advance.

There seems to be no doubt that the present drive is the real thing for which we have hoped and prayed since the beach heads were established on the shores of Normandy. It is the supreme test of Germany's west wall; it is a test of the willingness of the German soldier to continue

(Continued on page 4)



# A Crusade With Five Objectives



By W. W. REID

**T**HE Crusade for Christ is now under way! It will continue to be in the forefront of Methodist emphasis throughout the present quadrennium. It will call upon every pastor in the connection for cooperation. It will expect him to carry its emphases to "the last man in the last pew" in every congregation. And, if the pastor wholeheartedly carries out its program among his people, it will revitalize the whole life and activity of his congregation.

The objective of the Crusade for Christ is the strengthening of the inner life of the Methodist Church, and the extension of its Christian services to the betterment of human life. Its emphasis is upon the welfare of people; any proposals concerning institutions or buildings is only to the extent that they may serve human need.

Five major causes or concerns of the Methodist Church (and of Christian people everywhere) are being emphasized in the Crusade for Christ. While specific dates are mentioned for each emphasis in order to facilitate a co-operative drive for each, it is understood that each will be promoted across the entire church throughout the four years. The five main emphases are:

## The Crusade for a New World Order

This Crusade inaugurated two years ago by Methodism, and the forerunner of similar movements in other major Protestant denominations, has already served to make the Church conscious of its power as a molder of public opinion. Under the direction of the Council of Bishops, it has shown to men in seats of government that Methodists are opposed to American isolation, and that they want cooperation among the nations in the post-war so that future wars may be made impossible. Throughout the quadrennium it must continue to be Methodism's vehicle for making a Christian impact upon governmental plans that affect the welfare of human beings everywhere in the world. One of its immediate plans is the establishment of a research department to help the bishops and other leaders who spearhead this effort to make the church vocal and legislatively effective.

## World Relief and Reconstruction

Photographs tell us of ruined buildings, lost art, destroyed towns, burned-over and sea-swept farming lands, terrific waste of Nature's resources, all caused by the present World War. And that loss is a staggering and as yet uncomputed total . . . But the loss in human life, in maimed and broken and starved bodies in, refugees fleeing half the world around for sympathy and safety, in the flower of youth behind barbed wire, in hospitals filled to overflowing in broken spirits and deranged minds, in separated families, in children uncared for, in women in factories or in near-slavery, in loss to art and science and letters, in loss to tomorrow's generation: these results of war cannot be photographed—and cannot ever, in most instances, be replaced. The murder of the God-given human spirit is intangible, but horribly real.

This has by no means been confined to Europe and Asia, scenes of actual warfare. There is not a community in America but has been affected by the devastation of war upon the human spirit. Women and children in factories, broken homes, juvenile delinquency, unchurched millions resulting from shifts of population, inability of churches to meet the demands of suddenly swollen populations, inadequate housing and schooling, shortage of workers in service institutions such as hospitals and homes, overwork and overcrowding especially among the minority and under-privileged groups of America's people: all these are deep human problems. Their solution calls for deeper skills than those of the designer of a new bridge, or the planner of a rebuilt industry.

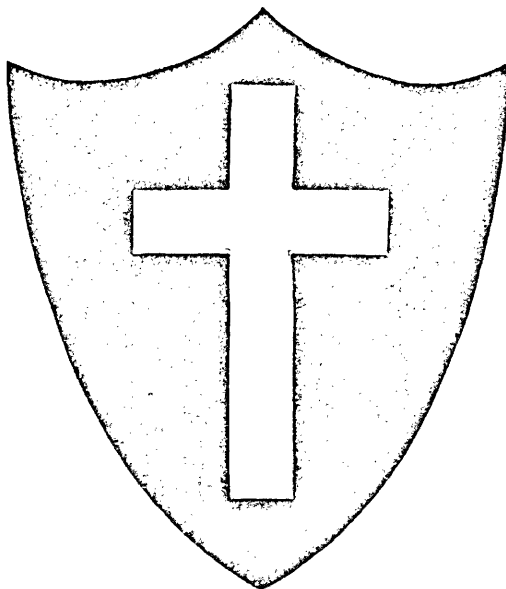
It is to help meet some of these human needs that the Crusade for Christ is asking \$25,000,000 for world relief and reconstruction.

Let it be noted that on the foreign field especially these moneys are for the relief and reconstruction of human life almost exclusively; and that even on the home field, where some will be used for buildings, the purpose is that these institutions so aided will be enabled to minister to human need. More than half the funds will be used outside the United States.

The \$25,000,000 will be used for the relief and reconstruction of human life by the Board of Missions and Church Extension, the Methodist Committee for Overseas Relief, the Board of Education, the Methodist Commission on Chaplains, and the American Bible Society. Of the funds allocated to the Board of Missions and Church Extension six groups will be the administrators: the Division of Foreign Missions, the Foreign Department of the Woman's Division, the Section on Home Missions, the Home Department of the Woman's Division, the Department of Christian Social Relations, and the Section of Church Extension.

## Evangelism

Stress upon evangelism—the winning of men to the Christian way of life, and the strengthening of the Christian faith and activity



of those already professing themselves Christian—should be made by every pastor and in every local church. In fact, evangelism (in its broadest sense) is the supreme purpose of the church, the only reason for its existence. The year 1946 is to be the Crusade's "special year" for evangelism, but the emphasis should be uppermost in every pastor's mind every day of his ministry.

## Stewardship

One cannot disassociate stewardship from evangelism. The church member who gives little attention to the Christian use of his life, his time, his money, and to the purposes of the whole social and economic order of his nation and the world—that church member is not fully Christian, has not been truly "evangelized." Though the united emphasis on stewardship comes in 1947, it must be emphasized continually—for the wrong use of man's possessions becomes a basic for war and all the misery that war entails. Until man has a sane view of his "temporary ownership" of possessions and the rights of all God's children to their enjoyment, the human race is not ready for a durable peace.

## Church School Attendance

Every pastor and layman must begin now to enroll boys and girls of the community in the Sunday School . . . and to make Sunday School instruction of value in building human life into the image of God. This also is evangelism—the sole purpose of the Christian church. As in other phases of the Crusade for Christ, the em-

phasis here is not upon building the school or the church, but in building Christ-like character in boys and girls; it is not that the church gains, but that it gives itself.

In bold outline this is the purpose and emphases and program of the Crusade for Christ. Each one of these five fold objectives must suggest sermons and activities to the individual pastor, and a program for every organization in the local church.

## \$25,000,000 for Relief and Reconstruction

The sum of \$25,000,000 was decided upon by the General Conference as the total amount which the Crusade for Christ will seek, during the period December 1, 1944 to January 31, 1946, for human relief and reconstruction. This is one of the five projects or emphases of the Crusade.

The allocation of this total to the various administrative and service agencies of the church follows:

To the Division of Foreign Missions . . .	\$ 7,990,000
To the Foreign Department of the Woman's Division of Christian Service . . .	3,990,000
To B'd of Missions for scholarships to national leaders . . .	537,500
To the Methodist Committee for Overseas Relief . . .	2,150,000
To the Section of Home Missions (B'd of Missions) . . .	1,467,000
To the Home Department of the W. S. C. S. . . .	1,173,000
To the Department of Christian Social Relations of the W. S. C. S. . . .	25,000
To the Section of Church Extension (Board of Missions) . . .	2,175,000
To the Division of Local Church (B'd of Education) . . .	652,000
To Gammon Theological Seminary (B'd of Education) . . .	543,000
To other Negro institutions (B'd of Education) . . .	272,000
To other Methodist schools in U. S. (B'd of Education) . . .	1,523,000
To the Board of Education for scholarships . . .	537,500
To the Methodist Commission on Chaplains . . .	435,000
For reserved contingent fund . . .	1,290,000
To the American Bible Society . . .	240,000
	<b>\$25,000,000</b>

## WHAT HAVE YOU TO GIVE?

Every Sabbath day the call of the church is heard. There are still many who hear that call and obey it. They have come from all walks of life. They have escaped for a little while from the pressure of the daily round and the common task. What has the church to say to them? What is the church doing for them?

The people who come to the churches come to be helped. . . . There are hungry souls there. There are men whose burden is almost more than they can bear. There are those who are beset by doubts of their own. . . . They do not come to have their difficulties increased. For a little while they would feel upon their eyes the touch of a healing finger, that some correction might come to a faulty perspective, and things that seem large because they are close and things that seem small because they are distant might take on their true proportions.—Edwin Lewis, in *The Faith We Declare*.

## THE WAY OF JESUS

The teachings of Christ radiate for the elevation of souls and intellectual capacities far above the common passions of hate and degradation.

"He taught us to hate the evil in men, but not men themselves.

"There must be no bitterness in the reconstructed world. We must try to forgive those who injured us and remember only the lessons gained thereby."—Mme. Chiang Kai-shek.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## A PRAYER FOR THE TIMES

O God, our eternal Father, and the torment of our souls, we come to Thee in restless discontent. So much that we have sought is slipping away from us. So much on which we set our hearts now seems a delusion and a snare. We have worshiped false gods. Money and race and nation, these have received our devotion. But in a world that is shattered, we have found such things well nigh useless.

Like penitent children, we are turning back to Thee. Father, to whom can we go? Thou hast the words of life!

O Thou, who didst form the constellations of this universe, who didst set the stars in their courses, and dost hold them with Thy steadfast hand, look in pity upon us, Thine erring children. We alone, of all Thy creation, seem off the course.

In these times of distress, let Thy wide ranging mercy and love rest upon our dear ones far away in the service of our country. May they be strengthened for duty, faithful in ideals, and loyal in conduct. Help them to know that they are never forgotten. May our love bring them courage as they face the cruel demands of war.

As Thou canst make even the wrath of men to praise Thee, do Thou grant that soon instead of war, there shall be peace; love shall prevail instead of hate; co-operation instead of conflict. So that once again the Kingdom of good will may have a chance on earth.

We ask in Jesus' name. Amen.—James Brett Kenna, From "The Union Signal."

## WHAT SEEK YE?

The story is told of a man who visited India every year to enjoy his favorite sport of hunting wild animals. After a time he became thoroughly accustomed to the habits of the people, learned some of their language, and acquainted himself with many of their customs, but he had little knowledge of the Christian missionary's work and no use for his teachings.

One day he met a missionary, and in the course of conversation remarked that he had been coming to India for more than forty years but he had never seen a Christian convert.

The missionary replied, "I have lived in India for fifty years and I have never seen a tiger."

The hunter's surprise brought an immediate response from the Christian worker, "You see, I have never looked for tigers," he said.

In this world we see exactly what we look for. If we would have Christ in our lives, we must search out the things of His Kingdom. If we would derive the most good from God's Word, we must carefully study its pages. There is plenty of good in the world. When we look for the best in others we find it, and when we examine God's dealings with us, we recognize His beneficent providence in our lives. —War Cry.

## A PARTING WORD

*For more than three years I have tried to edit the Devotional Page. I have enjoyed the work very much, though constantly conscious of my many failures and lack of time to do justice by the page. I have been more than paid for my efforts by the number who have said they were helped by certain articles which appeared from time to time.*

*It is with much regret that I relinquish this task. It was necessitated by an added program in our own church which will require more of the pastor's time. The page will continue under a more efficient editorship.*

*I take this opportunity of thanking our beloved editor, Dr. E. T. Wayland, for permitting me to edit the Devotional Page for these years.—H. O. Bolin.*

## WORSHIP AND WORK

We have expressed here in this title, "Worship and Work," two of the greatest privileges extended to a human being. From the religious standpoint they belong together. One cannot truly worship without work. This is shown in a very forceful way in the account of the great prophet Isaiah. In his worship he saw the Lord seated on His throne, but he also heard the question, "Whom shall we send, and who will go for us?" Isaiah's reply was, "Here am I, Lord; send me." Through his worship he came in contact with the Lord and through the inspiration and power of that contact he went out to serve humanity. It is said that the oriental Christians spend much time in worship. They like to meditate upon the greatness of God and what He has done for them. On the other hand the occidental Christians spend much time in work. What we really need is the combination of these two. Work without worship lacks power; it can never accomplish the humanly impossible task God has assigned us, while worship without work lacks outlet. It is similar to getting up a big head of steam on a boiler and then pulling down the pop-valve and letting it escape without accomplishing any practical task.

Saul of Tarsus was on his way to Damascus. His object was to persecute the Christians. He had recently witnessed the martyrdom of Stephen. No doubt he was meditating upon this event. He saw a light brighter than the noon-day sun and heard a voice. He knew he had met the Lord. His first question was, "Lord, what wilt thou have me do." He became the greatest single product of the Christian religion. His wonderful talents contributed to his success but his perfect balance between worship and work was also a deciding factor.

Jesus and three of his disciples ascended a mountain. He went there to worship. In prayer he got so close to the Father that his face shone like the sun and his garments were as white as the light. The disciples had never seen any one worship so effectively. They were elated over the experience. They wanted to build some tents and make the mountain of worship their home. Jesus led

them back into the valley. There was work to be done. We remember how the man with the afflicted child was waiting for help from the Lord. Those who never climb the mount of worship lack power. We remember how those who remained in the valley could not help the afflicted child. When they asked why they failed, Christ told them it was lack of worship. They were trying to do a humanly impossible task in their own strength alone. The three disciples who went with the Lord on the mountain wanted to remain there. Those who never return to the valley fail in that they do not come in contact with the work to be done.

There was a time when the church failed through the over emphasis of worship to the neglect of work. The most earnest churchmen decided that the world was so full of temptations that no one could live a Christian life while mixed-up with its affairs. They withdrew themselves from the world and spent their time in caves or monasteries. I do not know how much spiritual power they generated through their almost ceaseless worship, but I do know they did not bring that power into contact with the problems of the world. The world thus bereft of its most spiritually minded people slipped off into the dark ages. Now, we need to be careful as we mix in the affairs of the world that we do not become too worldly. The place for a ship is in the water, but if you get too much water in the ship it will sink. The place for the church is in the world, but if you get too much worldliness in the church it will sink.

We are in danger of over emphasizing work to the neglect of worship. The message we need is beautifully expressed in that great old hymn, "Take Time to Be Holy." The psalmist said "They who wait on the Lord shall renew their strength," but often we run ahead of the Lord. "Fools rush in where angels would not dare to tread." We are called to do that which is humanly impossible but through lack of worship we are trying to do it with mere human strength.

What we need is a perfect balance between worship and work. The sad thing about the human family is that we never stop at a happy

## ARE THERE MEN THERE?

As the missionaries were approaching the immense island of New Guinea, some one spoke of the unhealthiness of it, and the presence of alligators, serpents, and centipedes.

"Hold!" said one of the native workers, "Are there men there?"

"Oh, yes," was the reply; "there are men, but they are such dreadful savages that there is no use of your thinking of living among them."

"That will do," responded the native, "wherever there are men we are bound to go."

