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NO. 5

### Crusade For Christ Reverses The Order

It has been a common experience in the Methodist Church, for the past twenty-five years, to have some special interest emphasized over a period of time, with wide-spread publicity, climaxing in an offering for the interest publicized. That course has been followed so frequently that our people have come to accept it as the normal course of procedure.

In the Crusade for Christ, a four year, five point emphasis, we have the order reversed. Because of its immediate urgency, we begin with the offering—this time \$25,000,000—and move on to other interests just as vital, and for us in America much more vital.

We have often followed a program of publicity in order that we might have a needed offering. In the Crusade for Christ, we have a much needed offering in order that we may follow a great program. The offering is only an incidental part of the program rather than the climax of it as formerly.

This course of procedure is as it should be. It should not require much publicity or argument to convince the Methodist Church that it should contribute an extra twenty-five millions of dollars, in an hour like this, to assist in rebuilding the physical and spiritual wreckage wrought by war.

When we consider the billions of dollars spent in war for destruction, we may wonder how much good can be done with twenty-five million dollars. It would not go far but for the extreme care with which it is spent and the many sacrificial lives which also go into the balance and multiply many fold the value of

the dollars we raise.

Methodism will have but begun the real Crusade for Christ when the \$25,000,000 has been raised. Under the circumstances, however, the larger program of the Crusade for Christ must await the successful completion of its financial objectives.

### Chis War Does Not Follow Pattern

LD adages like "There is nothing new under the sun" and "History repeats itself" fits so beautifully into our common experiences that we come up with a shock when matters take a different turn.

In the past it has generally been true that continued success was essential to the powers of dictatorship. That success might take many forms but the life of a dictatorship fed on success. It was no surprise that the people of Germany followed Hitler when he was leading them in one victory after another. Dictatorship thrives on such meat.

The reversal of historical form is found in the loyalty of the German people to Hitler in the face of one stunning defeat and failure after another. The first winter in Russia was bad. The defeat of Stalingrad the next winter was worse and that was but the beginning of a series of defeats all over Europe and in Africa. No dictator's army has ever suffered such a series of defeats, as has the German army and continued to fight.

Hitler seems to still be dictator in Germany even though his army has been defeated often and his country all but destroyed.

### Problems Only Religion. Can Solve

THE "armed truce" between capital and labor, often so poorly observed, is only for the duration. It is quite probable that one of the most acute, disturbing, postwar problems America will face will be the problem of capital and labor. When the shooting war ends it will likely be a signal for the beginning of a battle royal between these great forces of our national life. ONLY A PRACTICAL, REALISTIC APPLICATION OF THE PRINCIPLES OF THE CHRISTIAN RELIGION TO THE PROBLEMS OF CAPITAL AND LABOR WILL BRING ABOUT A SATISFACTORY SOLUTION OF THEIR DIFFERENCES.

Man tells us that "Self-preservation is the first law of nature." Jesus tells us that "self-denial" is the first law of grace. One of the primary instincts of human nature is to watch out for the interests of self. One of the primary instincts of a Christian is to watch out for the interests of others. It is the wide difference between being self centered and being service centered.

Do unto others as you would have others do unto you.—The Golden Rule.

In any conference now between capital and labor, each party comes to the conference table thinking primarily of its own interests. That attitude is in no wise peculiar to, or confined to, these particular groups. It is an attitude quite common to all differing groups that attempt to solve their problems apart from Christ's plan for human relationships. Any agreements reached, under such conditions, are usually considered, by each party, to be the most favorable agreements, for its own interests, that are possible at that particular time.

All such agreements are based largely on temporary expediency. Under such conditions, contracts, compromises and pledges are but convenient stop-gaps until different circumstances make possible more favorable agreements to one party or the other. Such agreements have no basic interests, common to both parties, on which the understanding rests.

It may be many a day before capital and labor gather about their conference tables with the Golden Rule as the guiding principle in their agreements. However, until that day comes, we should not expect too much of agreements based on temporary expediency, whether such agreements involve individuals, groups or nations. Only religion can solve the problem of capital and labor, because only religion will cause us to shift the center of our interests from ourselves to others.

### High Lights Of Che Circulation Campaign

In this issue of the Arkansas Methodist we are carrying, on page eight, the last general report of the Circulation Campaign. To date this has proved to be the most successful of the four Circulation Campaigns. The campaign succeeded beautifully despite the fact that circumstances made it necessary to have the campaign a week earlier than usual. It succeeded also in spite of the worst siege of weather we have had during the campaign in the four years we have followed this plan.

