

# Arkansas Methodist

*Serving One Hundred and Sixty Thousand Methodists in Arkansas*

"The World is My Parish" — John Wesley

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

VOL. LXIII

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1944

NO. 47

## Crusade For Christ Has State-Wide Meeting

ON Tuesday of last week we had the first special meeting in Arkansas in the interest of the Crusade for Christ. The meeting was held at the First Methodist Church in Little Rock. This was not a general meeting which all of our leaders in the state were expected to attend, but was composed of selected representatives from each district from both of our annual conferences. The conference Lay Leaders from both conferences and the Presidents of the Woman's Society of Christian Service from both Conferences were present. Bishop Paul E. Martin presided over the meeting.

This was strictly a planning meeting to work out a uniformity of approach and a uniformity of methods of approach for both districts and charges in the work. There is a general, over-all plan for the nation-wide campaign but there were many details left to the judgment of local leadership.

Several committees were appointed, some to function throughout a Conference and others for district planning and leadership. The spirit in this meeting was very fine. Bishop Martin reported that there is a spirit of optimism regarding this movement throughout his entire episcopal area.

The objective immediately before us in the Crusade for Christ is to perfect plans for raising \$25,000,000 for this cause by January 31, 1946. While this amount is less than a fourth of the sum which our leaders in conference at first thought was necessary to meet our responsibilities in world reconstruction, it is still a sizeable sum and it will require definite planning and in many cases sacrificial giving, if the full amount is raised.

The leaders of our church in Arkansas are accepting the responsibilities of this movement in good faith and in an optimistic spirit. They believe the movement will be successful.

## Quotas And Subscription Lists Are Going Out

BECAUSE the Arkansas Methodist Subscription Campaign comes earlier this year than formerly, and because we feel that some will want to work on the lists before the date for the campaign, we are mailing out to the pastors in the North Arkansas Conference and handing out in the set-up meetings in the Little Rock Conference the quotas for each charge and a list of the present subscribers for the charge, showing the date each subscription is due.

All new subscriptions received any time now and until the close of the Campaign will run until January 1946. Report blanks will be sent later to all pastors for reporting the results of the Campaign to our office. Any pastor wanting these report blanks for use before Christmas may have them by addressing our office. All subscriptions sent in to our office from any charge from the close of the Annual Conferences until the first general report of the Campaign results in third week of January will be credited to the charge in that report and included in the total report from that charge in the first general report by charges and districts.

## Why Be Thankful

OUR national Thanksgiving Day is here again. As they look back over the past twelve months, there are hundreds of people in Arkansas, whose experiences have been such that only the grace of God in their lives and faith in God in their hearts will enable them to enter into the spirit of this Thanksgiving season.

There are some things, however, for which we should all be thankful regardless of the personal loss any of us may have suffered in the present world crisis.

We should be thankful that the threatened horror of a world ruled by forces of barbarism has moved past the midnight hour and that we now begin to see the dawning light of a new day.

We should be thankful for the hope now strong in the life of the world that the war will soon be over and that our boys and girls will be coming home again.



We should be thankful that, compared with such nations as Germany and Russia, our loss of life has been comparatively small.

We should be thankful that our native land has escaped the destructive ravages of war; that our homes are intact and that the lives of our civilian population are safe from the dangers of war.

We should be thankful, as the winter months approach, that we have food, clothing, shelter and fuel.

We should be thankful that our America, today, has a place of great leadership in the world and that we are to have a leading part in rebuilding our broken world. We should pray for guidance and wisdom to enable us to play our part well.

We should be thankful for the feeling prevailing practically everywhere across the world that we must find a way to settle our international differences, in the future, aside from war.

We should be thankful that the Christian religion and the Christian Church have passed through these times of testing with an ever-increasing power and purpose. For these and other reasons, let us be thankful.

We should be thankful for the hope that plans for the peace and a New World Order will include an association of nations banded together to protect and preserve the peace of the world. For this we should pray.

## The Terrible Cost Of War

IT IS a principle, which seems to include both divine and human, that there can be no such thing as Saviourhood without suffering. The basic temptations in each of the three temptations which the devil presented to Christ on the mountain was the temptation to try to be a Saviour without suffering. Jesus rejected all of them because He knew that Saviourhood means inevitable suffering.

Many of our people are being called upon to pay a terrible price in order that the world may be saved from political, moral and spiritual collapse. The billions of dollars the war is costing is an insignificant matter compared to the physical suffering of the wounded and the broken hearts of the loved ones of men who pay the supreme price.

The intensity of the present all-out battle on the western front means that the casualty list will grow each day and that the list of broken lives and broken hearts will increase each day until it is over. There is but one real source of satisfaction to those who pay this highest cost of war; it is that through their suffering the world is being saved from a fate worse than death. It is to be hoped, also, because of the indescribable cost of war today in suffering and death, that the world will be driven to plan a future where the repetition of such horrors cannot come.

## National Bible Reading Campaign

IT APPEARS that the National Bible Reading campaign, sponsored by the American Bible Society and two National Committees and running from Thanksgiving to Christmas, will be the greatest and most extensive Bible reading movement of all time.

One hundred thousand chaplains and other ministers submitted their favorite passages of scriptures and thirty-three of the most popular of the passages received, as indicated by the frequency of their choice in the passages submitted, were chosen for daily readings from Thanksgiving to Christmas. Twelve million copies of the handy bookmark, containing a list of the passages chosen have been printed. A million pieces of V-mail stationery carrying the list of Bible passages chosen have been printed. The plan looks to having millions of people around the world, in camp and out, reading the same passage of scripture daily for the thirty-three day period. A list of the passages to be read may be found on page four of this issue.

Nationally known magazines are carrying articles featuring this Bible Reading Campaign. A window in the Empire State building, in New York, will feature the movement. Macy's, the world's largest department store will have a special display, in one of its windows, featuring the water-soaked Pocket Testament belonging to Sgt. John F. Bartek, which was read daily by Capt. Eddie Rickenbacker when he and his companions were adrift in the Pacific for three weeks. This Pocket Testament was borrowed from the Monmouth County Historical Association for this special purpose.

No movement of this character has ever  
(Continued on page 4)

# Emergencies On The American Front

By SARAH ELISABETH EVANS



THE present worldwide conflict is being called "a war of movement." It has called for extraordinary movement on the home front—the source of supplies for the armed services—as well as on the far-flung battlefronts. Not a hamlet in America, not a home in the length and breadth of the land, but has felt the effects of this movement of men and materials. Manpower as well as goods has been rationed for the duration.

Millions of people have gone into new industries and factories that seemed to spring into existence almost overnight: they were recruited from the farms, the towns, the great cities, the non-essential industries that could not carry through the war years. Women have come out of the safety and seclusion of the home to don overalls and operate strange machines. Other thousands have, perhaps for the first time in their lives, faced the summer sun and helped plant and harvest the crops. Boys and girls have left school, lured by fantastic wages they know neither how to spend nor how to keep. Other and still younger boys and girls, bereft of the companionship of mothers and bigger brothers and sisters, are left to wander the streets, to find dubious companions, and questionable places of recreation—potential candidates for tomorrow's courts and jails. From Mexico, from the West Indies, from America's hidden or little known agricultural corners many thousands have been called out into the strange avenues of life in city, and town, and rural, and industrial whirlpools.

Yes . . . it is a "war of movement" on the homefront, too! And the Methodist Church—proud to have been a "church of movement" for a century and a half—has been hard-pressed to keep up with this modern nationwide migration and change. One remembers Methodism as moving from the East alongside the first settlers in the midwestern territories; as being in the vanguard of movements into the Northwest Territory and into California; as being a church of movement, ever accompanying the peoples of the land, as they moved on and out into new lands of enterprise and opportunity. The itinerant preacher, with his horse and his saddlebags and his books, was a fitting symbol of the movement that was Methodism.

Still later, when great migrations of people came from Europe to America, the Methodist Church moved in among them and saved their religious needs. When the Negro was given his freedom, the Methodist Church moved in to serve him with church and school. When cities grew from towns, when suburbs grew around the cities, the Methodist Church moved in, shifted its service programs, ministered to the people's needs.

This has been the genius of Methodism: to be a vital part of the movement of peoples throughout the nation's history, through its changing problems and life.

But World War II caught the Methodist Church (like every other American institution) unprepared for the whirlwind movement of people that has taken place in the land—and is still taking place. Who could have foreseen the great shipbuilding yards on America's two coasts and the millions of workers uprooted from every peacetime hamlet and industry to serve their tools? The Negro rural thousands pouring northward and northwestward into the old cosmopolitan areas? The Japanese Americans lifted overnight out of their decades-old Pacific Coast homes and farms? The desert places that now resound to the sound of hammer, and engine, and whistle? The Mexican and Mexican American now lauded as the savior of the nation's food supply? Child labor laws, gained through desperate political struggle, repealed overnight, and children returned to many industries? City-softened thousands

returning to the rigors of the farms they left in childhood?

The Methodist Church, as the friend of the common man, has wished to go along with these swiftly-moving groups. And it has greatly modified its ministry to meet thousands of specific situations; added pastors, erected temporary churches, opened Church Schools, doubled or trebled many missionary services, overcrowded its hospitals, increased the human service and the physical output of its Goodwill Industries and its social welfare stations. Yet today's needs grow faster than the Church can catch up with yesterday's needs—and tomorrow promises no lessening for the calls of Christian ministry.

To meet some of these immediate calls for the service of the Methodist Church in America—all growing out of the movement and shifting of people due to the war emergency—the General Conference has allocated from the \$25,000,000 Crusade for Christ fund \$1,467,000 to be spent by the Section of Home Missions of the Board of Missions. It will be noted that the moneys will be used mainly for human rehabilitation and relief during the four-year period rather than to build up a large body of institutions requiring continuous annual support. The fourteen major types of service to which this sum will apply are as follows:

For assistance in starting some 138 new urban churches in communities where migration has increased populations beyond the capacity of present churches to care for them, \$256,500.

For new workers in Negro churches, schools and settlements—teachers, social workers, pastors, agriculturists—made necessary by population shifts, \$241,000.

For helping establish Goodwill Industries in 18 more cities to provide post-war work for some hundreds of handicapped people, \$165,500.

To provide a Protestant ministry to Spanish-speaking agricultural and industrial workers scattered in rural groups in eight southwestern and central states, especially in California and New Mexico, \$84,800.

For Spanish work in the Houston Area, including unchurched communities in the Southwest Mexican Conference, and the Harwood Boys' School, \$36,000.

For the Group Ministry (Larger Parish) in some 95 rural districts—regrouping of churches and providing a more adequate ministry, \$140,400.

For certain new undertakings in which the Division of Home Missions and Church Extension joins with the Woman's Division of Christian Service: Nez Perces Indian Center, rural Indian work, mountain work, rural work with French Acadians, work with fishermen villages, and resettlement of American Japanese evacuees, Paine College, etc., \$138,000.

For support of special religious ministerial areas in the postwar era, \$117,000.

For Methodist religious and social work in outlying mission posts where the war has augmented populations and needs: Alaska, Hawaii, Puerto Rico, \$82,400.

For the providing of special workers for religious, educational and recreational activities among boys and girls in 17 churches in as many cities where there are problems of delinquency, \$58,000.

For a series of about 100 post-war planning conferences for rural and smalltown pastors, training isolated (and sometimes poorly schooled) pastors in groups for more up-to-date development of their church programs, \$51,600.

For 15 equipped trailer-churches and their pastors to visit scattered migrant farm and labor groups in isolated and unchurched areas contributing to the war effort in 24 states, \$42,600.

For a Christian ministry in churches of the Pacific Japanese Provisional Conference to which Japanese American evacuees will return after the war, \$36,000.

For new work of the California Oriental Mission, among Chinese, Filipinos and Koreans, \$17,200.

## Church Extension

In a recent survey of 300 situations where Methodist congregations worship in basements—funds being unavailable for further building—it was shown that 196 of the churches are serving in areas suddenly surrounded by war-time population surges. In the same territory there are 547 abandoned Methodist Churches, 152 of which could have new population congregations if reopened. Other congregations, in cities and in rural areas, are housed in buildings that are not conducive to worship, if they are not also an affront to the God as whose house they were erected. The vast shifts in population today—the wonder of what or where populations will be tomorrow—make acute the problem of building and maintaining the sanctuary.

There are Christian bodies in America—notably the Lutherans, the Catholics, the Episcopalians—who are meeting many of these needs of communities not only with new edifices but with "gospel wagons," trailers, and other temporary enterprises. And they are successfully reaching the people.

To help assist new churches in erecting and equipping new buildings, there will be allocated to the Section of Church Extension, of the Division of Home Missions and Church Extension, the sum of \$2,175,000 for these purposes, from the funds raised by the Crusade for Christ.

## W. S. C. S. In U. S. A.

From the Crusade for Christ offerings there will be allocated to the Department of Work in Home Fields (of the Woman's Division of Christian Service) a total of \$1,173,000 for its specialized services in various parts of America. These services grow out of war emergency needs. The uses of these funds may be thus summarized:

For the training and placing of religious workers in strategic areas; for cooperative activities (such as rehabilitation and relocation of refugees, evacuees, etc.) with other Christian agencies, \$60,000.

For rural community centers, conferences, and rural training in small town and agricultural areas, \$52,700.

For community centers, or dormitories, in several schools for Negroes, and other underprivileged youths, \$358,800.

For community centers (Bethlehem Centers, Wesley Houses) in eight cities, \$295,500.

For the reopening of the Jesse Lee Home, Alaska; for work with girls in Hawaii; for enlarging social work in Shreveport, La.; for Epworth School, Mo.; for aid to families disrupted by the war, \$245,500.

For the care of additional patients at the Methodist Sanatorium, Albuquerque, N. M., \$160,500.

## A SMILE

A smile costs nothing, but gives much. It enriches those who receive, without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None of us is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give a smile. Give them one of yours, and none need a smile so much as he who has no more to give.—Mutual Moments.

"The church that is not a missionary church will soon be a missing church."

# THE DEVOTIONAL PAGE

ROY BAGLEY

## FROM THE BOOKSHELF

"An important element in Christianity from the very beginning has been a sense of fellowship with Christ, conceived not merely as a 'spiritual' but as an historical person.

The most important, because the most inclusive, of Jesus' characteristic ideas is undoubtedly his conception of the kingdom of God.

This Kingdom, it is important to note, was for Jesus not merely a future hope; it was also in some senses a present fact.

He (Jesus) made no effort to dilute the righteousness of God.

Our salvation lies not in the perfection of our obedience, but in the completeness of our submission and in the sincerity of our repentance—or better, it lies not in ourselves at all, but in God's infinite compassion, which only our pride and complacency can obstruct.

Historic Christianity rests back ultimately not upon a teaching but upon a person, but teaching and person belong together and neither can be understood or even examined without the other."—John Knox, The Man Christ Jesus.

## WHEN IT'S THE OTHER FELLOW

When the other fellow "acts up," he's ugly.

When you do it, it's "nerves."

When the other fellow doesn't like your friends, he's "prejudiced."

When you don't like his, you are a good judge of human nature.

When the other fellow takes time to do things, he is "dead slow."

When you do it, you are "deliberate."

When the other fellow holds tight to his money he is "close."

When you do, you are "prudent."

When the other fellow runs great risks in business he's "foolhardy."

When you do, you are a "great financier."

When the other fellow says what he thinks, he's "spiteful."

When you do it, you are "frank."

When the other fellow goes in for music and literature, he's "effeminate."

When you do, you are "artistic."

When the other fellow won't get caught in a new scheme, he's "backwoodsy."