A noble reply and worthy of a disciple of Him who commands His followers to "Go into all the world and preach the gospel to every creature.—Sattered Seed.

## TELLS HOW CHRISTIANS HELPED JEWS TO ESCAPE FROM NAZIS

LONDON (By Wireless) (RNS)—How numerous Jews were enabled to escape from the Nazis with the help of Christians was related by Dr. J. Zukermann of Lisbon, writing in the Jewish Bulletin published here. In many cases, he said, Jews who managed to flee from deportation trains or concentration camps were aided by Protestant and Roman Catholic clergymen.

One refugee, who walked from Lyons to the Spanish border, went to the nearest parsonage whenever he was hungry or tired, and with only one exception received food, a bed, and good advice on how to avoid German patrols.

Another refugee who recently reached Spain particularly stressed the assistance given to Jews by the Protestant communities in France "which helped wherever possible although their opportunities were very limited."

medium. We are always inclined to go to extremes. One age will over-emphasize an attitude. A succeeding age sees the error and then proceeds to go to the other extreme. We have witnessed that in the matter of the personal as set over against the social gospel. As both work and worship are needed, so both phases of the gospel are needed. Christ kept the perfect balance between worship and work in his own life. He came back from a period of worship to say with great earnestness, "I must work the works of him who sent me while it is day; for the night cometh when no man can work." In his prayer made to the Father just before his crucifixion he said, "I have finished the work which thou gavest me to do."

I suppose the reports to our last annual conferences were fairly good, but if all of us will practice more faithfully both worship and work during the new year even more good will be accomplished. May all of us join in earnest prayer and consecrated effort to this end. —H. O. B.

No echoes return to mock the silent tongue.—Earl Riney.



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ASSOCIATE EDITORS { H. O. Bollin Fay McRae  
W. P. Whaley Mrs. E. T. Wayland

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A STUDY IN MOTIVES

1 Kings 8: 17-19.

*And it was in the heart of David my father  
to build an house for the name of the Lord God  
of Israel.*

In the summer of 1905 I graduated from the Theological Department of Vanderbilt University. The Commencement sermon was delivered by Bishop W. F. McDowell, at that time in charge of the Washington City area of the Methodist Episcopal Church. He was a great bishop, built on a large scale, and seemed sufficient for the task assigned to him.

I don't remember his text, but he preached on "Motives," which must have been a favorite subject with him. In later years I heard him on the same subject in Oklahoma City. I recall that he insisted that life's motives must be large, as well as pure. He said you could float a toy boat in a tub or a mud puddle, but to float a mighty battle ship you must have the bosom of the great deep. Through the years that have followed my mind has gone back again and again to that illustration. Many of us seem to feel that if our motives are pure, clear enough to see through, there is nothing more to be desired. But that is not true. A man may fail in his efforts through small motives, as well as through unworthy ones. At all times our motives and purposes must be large enough to carry us. After all, littleness does about as much harm as wickedness. We must be large, as well as good.

God gives us credit for our good purposes. To David he said, "Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. Nevertheless thou shalt not build the house."

The preacher of whom I speak must have found the kind of motives he commended to us. After many years had gone by, I found him again when I went to serve Mt. Vernon Place Church in Washington City. He was then in retirement and in my judgement the most popular preacher in the capital of our nation. He made a great contribution toward bringing about the union of American Methodism. I gladly acknowledge his helpful influence on my life. He taught me to seek large, as well as holy motives. I have not always succeeded, but the effort has been wholesome.

Very little progress is ever made by those who spend their time backing away from responsibilities.—Exchange.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. THERON MCKISSON of Kibler-Heights Charge announce the birth of John Martin on November 11th.

MISS ELIZABETH HALE of Nashville has been appointed director of religious education at First Church, El Dorado. She took over her new duties on November 1.

REV. W. J. WILLIAMS wishes his friends to know that he is now living in Piggott and that he can be reached by writing him at this address.

BISHOP PAUL E. MARTIN announces that Rev. Garland C. Taylor, chairman of the Board of Evangelism of the North Arkansas Conference, has also been appointed Conference Director of Evangelism.

REV. W. O. TISDALE, pastor of Hampton Circuit, conducted the devotional over KELD, El Dorado, on Monday and Tuesday, November 6 and 7. This is a regular feature of the station and is broadcast from 11:00 a. m. to 11:15 a. m.

REV. SAM B. WIGGINS, district superintendent of the Fayetteville District, preached at the Methodist Church in Conway on Sunday, November 5. Brother Wiggins was pastor at Conway from 1936 to 1940.

THE report of Rev. E. H. Martin, Taylor, in last week's issue should have read "60 additions, 51 on profession of faith" instead of "60 additions, 9 on profession of faith." We are glad to make this correction.

MARRIED at Danville Methodist Church, on November 7, Rev. Joel Cooper of Vanndale and Miss Charlene Thacker of Danville, Rev. H. J. Couchman, pastor at Danville, officiating. Brother Cooper is pastor of the Methodist Church at Vanndale.

REV. KENNETH L. SPORE, new pastor at Winfield Church, Little Rock, in a fall at the parsonage on Saturday, November 18, suffered a serious knee injury and is in the Baptist Hospital. Rev. James S. Upton of Hendrix College, Conway, filled his pulpit on Sunday, November 19.

REV. H. L. PAISLEY, former pastor of the First Presbyterian Church, Fayetteville, filled the pulpit at Hunter Memorial Church, Little Rock, at both services on Sunday, November 12. Dr. W. C. Watson, the pastor, is still ill at St. Vincent's Hospital and he asks that we announce that he is improving and hopes to be out soon.

MRS. MARTIN, wife of Bishop Paul E. Martin, was honored at a reception at the home of Mrs. Ray Smith at Hot Springs during the meeting of the Annual Conference. The reception was given by the Woman's Society of Christian Service of the First Methodist Church of Hot Springs.

REV. JAMES L. SHELBY, pastor at Monette, writes from his new charge: "We are well pleased with our charge, Monette. We have a fine district superintendent, Rev. J. A. Gatlin. He is a great leader and a tireless worker. Last year was the best of our ministry and we are praying that this year will be the best up until now. Pray for us."

REV. L. E. WILSON, pastor of Griffin Memorial Church, Paragould, called at the Methodist office while in the city on Thursday to visit his son. Brother Wilson has been given the usual poundings and many other courtesies. A gift of a three hundred pound hog from a member, T. A. Morgan, was a much appreciated gift. A project to build a new kitchen for the parsonage has been started.

FIFTEEN hundred cases of medical supplies, sent by the American Red Cross, as part of a total shipment of 16,000 cases, recently arrived in Chungking, West China, and will be distributed to missionary and other civilian hospitals that are serving the non-military population.

The distributing agencies include the National Health Administration of China, the Red Cross Society of China, the International Relief Committee, and the Chinese Ministry of Education. These medical supplies are flown into Chungking via India from the United States.

THE following belated pastor's reports have been received: Jacksonville, Wade H. Harrison, pastor. Eight members received, three on profession of faith. Pastor's salary 100 percent. Askings on Benevolences paid 105 percent. Special gift to African Missions \$6.75. \$75.00 paid for improvements. Pangburn, M. L. Edington, pastor. Received six members, five on profession of faith. Salaries and World Service 100 percent. Paid for improvement on church \$200.00. A new six-room parsonage has been built at Pangburn at a cost of \$2,000.00.

A NATION-WIDE emphasis on Bible reading on a scale never before attempted in the United States, is planned for the period between Thanksgiving Day and Christmas this year. The American Bible Society, which sponsors the plan, states that it is undertaken because the Society has "a deep conviction that now is the strategic time to give the Bible a new share in our American life." National officers and leaders of the major denominations are co-operating. For each day a Bible passage considered "most helpful in times like these" has been selected through a canvass made among more than 100,000 pastors and 6,000 chaplains. Members of the armed services as well as all the people at home will be invited to join in the reading, the Society announces.

A N interdenominational commission of thirty-four Protestant churchmen, ministers and laymen, headed by Prof. William E. Hocking of Harvard University, has for some weeks been busily engaged in studies designed to "strengthen the purpose of the American people to insure the nation's participation in post-war collaboration." This commission will consider the findings and the reports so far published on the principles and policies for future world organization that have come from such official meetings as that at Dumbarton Oaks and the meetings of President Roosevelt with Prime Minister Churchill, Marshall Stalin and others; also plans that have been advocated for the future control of Germany and of Japan. Under the guidance of the Federal Council of the Churches of Christ in America, the commission will report to "the second peace conference" (the first having been held in Delaware, Ohio, three years ago) in Cleveland on January 16.

### CHEAP SERVICE

A gentleman heard another one swearing. He came to him and said, "Sir, what does the devil pay you for swearing?" He said, "I do not know that the devil pays me anything."

"Does not he pay you anything, and you give up being a gentleman, and give up being respectable, and pain everybody that hears you, and you lose your own soul, and the devil gives you nothing! You do work cheap!"—James Vaughan.

### A DECISIVE BATTLE NOW IS ON

(Continued from page one)

to fight a losing battle and a test of the strength of any reserves Germany may still possess.

The decision in this campaign will not long be delayed. Battles cannot long continue on the scale on which this one is being fought. Our armies will soon be out in the open fields of Germany, with their greatest barrier behind them and the end of the European war comparatively close or the German forces will have shown an unexpected power of resistance and the decision in Europe, will be delayed until winter has passed.



# Where Are The "Common People?"



By GEORGE Q. FENN, Pastor, Gentry

IT IS recorded of the Master that "the common people heard Him gladly." It has been recorded of the people called Methodists that "the common people flock to their meetings," but that can hardly be current history.

While attendance in many churches has been declining there has been a large increase in the number of people who attend the services of the so-called "off-brand," or smaller, and newer groups, which we describe as "fanatic," "erratic," "extremely emotional" and "holy roller." The present writer is unwilling to accept any superficial explanation or invented alibi as the reason for these conditions. There must be some real explanation of this situation.

I stood at the vestibule entrance of a well equipped, modern church building and counted 122 junior and intermediate pupils leaving at the close of the Sunday-school period. When asked why they did not remain for the worship service, they said: "Why should we? We've already been to church," and the fact that we had actually created a competitor for the regular services of the church stared me in the face.

We chanced to camp one night in a village where members of one of the smaller sects were conducting a revival in a tabernacle. We improved the opportunity to listen, on the outside, for there was no room inside. The preacher did not speak exceptionally good English, but the people seemed absorbed in what he said. When the altar call was made, there was a generous response, not accompanied by any unusual demonstration of an emotional nature. On another occasion four "off-brand" groups were visited in one day and evening, in each of which very plain language was used by the speaker, and there were some rather extreme emotional demonstrations.

Self-discipline and control seem to be results of higher learning, while persons denied the privileges of education are moved to action almost wholly by their emotions. Very few preachers in the older denominations, at the present time, pay much attention to the emotional appeal while, among those groups which have been making marked gains, much is made of it.

One Sunday morning the writer was preaching in a neatly built brick church, to a congregation of people above the average in intellectual attainments. They were as whole-

some and kind-hearted folk as we have had the privilege of meeting. They would have been glad to welcome a stranger if they had had a chance, but one stepped inside, halted near the door, looked the congregation over, looked at his own clothing which was clean and neat, though cheap, turned and walked out. A few days later when this man was invited to return he replied, "I thought the folks here wouldn't be so well dressed that they would make me ashamed of my clothes, but I found I was mistaken, and since I was wearing the best clothing I had, I don't think I will come back." The next week he was seen entering heartily into services at "The Tabernacle," made of rough



lumber, attended by people who, for the most part, had no clothes to wear except those which they wore at their work.

Shall we tell our people not to wear their good clothes to church? Maybe not, but one thing is sure, from bishops to house servants, we will have to dress less expensively if we expect the needy of our communities to attend our services. How do I know? I've been told so dozens of times by people who used to attend our services, but who can't afford good clothes any more. It won't do any good to say, "Anything good enough for school is good enough for church." They don't think so.

Again, and having been the pastor when and where one of the most beautiful churches

of my conference was built, I approach this matter with no small hesitation. We have in recent years built up a great architectural barrier between our churches and the common people.

I am well aware of the arguments, but, in the town where I am now pastor, as the older denominations have built finer churches, the people who are content with the plainer type build more, and the people attend them. People who are accustomed to live in plain, poorly built houses do not feel at home in a finely built brick or stone church, with art glass windows in the walls and plush carpets on the floors.

One prominent preacher of a well attended church, when asked why his denomination had so few really good church buildings replied, "We prefer to have plainer churches because it gives us more money to spend in evangelistic and missionary enterprises." Maybe there's a hint in that for other folk too.

But here's the situation which breaks my heart. Methodism went into a hill country and created a hunger for the gospel we were preaching, among the nearest to pure Anglo-Saxons on earth, and then went away from dozens of communities, leaving them hungry, but unfed. In nearly every community the so-called "holy-rollers" are the only people who are ministering to the religious needs of the people.

I am not now writing in a critical spirit, but in one of deepest humility, hoping that the use of these facts and conclusions may have some effect in the greater Methodism which is now in the making, which will help us to lead people to Christ, train them in Christian service, and persuade them that the Sunday services of the church are not intended as occasions for dress parade, but rather as occasions for humble worship, that we may again follow the Wesleyan admonition that our places of worship shall be "decent and plain" rather than expensively ornate, and that there may be re-born in us such a passion for the lowly that we will be willing to use the difference in cost between expensive living, expensive dress, and expensive overbuilding of churches, in evangelistic and missionary enterprises in behalf of those who were in the Savior's mind when he said, "And to the poor the gospel is preached."

Or, shall we turn wholly to the highly educated, and well-to-do?

## SOME UNEXPECTED DIVIDENDS

By Dr. Harry N. Holmes, World Alliance for International Friendship Through the Churches

This global struggle is certain to have tremendous effects in many realms of human endeavor, but the vital basic principle of missions will remain unchanged. The supreme need will ever be to bring men into knowledge of God and fellowship with Jesus Christ. That is the timeless, ageless message of the Gospel from generation to generation. There is no change, in my mind, that disturbs the validity of the missionary enterprise. "A godless world will produce an inhuman world."

Focus attention on the Pacific and Eastern lands and with the information available one is surely justified by events in certain conclusions and facts.

The war in the Far East and South Pacific has thrown the mission fields into the very molten center of this fiery outburst. Native peoples living in lands and islands of sylvan beauty are witnessing and suffering from a titanic struggle between vast empires. Their homes are being destroyed, their lands made desolate, their primitive society obliterated. Their sacrifices have contributed in large measure to our safety.

The strategy of the strife has taken thousands of our sons to these lands. They never thought of contacting a mission field, and, curiously, the only redeeming feature to a mighty host of American and Australian fighting men brought down in a forced landing in the jun-

gles of New Guinea and the Solomons has been the kindness, guidance and care of the natives. It has already produced a new type of missionary advocate whose undisguised appreciation is not the language of the Sunday School.