The tabulated report is evidence of the remarkable work done by the pastors and their committees. The report shows that thirtythree pastors reached the quota assigned; an additional one hundred forty-eight pastors exceeded their quotas; eleven additional pastors doubled their quotas; two pastors, Rev. A. H. Dulaney, at Oak Forest, Little Rock District and Rev. J. H. Cummins, at Arkansas City, Monticello District trebled their charge's quota. To Rev. Fred Schwendimann, at Altheimer-Wabbaseka and Rev. R. L. Riggin at Swan Lake, both in the Pine Bluff District, goes the unusual distinction of having sent in four times the quota assigned to their charges; each secured an average of about one subscription for each two active members in his charge. If that proportion had carried throughout Arkansas, we would have more than seventy thousand subscribers to the Arkansas Methodist.

While we refer here to the fifty per cent of the pastors who reached or exceeded the quotas assigned, the editor knows enough about the circumstances under which some of our pastors have worked to know that some of the most faithful, sacrificial work done was in charges that did not report the full quota. After all the quota is only a goal at which to shoot. The important matter is that a sincere effort be made to put our official church organ in every Methodist home. To every pastor who has made such an effort, we hereby express our sincere appreciation for work done.

After this week, our circulation report will carry only district totals and a report of any additional subscriptions received with name of pastor and charge.

### Religious Gatherings To Be Affected

government ruling, banning all meetings of more than fifty people, where distant travel is necessary, will involve most of the district and conference meetings of our church. This ruling becomes effective February 1st.

After Feburary 1st, special permission must be had from proper authorities before any such meetings can be held. This action is taken to lighten the transportation and housing problem and to keep people on their jobs, unless a meeting is necessary for the ongoing of important work.

As we understand it, this ruling will have nothing to do with the number or size of local gatherings. It will affect meetings of every character, of more than fifty people, where distant travel is necessary. It is quite fortunate that we have finished most of our meetings promoting the immediate objectives of the Crusade for Christ before the ruling was effective.

# Jesus The Specific And The Specific Of Jesus

By DR. ROBERT W. SEARLES

(This is the second of two addresses given by Dr. Searles at the National Christian Education Conference at Nashville, Tenn., December 29-January 3. The first, A WORLD IN AGONY, appeared last week.)

ESTERDAY we beheld a world in agony and marked the major symptoms of its sickness. We diagnosed that sickness as a disintegration arising out of anarchy that in turn was caused by the virus of pride and selfishness, projected by the individual out into the successive groups of which he was a member. It was a picture of unmitigated gloom. We modify it or seek to explain it away at the peril of life, of liberty and of happiness. What we saw was hard objective fact and we are fools and blind if we close our eyes to it.

Today we seek what Dr. Sorokin has called "the sole source of salvation." We search for the specific for the disease which is turning humanity to self-destruction. That such a specific exists is evident from one aspect of man's life in the world which yesterday we purposely avoided.

While in recent decades man has been increasingly manifesting his inability to master human nature—in that same period of time he has been manifesting increasing ability to master

Consider the record of the last century and a half. One hundred and fifty years ago man had little more skill at checking the ravages of physical disease than he possessed two thousand years ago. One hundred fifty years ago man had only the same means of transportation known to the Roman-his own feet and the legs of animals. One hundred fifty years ago man still lighted his physical darkness with the instrument used in the time of Christthe oil or waxen wick. One hundred fifty years ago man had no new means of power unknown to the ancient world. He was still dependent upon animal and human strength.

The last century has caused a vaster difference in man's physical world than any thousand years preceding. Today we know that nature if diligently probed will provide the answer to every material problem, the solvent for every physical need.

But have we stopped to consider the three fundamental postulates upon which man's mastery of nature rests?

In the first place, this mastery is dependent upon man's recognition of the fact that nature always, everywhere and under all circumstances, is obedient to law. Through it flows an unbreakable stream of cause and effect. The knowledge of this fact came slow and hard. It was cumulative through the ages.