When you won't you are "conservative."—Patishall, Ira, Scraps from My Scrapbook.

"I am only one

But I am one.

I cannot do everything

But I can do something.

What I can do

I ought to do.

What I ought to do

By God's grace I will do!"

A man with unkempt appearance was making an anti-religious speech in Hyde Park, London. As if in horror, he exclaimed: "Christianity has been in the world for 2,000 years and look at the condition of the world today." A listener shouted: "Yes, and water has been in the world for 2,000,000 years and look at your face."—Selected.

## A HYMN OF THANKSGIVING

Not alone for mighty empire,  
Stretching far o'er land and sea;  
Not alone for bounteous harvests,  
Lift we up our hearts to Thee.  
Standing in the living present,  
Memory and hope between,  
Lord, we would with deep thanksgiving  
Praise Thee most for things unseen.

Not for battleship and fortress,  
Not for conquests of the sword;  
But for conquest of the spirit  
Give we thanks to Thee, O Lord;  
For the priceless gift of freedom,  
For the home, the church, the school;  
For the open door to manhood  
In a land the people rule.

For the armies of the faithful,  
Souls that passed and left no name;  
For the glory that illumines  
Patriot lives of deathless fame;  
For our prophets and apostles,  
Loyal to the living Word;  
For all heroes of the Spirit,  
Give we thanks to Thee, O Lord.

God of justice, save the people  
From the clash of race and creed,  
From the strife of class and faction:  
Make our nation free, indeed.  
Keep her faith in simple manhood  
Strong as when her life began,  
Till it find its full fruition  
In the brotherhood of man.

—William P. Merrill, From The Methodist Hymnal.

## THANKS FOR ALL THINGS

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." (Ephesians 5:20)

A woman said last year, "I don't see that there is very much that we can be thankful for this year." She had gone through much trouble and felt that she did not have a place in her heart for gratitude. Too often when the good things of life are abundant, gratitude may be expressed in a fine way, but when reverses and deep experiences of trouble come, we miss the point of gratitude. No argument is necessary to prove that people ought to be thankful in their hearts when life flows along favorably, but our writer tells us that we can find much to be grateful for "in all things." Is there a real place for gratitude in the crises of life?

Yes, we can be truly grateful for our friends. In the time of need people gather around to offer what help and comfort they are able to give. Friends are one of life's priceless treasures and there is never a time when the realization of this is more keenly felt than in the time of distress. A minister in a city was called to a home where death had come. He made his way through a host of friends in the living room and finally upstairs to the room of the grief stricken parents. The woman sobbed, "God has forsaken us." The minister replied, "I could not make my way through your living room for God."

The understanding and helpfulness of friends in times of trouble are a constant reminder that we have much to be grateful for.

The very indomitable spirit of man is another source of gratitude. Man has the ambition to rise above his troubles and be victorious over them. He is not satisfied with mere existence but strives to overcome his handicaps or sorrow and to make the most of life in spite of his bitter experiences. There came over the radio the story of a man who learned to bowl with mechanical arms and of another who bowled though he had no arms at all but pushed the ball with his feet. This is an illustration of how some men meet physical handicaps without giving up. Somehow we have that determination to go on even when the odds seem overwhelming. The reward for this courage is usually victory.

Finally there is in sorrow and distress a source of thanksgiving for our Lord who understands because He too faced life's supreme difficulties. If the Cross means anything in our religion, it means that God enters into the sufferings of mankind. There is a reality about the invitation of our Lord when He says, "Come unto me, all ye that labour and are heavy laden, and I

## MY GREATEST PRAYER MEETING

I was born and raised in the country and attended as a boy a very small country church, whose membership had never exceeded fifty. Being in a mountainous district and rather inaccessible the pastors have always been men of limited education. Notwithstanding that, they have been by, and large, men of God.

In 1921 a new pastor was assigned to our church and in the fall he announced there would be held in our church revival services to continue two weeks. At the very beginning he stated that God has promised a reawakening of the entire community along spiritual lines. This was badly needed because there was a marked indifference of the people to the church. The members of the church hardly believed a revival could come. No one openly scoffed at the idea but few, if any, believed anything could happen.

This faithful, consecrated pastor began his work in his own inimitable way, preaching straight from the heart but from the very beginning letting it be known he believed God would send His outpouring.

And the members of the family at whose home he stayed during the two weeks noticed at frequent periods he went off alone and we knew when he came back that he had been in the presence of God. Like Moses who went to pray and came back with face illumined, so did this man's face shine with the glory of God.

He preached for a week and nothing happened. Almost another week passed without any visible manifestations and then the outpouring came. One night the power of God was felt in the church and scores of people made the decision for Christ in a moment when God's grace was clearly given to His people. Literally, whole families came into a saving knowledge of Christ's love.

This was possible, in my opinion, solely because one man believed in prayer and like Jacob would not give up until God had blessed him.

I may add that I was converted during this meeting as were my father, brother, and sister.—B. M. Persinger From Tidings.

will give you rest." (Matthew 11:28)

"We hope in Thee, O God!

In whom none hopes in vain;  
We cling to Thee in love and trust,  
And Joy succeeds to pain."

—Marianne Hearn.

In the Christian faith the strength for ones soul in time of distress is found and there may be deep thanksgiving "in all things."—R. B.

In the poorest cottage are books; is one book, wherein for several thousands of years the spirit of man has found light, and nourishment, and an interpreting response to whatever is deepest in him.—Thomas Carlyle.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A MIRACLE OF GRACE

Matt. 4-22.

For the man was above forty years on whom this miracle of healing was shewed.

This text has to do with the lame beggar healed by Peter and John in the early days of the Acts of the Apostles at the Beautiful Gate of the Temple. It created quite a stir. The people were filled with wonder and amazement, and this text is the explanation of that amazement. The healed man was over forty.

Now, just what did the man's age have to do with it? It seems to me to have a message for the church of our day. Most of those received on profession of faith now, as far as my observation goes, are children. Easter Sunday is by all odds Methodism's "biggest day." On that day almost every church receives a large group of children from the Primary and Junior Departments, with a slight sprinkling of Intermediates and Seniors. This text is to remind us that the gospel of Christ is able to save a grown man who has become broken and maimed by sin. It is just as easy for God to save a man over forty as it is for Him to save a child under twelve. It comforts me to know that this is true, because there are something like fifty million grown people in this nation who know nothing of the saving power of the gospel, are not even members of any ecclesiastical organization.

What is to be done for them? Are they hopeless? The text shows that a man over forty is available for salvation. I could never be satisfied with a ministry which gathers up a few church letters, receives a group of children into the membership of the church, and baptizes a few innocent babies. Whatever such work may be worth to the classes mentioned, it will never stir a community or inspire hope in the heart of the unsaved portion of the adult population. I am so glad Luke took time to record the language of the text.

Yes, the healed man was over forty years of age. Think of it!

The bells of St. Thomas' Episcopal Church, New York City, are heard regularly around the world. A radio program, "Beyond Victory," commences and concludes with a few bars of music, rung out by church bells, and recordings of the bells of St. Thomas' are used. The broadcasts go from the United States by short wave and are repeated in Britain by WRUL's short wave "Friendship Bridge."

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. L. E. MANN, retired member of the North Arkansas Conference, has moved from Cabot and is now making his home at Corning.

REV. C. B. DAVIS, pastor of Palestine-Sumpster Charge, wishes his friends to know that his address is now Johnsville instead of Hermitage.

REV. AND MRS. J. E. DUNLAP of Oaklawn Church, Hot Springs, announce the arrival of James Edward, Jr., on November 20 at St. Joseph's Hospital in Hot Springs.

REV. A. J. CHRISTIE, district superintendent of the Texarkana District, announces the appointment of Rev. Wm. C. Onstead as pastor of the Richmond Circuit. Brother Onstead's address is Rt. 3, Ashdown.

REV. B. F. ROEBUCK, pastor at Mena, writes: "We are well pleased with our new charge. Have been given a fine reception by the church. We are expecting a successful year in this delightful charge."

REV. HORACE M. LEWIS, district superintendent of the Conway District, announces the appointment of Rev. Thomas Kinslow as pastor of Morrilton Circuit No. 2 and Rev. J. L. Leonard as pastor of Ola Circuit.

J. MELTON OAK, president of the Homer National Bank, Homer, La., was the speaker at the meeting of the Methodist Men of First Church, El Dorado on November 15. Dr. John Abernathy will be speaker at the December meeting.

A CARD from Jacksonville, Texas, announces the birth of Donaghey Earl, son of Chaplain and Mrs. Donaghey Duran, on November 23. Chaplain Duran is a member of the North Arkansas Conference and is serving with the Armed Forces.

REV. HORACE M. LEWIS, district superintendent of the Conway District, preached at Levy at the morning service on Sunday, November 25. The askings for the Episcopal residence, which was \$25.00, were presented and \$35.00 was raised by the church. Rev. T. C. Chambliss is pastor.

MRS. ALFRED KNOX, writing from Baytown, Texas, gives this news of her husband, Chaplain Alfred Knox: "He went in with the troops the day the Philippine invasion started. I've just received the first letters from him since then. He's already planning his chapel. Thinks probably that he'll erect the first chapel in the Philippines. His letters cannot give details, but do give hints of seeing a great deal of action." Chaplain Knox's address is Hq. 46 Service Group, APO 321, C/O P. M. San Francisco, California.

REV. W. R. DALTON, of Gassville, Mo., who was pastor at Grand Avenue Church, Ft. Smith, last Conference year, sends the following report of the Grand Avenue Church: Received fifty-five members, nineteen on profession of faith. One licensed to preach. Increase in Sunday School enrollment. World Service paid 100 percent. Benevolences paid 100 percent. District Superintendent, Episcopal Fund and Conference Claimants paid 100 percent. Balances in treasuries over \$350.00 according to report on October 19, 1944.

THE 1945 Universal Week of Prayer will be observed January 7-14. In the United States, the week is sponsored by the Department of Evangelism of the Federal Council of Churches. In other countries, it is sponsored in the same week by the World's Evangelical Alliance with headquarters in London. The Prayer Topics for 1945 have been written by the Rev. Hampton Adams, pastor of the Union Avenue Christian Church, St. Louis. The general theme for the weeks is "Pray—Thy Kingdom Come." The Week of Prayer booklets are

now printed and ready for use and can be obtained in any quantity at the rate of 3c per copy. Send orders to the Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y.

REV. GEORGE TOWNSEND, pastor of Langley-New Hope Charge, writes: "We held our revival at Liberty Hill from October 15 to October 22. Rev. Joe H. Robinson of Dierks, a man who knows and loves God, the scriptures and people and knows how to bring the Gospel message in a way that all can understand and apply to their own life, did the preaching. Out of this revival came a group of Christians who were anxious to organize a Church School and at the closing service, Brother Robinson helped us to organize. We now have thirty-two members and Brother Robinson has agreed to preach for us each third Sunday at 1:30 p. m. The interest is fine and the man subject to conversation is the 'revival we had and our Church School.' We shall long feel the results of this revival in our community and shall ever thank God for the blessings it brought to us."

### NATIONWIDE BIBLE READING THANKSGIVING TO CHRISTMAS

#### LIST OF 33 PASSAGES

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

### NATIONAL BIBLE READING CAMPAIGN

(Continued from page one)

received the publicity that has been given and is being given to this National Bible Reading campaign. It should be a wholesome, helpful experience for the world to turn, in such numbers, to reading God's Word.

As part of its program for a "substantial and courageous increase" in the ministry of its congregations "to human suffering and want everywhere," the Congregational Christian Churches of America are seeking 150 new recruits for overseas service as doctors, nurses, teachers, ministers, agriculturalists and social workers; an enlarged Christian ministry to students in colleges, and a strengthening of its service in the field of race relations, international cooperation, and Christian citizenship. Dr. Albert D. Stauffacher, minister of the Missions Council, heads the churchwide movement which also calls for annual gifts of \$2,500,000 for the regular benevolences of the denomination, and \$500,000 for war relief.



# "In Everything Give Thanks"



By CHARLES HADDON NABERS, In Christian Observer

IS thanksgiving just a duty? There is a duty of thanksgiving but thanksgiving is more beauty than duty. Prayer without gratitude indicates selfishness. Petition and praise are always linked together in the Word of God. James says, "Is any among you afflicted? let him pray. Is any merry? let him sing Psalms." It is natural, therefore for Paul to follow his injunction about prayer with this one about gratitude, "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Thanksgiving is a virtue but a very rare one. Men fail as often if not oftener in this grace of gratitude as in any other of the Christian graces. Even we preachers are accustomed to discuss it before our congregations only once a year. That annual sermon would be overlooked unless the President issued an annual proclamation. When Jesus healed ten lepers only one returned to indicate gratitude. When the London publisher had received the last bit of copy of Johnson's Dictionary he was so weary of the delays of the author that he proclaimed, "Thank God I am done with that fellow." Hearing of this, Dr. Johnson remarked, "I am glad to know that the fellow can thank God for anything." Many grumbling people never do thank God for anything. Every blessing that they receive they take as a matter of course. Always they are thinking how much better off they might be instead of how much worse off they could be. For what they receive they are without gratitude; for what they do not receive they are indignant.

Why it is that there is so much of this failure to render thanks unto God?

One reason of failure to give thanks is that men are so proud of the things they do for themselves that they forget they owe them to a divine Hand. Everything in life should teach men humility, but it does not work that way. When success comes the man says, "I did it, with the strength of my own right arm." We find here a great many "self-made" men who worship only at the shrine their maker! Dr. John McNeill used to say, "You are frugal and industrious and made your money yourself? So did I. You, too must be Scotch, but at the same time only God's help makes any enterprise successful." In the parable of Jesus the rich man whom God called a fool was so dubbed because in the worship of the material wealth which came to him, pride prevented him showing gratitude to God. When pride comes in at the front door thanksgiving flies out the window. Many men fail to thank God because their hearts are proud.

Another reason for our failure to thank God lies in a practical atheism. Calling ourselves believers, we leave God completely out of our daily reckoning. It is the tendency of many men today to drift away from all religion. When wonderful blessings come we assign them to secondary causes rather than lift up our hearts in gratitude to God. I saw a man who had recently been healed of a dread disease. He said, "Yes, I am well. I had a great doctor and he used a wonderful new medicine." A practical atheist with no gratitude to God! A few years ago when I met a family which had been miraculously saved from shipwreck in the Mediterranean, one of them casually remarked, "Yes, we are alive, isn't the wireless wonderful!" A practical atheist with no gratitude to God! In time of great mental anguish a man over whose life deep shadows hung said to me as he walked into my study, "I have come here to pray and to get right with God." But in a few months the sun began to shine and he forgot all the vows he took upon himself that morning. A practical atheist with no gratitude to God! After the Armistice in World War I was signed there was in every camp with which I was acquainted a sentiment expressed so aptly by one of the soldiers to a group. Come on, let's go, we

ain't going to France as cannon fodder." A practical atheist with no gratitude to God! It is everywhere just in accord with the incident depicted on the silver screen in a recent movie. A criminal when almost dying from thirst on the African desert prayed thus: "God save me and I will live a better life." He was saved, the party found water, but he lapsed back into evil. When reminded of his prayer he said, "In legal terms that vow was just a lapse into temporary insanity." A practical atheist with no gratitude to God!

Another reason for lack of gratitude lies in carelessness. Notes of thanks these days to our friends are becoming rare. Expressions of thanks to God are still rarer. Even the custom of saying grace before meals, which can be found in some form among all nations not entirely savage, is falling into disuse. "The people who, after they let slip a bad word in the presence of a person, beg his pardon rather than God's, are those who have grace at their table when a clergyman dines with them, but not on ordinary occasions. They have manners which make them respect 'the cloth,' they have not religion which would make them thank God.