The chaplain of an American regiment handed to the Methodist Superintendent of Missions in Queensland, Australia, the sum of fifty pounds, given by his men as a token of their gratitude for the work of the missions in Papua. Small wonder that a boy writing to his mother said, "As far as I'm concerned every nickle spent on a missionary has been justified, and I know many others share this thought with me." The bread cast on the waters returned in a way never expected.

The transport of the wounded over the awesome, jagged Owen Stanley Range in New Guinea by the "Fuzzy Wuzzies" is an epic story. A recent suggestion in Australia to reward this superb service by a cargo of cheap trinkets brought forth a veritable flood of indignation.

Think also of a writer in the Saturday Evening Post declaring that the missionary saved the prestige of the white man in China. He stayed and lived with the people.

The considered judgment of Mr. Wendell Willkie was that it was difficult to find words to describe the influence of the missionaries. "There was," he said, "universal enthusiasm for what American missionaries had done for the lives they lived."

The war is producing an articulate public opinion that there must be a new deal in our

relationships with these people. Already in Australia and New Zealand there is decision in government circles that the affirmations of the Atlantic Charter must apply in spirit and letter to these areas.

Where the people have been completely isolated from their white friends and leader the work has been carried on by native Christians. The countries that send missionaries must hurry the operation of training for leadership to create a real indigenous church. There lies the great hope of the missionary cause.

The evidence accumulates that denominations must coordinate and pool their impact on these lands. The United Christian Church of China is a modern religious achievement of outstanding distinction. Already there is talk of a Christian Church of the Pacific Lands.

The war has strengthened my faith in the divine imperative of missions. Programs will be, and should be, evaluated and reorganized in the light of the new developments, but the impulse, the urge, for its continuance is eternally embedded in God's redemptive challenge.

In a world distraught as ours is, there is a desperate need of an aggressive kindness, a charity that looks for an opportunity to forgive, a graciousness that seeks the privilege of lightening loads.—Roy L. Smith.

He who know the Bible and nothing else is better educated than he who knows everything else and does not know the Bible.—William Lyon Phelps.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### WHAT TOBY LEARNED

By Phebe Plato

Toby threw down the paper. "The President has again issued the call to the people of the United States to give thanks to God as usual on Thanksgiving Day. Maybe some people have lots to be thankful for, but what have we? Why we won't even have a Thanksgiving dinner."

"Oh, Son, are you sure you haven't anything to be thankful for?" asked Mother, "at least we'll have a good warm house and plenty of food even if it isn't turkey."

"Oh, yes, the same as every day, but these things don't count. They're nothing to have a Thanksgiving Day about."

"Maybe not," answered Mother, "and then, again, maybe so."

The next day Toby came running into the kitchen where his mother was at work. "What do you think, Mom," he exclaimed, "Mr. Givens has been sick a long time and Jimmie says they are just going to have soup for Thanksgiving dinner, but he said in school that he was thankful for that."

"He really will be, too. When noon comes and he's been playing ball all morning a big bowl of soup will taste mighty good," was Mother's comment.

"I suppose so, though he probably won't get to play much, he'll most likely be taking care of the baby. Look at what some kids have, though. There's Tubby Jones. His father has an automobile and lets the chauffeur take Tubby riding almost any time. I'll bet he'll have plenty of good things for dinner, too."

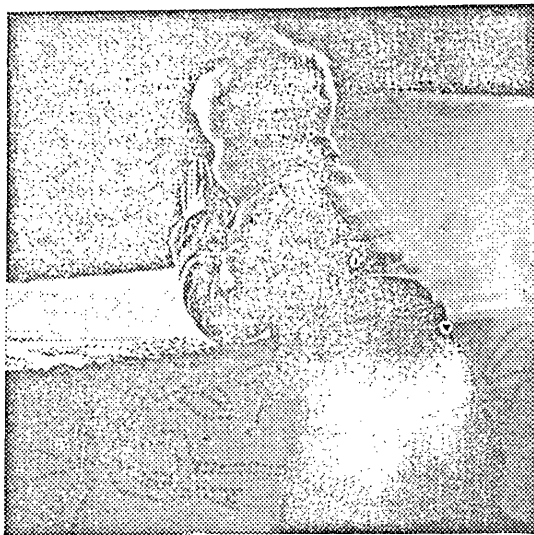
"I don't think just having things to eat and riches of that kind are the things which really make us happy do you?" asked Mother. "I rather guess Jimmie Givens is thankful that his Daddy is getting better, and maybe he's thankful that he has a baby sister to play with. Sometimes I think he seems happier than Tubby."

Thanksgiving Day came, a clear, crisp morning; just the right sort of day for ball playing. Toby was out early calling for Jimmie and Tubby. Jimmie couldn't play, he was taking care of the baby and was staying at home to be near if his father needed anything. His mother was going to church. "You see," said Jimmie, "Dad's been so sick that Mom hasn't been anywhere for a long time, I'm sure thankful she can get out for a little while."

"My mother can do that nearly any time, but I don't think about being thankful for it," murmured Toby as he left Jimmie's house. Tubby met him at the corner lot and the boys had a lively time until almost noon.

"Well, so long, Tubby, will I see you this afternoon?" asked Toby as they walked along toward home.

"Sure, I guess so, come up to my house, will you? You know I'm the



## MY THANKS

I thank Thee, Father, for my home,  
And for the clothes I wear,  
For food and friends, for Dad and Mom  
And for their loving care.

Help me to be a thoughtful boy,  
Cheerful, happy and gay  
I thank Thee for Thy many gifts  
On this Thanksgiving Day.—A. E. W.

## A BOY'S AIM

Once a little boy looked at a sunset. It was more beautiful than anything else he had ever seen. He turned to his aunt and said, "Auntie, when I grow up to be a man I intend to be a painter and help God paint the sky." That boy wanted to do something great. Of course, he could never help God paint the sky. God did not need him for that, but there are lots of ways in which a boy or girl can help God make the world brighter. Can you think of any?—Southern Churchman.

only one home. Dad's away to see Mom at the hospital for a couple of days, it's pretty lonesome for Thanksgiving Day," said Tubby wistfully.

"Well, I'll have to be home for Thanksgiving dinner, you come with me, only we won't have any turkey or anything at all special to eat." Toby's invitation sounded a little uncertain.

"Will your mother care?" asked Tubby, "I'd love to be with somebody on Thanksgiving. Having everybody well and at home is better than any kind of Thanksgiving dinner."

The two boys stopped at Tubby's house to tell the housekeeper that Tubby would be away for dinner and hurried on to Toby's. They ran straight into the kitchen and Toby burst out, "Mom, you were right about Thanksgiving. I guess I've more to be thankful for than anybody I know. I've so much that I'm going to divide it with Tubby. I never thought before that I had more of anything than Tubby."—The Christian Evangelist.

## JUST FOR FUN

Patrick (to one of the last mourners at an imposing funeral): "What did he die of?"

Mourner: "He died of a Tuesday."

Patrick: "No, I don't mean when he died. What was the complaint?"

Mourner (his eye lighting up): "There was no complaint; everybody is satisfied."

A dear old lady in Vermont was much concerned by the contents of a letter she had received from her sister.

"Listen to this, Henry," she said to her husband. "I call it nothing short of cruelty."

"What's the matter?" asked Henry.

"In this letter," resumed the old lady, "Abigail tells me she gets help in raisin' her children from a mother's club. I do believe in a slipper sometimes, an' a good birchin' don't do a child any harm, but I never in all my life used a club on any of my offspring."—Kind Words.

Father (to Mary after her first week in school)—"Your writing is terrible. I don't see how the teacher ever reads it."

Mary—"Well, that's all right. I can't read hers either—so now we're even."—Christian Science Monitor.

"Father!" cried the son of the absent-minded professor, "there's a bug on the ceiling."

The professor, busy reading at the time, answered without rais-

## TWO LITTLE GIRLS I KNOW

I know a little girl  
(You? Oh, no!)  
Who, when she's to go to bed,  
Does just so—  
She brings a dozen wrinkles out,  
And takes the dimples in;  
She puckers up her pretty lips,  
And then she does begin—  
"Oh, dear me! I don't see why;  
All others sit up late,  
And why can't I?"

Another little girl I know,  
With curly pate,  
Who says, "When I'm a great big girl  
I'll sit up late.  
But mamma says 'twill make me grow  
To be an early bird."  
So she and dolly trot away  
Without another word.  
Oh, the sunny smile and the eye  
so blue,  
And—why, yes, now I think of it,  
She looks like you.

—Youth's Companion.

## THANKSGIVING

By C. T. Blanks

As little Jackie Squirrel  
Looked out one autumn day,  
He saw old Mrs. Turkey,  
Who chanced to pass that way.  
"She looks quite fine," said Jackie,  
"But I believe somehow,  
I'd rather be a squirrel  
Than any bird just now!"

—Verses for Children.

ing his eyes from his book: "Step on it and leave me alone."

George was the most bashful lad in the village. So the family were astonished when he told them one evening that he was going courting.

After spending over an hour, getting ready, he set out.

In half an hour he returned, looking well pleased with himself.

"You're back soon," said his mother. "How did you get on?"

"All right," replied George, with a grin.

"Did you see her?"

"I sure did," said George, still grinning. "And if I hadn't ducked down quick behind the hedge, she would have seen me, too, maybe!"

Little Bobby was playing at Ronny's house, but when time came for him to go home it started to rain. Ronny's mother at once gave Bobby her own son's raincoat and galoshes.

"Oh, but don't have all this," said Bobby politely enough.

"No trouble, Bobby," she returned. "I'm sure your own mother would have done the same for Ronny."

"Mother'd do more," replied Bobby. "She'd ask Ronny to stay for tea."—Christian Observer.

His Mother: "Jimmie, this pill has a sugar coat."

Jimmie: "I know, mother, but the vest is awfully bitter."—Ex.





# Southeast Asia Interdenominational Mission Study



By MRS. C. M. WESTON, Chairman

(These meetings under the auspices of the United Council of Church Women of Little Rock, were held in Little Rock for four consecutive Mondays, beginning October 2. They were held from 1:30 to 3:00 p. m., three of the meetings being held at the First Methodist Church and one at the Robinson Auditorium. The following are the four divisions with their leaders: "Lands and People," Mrs. E. R. Stewart; "Religions," Mrs. R. Bland Mitchell; "Story of Christianity," Mrs. L. M. Bivens; "Post-War Task," Mrs. J. Seab Holt.)

IN SETTING up the above course one important preliminary meeting was held, with two representatives, the president and mission study chairman from each organization of the United Council of Church Women in Little Rock invited by Mrs. Farabee and Mrs. Tucker to hear the proposed plan of your chairman. It was announced that the requirements for special jurisdictional credit for Methodist groups could be met under the proposed plan. Each mission study chairman would be responsible for her own Church report and stimulation of attendance. A general registration would be kept. Books were to be ordered by each Church group individually, although we did get 25 additional "West of the Date Line" for supplementary sale, and about 10 copies of Basil Mathews "Unfolding Drama of Southeast Asia."

There were 300 in attendance the first day. The devotional was led by Miss Margaret Marshall, deaconess, followed by an introduction to the course, and map study by the leader. A large map, 75X44, white background, 17 colors, giving previous empire relation, and showing the Japanese and Allied advances, was used. It pictured the whole Pacific area, and included North and part of South America.

The four commission leaders were then introduced and had a few moments to tell something of their commission. The class of 300 was asked to divide itself into these four commissions by retiring to designated rooms where the leader took about 30 minutes in stimulated discussion and planning with her group for the thirty minute program which they would put on later together, as a commission report.

After the commissions were dismissed, the four chairmen and the leader came together for a discussion of objectives. Mrs. Stewart, "Lands and People" hoped that a two-fold better understanding would follow the study, understanding the people of Southeast Asia, and our own boys and girls who will return from service there. Mrs. Mitchell wanted the need of Christianity and a desire to answer that need to be aroused. Mrs. Bivens hoped that many would be inspired to return to their own churches and stimulate youth. Mrs. Holt felt that the idea of co-operation, continuing in our Interdenominational study project, and reaching out toward an understanding of World Co-operation, was our goal.

Three hundred eighty-five at-

tended the second program which was opened by a devotional led by Mrs. C. L. Durrett, a Baptist member. The first commission report was given on "Lands and People." Mrs. E. R. Stewart and her commission decided that the best medium of presentation would be through the reading of letters presumably received from our boys and girls stationed "over there." The following women took part: Mrs. Curtis Williams, Mrs. Dewey Price, Mrs. A. S. Rose, Mrs. C. F. Shukers, Mrs. E. T. Wayland, Mrs. J. H. Monday, and Mrs. U. S. Coleman.

The special feature for the day was a thirty minute book review of "Burma Surgeon" by Miss Lila Ash-

script herself and coached those taking part. The costumes, music and setting were beautiful, colorful, and the parts were well done. Everyone said that the "impossible" had been accomplished. For instance, the young woman who sang "Aloha Oe," had only a month before received a Government telegram saying her husband had been killed in action. The man who made the motion picture showing possible, had postponed a business trip to do it.

The climax of the program came with the showing of the sound picture "We Too Receive," the true story of one of our fliers rescued by Christian natives.

The leaders in the dramatization



by, given in her usual clever style.

Knowing that the chapel could never hold the 400 expected for the program of pageant and motion picture October 16th the chairman went to the management of the Robinson Memorial Auditorium and told our problem, and they most generously took us in, giving the fullest cooperation and every possible service.

The program was opened by announcements and a map study. The devotional was tied in with the thought and program, led by Mrs. Griffin Smith, and then Mrs. R. Bland Mitchell, (wife of our Episcopalian Bishop) led the Commission Report on "Religions" through a pageant in which about 90 participated. Her purpose was to show the various religions of the South Pacific from the point of view of the natives themselves. She wanted to bring out the good in them, but also their weaknesses and especially their inadequacy for women; the advantages of Christianity; and the need and task of conversion. Not finding what she wanted in print, she wrote the

were: Mrs. Carl E. Mashburn, Mrs. Alton B. Raney, Mrs. Walter G. McDonald, Mrs. Orvel M. Johnson, Mrs. Raymond Rauch, Mrs. W. C. Henderson, Mrs. Elbert W. Jones, Mrs. W. R. Gamble, Mrs. August Korte, Mrs. Felix Green, Mrs. J. H. Belford, Mrs. L. A. McCain, Mrs. Roland M. Shelton, Mrs. H. C. Rule, Mrs. David D. Terry, Mrs. Alexander Weir, Mrs. Henry H. Tucker, Mrs. O. E. Holmes, Mrs. Lloyd Joubert, Mrs. R. S. Herron, Mrs. C. M. Reeves, Mrs. A. D. Stewart, Mrs. Fred J. Herring, Mrs. H. I. Anderson, Mrs. H. M. Gordon, Mrs. E. J. Holifield, Mrs. W. L. Deloney and Mrs. R. J. Miller. Mrs. Curtis Stout played the piano accompaniment.

The last session, held in the sanctuary of First Methodist Church Oct. 23rd, was also attended by about 500. After the opening hymn, prayer was led by Mrs. O. E. Holmes, Mrs. Tucker made the announcements, and your chairman led the map study.

Mrs. L. M. Bivens, chairman of "The Story of Christianity," presented Mrs. Marion A. Boggs and Mrs. G. L. Alexander who spoke on mis-

sionary heroes, followed by Chaplain John Shade Franklin from Camp Robinson who has recently returned from the South Pacific. He brought us a thrill of first hand contact with religion that is working today.

Mrs. J. Seab Holt, chairman of the Commission on "Post War Tasks" chose to interpret her subview of the World Task. The following speakers were presented: Mrs. R. P. Hall, "Comprehensive International Framework for Peace;" Miss Mary Alice Ream, "Economic Justice;" Mrs. Maurice Taylor, "Raising Plane of Living through Education and Improved Standards in Physical Conditions in Christian Home;" Mrs. J. E. Williams, "We Must Plant Christianity."

The course was summed up by the leader with this final conclusion: "Through the war-experience the world is learning that wherever the problems of suffering and need of any people, anywhere become too great for them to bear, if voluntary human help is not worked out for the greatest good of all, then there is a Higher Force that goes into action and the 'chips' may fall anywhere. Our own well-being is tied up in the well-being of others. We of the Church can be the moral leaven of public opinion. That perhaps is the greatest task of the Church in the days that are to come.

The class was then directed to find the table of "Suggested Action" and copy down the five points to be taken back to their churches:

1. "Youth — Inspire—Send in Personal Commitment 5 years—longer."

2. A Project with Youth — To make them conscious of the task here. The scrap book — Hopeful things for the future, suggested by Miss Helen Johnston at Mt. Sequoyah—1943.

3. International Relations Chairmen of various churches—Prepare to give information — Take out membership in Women's Action Committee \$7. Get "Backlog for Action" (Sample membership slip)

4. Letter to your U. S. Senator urging Constitutional Amendment to Pass Treaties by Majority Vote instead of by 2/3. Copy of statement by Dr. Nicholas Murray Butler, Pres. of Carnegie Endowment for International Peace.

5. "Give More — Self of (stack of gold coins)"

The hymn "I will Not Be Afraid" born in China, was sung by Mrs. W. R. Richardson who told its story. The class then sang it from mimeographed sheets.

The benediction was given by Rev. Fred R. Harrison, Pulaski Heights Methodist Church, and group was directed to the Chapel for the sound motion picture "Here is China" (under auspices of United China Relief). Interdependently we are one world—and the problems of all must be solved according to Christian principles.

A pessimist is a person who sees a difficulty in every opportunity. An optimist is a person who sees an opportunity in every difficulty.—Ex.



## A Soldier Sees Rome



(This letter was written to Mrs. V. A. Peacock, Tillar, Arkansas, by her son, Horace Peacock, who is serving with the Armed Forces in Italy.)

Italy  
September 8

Dear Mother,

The trip was a glorious success! We left in the early morning, with the English, as planned. The cross-Italian jaunt was a splendid cross-section of the Italian folk. The sun-drenched walls were brilliant with strings and loops of red peppers. The patient donkeys were completely lost under their staggering loads. The swarthy faces and multi-colored dresses of the peasants presented a pleasing contrast to the gentle green of the rolling landscape.

At ..... we had lunch in the Royal Palace, now a canteen, but the dazzling magnificence of the place is still apparent.

At seven P. M. we trucked into the Eternal City. In the gentle dusk we began our search for a place to sleep. Now a war-time city, especially one that has been so recently liberated, is no paradise for the tourist. With the first appearance of our Lady Luck we were nabbed by an Italian who wanted us to stay at their home. Naturally, we were leary of the proposal, coming so easily out of the blankness of a strange and beautiful city. But, as it was, the offer turned out to be a godsend. The place was a modern apartment house. Our rooms included a private bath, individual beds in two rooms, laundry to the extent that we could have a fresh uniform every day, meals that afforded the unexpected luxury of eggs, sunny-side up and hot tea, served in the most delicate china, garnished with dainty tea napkins. Our room contained a radio, a piano that the fifteen-year old Signorina could play beautifully, she liked music and played well.

I think you would love the Senora for her kindness to us. She afforded us a home in Rome, and did it so graciously that we loved her, too. No favor was too great for her to compose for us. She kept us spick and span for the extent of our four nights and three days with her. Her son, a youngster our age, served as our guide—and a splendid one, too.

We had several musical evenings and every one seemed to enjoy them, especially the Senora.

Now let's plunge into the wonderful spectacle of the Mother City of all civilization.

The first night, after supper, we saw the Colosseum in the glory of a full moon. The ghost-ridden depths of the arena lurked in shadow. When they stirred, the imagination ran rampant—all the ghostly tragedy of the Christian martyrs stalks in the corridors of the stage. The hoary grandeur of the massive structure soared into the star-studded skies.

Possibly I might suggest that the history of Rome dates back 2700 years—from the year 753 B.C., when, according to legend, the wolf-child, Romulus founded the first settlement, tracing out its boundaries with a furrow from an ancient plow. On Palatine Hill can still be seen the remains of the first walls of Rome.

The Roman Forum is the very heart of the ancient city. There, the evidences of the magnificence of the era of and before Christ stand in collective ruins significant of the varying periods in the stormy history of ancient Rome. There's the Forum that received Vespasian on his triumphant return from Jerusalem. There's the triumphal arch of Septimius Severus—the arch of Titus. The Basilica, the market—all the activities of the good citizen of that ancient day are represented there.

On an adjacent corner, stands the Mannerheim prison—in which Peter was imprisoned. In the cell stands the post to which he was chained. Also the spring he so miraculously produced to baptize some fellow prisoners who wanted to be baptized in his faith. The cell holds the singular position of being the oldest building in ancient Rome.

In the vicinity of the Forum are the ruins of Trajan's Forum. Trajan was the first to establish the northern frontiers of the Roman Empire. In other words, he was the first to engage the tribes who are now the Germans, in actual warfare. He erected a magnificent column to his triumph over the tribes—with a bas-relief of the activities that issued spiraling to the top.

In order to keep in an understandable groove, we'll go to the catacombs next. They lie far out from the outskirts of the older city. All the dead were buried outside the city walls in the day—no graves were found inside the walls. Their history started out respectable enough, but wound up in an orgy of blood, lust, hatred and vengeance. In one instance Pope was holding a service for his congregation, when he was discovered, seized and executed (beheaded) on the spot—before the eyes of his fellow believers.

The catacombs range for 900 miles around the city—and the extent is filled with the vaults of those martyrs who supported the rough going at the beginning of our religion.

There is no way to conceive the agony that filled those subterranean corridors under the relentless persecution of the noble but shrewd Roman legions.

On the spot near the catacomb entrance where St. Peter and St. Paul were supposed to have met on their way to execution, stands a tiny chapel.

St. Peter's basilica stands in a class by itself—among all the other gems found here. Everything in the structure is immense. But so perfect are the proportions, and so harmonious the coloring, the perspectives are softened, and the massiveness of it becomes a part of the general impression of perfection.

I've no words to describe the interior, I can only give you some of the interesting facts, and ask you to let your imagination run to the extent of its conceptions of all that is beautiful and yet exact in the sense of perfection.

Upon entering the hall a first pause of awe dissolves into a sense of at last seeing the greatest climax of the artistic nature of mankind. Here the greatest minds of all ages conceived and perfected in perfect symmetry the peak of any possible

dream of man that could come to life.

Gigantic arches loop to the base of and around the dome. Each is decorated in the style of the masters. Gold mosaics base a strange inscription that completely encircles the basilica, at the even height of the balconies. The dome rises to the height of approximately 400 ft. (I don't remember the exact figure). The smaller domes were perfectly designed by Michelangelo and bear the unmistakable stamp of his personality.

To resume the figures, dry as they are (but I want to give you an impression of its size), there are nearly 150 columns, 100 immense marble, 160 stone, 90 plaster, and 40 bronze statues, 24 big tombs of popes, 30 altars, 10 smaller domes, and the basilica can enter 60,000 believers.

Even the extraordinary richness of the interior is dimmed by the glimpse of the treasure room. Here lie the solid gold, studded with diamonds, rubies, emeralds, topaz, pearl, amethyst, emblems of the various ceremonies of the ages. Gold and silver embroidered cloaks, the largest pearl in the world, the largest topaz, a part of the original cross on which Christ died.

We visited the Sistine Chapel. Here Michelangelo and the masters of the time vied with one another for the perfection and achieved what is considered by experts the peak of the Renaissance. The work is called "The Last Judgement" and represents the heights of artistic merit ever achieved by man's imagination.

The Red Cross had several restaurants scattered all over town and when one fell in our way we ate. Never did we go out of our way to seek them. We ate whatever we found when we ran across it. Results, we stayed hungry and tired—but substantially elated all the time.

At night we returned to our friendly cozy little apartment and the motherly Senora, bathed, shaved and kicked off the unbearable shoes to rest our feet on the cool tiles. The good Senora made us hot tea and a solid meal, hot and tempting.

So there you are, not complete by a long shot, but perhaps with the card booklets, and photos we took there you can piece together a facsimile of the visions we were confronted with while there.

Remember, too, I was thinking of you all the time, thinking how I would love to have you on my arm, seeing these same wonders of our history. So, as the second best advantage I took you along in my imagination and now at last we have seen ..... ROME!!!!

I hope that you enjoyed it as much as I did.

God bless you,  
Horace

## NATIONAL CONFERENCE OF ANTI-SALOON LEAGUE

The 33rd national conference of the Anti-Saloon League of America will be held in Louisville, Kentucky, November 25-29, 1944, at which time the National Board of Directors will convene.

The coming conference will be the first nation-wide gathering of League officials in Louisville during the fifty year history of the organization. This city was chosen chiefly because of the spectacular advances of the anti-liquor movement in Kentucky under the operation of the local option laws.

It is anticipated that drives to extend dry territory will soon be launched in many states under the provisions of local option laws now in effect. In a few states which do not now permit home rule on liquor sales, it is probable that efforts will be made to secure the adoption of legislation similar to that under which 84 Kentucky counties out of 120 have been voted dry.

The National Executive Committee of the League, consisting of sixteen members representing geographical districts, and five members at large, will meet in advance of the National Board of Directors to formulate reports and adopt recommendations.

A president, a general superintendent, an attorney, and various departmental executives will be elected for two year terms by the National Board of Directors.

In connection with its official meetings the Anti-Saloon League will present a series of public addresses on the liquor problem in the Trinity Methodist Church. Among the featured speakers will be Bishop Ralph S. Cushman, of St. Paul, National League president; Sam Morris, of San Antonio, Texas, noted radio crusader; Judge Fred G. Bale, of Columbus, Ohio, authority on problems of juvenile delinquency; and Dr. George W. Crabbe, of Baltimore, Maryland, General Superintendent of the League.

### "I AGREE"

I agree with the editor in regard to swapping preachers in the middle of the stream. If we ministers are to render service we must know who needs our services. The war has broken the hearts of so many by taking away members of the family and I know the better we know the family and the conditions under which they live the better service we can render. Often we hear it said, "Brother So and So will have to move." If a man has conducted himself in a way that he must move, then it is too bad and the man who can stay should be considered.

I agree with Rev. Ray McLester that we should have a place to hold the Conference that will provide for everyone who wants to attend. The assembly or campground as he mentioned would be fine. We are holding assemblies at several places when I think we should have one place for them all and also the Annual Conference.

I agree with those who planned the movement to purchase the hospital for Arkansas, and I think we should organize our Golden Cross to take those who cannot pay the price. We are able.—W. C. Lewis, pastor, Mineral Springs.

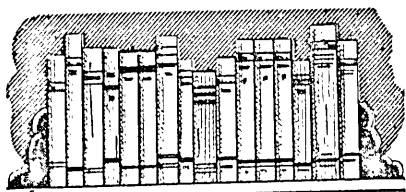
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## New Books Received

*Preaching in a Revolutionary Age* by Bishop G. Bromley Oxnam. Abingdon-Cokesbury Press, Price \$2.00.

How does Christianity fit into the pattern of the revolutionary changes in our social and economic life? Can it take its place of leadership in the changing world? Will it? These are some of the questions Bishop Oxnam seeks to answer in his new book just published by Abingdon-Cokesbury Press. The book is a development of the author's Lyman Beecher lectures on preaching at Yale.

*The Secret Spring* by Emma Atkins Jacobs. The John C. Winston Company, Price \$2.00.

This is a mystery story for older girls. Laurel Marsh, the shyest of the Marsh family orchestra who toured the Chautauqua Circuit in the hey-day of that great American institution, found more than a fan and a wedding dress in the trunk she bought at the auction—she found a new character and purpose. The book is illustrated by Margaret Ayer.

*Turkey for Christmas* by Marguerite de Angeli. Westminster Press, price 75 cents.

Christmas would be so different this year. Martha's long illness had been expensive, and Father said the family would have to choose between a few small gifts or a turkey for Christmas. Ben, Eddy, baby brother, Johnny, and Bess all voted for turkey. Even so Bess didn't see how Christmas could be right without gifts. She wanted a doll so badly. And yet she knew that Martha's recovery was much more important. Father's bright ideas and unexpected surprise show Bess what Christmas really is in this charming story for children six and under. The book is illustrated by the author.

*Paul for Everyone* by Chester Warren Quimby. The Macmillan Company, Price \$2.00.

Dr. Quimby is pastor of the Methodist Church, Mifflinburg, Pa., and is one of the staff writers of the Christian Advocate, writing articles on scripture interpretation. The book, *Paul For Everyone*, has the following chapters: The Tormented Persecutor—Before the Damascus Road; The Belated Convert—On the Damascus Road; The Eager Apostle—His Obscure Career; The Pioneer Missionary—The Principles and Methods of His Campaigns; The Pastor Letter-Writer—His Letters: Their Writing; The Pastor Teacher—His Letters: Their Contents; The Christian Thinker—His Mental Background; The Gospel Preacher—His Message; The Triumphant Martyr—The Disputed Closing Years; The Practical Saint—His Achievements, A Summary. Dr. Roy L. Smith, editor of the Christian Advocate, says: "The reverent student will read these pages and exclaim again and again, 'Why, of course! I never saw it before, but it's true! That explains

## The Booze Crowd On The Run

By CLYDE C. COULTER, Supt., Anti-Saloon League of Arkansas

An ever-increasing number of people in Arkansas are disgusted with the booze racket. They are voting it out of county after county. Since Act No. 1 became effective, January 1, 1943, twenty county-wide local option elections have been held, and the dries were victorious in eighteen of them, with good majorities in all these, and in some of them, more than 10 to 1. The counties that have voted bone dry are: Izard, Columbia, Lonoke, Fulton, Grant, Independence, Hot Spring, Cleburne, Crawford, Clark, Faulkner, Craighead, Lawrence, Howard, Benton, Pike, Johnson and Clay.