The injunction that Paul gives to the Thessalonians is: "In everything give thanks; for this is the will of God in Christ Jesus concerning you." Notice carefully the phraseology. It is not "everything give thanks," but "in everything give thanks." It is the little preposition which is important. It is as Paul wrote to the Romans, "All things work together for good to them that love God." All things are not good, some are good, some are bad, wholly bad, and some are just indifferent, but all things, the good, the bad, and the indifferent, do work together for good to them that love God. So it is here in this injunction, "In everything; the good thing, the bad thing, and the indifferent thing, we are ordered to give thanks, for this is the will of God concerning you."

We are to give thanks in the midst of plenty. Apparently a superfluous suggestion, but men are more nearly lacking in the spirit of gratitude when they enjoy temporal blessings than upon other occasions. Things seen often destroy our gratitude to the unseen Giver of these things.

We are to give thanks when wealth with its ever present wings flies away. Carlyle said the only hell that was really dreaded in his day was the hell of making money. The time has almost come when the hell many people dread is the hell of not having money. Yet material possessions to a Christian are debts, a meaning which Jesus made very clear in the parable of the talents. He who has wealth is obliged to use it right. The more wealth, the more is the obligation. Some one may say, "It's not the money which is the root of evil, it is the love of money." True, but you can love it even when you have very little. You don't have to be a millionaire to be a selfish, ungrateful miser. In one of the most beautiful of his plays, A. A. Milne described the life of one of his characters up to a certain crisis and adds, "Then success closed in upon him." In the losing of material wealth there is often greater occasion for gratitude than in the attaining unto it. The lives of many people remind me of the missionary story about a native of Nigeria who put up on the door of his house the text, "God is Love," and wrote beneath, "No Admittance." Have you ever read Emerson's essay on

"Compensation?" If God takes away Moses, doesn't he give us Joshua? If Jesus ascends, are we not given the Holy Spirit? There are compensations; in this, too, give thanks.

We should give thanks in hours of temptation. Is there reason for giving thanks when there comes unto men and women more pain in the soul than any physical struggle they could know? Assuredly yes if the temptation, or testing, is used right. In such a time of trial God may come closer than otherwise He would come, and for everything that brings God close there is cause for deep gratitude.

Then, too, let no man fail to give thanks in times of sorrow. F. A. Atkins says, "I remember lunching in a London Club one Sunday with a well known minister who was in much trouble, very unwell and thoroughly tired—and yet that morning he had preached one of the most searching and inspiring sermons he had ever heard. He laughingly remarked that he always preached best when things were at their worst. He looked at me and said very quietly, 'We get help.'" The first sermon which Dr. A. J. Gossip preached after his wife's sudden tragic death, "When Life Tumbles in What Then?" contains many paragraphs of gratitude and thanks to God. Later on Dr. Gossip tells of going out of church one day and hearing two women talk about his sermon. One said, "Can we be sure that what he is telling us is true?" The other replied, "Yes, you can believe him, his wife's dead, he knows God." Gossip said, "I felt myself lifted up in the position with Paul, knowing what it was to glory in mine infirmities that the power of Christ may rest upon me." A short time ago in a home of great sorrow an elder said to his pastor, "Isn't it wonderful how these sufferers are holding up?" The pastor replied, "Yes, God does give strength." For which cause we can give thanks even in the most dire circumstances of life.

On the first Sunday after the death of his wife Dr. Joseph Parker, of London, said to his congregation: "Bless God for the wilderness; thank Him for the long nights, be thankful that you have been in the school of poverty and have undergone the searching and testing of much discipline: Take the right view of your trials; you are nearer Heaven for the graves you have dug if you have accepted bereavements in the right spirit; you are wiser for the losses you have bravely borne; you are nobler for all the sacrifices you have willingly completed; sanctified affliction is an angel that never misses the gate of Heaven."

"In everything give thanks; for this is the will of God in Christ Jesus concerning you."

## LOST LEADER

How pathetic is the lost leader in the church who still hold on to an official position but his heart is not in the efforts of the church! He is captious, faultfinding, and selfish in his efforts. The cross and the scars thrill not his soul. The worry of the world and the delight of being rich are the thorns that are crowding out his life. For him the church is a club rather than a brotherhood for the redemption of the world. Sad is the lot of the lost college man sure of nothing, but far more pathetic is the lot of the lost churchman—the man who was once eager to know his loving Lord; now he is content to hold on to the ecclesiastic fabric. The thorns have done their work.—North Carolina Christian Advocate.

The smile is one of the indispensables of life. A card bearing this advice to visitors hangs in the vestibule of a certain hospital: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places, and if you can't smile, don't go in."—Upward.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THANKSGIVING IN THE WOODS

"Tweet, tweet," chirped the fluffy brown sparrow, puffing out his little brown waistcoat with the cold and shaking the first snowflakes from his brown cap. "I heard some children passing through the woods just now say that it is Thanksgiving Day. What have I to be thankful for, I wonder, with a long, cold winter to look forward to and nothing to eat?" He spread his wings and flew down to the ground.

Oh, such a surprise! There in a hollow tree, where it would be safe, was a round, crisp loaf of bread. The children had left it there for the fluffy brown sparrow, and he began pecking big bites out of it with his bill.

"Tweet, tweet, I'm thankful," sang the fluffy brown sparrow.

"Chirr, chirr," chattered the red squirrel, scampering from branch to branch in his little red overcoat and whisking his long red tail. "Some children just ran by and I heard them say that it is Thanksgiving Day. What have I to be thankful for, I wonder, when it has been such a poor season for nuts, and a long, hungry winter is coming?"

But as the red squirrel finished his chattering complaint he sniffed and sniffed and then sniffed again with his keen little nose.

"Nuts," he chattered. "I smell nuts."

Then the red squirrel spread his bushy red tail and leaped to a lower branch.

Oh, such a treat! There, nailed to the branch where the red squirrel could easily reach it from his upstairs window, a hole in the tree trunk, was a little wooden box. Inside the box were chestnuts and hickory nuts and kernels of red and yellow corn, enough for breakfasts and dinners and suppers all the long, cold winter. The children had filled the box and nailed it there for the red squirrel.

"Chirr, chirr! I'm thankful," chattered the red squirrel.

Thump, thump, the little wild hare stamped on the frozen ground very hard with his little back feet. "I just escaped in time," he said. "Some children came running through the woods and I'm sure they would have caught me if they could. I heard them say something about its being Thanksgiving Day. What have I to be thankful for, I should like to know, with snow coming so early and covering the fields where I used to nibble?"

Slowly the little wild hare hopped back to the cozy, leaf-lined tree-stump that was his house.

Oh, what a surprise! Tucked away in one corner of the hollow stump was a juicy white turnip, and tucked away in another corner was an ear of yellow corn, and tucked away in another corner was an orange carrot, and lying in the center of the tree-stump house was a hard little head of cabbage. There would be food for the little wild

hare for a long, long time. The dear children had left the turnip and the corn and the carrot and the cabbage for the little wild hare. He sat upon his back legs and crossed his front legs over his empty little stomach and thought happily in his little wild hare mind:

"I'm thankful. Oh, I'm thankful."

At the edge of the woods lived the woodcutter and his little daughter, Elsa, all alone. It had been a hard season for the woodcutter and today there was nothing but black bread in the house to eat. Little Elsa went close to her father, who sat beside their tiny fire. "Father," she said, "the children went by today and I heard them shouting and laughing together and saying that it was Thanksgiving Day. Why do they say that?"

"There is little to make us thankful," the woodcutter said, laying his hand on the little girl's forehead and pushing back her fair hair. "The long, cold winter is coming and our pantry is almost empty. Hear the cold wind outside and see, it has blown open the door!"

Elsa ran to shut the door and she looked outside.

Oh, what a surprise! There on the doorstep stood a basket, heavy with good things. Elsa tugged it in and she and her father emptied it. Roasted fowl and white bread and ruby red jelly and brown potatoes and crimson cranberries, a round, frosted cake and a rich mince pie! The children had left the basket there.



### THANKSGIVING DAY

*This has been a happy day for me,  
And all the rest of the family.*

*We planned to do something nice for each  
other  
And I started my day by helping Mother.*

*We have always found this the finest way  
To spend a perfect Thanksgiving day.*

—A. E. W.

### JUST FOR FUN

Teacher: "Now, children, I am going to tell you about the hippopotamus, but you will have no idea what he is like unless you pay strict attention and look at me."

\* \* \*

Jackie proudly announced to his teacher: "We've got a new baby and it cost \$100."

"Goodness," the teacher replied, "isn't that a lot of money for a tiny baby?"

"Yes, but think how long they last!"

\* \* \*

A county school board was visiting a school and the teacher was putting her pupil through the paces.

"Who signed the Magna Charta, Robert?" she asked, turning to one boy.

"Please, ma'am, 'twasn't me," whimpered the youngster.

The teacher, with disgust, told him to take his seat; but an old man on the board was not satisfied, so he said: "Call that boy back; I don't like his attitude. I believe that he did do it."—Selected.

"Are we not thankful?" Elsa said, laughing up into her father's eyes. He smiled down into hers.

"All the creatures of the woods are happy," he said. "Hear the wind singing a Thanksgiving song."

—Carolyn Sherwin Bailey, in *The Churchman*.

### MAKING OTHERS THANKFUL

Said Old Gentleman Gay, "On a Thanksgiving Day  
If you want a good time, then give something away."

So he sent a fat turkey to Shoemaker Price,  
And the shoemaker said: "What a big bird! How nice!  
And since such a good dinner's before me, I ought  
To give Widow Lee the small chicken I bought."

"This fine chicken! O see!" said the pleased Widow Lee,  
"And the kindness that sent it—how precious to me!

I would like to make someone as happy as I,

I'll give washwoman Biddy my big pumpkin pie."

And "Oh, sure!" Biddy said, "'tis the queen of all pies!

Just to look at its yellow face gladdens my eyes!

Now it's my turn, I think; and a sweet gingercake

For the motherless Finigan children I'll bake."

Said the Finigan children—Rose, Denny, and Hugh—

"It smells sweet of spice; and we'll carry a slice

To poor little lame Jake, who has nothing that's nice."

"O, thank you! and thank you!" said little lame Jake,

What a bootiful, bootiful, bootiful cake!

And such a big slice! I will save all these crumbs

And will give them to each little sparrow that comes."

And the sparrows they twittered, as if they would say,

Like Old Gentleman Gay, "On a Thanksgiving Day,

If you want a good time, then give something away."—Selected.

### A THANKSGIVING FABLE

By Oliver Herford

*It was a hungry pussy cat, upon Thanksgiving morn,*

*And she watched a thankful little mouse that ate an ear of corn.*

*"If I ate that thankful little mouse, how thankful he should be,*

*When he has made a meal himself, to make a meal for me!*

*Then with his thanks for having fed, and his thanks for feeding me,*

*With all his thankfulness inside, how thankful I shall be!"*

*Thus mused the hungry pussy cat, upon Thanksgiving Day;*

*But the little mouse had overheard and declined (with thanks) to stay.*—Zion's Herald.

Joe: He went blind from drinking coffee.

Bill: whoever heard of such a thing? How did it happen?

Joe: He left his spoon in the cup.

\* \* \*

A very thin man met a very fat one in the hotel corridor. "From the look of you," said the latter, "there might have been a famine."

"Yes," was the reply, "and from the look of you, you might have caused it."



# Henry Grady--Journalist-Author-Champion

By BISHOP EDWIN HOLT HUGHES

HENRY W. GRADY died at the midday of life,—when he was thirty-nine years of age. He was a Georgian,—in birth, experience, love. Atlanta was the city of his heart,—even as it became the city of his dear memorials. Though five and a half decades have passed since he fell on sleep, the city still hears the tread of his steps and the sound of his voice. Among its institutions there are for travellers a Grady Hotel; for the sick a Grady Hospital; for the religious a Grady Bible Class; for the sighseer a Grady monument; and for all dwellers and comers a reverent mention of his name.

This sectional loyalty, created in his impressionable teens as his boyish eyes saw the terrors of the Civil War; and his young man's heart knew the terrible experiences of reconstruction; and his mature spirit came to the full love of the South,—never kept Northerners outside the fences of admiration. He became a national character,—a hero for all our people.

I.

The interest now lies in his relation to the liquor problem. We cannot claim everything. National Prohibition did not become a distinct issue in his life time. We could quote no word from him in advocacy of the equivalent of the Eighteenth Amendment. He became a total abstainer; yet his friends report that he sometimes kept liquor in his home for the entertainment of guests. Doubtless in these days of a nation's spree when reform is still unpopular among the unintelligent intelligentsia, blind to the frightful facts, there is a tendency to understate his real opposition to rum. On the other side we must avoid any temptation to cover him with "white ribbons" or to make him a full-fledged comrade of Neal Dow.

Yet surely no distinguished journalist has won so signal an eminence in our reform. The fact that he did not go for the complete length of our road gives the liquor crowd no right to claim that he did not see with sorrowful anger the pitiful wrecks that lay along the path of the staggerers. Unlike many in our own period, he did speak out against the beverage,—in language that scintillated, and also excoriated.

II.

As for the personal side of the problem, he was a total abstainer. Once at the University of Virginia he slipped off to Richmond for what he called "a gentlemanly debauch." He declared that he became not merely drunk, "but sobby." He found a reforming lecture in a surprising place. While still far from sober he picked up in a hotel Bret Harte's story, "The Luck of Roaring Camp." That tale has not been regarded as a temperance tract! But Grady affirmed that its "breezy genius" chased away "the fumes of wine;" and that its "splendid pathos, reaching down into the heart of that miserable debauch, lifted me like a feather up to a high moral plateau." He adds, "I was not only sobered, but reformed."

He was a counsellor of abstinence. In writing to Clark Howell for the youth's twenty-first birthday he advised:

"Never drink. I love liquor and I love the fellowship involved in drinking. My safety has been that I never drink at all. It is much easier not to drink at all than to drink a little. If I had to attribute what I have done in life to any



Bishop Edwin Holt Hughes

one thing, I should attribute it to the fact that I am a teetotaler." Seagram and Schenley will scarcely find this statement available as an advertisement for their wares!

His background helped toward that attitude. The grandfather Brady had an outspoken hatred of strong drink. The father was a social idealist; when he became related to a firm that sold whisky his enmity to alcohol led him quickly to eliminate the entire stock of liquor. Evidently a moral heritage of two generations dwelt in the grandson and the son.

Raymond B. Nixon, Grady's latest biographer, recounts that the achievement of which Henry "seemed most proud" in his early days on the Virginia campus "was his success in persuading a habitually drunken student to join a temperance society." Of himself he writes, "I joined last Friday. Not many in it, but we are all working."

He was a Methodist from his youth to his death. Yet he protested against the action of the General Conference of the Methodist Church, South, when it adopted a rule that "making, buying, selling, or using liquor as a beverage" could be made a ground for expulsion. In his editorial protest against this action he put the following sentences:

"We admit that intemperance is the monster vice of the land. We confidently believe that it has caused more crime, more poverty, more sorrow, than all other vices combined. God

knows we would rejoice to see it banished from the world, and would cheerfully lend our aid to do it, if it were possible,—but is it possible?" The last part of his quotation certainly does not sound like a moral climax! We do, however, commend the use of the entire paragraph to the journalistic advertisers of rum.