If you will take a map of Arkansas and color these counties, you will get a better idea of the real progress that has already been made against the beer-whisky-wine crowd. In addition to these counties, several townships and towns have voted bone dry. We take courage and press forward with ever-fresh determination.

The booze interests have employed every trick and device at their command, trying to prevent even the holding of such elections. They have taken case after case through County Court, then to the Circuit Court, and in a number of cases they have appealed even to the Supreme Court, asking that the people not even be permitted to vote. In every case, (not one exception), the wets have been defeated in the courts. Then when voting day approached, they have spent much money and time, working like moles, (the word moles is used advisedly), trying to fool the voters. But the people are making up to the crookedness and rottenness of the entire booze racket; and wherever the Christian conscience is thoroughly awakened, the liquor traffic is driven out.

Christians and other recent, thoughtful men and women and young people are more and more aware that the beer-whisky-wine crowd are conscienceless, deceitful and devoid of honor and fairness. The product they sell is poisonous to all who use it; it causes wretchedness, poverty, and diseases of many sorts both physical and mental; it breaks up homes, produces ever-increasing tolls in both juvenile and adult delinquency; it separates parents from each other and from their children; it destroys body, mind and soul in countless thousands of its victims. The promoters of this vicious racket know all that, but they care nothing about it. Their big idea is, to sell more and more—to make more money. General Marshall Chief of Staff of the Army, says the liquor traffic is a "SORDID BUSINESS FOR THE ACCUMULATION OF MONEY," and he's right.

Even a former saloon owner in one of the wet counties of this state told me some time ago that he got so disgusted with the rot-

teness of the business that he quit it. A business man, who deals in a service that all business firms need, stated that he will not accept any orders from booze dealers, for they are, generally, a type of people undesirable to deal with. This brings to mind a lecture that was delivered in the Yale University School of Alcohol Studies, mid-summer 1943, by one of New England's able lawyers, dealing with the subject of liquor and its relation to crime. All of us who were present were struck with an expression he used in the very beginning of the lecture, and other times in it. It was this: "The type of people you would expect to find in the liquor business." They certainly are a "type."

A United States Congressman, (a wet), is reported to have said: "It is not surprising that the (liquor) business is a national scandal when we remember that its 'code of ethics' is that of a bootlegger." Many so-called "legal" beer-whisky-wine dealers have been, and are being, convicted of bootlegging and other law violations. One "highbrow" wholesale liquor firm in New York recently pleaded guilty to big time liquor lawlessness and paid a fine of \$250,000.00. Booze dealers, big and little, are "the type of people you would expect to find in the liquor business."

Right here in Arkansas a survey was made by this writer some months ago, and it was discovered that 262 retail whisky dealers had FEDERAL permits, but no ARKANSAS permits—just plain bootleggers under the law of the State. Note this: In fourteen counties that had at that time voted dry—there were, altogether, thirty-one Federal permits to sell liquor; and in ONE WET county there were forty-four such permits; and only fourteen of those had Arkansas permits. In addition, there were TWELVE WHOLESALE dealers in this state who had FEDERAL permits, but no State permits. And let it be said here that the buyer of bootleg liquor is just as low down as the seller, for the "two minds must meet" before a deal can be made.

ALCOHOLISM IS A DISEASE. The Yale University School of Alcohol Studies is leading in the nation in an endeavor toward a solution of the "Alcohol Problem." In their recent book, "Alcohol Explored," Drs. Haggard and Jellinek, of Yale, state there are 13,000,000 women and 27,000,000 men now drinking alcoholic beverages. This estimate is their lowest, and it does not include any people under 15 years of age. They say the estimate is probably too low. And it is estimated that 40,000 to 60,000 persons are becoming CHRONIC ALCOHOLICS each year, with the total number of victims of that horrible disease already numbering from 600,000 to 2,500,000. This situation is appalling indeed. Really thoughtful men and women and young people recognize the beverage alcohol traffic as a growing menace to the physical health of Americans, and also a menace to the homes, schools, churches, and to the nation itself.

J. Edgar Hoover, Director of the

## A REVIEW OF "GREAT INTERVIEWS OF JESUS"

By Clarence E. Macartney

Jesus knew how to preach to large and small congregations. He was able to sway multitudes. However, some of his most successful sermons were delivered to an audience of one person. Christ indeed was a Master Counselor.

Dr. Macartney, in "Great Interviews of Jesus," brings us a new realization of Christ's personal relation with individuals. Some of the Master's most memorable statements came out of personal interviews. There is the statement about regeneration and new birth, "Ye must be born again," which came out of Jesus' nocturnal interview with Nicodemus. The great statement about the story of life came out of his memorable interviews with the woman at the well of Samaria. And out of the interview with Zacchaeus came that immortal saying which sums up the whole mission work of the Son of God upon the Earth throughout the ages, "The Son of Man is come to seek and to save that which was lost."

Dr. Macartney possesses great skill in illuminating the Scriptures. The chapters dealing with the great interviews of Jesus with individuals fairly bristle with sermon suggestions. This book is most readable and stimulating.—Fred R. Harrison.

F. B. I., warns that "...a creeping rot of moral disintegration is eating into our nation." Certainly this is true in Arkansas; and the chief cause of it, here and elsewhere, is beer, whisky, wine, etc. It is inexcusable blindness for any people to permit such a menace to exist.

Now, who will work at the task of exterminating this gigantic evil? Every Christian man, woman and young person should be working at it vigorously, prayerfully and courageously, with no thought of ever quitting or weakening in our warfare against it.

The Anti-Saloon League of Arkansas sends forth a call to all Christians of our State, appealing to them to "TAKE UP ARMS" against this Goliath-like enemy of men, women and little children, and "fight for your brethren, your sons, and your daughters, your wives, and our houses." This blood-sucking octopus, this man-polluting, soul-destroying booze racket should be driven BACK AS FAST AS POSSIBLE AND OUT AS SOON AS POSSIBLE. The Anti-Saloon League wants to be your servant. Write us concerning any phase of anti-liquor warfare, and we'll cooperate with you in fullest possible measure. (Matt. 7:19).

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.

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# The Bible In Human Relationships

**S**URVEYS show that the Bible is being read by more people today than ever before. The war is, of course, responsible. Families at home, men on the fighting fronts and prisoners of war need faith to see them through. But what about tomorrow? Will the truths of the Bible now being absorbed by more millions than ever change human relationships so that "peace on earth, good-will towards men" will really prevail?

Dr. Francis C. Stifler, editorial secretary of the American Bible Society, says "there is no better instrumentality to speed the rehabilitation of bleeding Europe than the Bible." The best things in American life spring from it. The founding fathers who built the framework of the republic were nursed and reared on the Bible and wove the wisdom and love of humanity gleaned from it into the fabric of our Society.

When human relationships clash in bitter struggle and in war, it is because the teachings of the Bible have been ignored.

Daniel Webster once said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper, but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm our glory in profound obscurity."

While to the casual observer business and the Bible seem an insoluble mixture, a study of the lives of some of our business giants reveal the steady influence of the Bible. John Wanamaker, founder of a famous department store, was a lifelong student of the Bible and a man who earnestly sought to guide big business by it. A half century ago, he stated with remarkable insight:

"I cannot too greatly emphasize the importance and value of Bible study—more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than upon the eternal principles laid down by God himself."

How quickly international cartels and monopolies would vanish if other business leaders followed Mr. Wanamaker's profound advice.

Wherever the Bible has gone, Dr. Stifler points out, men's way of living has had to change:

"They abandon their dirty huts and build decent homes. They be-

gin to cleanse both their bodies and their minds. They begin to sing new songs. They develop new arts—they are on the march to the rich human heritage which God intended for them."

This noted Bible authority and Christian leader believes that the better world of tomorrow must have its roots in the home—the kind of home in which the Bible has an exalted place. His words are worth remembering:

"If the world for which we are

of the future of the world appears then, to be invested in the wider use of the Bible in the home. It is God's instrument by which men may be empowered to resist evil, do good, love their neighbor, build happy homes, strengthen nations, achieve peace and usher in the Kingdom for which our Saviour taught us to pray."

A nationwide Bible Reading from Thanksgiving to Christmas, in which millions of American service men and women and their

major religious bodies are represented on the National Sponsoring Committee of Denominational Presiding Officers.

Hundreds of thousands of men and women in the armed forces and multitudes at home are finding the Bible an inspiration and guide now as never before. By more extended and simultaneous reading now by those in service and by those of us at home a spiritual bond will be created that will be full of meaning for millions of families and that will make a priceless contribution to their hope and faith.

Through a nationwide poll of pastors and Army and Navy chaplains, Bible passages most helpful in times like these have been chosen. The passages receiving the largest number of votes are being designated one for each of the 33 days between Thanksgiving and Christmas. Book-mark leaflets listing the passages with helpful suggestions on how to get the most out of reading are being furnished without charge in large quantities to churches and chaplains for wide distribution. Copies may also be secured by writing to the American Bible Society in New York.

Both civilians and men and women in our armed forces will be reading the passages each day all over the world.

## List of 33 Passages

Thanksgiving, Nov. 23	Psalms 103
Friday	John 14
Saturday	Psalms 23
Sunday, Nov. 26	Psalms 1
Monday	Matthew 5
Tuesday	Romans 8
Wednesday	1 Corinthians 13
Thursday	Psalms 91
Friday	Matthew 6
Saturday	John 3
Sunday, Dec. 3	Isaiah 40
Monday	Psalms 46
Tuesday	Romans 12
Wednesday	Hebrews 11
Thursday	Matthew 7
Friday	John 15
Saturday	Psalms 27
Sunday, Dec. 10	Isaiah 55
Monday	Psalms 121
Tuesday	Philippians 4
Wednesday	Revelation 21
Thursday	Luke 15
Friday	Ephesians 6
Saturday	John 17
Sunday, Dec. 17	Isaiah 53
Monday	1 Corinthians 15
Tuesday	John 10
Wednesday	Psalms 51
Thursday	Psalms 37
Friday	John 1
Saturday	Revelation 22
Sunday, Dec. 24	Psalms 90
Christmas, Dec. 25	Luke 2



struggling now is to be a world where righteousness shall prevail under democratic rule, the common man, who is the ultimate ruler, must know something about the sources of the freedoms he would enjoy. These freedoms are essentially religious. They have never been successfully propagated apart from the popular use of the Bible. The only place in the present set-up of our American life where the Bible can be effectively used to this end is in the home. The hope

families and great numbers of other Americans will join, is being sponsored by the American Bible Society and two National Sponsoring Committees formed for this purpose.

The National Sponsoring Committee of laymen, composed of leaders in various fields, includes ex-President Herbert Hoover, Mr. John Foster Dulles, Admiral Ernest J. King, James Wright Brown, Editor and Publisher, and Ambassador John G. Winant. More than thirty

## FIRST WOMAN STUDENT MAKES GOOD

Maria Salgado was the first girl from the rural village of Angol, in the grain belt of Chile, to attend a school. She was the daughter of a farmer, and daily walked three miles in the morning and three in the evening through rain and mud to attend classes at "El Vergel," the Methodist Institute and agricultural farm in that section. When she completed this course, she went to Santiago and prepared herself for the nursing profession. Now Nurse Salgado is back in her native An-

gol, in charge of the Methodist Clinic, and giving lectures on public health, personal health, the preparation of foods, etc. She is Angol's first nurse as well as its first woman student.

Probably the only woman in the United States today who has lived within recent years among the people of the Marshall and Caroline Islands is Miss Eleanor Wilson, Congregational missionary. She predicts representation from the Micronesian churches at coming world church gathering. For, says she,

"surely a people who will be shot rather than give up their hymn books and Bibles have a contribution to make to the life of our Christian church." Miss Wilson is even now studying anthropology and sociology, and refreshing herself on the language to go back to the South Seas when the war is over. She served in the Congregational school at Kusaie, Caroline Islands, for five years. Prior to that she was in Japan. "The Marshall Islanders have not only assisted our fighting forces physically, but their faithfulness has

touched the hearts of some of those army and navy men; and no one knows how many will come to know and love Christ because of this and will return to the United States with a determination to work for a world brotherhood," adds Miss Wilson.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## NORTH ARKANSAS CONFERENCE GUILD IN ANNUAL SESSION

The Wesleyan Service Guilds of the North Arkansas Conference met in a one day session Nov. 12 at the First Methodist Church in North Little Rock. Ninety-two Guild members were present, representing thirty three churches of the Conference.

The District Secretaries met for a business session at 9:30. Those present were: Mrs. James Burkett, Jonesboro; Mrs. Maye Karspeter, Helena; Miss Wilma Adrian, Paragould; Miss Thelma Pickens, Batesville; Miss Betty Lewis, Searcy; and Mrs. Eugene Coward, Conway. Mrs. Effie Rogers of Newport, Conference secretary, presided.

At the morning worship service Miss Myrtle Charles of Conway led the congregation in the Guild Ritual. The Rev. Allen D. Stewart, pastor, delivered an address on "Free Indeed."

The Rev. Mr. Stewart said that any potential freedom in its fullest meaning, for the peoples of the world could only come by a global spiritual awakening.

At the dinner Mrs. James T. Wynne, president of the Pearle McCain Guild of First Church, North Little Rock, introduced the special guests, Mrs. Dewey Whitfield, president of the local W. S. C. S., the Rev. and Mrs. Allen D. Stewart, Mrs. Effie Rogers, and Miss Myrtle Charles.

The afternoon session opened with a worship service. Mrs. Zeke Montgomery led the group in song. Mrs. Dolphus Whitten was organist. Mrs. C. S. Blackburn led in prayer. Mrs. Effie Rogers and Miss Myrtle Charles conducted the worship. Miss Thelma Pickens discussed the duties of the local church activities and Christian Local Relations Committees.

Paris delegates extended an invitation for the second annual conference.

It is hoped that all annual reports will be sent to the secretaries on time, that all officers are elected and work of the new year planned by the first of the year.—Reporter.

## SEARCY DISTRICT GUILD ORGANIZES

Mrs. Effie Rogers of Newport, Conference Secretary of Wesleyan Service Guilds, addressed a meeting of the Guilds of the Searcy District Sunday, September 24, at 2:00 o'clock at the Methodist Church in Searcy. Representatives from McCrory and Augusta were present in addition to the Searcy group and several members of the Searcy W. S. C. S. The purpose of the meeting was to organize the district and instruct the Guilds in their work.

After a brief devotional, Miss Irene Forrest, president of the Searcy Guild, presented Mrs. Rogers who made a most interesting and helpful talk on the duties and responsibilities of Guild members. Miss Betty Lewis of McCrory was elected district secretary.—Reporter.

## THANKSGIVING

By Kathryn Blackburn Peck

*For simple things, I thank Thee most of all:  
Such things as daily bread and homely tasks;  
A small, green dooryard, and a poplar tall;  
The joy of lending aid to one who asks.  
For wholesome love of kindly, common friends  
Who stay my faith in all humanity;  
For home light beckoning when day's work ends—  
And for the ones who wait to welcome me.  
For simple, childlike faith that yet believes  
Our God is real, and heaven waits us still.  
And that, in spite of darkness that deceives,  
Men still may find a Savior—if they will.  
The majesty of storm-clouds, lightning rent;  
Thy surging seas and star-bejeweled sky  
Have always stirred men's hearts to wonderment,  
They stir me—yet a simple soul am I,  
And while Thy wondrous works since ancient days  
Thrill me profoundly, Lord; my heart still sings  
A song of gratitude and humble praise—  
More than all else—for life's sweet, simple things.*

—Herald of Holiness.

## TUCKERMAN WESLEYAN GUILD

On Thursday night of October 26th the lovely, newly decorated home of Mrs. Tom Choate was the setting for the delicious pot luck dinner given by the Wesleyan Service Guild in honor of its new members and guests.

The dinner was served buffet style from the heavily laden dining room table, and the guests then were seated at small tables arranged in the spacious living room which was beautiful with flowers carrying out the red, white, and blue motif.

After a delightful social hour, the regular monthly meeting was held, presided over by Mrs. L. S. Davenport. Recent new members are Mrs. Bob Coe, Mrs. Cordie Biggers, Miss Ruth Hon, and Mrs. James Slaughter. Others present were Mrs. Tom Choate, Mrs. E. W. Boyce, Mrs. Taylor Dowell, Mrs. Edwin Shaver, Mrs. E. A. Fulbright, Mrs. Ludy Biggers, Miss Mary Lou Dowell, Miss Helen Powell, and Mrs. Neill Slayden.

The next meeting will be held on the night of November 23rd at the home of Mrs. L. S. Davenport with Mrs. Neill Slayden as leader.—Mrs. Neill Slayden.

## ESTHER CASE SCHOLARSHIP FUND TO DATE

At the end of the third quarter of 1944 the Treasurer, Mrs. W. T. Bacon, reports the total Scarritt Scholarship Fund collected \$6489.89—leaving a balance due \$3,510.11.

All conference officers and officers of the local Societies are urged to make an intensive and consistent effort to secure this deficit by Jan. 1, 1945. This means only thirty five persons, paying one hundred dollars each are necessary to complete the Scholarship. We must do this work NOW as the new year brings new and added responsibilities.—Mrs. O. E. Goddard.

## CARTHAGE W. S. C. S.

Twelve members of the W. S. C. S. met at the parsonage Monday evening, October 16, in a devotional meeting.

The living room was beautifully decorated with fall flowers and ferns placed at points of vantage.

Mrs. J. W. Crowder was leader for the meeting which opened with a song. Each officer took part in the meditation. Mrs. Crowder gave a very interesting devotional on "Our Influences." Mrs. W. D. House led in prayer. The subject of the program was "The Call and the Answer," which was discussed by Mrs. C. C. Cox and Mrs. McCoy Nutt. Mrs. Paul Wylie read flashes from the News Scope. Mrs. T. W. McCoy, our District secretary, was a guest. She brought an inspiring message. Another guest was a former member, Mrs. T. C. Garrett of Little Rock. The hostess, assisted by Mrs. R. H. Banks and Mrs. L. F. Griffin, served a delicious salad plate, carrying out the Hallowe'en idea.—Miss Hanna Wylie, reporter.

## TO SECRETARIES OF SUPPLIES

Dear Friends of the Woman's Society of Christian Service of North Arkansas Conference:

As we come to the closing quarter of the year 1944, let us do our best to carry out to the finish the work in Supplies as our Master would have us do.

"Our missionaries have remained in China throughout the destruction of the war—they have seen property bombed and they have suffered with the Chinese people. Their devotion and their courage have been of inestimable value to the church, and at no time in the history of missions in China has there been such a response to the gospel message as there has been in China in the last few years. In view of the great opportunity and need it is unthinkable that the church in America should recall its missionaries for financial reasons." Therefore we are asking you in supplies to do everything that you can this quarter as a cash offering for China. We are asked, and our goal is—an average of \$12.00 per society for China, the cost of maintaining one missionary for one day in China.

In addition to the above you may include a cash offering also to Africa and for ministerial aid. Consider this an assignment in supplies to you and write for any additional information.

Please send all checks to Conf. Treas., Mrs. W. T. Bacon, Booneville and the reports to me.

Sincerely,  
Mrs. J. B. Randolph

A church-going people are apt to be a law-abiding people.—E. A. Park.

## WEEK OF PRAYER AT PORTIA

A very helpful "Week of Prayer and Self Denial" program was observed at Portia Oct. 26th. All in attendance were thankful for this day of prayer.


Old Walnut Ridge Church and Egypt were well represented, and took part on the program. Mrs. Eugene Hart of Old Walnut Ridge was the leader of the program. Every one who took part did it well. It was one of the most spiritual meetings we have ever had.

We were happy to have the Misses Rose and Effie Coffman as our guests. They were an inspiration to us. Our program began at 10:30 with talks by Mrs. C. W. Holder of Portia, speaking on "The Wesley House, in Houston, Texas," and a talk by Mrs. L. Ponder, on "Mothers' Memorial Center" in Cincinnati, Ohio.

At noon the ladies were served a pot luck dinner which was enjoyed by all.

In the afternoon Mrs. Jackson of Egypt gave a talk "The Friendship Home" in Cincinnati, Ohio. Miss Effie Coffman talked on the Medical work in India, done by Dr. Ida S. Scudder. The program closed with the Sacrament of The Lord's Supper. A special prayer for our mission work was given by Miss Rose Coffman.—Reporter.

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## CURRENT NEWS IN THE RELIGIOUS WORLD

METHODIST ELECTED  
CHAIRMAN OF INTER-  
CHURCH TRANSPORTA-  
TION COMMITTEE

NASHVILLE, Tenn. (RNS)—The Interchurch Transportation Committee, which handles church transportation matters for religious bodies, has elected W. M. Cassety, Jr., director of the Transportation Bureau of the Methodist Church, as chairman. He succeeds Bishop Francis C. Kelley of the Roman Catholic Church, who resigned for health reasons.

The Committee, Mr. Cassety said, was organized to study the latest and best ways to assist railroads in handling passenger business of the respective church organizations, and to cooperate with the Government in its curtailed war-travel program.

In addition to the Methodist and Roman Catholic denominations, other churches represented in the organization are: Presbyterian USA, Disciples of Christ, Northern Baptist, Protestant Episcopal, Congregational Christian, United Brethren, Augustana Lutheran, Missouri Lutheran, and Evangelical Covenant.

SLURRING REMARKS ABOUT  
BIBLE CALLED LEGAL  
OFFENSE

LITTLE ROCK, Ark. (RNS)—Attorney General Guy E. Williams has warned that a public school teacher in Arkansas who makes slurring remarks about the Bible in the classroom is subject to prosecution under an initiated act of 1930 which provides for daily Bible reading without comment in the state's public schools.

The decision answered the Rev. Russell J. Clubb, Baptist pastor at Tyronza, Ark., who queried concerning a Tyronza teacher who, he said, "is repeatedly making slurring remarks to the children about believing the Bible." The minister said the teacher made such remarks as "Surely you don't believe all the Bible, do you?"

Mr. Williams wrote that the 1930 law "made it the duty of every teacher or other person in charge of all public tax-supported schools to provide for the reverent daily reading of the Bible without any comment from the teacher whatever."

The act is broad enough, he said, to cover slurring remarks made by the teacher to the pupils in the course of instruction, "whether made immediately in connection with the scripture reading or not."

Willful violation of the act is subject to a fine of not more than \$25 for each offense, and upon conviction, "the position held by such teacher automatically becomes vacant and any contract for services of such teacher becomes null and void."

Mr. Clubb was told he should report the teacher's alleged slurs to the school board that they may institute proper action.

What I gave, I have; what I spent, I had; what I kept, I lost.—Old Epitaph.

## NEW EDITOR OF YOUTH PUBLICATION



mission on Methodist Union in 1938-39 and a member of the Joint Committee on Christian Education and other interim committees on the uniting church, 1939-40. At the time of his recent election to the Editorial Division staff he was a member of the General Board of Education and of its Curriculum Committee.

THE addition of Dr. J. Emerson Ford, pastor St. Paul's Methodist Church, Orangeburg, S. C., to the editorial staff of the Methodist Board of Education, has been announced by Dr. C. A. Bowen, executive and editorial secretary. Dr. Ford becomes editor of Youth publications. His office is in the Methodist Building at 810 Broadway, Nashville, Tenn.

Dr. Ford is a native of South Carolina and attended Wofford College, Spartanburg, S. C., from which institution he received the B. A. degree. At Yale University he received the B. D. degree and also did further graduate study. He was awarded the D. D. degree by Wofford College. He was a member of Methodist General Conferences in 1938 and 1944 and of the Uniting Conference of the Methodist Church in 1939. He was a member and joint secretary of the Com-

FEDERAL COUNCIL ISSUES  
PRIMER ON CHURCHES AND  
TAXATION

NEW YORK (RNS)—The Federal Council of Churches has issued "A Primer on the Churches and the Income Tax," which answers frequently-asked questions about the new income tax procedures effective in 1945. Prepared by Dr. Benson Y. Landis, associate secretary of the Department of Research and Education, the booklet is designed primarily as an aid to ministers, lay officials, and church members for use in the local church.

METHODIST MINISTER AP-  
POINTED TO STAFF OF  
BRITISH BROADCASTING  
COMPANY

LONDON (By Wireless) (RNS)—A young Methodist minister, the Rev. Kenneth Grayson, has been appointed assistant director of religious broadcasting for the British Broadcasting Company, it was announced here. He succeeds the Rev. Eric Fenn, a Presbyterian, who resigned to become associate editor of the Student Christian Movement Press.

FEDERAL COUNCIL TO AP-  
POINT CONSULTATIVE  
MEMBERS TO WOMEN'S  
CHURCH GROUP

NEW YORK (RNS)—The Federal Council of Churches has accepted an invitation from the United Council of Church Women to appoint consultative members to the Governing Board of the latter organization. Its representatives will be: Miss Bertha F. Park of Cleveland, Ohio; Mrs. J. D. Bragg of St. Louis, Mo.; Miss Margaret Applegarth of New York City; and Mrs. Josephine Kyles of Winston-Salem, N. C.

WISCONSIN CHURCH COUN-  
CIL OPPOSES LEGALIZATION  
OF BINGO

MILWAUKEE, Wisc. (RNS)—A resolution opposing legislation of bingo was adopted by the Wisconsin Council of Churches at its annual convention here.

The resolution answered a movement underway in Madison—the capitol city—to amend the Wisconsin constitution to legalize bingo-playing for "fraternal, religious, and charitable" organizations.

Protestant religious groups, the resolution stressed, do not endorse amendment of the state constitution to permit gambling games. An attempt to make bingo games and slot machines legal in Wisconsin was instituted in the 1943 Wisconsin legislature. The measure, however, was defeated.

RICKENBACKER WANTS  
CLERGY AT PEACE TABLE

OMAHA, Neb. (RNS)—Capt. Eddie Rickenbacher believes that, when World War II is ended, "representatives of God should be invited to sit at the peace table."

The flier, an ace in World War I and now president of Eastern Airlines, said while here to address the national War Dad's convention that he is not overly optimistic over the possibility of a lasting peace.

And the only hope he sees, he said—emphasizing that he is "not a religious fanatic"—is in allowing the clergy a place at the peace conference.

"Religious men never have played a part at the peace table," Captain Rickenbacher said. "I think this is the chance—let the Christian religion delegate their most able, capable clergymen. Let religion have its chance to overcome selfishness and greed in the human race."

If you would take your possessions into the life to come, convert them into good deeds.—Anon.

CHURCH SCHOOL, FILLED  
TO CAPACITY, CLOSES  
ENROLLMENT

HARTFORD, Conn. (RNS)—While most Church Schools throughout the country are campaigning for increased attendance, one church here has had to close enrollment of children in its grade school age groups.

The First Church of Christ, congregational, in West Hartford erected in 1940 a modern parish house with 17 classrooms, administrative quarters, auditorium, and cafeteria to serve a total of 450 children.

Enrollment has grown in four years from 275 to nearly 755, with this year's enrollment already 100 greater than last year.

"The staff of the school and church wishes it known that this action is taken regretfully, but there is no more space available at the moment," the Rev. Elden H. Mills, minister, said in making the announcement. Additional classrooms will be available in the basement of the church proper when war conditions permit the completion of that edifice.

The school offers a two-hour program, planned to be continuous from year to year, with progress determined by examination.

CHURCH GROUP WANTS  
TAX LAWS AMENDED

READING, Pa. (RNS)—Amendment of income tax laws governing incomes of \$5,000 or less to permit a 15 per cent deduction for contributions to churches, charities, and educational institutions was advocated at the annual meeting of the Pennsylvania State Council of Christian Education here.

Simplified tax legislation, effective next Jan. 1, provides for an automatic exemption of 10 per cent for charitable purposes, whether or not the taxpayer makes such contributions, a change which the Council declared "will result in a loss of millions of dollars to these organizations."

SWEDISH CHURCH OFFER-  
INGS DOUBLE DURING  
WAR YEARS

STOCKHOLM (By Wireless) (RNS)—Church offerings in Sweden have doubled during the war years as compared with the previous six years, Bishop Edward Rodhe, of Lund, told a meeting here of the Synod of the Swedish Lutheran Church.

Now Many Wear  
FALSE TEETH

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Eat, talk, laugh or sneeze without fear of insecure false teeth dropping, slipping or wobbling. FASTEETH holds plates firmer and more comfortably. This pleasant powder has no gummy, gooney, pasty taste or feeling. Doesn't cause nausea. It's alkaline (non-acid). Checks "plate odor" (denture breath). Get FASTEETH at any drug store.

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# CURRENT NEWS IN ARKANSAS METHODISM

## NEW BOARD OF STEWARDS AT OSCEOLA

At a meeting recently held in Osceola the following church officials were selected to serve in 1944-45:

Board of Stewards, C. D. Ayers, E. H. Burns, Victor Bell, W. D. Colbert, Dr. George Cone, Roy Dawson, John W. Edrington, Dr. C. M. Harwell, Bryant Hendon, S. M. Hodges, O. W. Knight, D. S. Laney, S. C. Lockhart, Dr. L. D. Massey, J. A. Pigg, T. W. Potter, Steve Ralph, Joe Rhodes, Earl Robbins, A. S. Rogers, Elliott Sartain, G. B. Segraves, M. S. Waggoner, C. W. Watson, J. W. Whitworth, Faber A. White and Ed Wiseman. D. S. Laney was appointed treasurer of the building fund.