It is thus apparent that when the issue became close, concrete, personal, Grady stood for total abstinence. On the social and legal side he did the same thing when the question of no-license became definite in Atlanta. He was the premier champion for the Drys,—as the attempt at repeal was made in 1887. One of Grady's newspaper partners, Howell, was allied with the wets. Some writers are prone to say that Grady's part in the campaign was "distasteful" to him. Yet the hero's personal words utterly deny such a claim. Before thousands of people in a vast rally he said, "I have been quoted as saying that I would give one thousand dollars if I had not spoken here two weeks ago. The statement is false. If I have done or said anything in the thirty-seven years of my life that has any more perfect approval than speech, I do not remember it." His final address in the campaign can give nothing but terrific discomfort to the liquor advocates and vendors. It remains a supreme classic in the history of anti-alcoholic appeal.

In the last month of 1869 Henry Grady went to New York and Boston to give his famous oration on "The New South." His eloquence dazzled the usually staid Eastern audiences. I did not hear his Boston speech; but I recall how the theologues who crushed their way into the Hotel Vendome returned to the dormitories excited and exalted. After these two strains of powerful utterance, a heavy cold threatened pneumonia. Grady was determined to die, if he must die then, in his own Southland. So they brought him, confused and shaken by his fevers, back to his beloved Atlanta. On December 23, 1889, he went to another City,—within that Kingdom which St. Paul declares "no drunkard" can "inherit." It as he mediated on his dying pillow he reviewed his high moments of living, we may be certain that he had no regret that in his plea to his Atlanta fellow-citizens he uttered words like these:

"The liquor traffic . . . is powerful, aggressive, and universal in its attacks." "It enters a humble home to strike roses from a woman's cheek." "It takes a crust from the lips of a starving child." It has "dug more graves and sent more souls unsaved to judgment than all the pestilences." The traffic "comes to destroy, and it shall profit mainly by the ruin of your son and mine." "It comes to ruin your body and mind, and to wreck your home." "It knows that it must measure its prosperity by the swiftness and certainty with which it wrecks this work."

What Henry Grady, the journalist—orator, said in 1887 was true! And it is more true in 1944!—The Voice.

## HAWAII CONFERENCE URGES SABBATH OBSERVANCE

"The emphasis upon spiritual values which the materialistic world of the past decade could not supply should be apparent in the mind of every minister toward creating opportunities for Sabbath observance," affirms the resolution adopted by the Hawaii Mission Conference after presentation by T. A. Cabacungan, chairman of the Conference Committee on Sabbath Observance. Stressing the increasing need for religion due to the confusion growing throughout the world today, the resolution continues: "We find in many churches the influx of new individuals without much background of the religious experience; others who come renewing their religious needs. The point in question is: how are we to hold these individuals toward a habitual Sabbath observance?"

The committee recommends that ministers emphasize the importance of habitual church attendance; that the church bulletin be attractive and prepared in such a way that the congregation will take an active part in the worship service; that the preaching be inspirational and thought-provoking for those worshippers who come asking, "What has God for us in this day?"; that the people be encouraged to read books, tracts, booklets on prayer and other material for personal devotions, which should be made available to them at the close of the services.

"Stressing upon these thoughts, we lay a foundation toward creating a worshipful desire upon the individual for the Sabbath," concludes the committee's resolution.

"If you stop to be kind, you must swerve often from your path."

## MISSIONS CONFERENCE AT TORONTO

The Fifty-first annual meeting of the Foreign Missions Conference of North America will be held in the Hotel Royal York, Toronto, Canada, January 5-8, 1945. The theme of the meeting will be, "Evangelism in the Post-war Period." A large public meeting on Sunday evening will be addressed by Dr. John R. Mott. Saturday afternoon's program will include a visit to the University of Toronto, the Canadian School of Missions, and the Royal Ontario Museum, and a reception to be tendered the three hundred and fifty expected delegates by the Lieutenant Governor.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Joseph Addison.



## Religion and Life in the Countryside

By  
Aaron H. Rapking

"War and Migration Take 4,748,000 From Farms" is the headline of a recent Associated Press release. The nation's farm population decreased 4,740,000 in the last four years, the Department of Agriculture reported. Last January 25, 521,000 persons were living on farms as against 30,269,000 in corresponding month of 1940, according to the Federal estimate. Half of the increase occurred in 1942, when migration to war industries and the armed forces was heaviest. During the four years there was a net loss of 1,650,000 to the armed forces; a net loss of 4,660,000 persons of both sexes, in all ages, who either moved away from farms or who now are living on places no longer regarded as farms; and a net gain of 1,562,000 through the excess of births over deaths.

No one can fully comprehend the implications of the population shifts for America. Millions of parents have followed their sons and daughters to various training camps; soldiers have moved back and forth by the millions; homes have been shifted from place to place; tens of thousands of families live in trailer camps and crowded and congested places; millions of homes will be quite different from now on; many have made financial gains while many others have found it difficult to live a wholesome family life.

Ideals and attitudes, and the sense of values of millions have changed. These changes have been brought about by the tremendous cross currents or influences set in motion in America and around the world.

Recently Dr. Samuel Shoemaker, pastor of Calvary Episcopal Church in New York City, made these observations in a sermon: "The church's mission cannot any longer be divided except for administrative convenience with 'home' and 'foreign' missions." He also said, "There are heathen in America to be converted, as blackly and tragically as pagan as anybody in the bush of Africa or Australia. And there are Christians in those places more devoted to Christ and His cause than many of us in so-called Christian countries. We have simply one great task to bring all men under the sway of Christ. In all this is included our giving for missions, for the church's far-flung work throughout the world. I suppose that some of you wince when I say 'missions.' That is because you know nothing about missions and live in a selfish prejudiced and ignorant period."

Then he painted this graphic world picture of an experience some chaplains had in the South Pacific. "We had a letter from a chaplain the other day which told of how he and three other chaplains had held a mission for the men of our Army in one of the South Pacific Islands. It lasted five days, the men coming in the evening. In the course of it they gave the men an opportunity to give for Christ's

## WORLD SERVICE GIVING GAINS 19 PERCENT

Support of Methodism's world wide missionary and educational program continues to increase, with a gain of 19.08 per cent in World Service giving for the first five months of the fiscal year over the preceding year reported by Dr. Thomas B. Lugg, treasurer, General Commission on World Service and Finance.

Total World Service contributions for the June-October period were \$1,521,181, an increase of \$243,772 over 1943. Receipts for the month of October totaled \$536,737, a gain of \$141,631 over last year.

An increased interest in and concern for the program of World Service, an increase in the giving ability of Methodists, and more regular monthly remittances by local church and conference treasurers were cited by Dr. Lugg as reasons for the advance in World Service giving.

"These increases forecast a good response to the Crusade for Christ," Dr. Lugg declared in announcing the World Service figures. "World Service and the Crusade will each support and strengthen the other. Our Methodist responsibility challenges all members to adequately provide for the ongoing program of World Service and the urgent, non-cluded in the Crusade for Christ."

Twenty-six of the 33 Episcopal Areas showed gains in World Service giving for the five-month period, as compared with 22 which were included in the increase column at the end of September. Of the 110 Annual Conferences (including Mission and Provisional), 73 had increases at the end of October.

Report also has been made by Dr. Lugg of contributions of \$693,978 to the 1944 Week of Dedication offering through October 31, and gifts of \$174,323 to the Fellowship of Suffering and Service during the month.

work on that Island. The men gave \$19,000. This was more than twice what was needed for the work there, so the men voted to use it wherever it was needed in Christ's work throughout the world."

This is more than a war of tanks and battleships, cannons, bombers and all the rest of the implements used in modern warfare. Basically it is a clash of ideals and attitudes and our conception of the purpose and meaning and significance of life. Whether we like it or not we are forced to think of the people of other nations and all races as our neighbors.

Our frontiers are in the realm of permeating more of our educational procedures, our race relationships, the use of our national resources, our home life, our government, our recreational activities, our business relationships, our daily tasks in the office, on the farm, and in all of life's activities that are a part of helping God bring up His family and in achieving the purpose for which all members are being created.

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## CHAPLAIN FROM ARKANSAS HAS A THOUSAND-MILE-LONG PARISH

Chaplain Brunson C. Wallace may have thought that from his life in the Southwest he knew about the great open spaces, but he confesses that he had more to learn of distance and isolation in the Pacific Islands. In a communication to The General Commission on Army and Navy Chaplains, he has portrayed the life of a chaplain of a Fighter Group as he himself has been obliged to make the rounds of remote stations at which small groups await the visit of the chaplain. The chaplain is of the opinion that interest in religion is often intensified by conditions prevailing in quiet and monotonous sectors.

Chaplain Wallace, who was born in Pine Bluff, Arkansas, removed to Tulsa, Oklahoma, in his youth. He was graduated from Central High School in Tulsa, and attended the University of Tulsa and Oklahoma City University, from which latter institution he received the A. B. degree. In the interim between college courses, he was employed by the Rounds and Porter Company and the Empire Oil and Refining Company of Tulsa. His wife is the former Elizabeth Stapleton, daughter of a Methodist minister of Tulsa, Oklahoma.

While completing his college course, he was assistant to the Reverend Gaston Foote, then pastor in Oklahoma City. Later, while attending Iliff School of Theology, Denver, Colorado, Chaplain Wallace served Methodist churches in Idaho Springs and Akron, Colorado. At the time of his appointment to the chaplaincy he was the pastor of the Methodist Church of Ordway, Colorado.

Chaplain Wallace has sent to the General Commission an account of his service in the Pacific Islands as follows: "For my first eight months overseas I was attached to a Signal Aircraft Warning Battalion. This work involved a considerable amount of traveling around in the Southwest Pacific, mostly in New Guinea, to small detachments of the Battalion. At one time during my ministry to them, there was a distance of around 1000 miles between the farthest advanced unit and the rear unit.

"In visiting the small detachments

of men, often in very isolated places, I found a welcome which was heart-warming. By and large, they were a lonely group of men. They had not had the advantage of movies, fresh meat and eggs and bread, that the men in the larger bases usually have. They have sometimes felt that their job was useless, especially when they were in the rear areas where nothing much was going on. Consequently I have experienced a genuine thankfulness for the religious guidance I was able to give. I could feel the hunger, expressed by sympathy as well as by word, for the real friendship of a chaplain. I counted it a great privilege to be considered a friend to great numbers of men that I have met and ministered to over there. When visiting a platoon or company, I found the men would often turn out for religious worship almost 100 percent. They are a great bunch.

"I have sought to be a friend to them, and to give them a message. One man recently said to me, that will make God a dynamic reality and power in their lives. 'Chaplain, that is the first religious service I have attended since coming into the Army.' He was formerly a paid singer in a large eastern church and now a regular attendant at chapel services.

"Recently I have been transferred to a new unit. The response has been more than gratifying. Every Sunday we have overflowing congregations. We have an excellent choir. I have ministered to surrounding units where no chaplain was available. I have written home to anxious wives and mothers at the request of the men themselves to assure them that everything was going well. I have listened to stories of frustration and defeat and tried to get men into the proper channels of thought.

"Only a week ago, we landed at a new spot. The chapel has been more than half completed, and we shall dedicate it this coming Sunday. Since many of them have not had the advantage of partaking of holy communion as often as they would like it has been my policy to hold such a service at least twice a month."

## CRUSADE FOR CHRIST LITERATURE

Production of literature and other materials for the Crusade for Christ is progressing rapidly, despite difficulties of government restrictions on paper and overcrowded printing facilities, and already much of it is in the hands of pastors and other Methodist leaders, it has been announced here by Dr. J. Manning Potts, associate director of the Crusade.

Three copies of the "Preliminary Manual" now are in the mails to each pastor. The leader's manual, entitled "Methodism Marches," is an 80-page booklet pocket size which was written by Dr. Clarence Hall, editor of The Link and The Chaplain, publications of the Service Men's Christian League, and former magazine editor of The Christian Advocate.

A new painting by Warner Sallman, well-known artist whose head of Christ is known around the world, will appear for the first

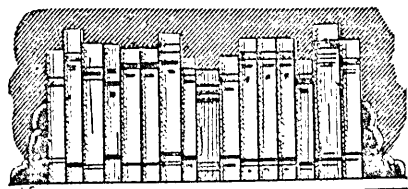
time on the cover of the leader's manual. It was done especially for the Crusade and typifies the challenge in this four-year program of advance. Six copies of this manual will be sent to each pastor. Additional copies may be ordered at 20c each from the Crusade office, and orders will be filled as long as the limited quantity is available.

Illustrated material emphasizing World and Reconstruction, including the financial appeal, will appear in another leaflet which will be sent to pastors for distribution to members. A Crusade poster, incorporating the Sallman painting, will be sent to churches for display on bulletin boards.

The addresses delivered by Bishop G. Bromley Oxnam, Bishop Paul B. Kern and Dr. Ralph E. Diffendorfer on various Crusade subjects at the St. Louis District

(Continued on page 9)





## New Books Received

*On the Edge of the Fjord* by Alta Halverson Seymour. Westminster Press, price \$2.00.

This is the story of a sleepy little Norwegian fishing village on the edge of a deep fjord and the folks who made up the village. No one dreamed that the Nazis would ever bother the town but the Nazi officers quartered themselves in the Engeland home with the intention of securing Captain Engeland's influential help and the happy, care-free life of the village changed abruptly. Petra Engeland, only fourteen, had good reason then to transfer her resourcefulness in mischief to grimmer tasks involving life or death. With her impetuous older brother, Martin, she carried out daring and clever schemes under the very noses of the Nazis. Against a background of mountains, caves, and fjords, the thrilling adventures and narrow escapes of Petra and Martin make breathless reading. This is a book for boys and girls from 9 to 15.

*Getting Acquainted with Jewish Neighbors* by Mildred Eakin. The Macmillan Company. Price \$1.00.

This is a guide book for Church School leaders of children. The rich tradition of Jewish symbolism and the high idealism of the teachings of Judaism form the theme of the book. Mrs. Eakin has written a practical book, outlining the methods of project teaching whereby the teacher may train her classes in greater appreciation of their Jewish neighbors. After an opening chapter in planning and procedure, there are chapters on Jewish symbols and festivals, with a separate treatment of Bar Mitzvah and the Jewish Sabbath. The final chapter is "These Are Americans—and Jews" and gives the careers of the outstanding Jews in America. There is a closing section on resource materials, giving titles and descriptions of pertinent books, describing some visual aids, and reprinting the words and music of several chants.

*Primary Children Learn at Church* by Ethel L. Smither. Abingdon-Cokesbury Press. Price \$1.25.

This book was written especially to aid teachers of Primary children in their work of making religion real and vital in the lives of the children. It furnishes inspiration, concrete suggestions and specific programs. The curriculum needs of this age group are indicated and information on how to use materials is presented in a form sufficiently detailed to be of invaluable assistance to even the inexperienced teacher. A valuable aid for the teacher is found in suggestions for further study at the end of each chapter.

If you wish success in life, make perseverance your bosom friend, experience your wise counselor, caution your elder brother, and hope your guardian genius.—Joseph Addison.

## DISTRICT STAFF AND DISTRICT STEWARD'S MEETING

The district staff of the Searcy District met at the home of Rev. and Mrs. H. H. Griffin on Friday, Nov. 17, and discussed the points of interest in the three divisions of our Church School.

The points of emphasis in the Children's Division will be the "Yearbook," the Fellowship of Study and the Preparation for Vacation Church School.

The points of emphasis in Youth work were the volunteer movement, assemblies and camps, area group meetings in the Crusade for Christ, and camping institutes.

In the adult division the points of emphasis were to help churches sense responsibility for returning service men and women; continuation of emphasis on Home departments.

The goals which the staff set up were:

1. 10 per cent increase in enrollment and attendance in the Church School.
  2. That each charge shall have some type of formal training.
  3. That each Church School take as its responsibility the enlisting of unchurched people and leading each person who is Junior age or above to a definite dedication to Christ and to membership in the church.
  4. A Vacation Church School for each charge of the District.
  5. Each local Church School have a nursery home program.
  6. An enrollment of 100 members in the Fellowship of Study.
  7. That each local church have one or more groups of Young people meeting in the evening session.
  8. That we seek to enlist youth to part time or full time service in the church.
  9. That special area meetings for youth be held; including a youth night at District Conference.
  10. That opportunities for camp and assembly programs be presented to youth groups of each local church.
  11. That each Church School secure a Record System and keep accurate records.
  12. That each School have an adult Home Department.
  13. That the Church Schools keep in touch with the men and women now in the Armed Service and help returning persons to properly relate themselves with church and church schools.
  14. Organize extension schools and classes to reach the unreach.
- The preachers and the district stewards convened at 2 o'clock at the church and voted unanimously to accept these goals. The apportionments on world service were made by the District Stewards to the local churches. The District fund was set at 1 per cent of the pastor's salary. The various interests of the work of the district were presented. The District Supt. stressed the acceptance of the full apportionment and early payment of world service funds.—Roy Bagley, Secretary.

Time is lent us to be laid out in God's service, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable.—Unknown.

## CRUSADE FOR CHRIST LITERATURE

(Continued from page 8)

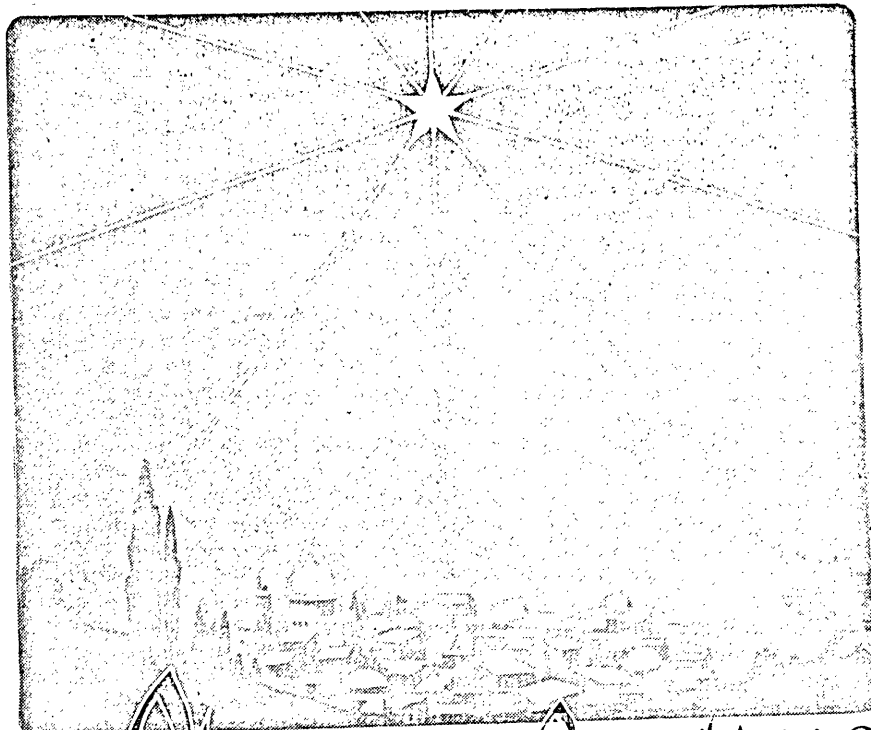
Superintendents meeting in September have been put into pamphlet form, by request, and a copy will be sent to each pastor. Additional copies may be ordered from the Crusade office.

Covenant cards and pledge cards for the Crusade now are available and should be ordered by each pastor, Dr. Potts said. Other materials which are to be ordered by the pastors, and which will be ready for shipment soon, include: coin cards for children, gummed Crusade

labels for home-made banks, and special envelopes for Crusade offerings.

Each of the General Boards participating in the program of the Crusade for Christ will provide leaflets describing their particular phase. Copies will be sent to pastors as they come from the press, and additional copies may be ordered from the Crusade office, 740 Rush Street, Chicago 11, Ill.

An order sheet for these materials is being sent to each pastor for convenient use. It will expedite the handling of orders if the order blank is used, Dr. Potts stated.



## The Upper Room

A GIFT of lasting value, yet convenient, appropriate and economical as a Christmas card, The Upper Room is widely used by pastors, Sunday School teachers and other group leaders for extending Christmas greetings to members of their groups. Many other individuals, also, send The Upper Room as a Christmas remembrance.

The forthcoming January-February-March issue, in the specially printed two-color Christmas Greeting Envelope, costs a total of 6 cents. (The Upper Room, 10 or more copies to one address, 5 cents each, postpaid. Special Christmas Greeting Envelopes, 1 cent each, postpaid.)

Also, for 30 cents (foreign 40 cents) The Upper Room can be sent on individual subscription for one year (four years, \$1.00; foreign, \$1.35) and the recipient notified by The Upper Room with an attractive gift card carrying the name of the giver.

For \$2.00, a year's subscription to the Braille Edition can be sent to some blind person whom you want to remember at Christmas time.

PLEASE SEND YOUR ORDER AT ONCE as the supply this year may be limited by the paper shortage. Regular quarterly orders or changes in standing orders should also be sent immediately. Address all orders to

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## REPORT OF COMMITTEE ON SUSTENTATION AND RECOMMENDATIONS TO TOWN AND COUNTRY COMMISSION

### Section I

#### Organization and Administration

1. The Conference Treasurer shall be the treasurer of the Sustentation fund.
2. The Town and Country Commission shall nominate, and the Annual Conference shall elect, a committee of three which shall be responsible for administering the Sustentation fund.
3. The Town and Country Commission shall be responsible for the promotion of the Sustentation fund.
4. The Conference Treasurer shall transmit all Sustentation funds to the treasurer of the Board of Missions and Church Extension who shall issue all checks on order of the committee elected to administer the funds.
5. District Superintendents are urged to inquire at the fourth quarterly conference whether the Sustentation funds for the year have been paid by the pastor and his charge.
6. District Superintendents shall report to the committee responsible for administering the funds not later than the first day of the Annual Conference session the names of all pastors eligible for participation in said fund, together with complete information of income including salary and those items, 2, 3, and 4, listed in section III of this report.
7. Distribution of the Sustentation fund shall be made to the proper persons sometime during the session of the annual conference.
8. Expenses incidental to the administration of the fund shall be paid on order of the Town and Country Commission from the fund before distribution is made to the claimants.

### Section II

#### Appertienments to Charges and Ministers

1. Schedule of payments of ministers to the Sustentation Fund:
  - \$0-800.00, No Payment
  - \$800-1500.00, 1% of amount above \$800.00
  - \$1501-2000.00, 1½% of amount above \$800.00
  - \$2001-3000.00, 2% of amount above \$800.00
  - \$3001-4000.00, 2½% of amount above \$800.00
  - \$4001-up, 3% of amount above \$800.00
2. Schedule of payments by charges to the Sustentation Fund:
  - Each pastoral charge will pay an amount equal to the payment scheduled for the pastor of said charge.

### Section III

#### Distribution of Sustentation Fund

1. Basis of participation:
  - Payments shall be made from the Sustentation fund to the pastors receiving less than \$1,000.00 salary on a percentage basis. The maximum deficit which shall be considered in computing payments shall be \$400.00.
2. Pension payments to retired ministers serving charges shall be counted as part of the salary.
3. Missionary appropriations to charges shall be counted as part of the salary.
4. Income from other sources such as teaching school, farming real estate business, and any other activities not in direct connection

with the work of the church shall be counted as part of the salary of those who are to benefit from the sustentation fund.

5. Student pastors, on account of the part time nature of their service in the pastoral charge, shall participate to the extent of fifty percent only of the amount payable on the full-time basis.

6. Scholarship aid to students serving as pastors shall not be counted as part of their salary.

7. No pastor serving as a station charge shall be eligible for sustentation benefits unless passed upon by the committee administering the funds or the Town and Country Commission.

8. A pastor serving less than a full conference year shall participate in the sustentation fund only in proportion to time served.

9. No pastor shall receive more than 100% of the deficit of his salary.

### RELIGIOUS 'STANDSTILL' REPORTED IN HAWAII

PHILADELPHIA (RNS) — With nearly all Buddhist and Shinto priests interned early in the war, and with rules against the assembly of aliens, the practice of these religions in Hawaii has been brought to "a virtual standstill," according to a report from William M. Maier, representative of the American Friends Service Committee.

As a result, he said, children in Hawaii are growing up in a "religious no-man's land," and "the great mass of Buddhists are to all intents and purposes unchurched."

He stressed the necessity of reopening the Chinese and Japanese language schools if Hawaii is to be a real link between the Far East and the West, and said a comprehensive program of adult education is also needed "to integrate cultural patterns."

Quakers in Hawaii have continued their program of family visitation among many in the "Japanese" community, and have fostered the study of English. A "mixed" ladies sewing and mending group has met weekly and shipped over 1,000 garments monthly for the past six months to the Quaker center at Pasadena, Calif., to be baled and sent to Europe.

## THE METHODIST HOME

### Some Questions and Answers

We give below some of the questions that have been asked by persons interested in the future of the Home. In answering these questions, we have carefully sought to ascertain the available facts as a basis for the answers given.

1. Do we need a new Home?
2. Should we have a new location?
3. What kind of building, or buildings, do we need?
4. What type of training, or program of activities do you propose?
5. Why do our church sponsored institutions have so few children at the present time?
6. Is there now, and will there be in the future, a place for the church sponsored institutions?
7. Will our church support a new and enlarged child welfare institution?
8. What will you do with the old building and grounds?

1. The present building is old and in need of major repairs. It is wholly inadequate and unsuited to the work required of a child welfare home in the present day. We need a new building.

2. We need a new location. We have only one block of ground in our present location and are unable to buy adjacent property at a reasonable figure. We must have more room for the buildings and activities contemplated in our future program.

3. Our present building is a large structure, capable of housing 30 or more children. Besides being antiquated, it is not properly arranged for either comfort or convenience. The type of buildings we need should be smaller, capable of housing not more than twenty children. They should be built more on the plan of ordinary homes, and not an institutional type building.

4. Children should be taught cleanliness and orderliness. Besides personal cleanliness, the child should understand that all articles of furniture and furnishings including clothing should be kept clean and in their proper places. Religious training and guidance is fundamental. The Church School and other church services should supplement the regular devotional periods and day by day religious atmosphere in the home. Education should be provided for and

should include clerical or other training of the kind that would fit the child to make its own way after leaving the Home. We should have enough land to provide for truck and vegetable growing, for chickens and a few good dairy cows. These would not only provide work for the children, giving them practical knowledge of important duties, but would be a direct aid to character building. It would supply a measure of self-reliance and courage needed by the child when he goes out to make his way in life.

5. Inadequate or improper housing facilities and the lack of a co-ordinate training program accounts for the small number now being cared for in church sponsored institutions.

6. Church sponsored institutions like most of those we have in Arkansas at the present time, cannot meet present needs. They are on the way out. There is a definite place of large service for these Homes, provided, they adjust their equipment and program to modern needs and conditions. For reasons mentioned above, the State Dept., of Public Welfare, Children's Division, takes but little interest in the Homes we now have. This State Department has no desire to enter into the institutional care of children. They will cooperate fully with our church Homes when we are prepared to give the service thought to be necessary. There is but little if any decline in the number of children needing care at this time. The need will become far greater after the war is over.

7. The best evidence that the church will support a properly equipped institution is found in the fact that they are doing it in other places. Support of such homes is generous. It is not a burden for the church to bear, but a joyous privilege to aid in a Christlike cause.

8. The old building and grounds should be disposed of when new buildings are ready for occupancy. —J. S. M. Cannon, Superintendent.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## THE CRUSADE FOR CHRIST



Recently a letter came from an officer of the Woman's Society of Christian Service stating that the writer was to give a talk on "Woman's Part in the Crusade," and she asked the practical question, "How are we to promote the Crusade?"

We must remember that this is a cooperative venture—adventure is a better word. In each church it is suggested that there be a local church council consisting of the pastor, the lay leader, the president of the Woman's Society of Christian Service, the church-school superintendent, the president of the Methodist Youth Fellowship and such others as may be desired. The plans for the presentation of all phases of the Crusade are to be made together following the pattern set up by the Area Council.

### Channeling Funds

All gifts go through the hands of a treasurer chosen by the local council and should not be sent to the Woman's Society of Christian Service conference treasurer. In the final division of funds the Woman's Division of Christian Service will receive a large share. The giving to the Crusade is "over and above." It does not apply on our pledge or apportionment. It is an extra gift that will help to meet time.

Whatever method may be used in the area, in the Woman's Society of Christian Service there should be one person responsible—it may be the president—to keep before the membership the plans and progress of the Crusade. In every meeting of the society she should present some phase of this great adventure. She should present the progress being made throughout the Church. She will find material in The Methodist Woman, World Outlook, the Christian Advocates, the mission study book, Christ After Chaos, as well as special communications and leaflets coming to the church through the pastor, that will enable her to make the Crusade "come alive."

Most important, each member of the Woman's Society of Christian Service must have the spirit of the crusaders and become a crusader in this great cause. It seemed the building of the Panama Canal would end in failure, but finally one engineer inspired his men with faith in themselves and in their cause, and taught them to sing:

*Have you got any jobs that need to be done,  
We specialize in the wholly impossible,  
Doing the things which cannot be done.*

With a faith like that our Crusade must go forward, doing the things which cannot be done.—Woman's Division of Christian Service, Board of Missions and Church Extension, The Methodist Church.

Human progress throughout the ages has depended upon people who did more than their share.—Editorial in Journal of the National Education Association.

## FIRSTFRUITS

By Grace Noll Crowell

*The firstfruits of my increase, Lord, I lay  
Aside for Thee on this Thanksgiving Day.*

*I cannot, dare not, count the whole as mine.  
This is our partnership, a share is Thine.*

*I am Thy steward, Lord, and I would be  
Wise to disperse Thy portion now for Thee.*

*How shall I spend it, Lord? A sudden cry—  
And down the street a hurt child passing by.*

*And lo, a voice sounds: "Inasmuch as ye  
Have done it unto these, ye do for me."*

*"There is a man whose prison room is dim.  
Ye visit me the hour ye visit him."*

*"Yonder a beggar, naked, hungry, loathed,  
See to it that he is fed and clothed."*

*"Yea, Lord," I answer, and His tithes in hand,  
I go to find the needy of the land:*

*The child—the beggar—where the prison is—  
Apportioning the substance that is His.*

—Church School Magazine.

## HARTMAN OBSERVES WEEK OF PRAYER

The annual week of prayer and self-denial was observed here Tuesday by the Woman's Society of Christian Service at an all day meeting held at the Methodist Church.

Mrs. J. M. Stephens was leader during the morning service and Mrs. Frank Shell during the afternoon.

There were about forty present including the ten faculty members of our high school at the noon hour. —Reporter.

## AUGUSTA SERVICE GUILD

The Wesleyan Guild of Augusta met with Mrs. Flora Friend and Mrs. Brice Darling Tuesday evening.

Mrs. John Fryar gave a very interesting report on the Wesleyan Guild Conference which was held in Little Rock this month. Mrs. Fryar was a delegate representing this group.

Mrs. S. O. Patty was in charge of devotional service. Songs were sung with Miss Wanell Friend as pianist.

Study of Indians was resumed. "New Life of New Trials" was given by Mrs. Zada Martin.