## MEN'S BIBLE CLASS INSTALLS AMPLIFYING SET

The Men's Bible Class of the Methodist Church of Fordyce has installed an amplifying set and loud speakers which are in the belfry of the church. Each evening at sunset a program of music consisting of gospel hymns and lasting about ten minutes, is played on the organ. On Sunday the musical broadcasting will be heard at 9 and 9:45 o'clock in the morning, preceding Sunday School services and in the evening preceding the 8 o'clock service. The cost of installation is about \$650.00.

Willard Clary is teacher of the class with G. B. Spencer, assistant. Officers are: President, Ed Murry; vice-president, W. C. Lee; co-secretaries, Raymond Johnson and Fred Gordon; pianist, Jesse Aker; song leader, A. E. Brazeal.

## ARKANSAS STATE LIBRARY COMMISSION

### WAR MEMORIAL BUILDING LITTLE ROCK, ARKANSAS

Rules governing loans to individuals:

1. Sign application card which will be furnished and have someone in the community, who is a business or property owner, sign in the lower space.
2. The cost of a printed catalog is prohibitive, but suggested lists of books on any definite subject will be sent on request.
3. Transportation costs are paid both ways by the borrower. Shipments are prepaid to you. Return books prepaid, notifying this office by letter (enclosing the amount of postage used in shipment to you). In refunding postage and book replacements, please send it by money order or stamps. Use the label enclosed in the package to take advantage of the library postal rate. (This rate does not apply to magazines.)
4. As many as four books will be sent. Books may be kept for one month. If renewal is necessary, request should be made before the date due.

Leta Sowder,  
Librarian & Executive  
Secretary.

I have found what I have sought since my childhood. I have found my God.—Isaac Pennington.

## RISON CHURCH NAMES OFFICIALS FOR YEAR

Officials of the Rison Methodist Church have been named as follows: Board of Stewards: Calvin Walker, Dr. A. B. Robertson, V. O. Thomasson, R. M. Culpepper, J. S. Richardson, L. C. Ackerman, L. W. Knowles, Roy Wilson, Leali Atwood, Guy Cameron, Geo. H. Holmes, Mrs. R. C. Carmical, Mrs. J. R. Simmons, Mrs. L. W. Knowles, Guy M. Sadler, M. L. Wilson, H. O. Splawn, Homer McGowan and W. T. Gray. M. L. Wilson, J. S. Richardson and L. W. Knowles were elected trustees.

Church School officers for the year are: Superintendent, H. O. Splawn; Adult Division superintendent, J. R. Simmons; Young People, Mrs. H. O. Splawn; Children, Mrs. Guy M. Sadler, president of Young People's Division, Miss Ruth Wynn Carmical.

## CHURCH HONORS REV. AND MRS. W. A. DOWNUM

A fellowship pot-luck dinner was served at the Huntington Avenue Church Jonesboro on Sunday, November 5, in honor of Rev. and Mrs. W. A. Downum who were leaving to serve their new charge, Midland Heights, Ft. Smith. The dinner was attended by members and friends of the church.

## DR. LAWRENCE SPEAKER AT YOUNG MATRONS' CLASS

Dr. Golder Lawrence, pastor of the Methodist Church, Forrest City, was the guest speaker at the meeting of Young Matrons' Bible Class, Marianna, on Thursday, October 26. The meeting was held at the home of the teacher of the class, Mrs. W. C. Oursler. After the program the guests were invited into the dining room where refreshments were served.

## FELLOWSHIP MEETING AT FIRST CHURCH STUTTGART

About one hundred forty members of the First Methodist Church, Stuttgart, met in the Sunday School rooms on Tuesday, November 6, for a pot-luck supper. After a bounteous supper, Rev. Otto W. Teague, pastor, gave a report of the church finances for the year and spoke of the splendid work of the Board of Stewards and of the helpful co-operation of his members. Mr. Wilson chairman of the Board of Stewards responded to Brother Teague's words of thanks.

## FOR REV. AND MRS. W. J. SPICER

Members of the Harrison Church entertained Monday evening, November 6, with a covered dish supper in Fellowship Hall in honor of the pastor, Rev. W. J. Spicer and Mrs. Spicer. J. Loyd Shouse was master of ceremonies and presented a gift to Brother and Mrs. Spicer on behalf of the church. Mrs. Spicer was presented with a gift from the young people of the church.

## HENDRIX COLLEGE NEWS Chapel Series

Post-war problems will be the theme of a series of talks to be presented at assembly periods beginning the middle of this month and continuing into December. Miss Myrtle Charles, professor of French and director of chapel programs introduced the series, some of which are: "Individual Enterprise in Transition" by Dr. O. T. Gooden, professor of economics; "Science in the Post-war World" by Dr. M. H. McHenry, professor of chemistry and physics; "Planned Economy" by Philip L. Howell, assistant professor of economics; "Recreation in a New World" by Coach Ivan H. Grove; "Some New Possibilities for an Old Crop" by Miss Floy Hanson, Curator of art and instructor in crafts; "Our Good Neighbor Policy" by Thomas S. Staples, dean and professor of history.

### President Reynolds Back

Dr. J. H. Reynolds, president, returned November 8, from Rochester, Minnesota, where he has been under treatment for about six weeks at the Mayo clinic. "Better than ever" was his characteristic answer when asked how he felt after the first sickness of any consequence since he came to the College thirty years ago.

### Campus Queen Announced Court

Eloise Bailey, senior from Little Rock who will be queen of the annual campus day celebration December 2, announced her court as follows: Bernice Roberts of Little Rock, maid of honor; Helen Morris of Heber Springs, Lois Malotte of Petersburg, Indiana, freshman maids; Sara Jane Hunt of Fort Smith, Virginia Ann Ferguson of Danville, sophomore maids; Helen Bailey of Little Rock, Ethel Rogers of El Dorado, junior maids; Mary Elizabeth Clegg of Muskogee, Oklahoma, Mary Katheron Harris of Little Rock, senior maids.

### Textile Exhibit

A rare group of textiles representing the history of textile design from the early middle ages to the renaissance is on exhibit in the Hendrix art gallery. The textiles shown are a recent gift, valued at approximately \$1,000, to the art collection of which Miss Floy Hanson of the Hendrix art department is owner and curator.

Included in the 54 articles are designs used by such artists as Titian and Botticelli, done in velvets, brocades and silks.

### National Book Week

National Book Week was recognized at Hendrix by a United Nations display table in the lobby of the library. The table, decorated by Mrs. W. O. Wilson, assistant librarian, carried the slogan, "Books Can Make a Friendly World." This motif was carried out in the decoration of the table. A large globe of the world in the center was surrounded by a number of rare and interesting dolls of different nations contributed from the collection of Miss Jane Criswell of Conway. Some of the most recent books of the allied countries, including "This is Our China" by

## REV. AND MRS. A. H. DULANEY HONORED

On October 26 the young people of the South Fort Smith Methodist Church gave a dinner honoring Rev. and Mrs. A. H. DuLaney who have been on the field for the past four years with some one hundred fifty in attendance. Chaplain B. W. Edwards of Camp Chaffee gave a devotional. Several speakers attested to Brother DuLaney's great work in the church and community, pointing out that he and Mrs. DuLaney have been tireless workers with the young people and have built a great church spirit during their stay here. Regardless of the civic organizations started, Brother DuLaney would be found hard at work to bring to the fore the Christian attitude. He did a great work with the sick, afflicted and shut-ins, with hardly a service passing that he did not go after someone in his car who would otherwise have been unable to attend church services.

At a time when some churches are experiencing a great falling off in attendance and pastors attributing it to the fact that the men have gone to the Army or falling away in the last times, etc., Brother DuLaney built his Sunday School membership to one hundred fifteen and maintained an attendance of one hundred or more every Sunday.

His work here has exemplified Christ and edified His church and as a result eleven people found Christ at his farewell sermon on November 5. Not only his membership, but the community as a whole will miss Brother and Mrs. DuLaney and on behalf of the community we want to thank the church for sending these good folks our way.

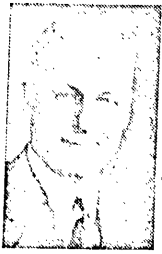
May the Lord's blessings be upon them as they enter their new work in Little Rock.—E. H. Bell, a Baptist deacon.

Madame Chiang Kai-Shek, were also on display.

## Faculty Members And Alumni Elected Officers

Hendrix faculty members and alumni received many offices for the coming year at the Arkansas education meeting in Little Rock. The new president of the association, Marvin Bird of Earle, graduated from Hendrix in 1925 and is the fourth alumnus in succession to be president. Virgie Coleman of Van Buren, Hendrix graduate of 1927, is the new vice president. Miss Elizabeth Taylor, registrar at Hendrix was elected vice-president of the Association of Arkansas registrars. Miss Marguerite Pearce, 1939 graduate and now of the Hendrix speech department was reelected president of teachers of speech.

Among others receiving offices are Dr. M. J. McHenry, 1909 graduate and professor of chemistry, elected vice-president of the science section; Jeff Farris, who attended Hendrix at various times from 1916 to 1921, secretary of the physical education section; Elizabeth McHenry, 1932 graduate secretary of the mathematics section; and Walter Levy, 1943 graduate, president of the modern language section.—Russ.



## Religion and Life in the Countryside

By  
Aaron H. Rapking

During the past month my major responsibility was to meet with Conference Boards of Missions and Church Extension. During that time I travelled to eight states. Naturally as one travels, either watching the scenery as the trains roll along, or is aroused from their sleep by the jolting of the cars, or waiting for a meal, or standing in a long waiting line to get a ticket, then with others pushes through the gate, hoping and praying that there may be a seat, or notices the throngs as they crowd through the depots, and listens to the conversations, or watches sweethearts and parents greeting, or bidding goodbye, to loved ones, something very definite registers in one's soul.

To me there are two decided impressions; one encouraging, the other discouraging.

Now we are winding back and forth between the hills and mountains of Pennsylvania, along the Susquehanna River. The trees on the mountains and in the valleys are decorated with the changing, gorgeous autumn colors. The feeling of wonder, gladness and appreciation that wells up in my soul cannot be expressed in words, and yet they are just as real as the words that I am writing.

In Tennessee they were harvesting the tobacco and other crops. In Ohio, Illinois and Indiana the combines were harvesting soy beans and corn huskers were gathering the golden grain. In Wisconsin, the dairyland of America, large herds of Holstein and Guernsey herds were grazing leisurely in the alfalfa and clover fields. The silos, standing like giant barrels beside every barn, have been filled and the barns are bulging with feed, stored for the winter.

No bombs are dropping on the countryside. The roar and clash of battles are not heard. Peace and quiet hovers over hill and vale, while the farm families gather the harvests. But there is hardly a farm home whose heart-strings do not go out to one, or more, of the battlefields of the world. Prayers are ascending in behalf of loved ones who are spending nights in foxholes, or piloting planes on dangerous missions in the sky.

This is all so tremendous, so amazing. How I do wish that I could see more clearly the implications of what is happening. It does seem as though almost overnight a large part of the world is changing, as perhaps never before, in the history of the world. Other nations seem as near, or nearer, than nearby counties and states when I was a boy. The nations, the races, in fact all people of the world, are being brought closer together. We are compelled to get better acquainted. Forces are at work that are beyond our control like a great river. Flowing out of bounds, they are reaching into every nook and corner and crevice of the world. Some of these forces will help to heal the sores

of the world while others are making scars that will take centuries to heal.

The train is now rolling across Lancaster Co., Pennsylvania, one of the prize farming counties in America, in fact in the world. The clouds are hanging low; the green alfalfa and wheat fields, the thrifty-looking meadows and large shocks of corn all indicate that the forces at work in nature are working toward a purpose; that while one of man's major aims in the world today is to destroy each other, the creative forces, under the guidance of God, go right on in accordance with the plan and purpose back of them. My heart

grows strangely warm as I think of how you and I are included in the ultimate purpose for the world. I believe that we are more than cogs in the wheels of the universe, for we are created to be partners and co-workers in directing the redemptive forces ever at work in the world.

### AMERICAN-JAPANESE CONTRIBUTION TO FELLOWSHIP OF SUFFERING AND SERVICE

CHICAGO—Evidence of the belief that "all men are brothers in Christ" among American-Japanese who have

been or still are confined in War Relocation camps has come from the contribution of \$178.21 to Methodism's Fellowship of Suffering and Service fund, collected from these people on World Communion Sunday.

Nine churches of the Japanese Provisional Conference of the California Area, two WRA camps and one FLS camp are to be credited with the gifts, which were sent to Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, by Rev. Frank Herron Smith, superintendent of the Provisional Conference.

## The Christian Home

### ... an Outstanding Religious Magazine

Offering wise Christian guidance to parents as they strive to the building of a Christian home; as they face their responsibility in training young children in the home to Christian standards of thinking and living.

EACH month, forty-eight pages, provide: family worship material for each day of the month; articles of concern to parents of young children; articles facing the special needs and problems of teen-age children in the home; general discussions of enrichment and stimulation for the parent; a special study course for Parents' Classes in the church school; verse; editorials; and many other features of concern in Christian home life. Is your Church making full use of such material?

For yearly gift-subscriptions placed by the church, attractive gift announcements cards are available upon request—in quantity and without charge. Or—why not place your own individual subscription or enter a subscription as a Christmas gift to a friend?

PRICES:  
\$1.25 per year for an individual subscription.  
25 cents per quarter on school orders where a number of copies are mailed to one address.

### Bright Spots from the January 1945 Christian Home

In an article "It Takes Brains," by Harold and Alma Sheridan, parents of adolescents receive pointers on helping young people learn how and when to say "No." "Dodging Adolescent Doldrums," by R. A. Smith, gives common-sense advice on how to get along with teenagers. M. Leo Rippey holds up a warning finger to parents who in dealing with their young people preface their remarks with "When I Was Young." In "No Bed of Roses," Walter Towner looks ahead upon the hard road that today's young people will have to travel and gives some good suggestions on how parents may help. In his articles "It Is Good to Laugh," D. M. Key shows that laughter is a lubricant for the friction of human relationships. Ruth McK. Moore discusses "Temper Tantrums in Children—and in Parents" with humor and good sense, while Ruth Elizabeth Murphy in an article "To Working Mothers" points out practical ways for working mothers to keep their homes and families in good order. The January Elective Course for Parents' Classes will be entitled "Nurturing Religious Growth in the Home," by Donald M. Maynard. "At Night with the Stars," by Ethel Smither, "Parents Can Help," by Lola Hazelwood, and the selected verses and prayers for use in children's worship are of interest to parents of the very young.



### It Must Mean Something . . .

when the subscription list of a magazine increases almost 30 per cent in a single year!

In the case of THE CHRISTIAN HOME, it means much. —It means that Pastors are realizing the rich values in the magazine, and are urging its use in the homes of their congregations.

—It means that parents have discovered its importance and are placing their own individual subscriptions.

—It means that church schools are re-doubling their use of it, presenting yearly subscriptions to the parents of all new babies, or to parents of all children on the Nursery Roll; making it available to parents and teachers of children in other departments; using it as a point of contact in visits to the home; providing it for members of the Home Department who have small or teen-age children; choosing it as lesson material for a parents class in the school.

It means, in short, that THE CHRISTIAN HOME is taking its place as an essential implement of the church and of the church school; as essential reading for Christian fathers and mothers everywhere.

## The Methodist Publishing House

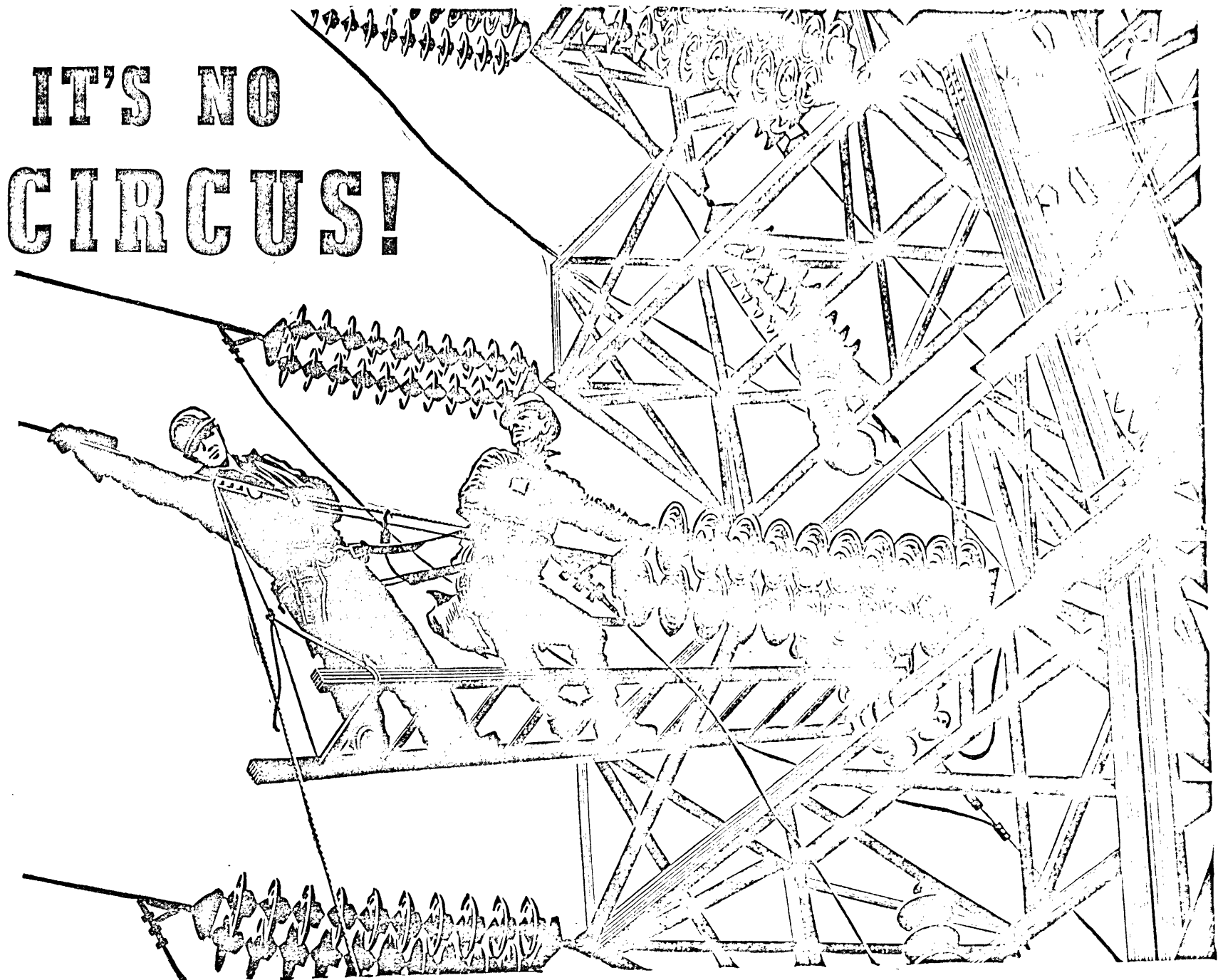
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QUARTERLY CONFERENCES

Prescott District: First Round		Hope, December 4, p. m.	Okolona, December 13, p. m.	Langley-New Hope at Langley, January 7, 11 a. m.
Mineral Springs, Ozan, November 26, 11 a. m., Q. C. at 2:30 p. m.		Prescott, December 5, p. m.	Springhill, December 17, 11 a. m.	Birken, January 7, 3:40 p. m.
Blevins, November 26, p. m.		Emmett, December 6, p. m.	Washington at Fulton, December 17 p. m.	The set-up meeting of the district which all district officers and pastors will attend will be held at Prescott Thursday, November 23, at 10:00 o'clock. All district stewards are urged to attend.-- Van W. Harrell, D. S.
Forester, December 3, a. m.		Prescott Ct., at New Salem, Saturday, December 9, 11 a. m.	Gurdon, December 20, p. m.	
Mt. Ida, December 3, p. m.		Murfreesboro-Delight, December 10, a. m.	Centerpoint at Trinity, Saturday, December 23, 11 a. m.	
		Antoine Ct., at Boto, December 10, 3:00 p. m.	Dierks, December 24, a. m.	
		Nashville, December 12, p. m.	Amity, December 31, a. m.	
			Glenwood, December 31, p. m.	



They may look like two daring young men on the flying trapeze. But they are really electric linemen, working fifty feet in the air, with no net underneath. It's tough enough up there on a sunny summer day.

It's much worse on a wet black night—or when everything is slippery with sleet. But the job must be done. It's part of giving you good electric service.

Fortunately, there are men who have the courage and skill to do it. Just as there are other men who control complicated switchboards in lightning storms, or keep a careful watch on giant turbines, or crawl in hot boilers to make repairs.

These folks know what to do because they've been doing it a long time. Men and women grow up in the electric light and power business. It takes years

to become a power-plant engineer. Lineman—load dispatcher—service man—almost every job is specialized and technical.

The value of this experience—and of sound *business* management—has been dramatically proved by war. In spite of shortages of many essentials, there is no shortage of electricity . . . and it is still sold at pre-war prices!

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



### THE CHRISTIAN VIEW OF INDUSTRY

LESSON FOR NOVEMBER 26, 1944

SCRIPTURES: Deut. 8:11-20; Luke 12:13-34; Luke 19:11-27; Acts 19:23-28; 1 Thess. 4:11, 12; 2 Thess. 3:10-12.

GOLDEN TEXT: "Let him that stole steal no more: but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need." Eph. 4:28.

#### I. What Did Jesus Know About Work?

Jesus knew plenty about work. From the time He was old enough to work in the shop till He was thirty years old, He was a carpenter; and the wage of a carpenter in that day was twenty-one and a half cents a day in our money. There is still a lot of hard work in carpentering; but, in Jesus' day, the work must have been harder; for every piece of timber had to be hewn out and shaped by hand. Jesus had to stick to His work for He had His mother and four brothers and some sisters to support. It is supposed that one brother worked in the shop with him. Other members of the large family helped in other ways to support the home. Unusually the home of the poor had a garden, poultry, milk goats, figs, olives and grapes.

Most of us do common work; and when we think of Jesus living in a large family in a poor home and spending nearly all His earthly life at common labor, we seem closer to Him. As the preacher handles the Bible as a Holy Book, so it seems the carpenter of today would use his tools as sacred things made holy by the use of Jesus.

#### II. The Dangers of Success and Prosperity (Deut. 8:11-20).

Being poor and having to work hard seem to us a severe penalty; and we yearn and struggle for release, and for the attainment of plenty and leisure. The Jews had a hard time forty years in the wilderness; and how they must have sighed for that good land of milk and honey. But Moses warned them of the dangers of comfort and plenty. (1) They might forget that God had given them these things. (2) They might settle down in ease, idleness, and sin. Jesus told about two farmers who succeeded financially but failed spiritually. The dangers of work and poverty were not serious enough for Jesus to warn us against, but He repeatedly warned against idleness, riches, and luxury.

#### III. Covetousness (Luke 12:13-34)

It is likely that Jesus knew this man had no just claim against his brother, but was coveting his brother's property. The man was probably well fixed, and could get along without taking from his brother. The sin of some is discontent and grasping. No matter how much they have, it is not enough. With accumulated wealth they can never use and do not intend to direct to any good cause, they are still eaten up with covetousness and grasping at every advantage. More and more, successful men are grateful for their suc-

cess, and are directing much of their wealth to unselfish causes. "Godliness with contentment is great gain."

#### IV. Gain (Luke 19:11-27)

This is a very interesting parable. The lesson Jesus taught is in verse twenty-six. Commentators suggest that the word *gained* be added in that verse, so the verse would read: "For I say unto you, That unto every one which hath gained shall be given; and from him that hath not gained, even that which he hath shall be taken away from him." In the parable, Jesus was commending those who had *gained*, and rebuking the one who had not *gained*. That is a truth everywhere. A business that does not prosper will finally be lost. Education and culture that do not *gain* will gradually be lost. Religion that does not "grow in grace and knowledge" will die. The tree that does not bear fruit will be cut down. The "unprofitable servant" will be discharged.

#### V. "My Business: The Community Be Damned!" (Acts 19:23-28)

The silversmiths at Ephesus knew their business was an imposition upon the community. They were capitalizing upon the ignorance, superstition, idolatry, and sin of Ephesus. Their business was not helping the city; but they were growing wealthy at the expense of truth, righteousness, and eternal life. Poor people were buying their silver trinkets with money they needed for better things. The silversmiths did not care for the people, or for the city of Ephesus, except as they could fleece them.

Good business men are the fine stones out of which our cities are built. A city grows and prospers as block after block of useful business houses are built and occupied by merchants selling useful commodities. Not only do these stores adorn the lengthening streets, and give us cause to boast of the size of our cities; the fine merchants that operate them are public spirited, and give a fine influence and strength to the community. They carry forward our schools, our churches, our culture clubs, and our city governments.

There are other businesses that infest our cities like diseases in the body. They feed upon the community, but add nothing to it. Their motto is "MY BUSINESS: DAMN THE COMMUNITY."

#### VI. Duty To Make An Honest Living (1 Thess. 4:11, 12)

Paul certainly was very practical in dealing with church people. Read the two verses. Quiet, honest, hardworking people make a

good community. They are in harmony with nature and with the laws of God. Such people get along themselves, and are able to help the unfortunate; and such are in every community. A man is not worth anything to his community until he is able and willing to help carry the burden of the fellow who has broken down under his. Thank God for the millions of quiet, honest, hardworking folks in the world. They are following Jesus that far.

#### VII. Community Nuisances (2 Thess. 3:10-12)

Paul carried the gospel of honesty and hard work even to thieves and community busybodies. Most communities have people who will not work. They loaf, create disorder, and become town nuisances. Some such joined the church in Thessalonica, and continued to live in idleness. Paul was severe with them, and said "if any would not work, neither should he eat." The churches of that day were organized to feed poor and sick; and some of these town nuisances had joined the church just to be fed.

#### VIII. Our Social Creed

Conditions in our day are quite different from conditions in the days of Jesus and the apostles. There were no factories then, and no labor organizations, and no labor problems. The church of today is trying to understand the problems of labor, and to help with them. In our "Social Creed" (Discipline 1940, paragraph 1712) the position of our church on labor is given. Abbreviated, it is as follows: "The proper regulation of working conditions for women; abolition of child labor; adequate protection, education, spiritual nurture, and wholesome recreation of every child."

"Industrial development which makes possible economic plenty for all; the abatement and prevention of poverty; the right of all men to live, and opportunity to earn an adequate livelihood; workers must be safeguarded from enforced unemployment."

"The protection of the worker from dangerous machinery, from unsafe and unsanitary working conditions, and from occupational diseases."

"Training and employment for all our youth; and wholesome activities for all our young people, especially among the poor."

"Reasonable hours of labor, just wages for a fair day's work, fair working conditions, periods of leisure for those who work, and equitable division of the product of industry."

"The right of employees and employers alike to organize for collective bargaining and social action; the protection of both in the exercise of their right; and the obligation of both to work for the public good."

"The acquisition of property by Christian processes, and the principle of stewardship in its use; the subordination of the profit motive to the creative and cooperative spirit."

"The safeguarding of the farmer and his family, and for the preservation of all the values of rural life."

Men are known also by the company they do not keep.—The Union Signal.

### GAINS IN MEMBERSHIP AND CONTRIBUTIONS REPORTED BY 54 CONFERENCES

Membership increases of 145,808 were reported by 54 Spring Conferences bringing the total membership in those Annual Conferences to 3,608,712, it has been announced by Dr. A. C. Hoover, statistician of The Methodist Church. Important gains in contributions to all causes reported also were announced by Mr. Hoover.

Total active membership of churches in the 54 Spring Conferences was 3,062,847, a gain of 83,961 over 1943. Inactive members numbered 546,865, an increase of 61,847 over the previous year. Total active and inactive membership rose to 3,608,712.

Reception of members from preparatory membership and on confession of faith totaled 126,729 for the year, a decrease of 5,455 from 1943. Sunday School enrollment and average attendance also continued to show declines. The Spring Conferences reporting 2,228,422 enrolled in Church schools and an average attendance of 1,061,269, which were decreases of 34,429 and 24,050, respectively.

Contributions to all financial causes of the Church increased during the year ending last spring by more than five million dollars in the 54 Spring Conferences. The report of Statistician Hoover shows the following total contributions and the gains:

World Service and Conference benevolences, including special gifts—\$5,535,027, an increase of \$898,888.

Woman's Society of Christian Service—\$2,118,846.

Ministerial support—\$20,025,655, an increase of \$1,597,141.

Current expenses—\$12,555,241, an increase of \$1,721,988.

Paid on buildings and indebtedness—\$12,293,330, an increase of \$951,362.

### NEW ASSOCIATE SECRETARY ELECTED FOR BOARD OF LAY ACTIVITIES

The Rev. Dr. E. Lamont Geissinger, recently elected associate secretary of the Board of Lay Activities, now is at work in the field of benevolences and stewardship, it has been announced by Dr. George L. Morelock, executive secretary of the Board.

Dr. Geissinger comes to the new position from Omaha, Nebr., where he had served for three years as executive secretary of the Nebraska Annual Conference Debt Reduction Commission, directing the raising of \$500,000 to liquidate debts of a number of institutions in the Conference. For the previous 22 years he had served as a pastor of several churches in Nebraska, including North Platte, Grand Island and Grace Church, Lincoln.

Educated at Dickinson College, Carlisle, Pa. (B. A. 1914, M. A. 1915), and Boston University School of Theology (S. T. B. 1917), Dr. Geissinger was given the D. D. degree by Nebraska Wesleyan University. He entered the New England Conference while a student at Boston, being ordained by Bishop William A. Qualye.

You cannot help men permanently by doing for them what they could and should do for themselves.—Ex.