Mrs. Flora Friend gave a very interesting talk on "The Oklahoma Indian."

Punch and cookies were served. —Reporter.

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

My share of work in the world may be limited, but the fact that it is work makes it precious.—Helen Keller.

## THE MANILA SOCIETY SECURES SPECIAL MEMBERSHIPS

Under the able leadership of their president, Mrs. Hazel McKinnon, the Manila Society put forth a special effort to secure Adult Life and Honorary Baby members, with the result that on Sunday, Oct. 15th they held a special service at the eleven o'clock hour, honoring four women and six babies.

The service began with the reading of the Scripture by the pastor, Rev. O. M. Campbell, followed by brief remarks pertaining to the place held by women in the church. Mrs. William Lawhorn sang a solo, after which Mrs. Bud Ashabrunner read the history of the Manila W. S. C. S. Mrs. Lawhorn, Mrs. Albert Scott and Mrs. Myrtle Brown sang a Trio.

As the names of the babies were called, the mothers presented them at the altar, with these words "suffer the little children to come unto me and forbid them not for of such is the Kingdom of God." Corsages were presented by Mrs. Mike Thieme. Saying: "The W. S. C. S. will not see any actions from these children for several years. This is an honorary position accorded them. Yet because of the thoughtfulness and interest shown by the parents of these children, other underprivileged children have milk and food." A prayer was offered by Mrs. Crain for the children and their parents.

Mrs. Snider was made a life member, a gift from her husband, as Mrs. McKinnon read "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life." Mrs. Dalton was made a life member by her children, with the following quotation, "Her children arise up and call her blessed."

The pastor's wife was made a



Word comes from Nanking, China, that the main building of Ginling College for Women, built some twenty years ago by seven American Protestant women's societies and my Smith College, and said to be the "most beautiful College buildings" in all Asia, are being used by the Japanese to store ammunition. Fear is that the Allies may bomb the campus in recapturing Nanking, or that the Japanese may blow it up when they leave. Meanwhile the College, under President Wu Yi-fang, China's noted woman educator, carries on classes in Chengtu, West China, 2,000 miles away. And American church women are now gathering funds to re-assemble students and faculty in Nanking when the war is over, to furnish scholarships to needy students, to re-equip the looted institution — and probably rebuild some or all of its edifices.

There has recently been installed in St. John's Protestant Episcopal Church, Massena, New York, a stained glass window depicting Madame Chiang Kai-shek in native Chinese costume and amid a garden of Chinese flowers, as a symbol of international unity. Here an American-educated daughter of China is shown in an American Church, in glass that has been gathered from medieval days of France, Belgium, and England.

Operating a doll beauty shoppe has brought new ambition to Miss Peggy Harper, who received her training in the "doll orphanage" in the Goodwill Industries of Indianapolis, Ind., and Milwaukee, Wis. This young woman, a victim of paralysis, since childhood, was timid about seeking employment. Given an opportunity to "put new life into the hapless waifs of delirium—the discards of Milwaukee's children," Miss Harper has determined that some day she will own her own doll shoppe. Repairing dolls to bring additional enjoyment to children is one phase of the program of "rehabilitation of people and things" carried on through the Goodwill Industries, started more than twenty-five years ago under the auspices of the Methodist Church.

life member by the local society, in recognition of her four years of efficient service. "A woman that feareth the Lord, she shall be praised."

In our midst for years has lived a woman, sincere and true, whose motto has been "Lord, help me to live for others, that I may live like thee." In recognition of this unselfish life she was also made a life member. All these ladies were presented with corsages. Mrs. Perkins closed the meeting with prayer.—Reporter.



## CURRENT NEWS IN THE RELIGIOUS WORLD

### ARKANSAS BAPTISTS WIPE OUT MORAL DEBT TO NOTEHOLDERS

LITTLE ROCK, Ark. (RNS)—By paying a total of \$96,968.63, the Arkansas Baptist State Convention has met in full its moral obligation to former noteholders, with the exception of two accounts where the heirs have not yet been located, Dr. B. L. Bridges, executive secretary of the Convention, announced here. He added that the Convention would now seek to retire obligations of \$50,000 to former bondholders.

When the Convention voted last November to reimburse former creditors who lost money when a \$1,000,000 indebtedness was legally settled on a 35 per cent basis in 1937, it requested that noteholders be paid first. Payments were made from surplus funds and from gifts by individual Baptists and churches.

The Baptist State Hospital Board of Trustees, asked to contribute \$30,000 to the effort, won a court decision immunizing them from the Convention's demand.

### TYPEWRITTEN BIBLES HELP FILL GERMAN DEMAND

LONDON (By Wireless) (RNS)—So great has been the lack of Bibles in Germany that copies have been typewritten to fill the demand, the Rt. Rev. Arthur Gayley Headlam, Bishop of Gloucester, told the Anglican Church Assembly here. He spoke in support of a resolution, which was passed, pledging the Assembly to assume its share of Christian reconstruction in Europe.

"Christian churches of this country," the Bishop said, "should as soon as possible get in touch with the Christians of Germany." He added that, according to information he had received, the German churches were "quite ready to receive them and be friends."

Lord Quickswood expressed the hope that the resolution would not be too narrowly restricted to Europe, but would take into account the churches in other parts of the world. As an example, he cited the Assyrian Church in Asia which, he said, was "still in the same unhappy plight as in 1918."

### URGE 'CHRISTIAN REPRESENTATIVE' AT PEACE CONFERENCE

CHICAGO (RNS)—Appointment of a person or persons who will "directly represent the principles of evangelical Christianity" to the peace table and all preliminary conferences was recommended by the Woman's Society of Christian Service of the North Central Jurisdiction of the Methodist Church meeting here.

In the resolution, directed to the President of the United States and "others in authority" the women expressed the opinion that "problems of permanent international peace need the influence and guidance of Christian men and women" if a "just and enduring peace" is to be achieved.



NATION-WIDE BIBLE READING THANKSGIVING TO CHRISTMAS

### COURT HOLDS NAME METHODIST CHURCH, SOUTH, ILLEGAL

BALTIMORE, Md. (RNS)—Certain former members of the old Methodist Church, South, who refused to go along with the merger of three branches of Methodism, cannot continue to use that name, it was held here by the Fourth Federal Circuit Court of Appeals in an opinion reversing a Federal District Court judge and taking an opposite view from that of the South Carolina Supreme Court.

Written by Senior Judge John J. Parker and concurred in by Judges Armistead M. Dobie and Elliott Northcutt, the opinion said that the continued use of the name Methodist Church, South, would cause confusion and enable members who opposed the merger to strengthen themselves at the expense of the old church.

### METHODISTS TO PURCHASE CAMP SITE FOR RELIGIOUS MEETINGS

HOUSTON, Texas (RNS)—Purchase of a camp site for spring and fall religious meetings in the Houston District is planned by the Methodist Church School Superintendents Association, one of the pioneer organizations of its kind in the country, according to Sam K. McLelland, Association president. The meetings, he said, will be held for the promotion of fellowship, training retreats, and related activities.

Since its organization 24 years ago, the Association has sponsored and financially supported 30 training schools for Christian workers with about 10,000 credits issued. It is now engaged in arranging its annual school for Christian workers, an interdenominational project, and for quarterly city-wide meetings of all Church School workers.

Interracial projects of the Association include a school for Christian workers among Negro Methodists of Houston, and joint meetings with the Negro Methodist Superintendents Association.

### ARKANSAS METHODISTS FAVOR STRICTER DIVORCE LAW

HOT SPRINGS, Ark. (RNS)—Repeal of Arkansas' 90-day residence divorce law was demanded by the Little Rock Conference of the Methodist Church in annual session here. A resolution, presented by Dr. Matt Ellis, president of Henderson State Teachers College, said the law was "destructive of the divine purpose" of marriage and brought the state into disrepute.

The next state legislature, meeting in January, was asked to repeal the present law and substitute one requiring a minimum of at least one year's bona fide residence in Arkansas before a divorce can be granted. The resolution also asked that a law be passed requiring five days public declaration of intention to marry before issuance of a license.

The Little Rock Ministerial Alliance, representing all denominations, passed a similar resolution a few months ago, announcing that if the 1945 legislature did not take appropriate action, the ministers would seek initiation of the desired laws in the 1946 general election.

The Methodist conference also authorized purchase for \$100,000 of the Ozark sanatorium in Hot Springs for a state Methodist hospital.

### MRS. QUISLING TREATED FOR NERVOUS BREAKDOWN

STOCKHOLM (By Wireless) (RNS)—Mrs. Maria Quisling, Russian-born wife of Norway's puppet ruler, is being treated for a nervous breakdown in a rest home for nuns outside Oslo, it was learned here. She had previously been treated in Our Lady Hospital, only Catholic hospital in the Norwegian capital.

Wives of several leading Quisling followers are also reported to be under treatment for nervous disorders, including the wife of Ragnar Skancke, head of the Quisling-dominated Church Department.

It is better to appreciate things we have than to have things we cannot appreciate.—Ex.

### CLERGYMEN CHOOSE FAVORITE SCRIPTURE PASSAGES

NEW YORK (RNS)—Some 121,000 ministers and chaplains from every part of America have cooperated with the American Bible Society in choosing favorite Scripture passages that will be included in a book, "Treasures from the Bible," to be published in conjunction with the Society's Nationwide Bible Reading campaign from Thanksgiving to Christmas.

The book, containing 288 pages, will be published by Essential Books and will be distributed by Duell, Sloan and Pearce of New York.

### METHODISTS SET UP NEW DISTRICT IN NORTHWEST FLORIDA

MONTGOMERY, Ala. (RNS)—The Marianna District, covering northwest Florida, was set up by the Alabama Conference of the Methodist Church here as an autonomous unit with a superintendent of its own. Bishop Costen J. Harrell said the action was taken "to relieve the Methodist supervisor in Dothan, Ala., from responsibility over such a large area."

The change, which Florida Methodists have been requesting for some time, is the first in the Alabama Conference in many years. The tendency has been to enlarge rather than divide districts.

### POCKET-SIZED RELIGIOUS BOOKS TO APPEAR JAN. 1

NASHVILLE, Tenn. (RNS)—The popularity of inexpensive pocket-sized books, and the upward surge in the reading of religious books by both ministers and laymen have led the Abingdon-Cokesbury Press here to prepare eight 128-page books, the first four of which will be published January 1. Called the "American Pulpit Series," each book will contain the work of eight prominent ministers and theologians, the 64 writers representing a cross section of American religious thinking.

The publishers are convinced that there is a potential mass market for high quality religious books, such as is reached by the popular 25 cent paper bound pocket books, according to Pat Baird, manager of Abingdon-Cokesbury Press.

### UNIVERSAL PRAYER WEEK TO BE OBSERVED IN JANUARY

NEW YORK (RNS)—Observance of the 1945 Universal Week of Prayer has been set for January 7 to 14. The event is sponsored in the United States by the Department of Evangelism of the Federal Council of Churches, and in other countries by the World's Evangelical Alliance, with headquarters in London.

The Rev. Hampton Adams, pastor of the Union Avenue Christian Church in St. Louis, Mo., has written the prayer topics for the observance, centering around the general theme for the week, "Pray, Thy Kingdom Come."

# CURRENT NEWS IN ARKANSAS METHODISM

## CROSSETT CHURCH INSTALLS TOWER AMPLIFICATION UNIT

The Methodist Church at Crossett has installed a large and up-to-date Tower Amplification Unit which is a gift from Mrs. L. W. Moffat and her son, Harold, in memory of Luther Moffatt, husband and father, who was for many years an official of the church. The installation consists of a power amplifier, a microphone placed to pick up the local church organ music and a dual speed record player. The player will use the regular radio transcriptions on sixteen inch records which play for fifteen minutes or it will use the ten, twelve, or fourteen inch phonograph record. This music, either recorded or local organ, is conveyed to three weather proof speakers placed in the tower. One is faced north, one south, and one east. At peak performance these speakers will send out tones for a distance of four miles.

The equipment will be used each Sunday for broadcasting music fifteen minutes before each morning and evening service and on special occasions throughout the year. For two weeks prior to Christmas and Easter they will be used, as well as for any special services held at the church.

Rev. R. E. Simpson is pastor of the Crossett church.

## IN HONOR OF DR. AND MRS. REVES

The Woman's Society of Christian Service and the Wesleyan Service Guild of the church at Carlisle honored Dr. Reves, district superintendent, and Mrs. Reves, with a fellowship dinner at the church on November 2. The dining room was decorated with autumn colors and harvest time products. It formed the background for the artistic arrangement of flowers in baskets and vases. Mrs. Ruth Boone and Miss Mary Burnett had charge of the program and presented the High School glee club under the direction of R. D. Rusca, accompanied at the piano by Miss Grooms.

At the close of the meal the curtains were drawn aside to reveal a table upon which a horn of plenty was filled to overflowing with gifts for Dr. and Mrs. Reves. The complete surprise added to the happy occasion. The honorees responded in a very gracious manner.

## BOARD OF STEWARDS AT OZARK ELECTS OFFICERS

The Board of Stewards of the Ozark Church has elected the following officers: J. C. Wakefield, chairman; Ben Burns, vice-chairman and chairman of Finance Committee; Garland Nichols, secretary; Earl Laster, treasurer; Arch Kirby, head usher; Rue Caulk and Pitt Chancey, church custodians.

Mrs. W. A. Hudspeth was elected organist and Miss Sula Kate Benson, assistant organist. Miss Wande Bess Chancey was elected junior pianist.

## BELLEVILLE-HAVANA CHARGE

Rev. Horace M. Lewis held the first quarterly conference on November 19 at 11 a. m. and at 2:30 Charge. He visited both Church Schools and preached at 11 at Havana. He held the quarterly conference at 2:30 p. m. at Havana. His preaching, his Church School addresses, his way of presiding and way of meeting the people were all that could be asked or desired of a district superintendent. One good Baptist brother said the sermon was the only real gospel sermon he had heard in fifteen years.

The pastor reported two baptized as preparatory members, two received by certificate and one as associate member. An increase in Church School attendance and membership was reported.

The charge sent the conference treasurer a check for one-half of the acceptances, the rest to be paid April 1, 1945. The salaries are paid monthly. Cedar Creek and Corinth are extension churches for Belleville-Havana. A new stone building is now being built at Corinth two miles southeast of Belleville at a cost of \$1500.00. All are hopeful.—B. A. McKnight, pastor.

## REV. AND MRS. C. D. CADE HONORED

Hawley Memorial Church, Pine Bluff, gave a reception on November 17 in honor of Rev. and Mrs. C. D. Cade. Brother Cade is the new pastor and the reception was attended by members and friends of the church.

## TEA FOR MRS. VAUGHT

Mrs. H. B. Vaught was given a tea on November 7 in the reception room of the church at DeWitt by the Woman's Society of Christian Service. Mrs. Vaught, with her husband, Rev. H. B. Vaught, who is retiring from the active ministry, will make their home in Conway. The honoree was presented with a lovely gift by members of the Society and the Wesleyan Service Guild.

## SMITHVILLE CHARGE

We have moved our home and are happy in our work. On November 12, our first appointment on the charge, we were greeted with a full house at the 11 o'clock hour and a fine crowd at 7:30. Both services were at Smithville.

The good people of Smithville gave us a fine pounding Saturday afternoon.

We found that our good friend, Rev. W. B. Yount, had left everything in splendid shape for a new preacher to take over. All the records and names and addresses were in fine shape which is so much help to the new preachers.

Brother Yount had completed a very successful pastorate here and the people of Smithville, along with the pastor, wishes for Brother Yount and his family a happy and prosperous year.—L. F. Huggins, pastor.

## SMACKOVER HAS RECEPTION FOR PASTOR AND WIFE

The Smackover Church gave a reception for Rev. and Mrs. W. R. Burks on Friday night, November 17. Mrs. Charles Primm, president of the Woman's Society of Christian Service, gave the welcome address in which she expressed appreciation to the conference for the return of Rev. and Mrs. Burks. In his response Brother Burks reviewed the work of the past year and said he hoped to do a greater work for the Kingdom during the coming year.

The Smackover Church paid everything in full last year, redecorated the parsonage and educational building and gave a large donation to the hospital. Two training courses were taught during the year, one taught by Miss Lucy Foreman, from the General Board and the other was taught by Dr. Hicks from Southern Methodist University. Brother Burks also directed the young people of the district, sending thirty young people to the assembly at Hendrix College, seventy-eight to the assembly at Magnolia and twelve to Mt. Sequoyah. Two new sub-districts were organized in the district, one at Magnolia and one at Fordyce.—Reporter.

## RECEPTION FOR REV. AND MRS. W. F. COOLEY

The Fellowship Club and the combined circles of the Woman's Society of Christian Service circles of the Methodist Church of Harrison, entertained with a covered dish supper and reception on Wednesday evening, November 9, in honor of the new pastor, Rev. W. F. Cooley and Mrs. Cooley. Louis Moles president of the Fellowship Club, presided and introduced Brother and Mrs. Cooley, who made brief talks. More than two hundred fifty attended.

## DERMOTT CHURCH ELECTS NEW OFFICERS

The following officers were elected by the Board of Stewards of the Dermott Church on November 6. O. H. Love was elected chairman to succeed Lee Collard, Jr., and E. E. Thompson was elected vice-chairman to succeed R. D. Harrison. Miss Carolyn Moseley was elected church organist to succeed Mrs. M. F. Kinney and Mrs. Douglas Griffin was elected assistant-organist.

## SUNDAY SCHOOL CLASSES SPONSOR RECEPTION

The Kate Campbell and James Church at Augusta sponsored an informal reception on Monday evening, November 13, at the church in honor of Rev. and Mrs. S. O. Patty. Brother Patty was returned to Augusta at the Conference at Morrilton. Members of the church attended the reception.

The best evidence that the Bible is the inspired word of God is to be found within its covers.—Charles Hodge.

## SHOWER FOR PASTOR AND WIFE

Members of the Methodist Church of Nettleton complimented their pastor, Rev. and Mrs. A. L. Riggs, who removed the last of the week to Alma to make their new home, with a potluck dinner and miscellaneous shower in the church annex. After the invocation by the pastor the guests were seated at two long tables where covers were laid for thirty. The tables were centered with bowls of chrysanthemums, tube roses and zinnias. A several course menu was served. The presentation of the gifts to the honorees was made by Mrs. J. W. Pardew who expressed the deep gratitude of the church for the untiring efforts and achievements of the pastor and his wife during their three years at Nettleton. They graciously expressed good wishes for the church during the coming years. By special request several selections from the church hymnal were sung by Mrs. Pardew, Brother Riggs, C. M. Boydston, G. A. Miller and Adla Harris.—Reporter.

## QUARTERLY CONFERENCES

Texarkana District: First Round

Texarkana Ct., Harmony Grove, 11:00, Nov. 26.  
Doddridge Ct., Olive Branch, 3:00, Nov. 26.  
Fouke Ct., Fouke, 7:30, Nov. 26.  
Richmond Ct., Wilton, 11:00, Dec. 3.  
Ashdown, Ashdown, 7:30, Dec. 3.  
Fairview, Fairview, 7:30, Dec. 6.  
College Hill, College Hill, 7:30, Dec. 7.  
Lewisville-Bradley, 11:00, Dec. 10.  
Buckner Ct., Buckner, 7:30, Dec. 10.  
Stamps, Stamps, 7:30, Dec. 13.  
Foreman, Foreman, 7:30, Dec. 14.  
Hatfield Ct., Cove, 11:00, Dec. 17.  
DeQueen, DeQueen, 7:30, Dec. 17.  
Horatio Ct., Horatio, 7:30, Dec. 20.  
First Church, Texarkana-First Church, 11:00, Dec. 30.  
Cherry Hill Ct., Dallas, 7:30, Jan. 2.  
Mena, Mena, 7:30, Jan. 3.  
Lockesburg Ct., Lockesburg, 11:00, Jan. 7.  
Taylor Ct., Philadelphia, 7:30, Jan. 10.  
Winthrop Ct., Winthrop, 11:00, Jan. 14.  
—A. J. Christie, District Supt.

Coming together is a beginning; keep together is progress; working together is success. — Virginia Methodist Advocate.

## CHRISTMAS GIFTS

100 all different extra select U. S. Stamps and Commemoratives only 38 cents.

## JUNGKIND

Box 806 AM, Little Rock, Ark.

**RENEWED FOR PULPITS**  
for CHOIR GOWNS  
PULPIT ROBES  
Vestments • Hangings • Stoles  
Embroideries, Etc.  
NEW CATALOG on Request  
NATIONAL CHURCH GOODS SUPPLY CO.  
NATIONAL ACADEMIC GARMENT CO.  
KANSAS CITY • PHILADELPHIA

**For HEADACHE**  
Capudine relieves headache fast because it's liquid. Its ingredients are already dissolved—all ready to begin easing the pain. It also soothes nerve tension due to the pain. Use only as directed. 10c, 30c, 60c.  
**LIQUID CAPUDINE**

### IN APPRECIATION OF REV. EARL LEWIS

The Annual Conference for the first time in twenty-one years missed the genial and hearty smile and hand clasp of Rev. Earle Lewis, who has joined the Navy as chaplain, leaving his pastorate at Lonoke, for that worthy service. He is now in Virginia making his preparation for that service which he chose as being the place where he felt he could do most good at this time. The Lonoke Church is missing his faithful service, and his fine preaching very much, and the conference which he always attended and brought up his annual reports, missed him in its meeting at Hot Springs. This conference he joined at Lonoke, twenty-one years ago, and his first work was on Arkadelphia Circuit which he held while attending Henderson Brown College, where he obtained his A. B. degree, later taking his B. D. degree at Emory University.

In the twenty-one years, he has held the following pastorates: Lockesburg, Humphrey, Sherrill, Gillett, Altheimer, Grady and Lonoke, and in all these places his work was noted for the energy and persistency of his pastoral work and his unbending stand for morals.

If there was a fight on against any debasing influences he was always in the front of the fight, with unshrinking courage and determination. If there was a movement for the betterment of the people, he also led that fight. All who heard his preaching will testify that he carefully avoided mooted theological questions and stale misrepresentations of the Gospel, and taught the vitals of the Gospel, Repentance, Regeneration and Righteousness.

The conference is losing for the time a great preacher, a faithful pastor, and a strong moral influence but we are sure that the boys in the Navy will gain all that we lose, for they will find a faithful friend and a good counsellor, and a cheerful and correct guide to right living in him.—Reporter.

### URGENT CALL FOR METHODIST CHAPLAINS

The Navy Department has sent the following telegram to the Methodist Commission on Chaplains:

"The Navy Department respectfully requests that the Methodist Church provide as soon as possible eighty-five additional Clergymen to serve as Chaplains in the Navy. The need is urgent."

Basic requirements for the Naval Chaplaincy are: Completion of college and Seminary in accredited institutions; full ordination; not over 45 years of age; passing physical examination according to present Navy standards.

Methodist Chaplains are needed for the Army also. Basic requirements are: Completion of college or Seminary; full-time pastoral experience (at least one year apart from time in school); full ordination; not over 50 years of age; passing physical standards as determined by the Army.

Methodism faces something more than the meeting of quotas. The church faces the meeting and fulfilling of an opportunity to give spiritual ministry to an estimated 1,000,000 Methodist young men and women now in the Armed Forces. These youth, from Methodist homes,

### ARKANSAS SOLDIER PLANS CHAPEL

"Somewhere in the Southwest Pacific Area—A new chapter in the progress of religion was written for the Anti-Aircraft Artillery Battalion, when chapels at Headquarters Battery and at Battery of the battalion were dedicated in ceremonies held by Chaplain Roy A. Grisham of Greenwood, Mississippi, before a large gathering of officers and enlisted men.

"Most of the work on the chapels was done by members of the battalion. Natives on the Island, who have been taught the principles of Christianity by missionaries of the various religious faiths, also were instrumental in the completion of the work. They made thatching for the roof from the sage palm leaf, and then constructed the roof in the primitive, native way without the use of nails. Long, slender vines were used to bind the thatching in place.

"Capt. James C. Stewart of Hartford, Connecticut, and Lt. Benjamin W. Allen of Hamburg, Arkansas, made the original plans for the two chapels and arranged for the actual construction. Lt. Welles Eddy of Newington, Connecticut, and Lt. Charles L. Bauserman of Manassas, Virginia, Battery Commanders of Headquarters Battery and Battery—respectively, gave the presentation speeches for the dedication of the chapels. Responses representing their faiths were given by Capt. Alfred L. Novick of Roxbury, Massachusetts, 1st Sgt. Carl F. Johnson of Branford, Connecticut, M. Sgt. Malcolm E. Brarun of Clinton, Connecticut and S. Sgt. George L. Farley of Putnam, Connecticut. Each speaker emphasized how complete religious harmony can exist among all the various religious denominations, regardless of their doctrines. The response of appreciation was delivered by Lt. Col. Johnson, who is the Battalion Commander. During the two and one half years this unit has served in the Southwest Pacific, the officers and men have grown to appreciate more and find greater need for religion in everyday life. This can best be shown by the increasing attendance at religious services, climaxed when sixty-five per cent of the battalion men were present at the Christmas Services of 1943, in spite of the fact that essential duties prevented some men from taking part in these services."

Prior to entrance into the service, Chaplain Grisham served pastorates in Waterford Circuit, Sardis Circuit, and Horn Lake Circuit, Mississippi. He is a member of the North Mississippi Conference.—Methodist Commission on Chaplains.

are eager for the contacts and ministrations of their own church. Methodist Chaplains, while serving men of all faiths, are the church's direct contact with Methodist youth in uniform.

For every Chaplain short of our quota, the Methodist Church misses another opportunity to reach Methodist youth in untold numbers.

Inquiries and applications should be addressed to: Methodist Commission on Chaplains, Room 103, Methodist Building, 100 Maryland Avenue, Northeast, Washington 2, D. C.

### RED CROSS DENIES RUMORS

WASHINGTON, D. C.—A categorical denial of rumors that Red Cross blood plasma is being sold to the armed forces has been issued by Red Cross Chairman Basil O'Connor. The only end which such a rumor might achieve, it was pointed out, would be to deprive our fighting men of essential quantities of this life-saving substance.

"It has been called to our attention that rumors alleging Red Cross blood plasma is being sold to soldiers and sailors are being circulated throughout the United States," Mr. O'Connor said. "These rumors are vicious lies and apparently circulated by persons who wish to deprive our fighting men of life-saving plasma."

"The blood which more than 100,000 patriotic Americans donate each week to the Red Cross is turned over to the Army and Navy and processed by them into blood plasma, or flown as refrigerated whole blood to Europe and the Pacific."

"Full possession and control of the blood passes into the hands of the Army and Navy when the Red Cross ships it from its donor centers to processing laboratories. The Army and Navy, as is well known, administers this blood or plasma to wounded soldiers and sailors without any charge."

### HOME MISSIONS COUNCIL TO MEET JANUARY 8-10

The post-war outlook for home missions will be the theme of the annual meeting of the Home Missions Council of North America, to be held at the Hotel Jefferson, in Atlantic City, N. J., from January 8 to 10. Immediately following the meeting a conference in the "Ministry of the Church to Defense-Industrial Workers" will be held from January 10 to 12.

Opening with a dinner meeting on January 8, Mrs. Norman Vincent Peale, president of the Council, will bring the president's message, followed by other speakers to be announced later. The major portions of Tuesday and Wednesday sessions will consider the outlook for home missions, with presentations by leaders now successfully engaged in home missions activity in various fields. There will be inspirational addresses each afternoon at 4:15 p. m., by well-known speakers. Reports of the executive secretaries, Dr. Mark A. Dawber and Miss Edith E. Lowry, will

### WHISKY GOES A-GLAMOUR-ING

#### Artifices of Liquor Distillers Exposed

Froth in advertising reaches an all-high in liquor exploitation, declares Harry G. Green in an illuminating article which appears in the December issue of Progress Guide Magazine, now in the newsstands.

Green points out the various methods that are being used to romanticize and glorify whisky. Such methods obviously are not directed toward the regular whisky drinker, who has his preferred brands at the prices he can afford to pay. Instead, they are used to attract the attention of the beginner or, as the distillers would say, "the potential market"—which is just another way of referring to our growing boys and girls.

Though serious in its purpose, this article is written in humorous vein. For instance, Green writes:

"A half-truth is uttered in one liquor advertisement where the phrase, 'Gives a Sparkle to The Eye,' serves as the whisky slogan. It is conceivable that when an affluent and thirsty customer orders drink after drink in a tavern bar and then—as is often the case—becomes enamored of mankind in general—proceeds to buy drinks for bartender—and otherwise blows a sizable bankroll—such activities will decidedly give 'a sparkle to the eye' of the tavern owner."

It is Green's opinion that if our young people can be shown how ridiculous are the whisky claims after the "advertising froth" is skimmed off, their common sense will convince them that the liquor is a great deal worse, both inside the bottle and out, than the advertising.

be featured during the meeting.

Under the auspices of the Christian Commission on Camp and Defense Communities, of which the Rev. Marion Creeger is executive secretary, a conference to consider the responsibilities of the church among industrial-defense workers during the shift from war to peace will be considered.

People are no longer asking, "How shall we pay for the war? Instead, they are beginning to say, "If we can finance the war in this way why can't we apply similar methods on a similar scale to realizing social and cultural aims in peace?"—From *On Living in a Revolution*, by Julian Huxley.

### Little Rock's Favorite Eating Place

"Quality Foods at Popular Prices"

Stop in and enjoy our excellent variety of delicious foods—at reasonable prices.

**LIDO**  
CAFETERIA  
615 MAIN STREET





"Let not your heart be troubled—"

IN MEMORIAM

"—In my Father's house are many mansions"

BRYANT — Gaither Augustus Bryant was born January 6, 1864, near Nashville, Arkansas, in the Pump Springs Community and lived there his entire life except a few months spent in Texas. He died in the same room where he was born. In early life he professed faith in Christ and joined the Methodist Church at Pump Springs and remained a member all his life.

Brother Bryant always shared what he had with his pastor. The writer was his pastor in former years and can speak from experience. Pump Springs Church sustained a great loss in the passing of Brother Bryant which was heaven's gain.

On November 5, 1885, Brother Bryant was married to Miss Elizabeth Williams and to this union four girls and two boys were born, all of whom are living.

The funeral was conducted in the Pump Springs Church by his pastor, Rev. C. B. Mashburn, assisted by Rev. T. M. Armstrong and the writer in the presence of a large crowd of relatives and friends and his remains were laid to rest in the Ozan cemetery.—A. J. Bearden.

LAFEVERS — Mrs. T. L. Lafevers was born in Georgia on January 1, 1875, the daughter of John and Mary Dean Gilstrap. She lived most of her life at Bexar, Fulton Co. She is survived by her husband and by three sons, Rev. Lewis Lafevers of Tyronza, Charley of Salem and Edwin of Bexar, and by four daughters, Myrtle and Ruth of the home, Mrs. Cora Taylor of Oxford and Mrs. Dessie Parvin of Los Angeles, Calif. Through all of Sister Lafever's life she was faithful to God, her church, her husband and her children. No doubt the Saviour met her at the river of the Jordan of death and said to her, "Fear not I am with Thee." The angels wafted her spirit on their snowy wings to her eternal home and she is at peace forever more. "Be thou faithful unto death and I will give thee a crown of life."

The services were conducted by the writer, assisted by Brother Love, the pastor of the Viola Circuit.—H. H. Hunt.

MALONE—Ernest Melvin Malone passed to his reward on September 29, 1944, at the home of his parents, Mr. and Mrs. W. L. Malone, in Portia. He was born March 26, 1915, and is survived by his grandmother, Mrs. Mary McKinney, a brother, Alfred of Lauratown, two sisters, Mrs. Leo Ramsey of St. Louis, and Mrs. Johnson of Camp Hood, Texas, and other relatives.

Ernest accepted Christ on April 1944 while in a hospital in Chicago where he had undergone a serious operation. He was able to return home and on August 7, 1944, his pastor, Rev. C. L. Martin, in the presence of relatives and a few dear friends, baptized and received him by vows in the Lauratown Methodist Church. He suffered much but through it all he never wavered and his testimony at all times was that he was not afraid to die.

Funeral services were conducted

on Sunday, October 1, by his pastor at Coffman School, and the large crowd attending showed the esteem and love of the people of Portia, Coffman and Lauratown communities. The body was laid to rest in the Powhatan cemetery and the floral offerings made the grave not a mound of clay but a bower of flowers.—A friend, Mrs. R. P. Sharp.

DEW—Rev. John W. Dew was born in Memphis, Tennessee, March 20, 1852, and died at his home in Cave City, Arkansas, April 16, 1944.

Brother Dew was converted in early life and joined the church. He was Sunday School superintendent and class leader for several years and then was licensed to preach in 1895. He was ordained deacon in 1898 and elder in 1902. He served the following charges: Wild Cherry, Oxford, Heber Springs, Beebe and Cave City. All in all, he served Cave City fifteen years.

Brother Dew was happily married twice, first to Mrs. Veta Pullians, and two sons were born to this union. In 1889 he was married to Miss Effie Bodenhamer and to this union three sons and two daughters were born. All the children with his wife survive him.

Funeral services were held in Cave City, conducted by Rev. Noah Gilbert, assisted by Rev. Austin Gilbert. Burial was in the Cave City cemetery.—J. W. Moore.

SHIPP—Mrs. John C. Shipp was born in Abbeville, Miss., October 22, 1857, and died at Forester, Arkansas, on June 2, 1943, at the home of here daughter, Mrs. Roy Wilson. Sister Shipp was converted early in life and joined the Methodist Church and lived in its fellowship faithfully till the day of her death. Married to Rev. John C. Shipp in 1903, for fifteen years she graced the parsonage home and shared in the work of her husband with great joy in the Lord.

After the death of her husband she made her home with her daughter who made her last days happy. When the end came she was ready. She lived well, died well, and we are assured she is at rest. Besides the daughter Sister Shipp is survived by two brothers, Dr. H. L. Montgomery of Gravelly, Arkansas, and Dr. T. M. Montgomery of Eugene, Oregon, and one sister, Mrs. John Caviness, Danville, Arkansas.

Funeral services were held by Rev. A. E. Jacobs and Rev. George W. Warren, at Forester. The body was then taken to the family plot near Gravelly for burial.—J. W. Moore.

BICKLEY—Rev. Eli N. Bickley was born in Cross County, Arkansas January 12, 1863, and died at the home of his daughter, Mrs. Jack Blain, in Pensacola, Florida, April 9, 1944. He was converted early in life and joined the Methodist Church at Pleasant Valley in Poinsett County in 1882 and was licensed to preach by the Methodist Episcopal Church, South, in 1887. He joined the White River Conference in 1890 and was ordained deacon

in 1891 and elder in 1893. Some of the charges he served are as follows: Marmaduke, Harrisburg, Piggott and Rector, North Jonesboro, Lorado Charge, Pocahontas, Weldon and Tupelo, Marshall, Beebe, and Mammoth Spring where he was superannuated in 1920 due to his health and age.

In 1885 Brother Bickley married Miss Addie Beard, daughter of Mrs. and Mrs. J. P. Beard. To this union seven children were born five of whom survive, Marvin, of Pocahontas, Claud and Ralph of California, Mrs. Jack Bain, of Pensacola, Florida and Mrs. Roy Wadley of Albuquerque, New Mexico.

ASK COMPLETE PROHIBITION OF LIQUOR TRAFFIC

RALEIGH, N. C. (RNS) — The North Carolina Conference of the Methodist Church, at its sixth annual meeting here, called upon the Central Assembly to submit to the people of the state a measure for the "restoration of the laws for absolute prohibition of the liquor traffic for which they have twice given large majorities."

Pointing out that "strong liquor" is sold in 25 counties, and other intoxicants under legislative sanction are on sale in most other counties, the resolution declared that "prohibition should no longer be denied through local exemptions from the state-wide prohibition mandate."

The resolution urged teaching of the harmful effects of alcohol in all schools, and favored a contribution of \$3,000 to the work of the Allied Church League for the Abolition of Beverage Alcohol.

Charging that the state "tends to control everything that it super-vises," Bishop W. W. Peele of Richmond, Va., told the conference that

The funeral services were held at the Harrisburg Methodist Church. Rev. Cecil Culver, pastor of the First Methodist Church of Jonesboro, officiated, assisted by Rev. W. A. Lindsey, pastor of the Harrisburg Methodist Church. Burial was in the Bolivar cemetery.

Brother Bickley's life was a benediction and inspiration to all with whom he came in contact. He was a man with lofty ideals and genuine Christian character. His passing brought a painful sense of personal loss to friends, but the memory of his clean, brave and true life will abide as a joy and a blessing through the years.—J. W. Moore.

"in America today the state is slowly robbing the people of independence, self-reliance, and individual initiative, and is substituting therefor reliance upon the Government for guidance and support."

"Is there not here a danger to freedom?" he asked. "Today the churches are the freest institutions of the land, and their efficacy as a stabilizing power will depend upon the spirit and moral tone that they may build up in the American people. This freedom must be more than nominal; more than freedom from political power. There must be no control, either from ecclesiastic church dominance or from State dominance."

Resolutions requesting Congress to postpone consideration of peacetime military conscription until after the war, favoring international cooperation in maintaining world peace, and urging "brotherhood between the races" in the U. S. were adopted by the Conference, which also called for "full and continued support of Methodist conscientious objectors to military service."

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## The Sunday School Lesson

By DR. W. P. WHALEY



### WORLD-WIDE CHRISTIAN FELLOWSHIP

LESSON FOR DECEMBER 3, 1944

SCRIPTURE TEXT: John 17:18-23; 1 Cor. 1:1-3; 1 Cor. 12:4-14; 2 Cor. 8:1-9.

GOLDEN TEXT: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one." John 17:20, 21.

Fellowship means partnership, companionship, comradeship, friendship. St Paul used the words "fellow" and "fellowship" frequently in his preaching and writing. He said Christians are "fellow soldiers" (Phil. 2:25); "fellow laborers" (Phil. 4:3); "fellow servants" (Col. 1:7); "fellow helpers" (2 Cor. 8:23); "fellow prisoners" (Rom. 16:7); and "fellow citizens" (Eph. 2:19). He talked and wrote about the "fellowship of Jesus Christ" (1 Cor. 1:9); fellowship of the ministry" (2 Cor. 8:4); "fellowship in the gospel" (Phil. 1:5); "fellowship of the Spirit" (Phil. 2:1); "fellowship of suffering" (Phil. 3:10). The early Christians enjoyed "fellowship in the apostles' doctrine." (Acts 2:42). John said "If we walk in the light as He is in the light, we have fellowship one with another." (1 John 1:7).

#### I. Christianity The Most Revolutionary Movement In The World

For thousands of years the human race has lived in groups: apart from each other unacquainted, independent, unfriendly; each having its own language, customs and religion until age-old and insuperable barriers heightened and hardened between them. In the age of Jesus the Roman empire had thrown far its boundaries in every direction and taken in many of these groups; but they still stayed apart. Even the Jews, the most advanced and cultured people in the world, kept themselves apart. The Roman empire was not a "melting pot," but Christianity undertook to build a fire under it and make it so. From Jerusalem, the preachers spread over the Roman empire carrying the gospel to the little countries of Cilicia, Pamphylia, Lycia, Capadocia, Galatia, Mysia, Bithynia, Asia Minor, Greece, Macedonia, Thrace, Dalmatia, Crete, Sicily, and Italy as far as Rome itself, more than fourteen hundred miles from Jerusalem. The doctrines of Christianity were revolutionary; especially the fatherhood of God and the brotherhood of man. The Jews resented being put on a level with other peoples, but Paul told his Jewish brethren that there is "no difference" between the Jews and the Gentiles. The apostles themselves were at first merely Jew Christians, and had to have a lot of visions and experiences to make them Christian Jews. Acts 10). Everywhere they went the preachers told the people the Christ had "broken down the middle wall of partition between us." (Eph. 2:14).

#### II. Binding Believers Together (John 17:18-23)

The preachers tried to make converts to Christ, and to tie every Christian on to other Christians.

Christians in one country were informed about Christians in another country; and every group of Christians were made interested in all other groups. The law of Christ was emphasized (John 13:14); and effort made to bring all Christians, no matter how far apart or different in race, into fellowship. "That they may all be one" had been the burden of Christ's prayer the evening of His betrayal.

Though the Christians of apostolic times were far apart, of different colors, different languages, and different history they had much in common: one Christ, one gospel, one faith, one hope; same unfriendly world, same sort of persecutions, same imprisonments; same work to do, same fight to make, same heavenly kingdom to pray for and build.

#### III. Paul's Collection From Gentiles For Jews Acts 11:27-30; 1 Cor. 16:1-4; 2 Cor. 8:1-24)

The Jewish Christians at Jerusalem were mainly poor people. From the first there were many widows and other needy and dependent in the Jerusalem church, so that the church had to organize a plan of relief. (Acts 4:32-37; Acts 6:1-6). When the great drouth struck the country, the preachers out in these Gentile countries planned to take a collection for the relief of the Jerusalem church. Yet the Jerusalem church had never been very friendly to the Gentile churches, and had never sent any sort of relief to them. The success of that relief movement was quite a triumph of the gospel over racial prejudice. From as far away as Macedonia, a thousand miles, came liberal donations. The Greek city of Corinth, nine hundred miles away, put in Paul's hands their contribution. Among the Gentile churches, there was "a fellowship of ministering" to the needy Jewish brethren. That was a Roman World-wide fellowship.

#### IV. Half Our Religion Is Toward God, And Half Toward Men (Matt. 22:36-41)

1. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Communion with God.

2. "Thou shalt love thy neighbor as thyself." Fellowship with Christians.

"On these two commandments hang all the law and the prophets." A Christian has the same relation to God that he has to men: (1) love, (2) peace, (3) unity. "If a man say I love God, and hateth his brother, he is a liar" (1 John 4:20). "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the

altar, and go thy way; first be reconciled to thy brother, then come and offer thy gift." (Matt. 5:23,24). "That they may all be one; that they also may be one in us." (John 17:21). We can't be right with God while wrong with our fellow men. We can't obey the law to love God, and still disobey the law to love men. The two laws are the two great supporting pillars of the Christian religion, and must stand together.

#### V. The Joy of Christian Fellowship

"They gave to me and Barnabas the right hands of fellowship." (Gal. 2:9). Paul never did forget the Christian greeting and the days of fellowship with the church people at Jerusalem. The warmth of the hand clasps! Feeling the brotherliness of those people! The assurance that they were all together in "the fellowship of the gospel"! Christians were comparatively scarce in the world then; and, when a Christian found another Christian, they were mutually drawn together. There is so much in "the right hand of fellowship."

Not many of us can have a very large circle of acquaintances; and in that circle, we can have only a few intimate and dear friends. But how abundantly those few friends contribute to the joy of living! "We live for those who love us, whose hearts are kind and true." They enlarge, enrich, and satisfy our lives. How large and rich the lives of E. Stanley Jones, John R. Mott, and other round-the-globe Christian workers! They have enjoyed Christian fellowship with Japanese, Chinese, Indians, Africans, Russians, Germans, French, Spanish, Portuguese, Italians, English, and many others.

In every way we can, we should enlarge our acquaintance with Christian people: in our own local congregations, in other denominations of our community, in other races and colors; and, as far as possible, enter into Christian fellowship with them.

When we go to worship in our home church, it would help us if we would prayerfully realize that there are thousands of other Methodist congregations like ours here in America; and that our church has congregations, conferences, and bishops in China, the Philippines, Sweden, Denmark, Finland, Norway, Russia, Switzerland, Belgium, Italy, Hungary, Bulgaria, France, Spain, Poland, Africa, Sumatra, and Borneo. Besides, there are many other Methodist congregations not in our own division. Then it will help us to think in mental fellowship of the millions of Christians of other names and faiths. We will then rejoice that we are the citizens of the KINGDOM OF GOD, the greatest kingdom on earth.

*"If our fellowship below  
In Jesus be so sweet,  
What rapture shall we know  
When round His throne we meet!"*

Modesty seldom resides in a breast that is not enriched with nobler virtues.—Goldsmith.

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#### DEPARTMENT OF RADIO PRODUCTION

Development of religious radio programs "for the church generally and for the religious education movement more specifically" will be the purpose of the newly created department of radio production of the International Council of Religious Education, it has been announced by Dr. Roy G. Ross, general secretary.

Approval for the charter of the new department, which will operate under the name of "International Radio Productions," was given by the Board of Trustees on October 2. The Rev. E. Jerry Walker of Chicago has been appointed as its director.

Two-fold purpose of International Radio Productions will be:

"To develop radio programs for the church generally and for the religious education movement more specifically, which will be in keeping with the basic tenets of the church and will help it to realize its purpose and which will fulfill the highest technical standards of the radio professional field.

"To assist the International Council of Religious Education and its member agencies in developing those specific radio projects which will strengthen their services in those fields which they exist to serve."

First project of the radio department will be the production of "Victorious Living," the new radio program of the International Council, which is expected will go on the air January 1. Member agencies are supporting this series of broadcasts, which will be made by transcription.

"Victorious Living" will present dramatic interpretations of factual religious experiences of everyday people. An organ background will be used for each of the five-minute programs. Church and Sunday School attendance will be promoted by these broadcasts, which will appeal not only to church people, but also to those who have no religious connections.

Mr. Walker brings to the new department several years of training and experience in radio and religious work. As educational director of radio station WLS, Chicago, for the past two years, he has planned and directed a daily broadcast for school children which is heard in class rooms by nearly a million pupils. Previously he had been director of the School of the Air for the Oregon State System of Higher Education.

A student of Garrett Biblical Institute, Evanston, Ill., Mr. Walker is an ordained deacon of The Methodist Church. He is a member on trial of the Pacific Northwest Conference of that denomination. A graduate of Seattle Pacific College where he received an A. B. degree in 1940, Mr. Walker did graduate work at the State College of Washington before entering Garrett. He also has been an instructor of speech and music.

Policy for International Radio Productions will be formulated by an Administrative Committee composed of Dr. Ross, chairman; C. D. Pantle, St. Louis; Dr. Richard Hoiand, Philadelphia; Dr. Reuben H. Mueller, Cleveland; Rev. Philip C. Landers, director of public relations for the International Council; Mr. Walker as secretary, and J. L. Kraft, Chicago, ex-officio.