The second postulate of man's mastery of nature was the necessity for recognition by man that he could not ignore these laws of nature. They are inexorable. They demand obedience and condone neither wilfulness nor ignorance. Any scientist who enters a laboratory with a blind spot fails and fails again until his vision

The third postulate and one quite humbling for human egotism was the necessity for man's recognition of the fact that these laws of nature are immutable. All the wishing in the world cannot change them. The will of tyrants and the voice of legislation—indeed, the unanimous pressure of the human will could not and cannot move or bend them one iota. That scientist who enters his laboratory under the domination of a prejudice comes out with-failure, nothing

Add these postulates together and we have the fulfillment in fact of Bacon's prophetic statement, "Nature to be mastered must be obeyed.'

The instrument by which we have gained that mastery is science, theoretical and applied. Through theoretical science we have learned to know the will of the Creator, expressed in the laws of nature. Through applied science we have learned how to obey them. And the result of this knowledge and obedience is the production of rewards in ever increasing abundance and far beyond our imagination.

How have we ever allowed this life of ours to be divided into the secular and the sacred? How have we ever permitted ourselves to think of religion and science as things apart? If there is one Creator then all of life is sacred and science is an aspect of religion. For is not religion the attempt to discover and to obey the will of the Creator and is science not precisely this so far as the relation of man to nature is concerned?

There are three levels of being. First the inorganic realm, that of lifeless insect matter. The geologist and the astronomer and the physicist study this realm and the poetic among them single out the law of gravity and call it "the soul of the universe." For this one law holds every material body however large in relation to every other body. Let that law be suspended if but for an instant and the universe would disintegrate in the anarchy of sudden explosion. All life would be destroyed.

The second level of being is that of organic matter. It includes all physical life-plant, animal and man. The biologist concentrates upon this realm. He discovers that all life is made



up of myriad mingling cells and he discovers also a law parallel to the law of gravity, a law written into every cell of the body—a law which tersely says "Cooperate or die.'

So far man is gaining rapid mastery. It is on the third level that failure meets us. It is here that the disease of humanity is concentrated. This is the realm of the spiritual, of the relationship of man to man.

Now it is unbelievable that there is no key to the mastery of human nature—no law governing the realm of human relation—no specific for our disease of disintegration-no antibody for the virus of selfishness. It is unthinkable lower realms and left the third, which gives that the Creator has implanted law in the two meaning and purpose to creation, to the chaos of anarchy.

It is here that the church is confronted with its responsibility. It is here that the church is so badly failing our generation, failing because we have not recast our religious principles into the frame of reference of the modern

It is here that Jesus is the specific and that Jesus offers the specific.

Of all the passages that ascribe divinity to Jesus, that most properly describe his nature to the modern mind—the prologue to John's Gospel is unique.

Consider its words: "In the beginning was the word, and the word was with God, and the word was God. All things were made by Him and without Him was not anything made that was made. In Him was life and the life was the light of men."

What is this but to say that the truth lived and taught by Jesus was indigenous in life itself as the laws of nature are indigenous in life, that this bit of eternal truth was caught up and expressed in the person of Jesus-in His actions, His attitudes and His words.

We must have a new, a vivid, a compelling conception of the authority of Jesus. The old medieval terminology of kings and courts and thrones is archaic. The dogmatic pronouncements of our creeds and doctrines, framed in prescientific languages and filled with incomprehensible abstraction will not influence this age. This world appeals to life and life vindicates the authority of Jesus with a magnificence that renders official pronouncements picayune.

When we turn to this authoritative Jesusthis Master of life, of His own nature, of human nature—we discover that the whole focus of His living and teaching was upon this third level of life, this realm of human relations, this area of anarchy in which we are seeking a law, of disease for which we are seeking a specific.

When Jesus was born the humble shepherds heard in some mysterious way the central meaning of His life. It was the angelic message, "Peace on earth to men of good will." What is that but to say that good will is the price of peace, the absolute condition with which man must comply if he is to experience peace in his individual and social life.

Again when Jesus first stood before His friends in Nazareth to preach was it an accident that He chose from Scripture the words-"The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captive and recovery of sight to the blind, to set at liberty them that are bruised." The next words prove this choice to have been no accident, but rather the pondered declaration of the platform on which His life and teaching would stand— "This day hath this Scripture been fulfilled in your hearing."

Again when John, cast into prison and assailed with doubt, sent messengers to Jesus to ask if He really were the deliverer, he was answered with no theological treatise, but with the factual evidence—"Go your way and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." In other words how you have seen good will incarnate with power.

In that heart of His message which we call the Sermon on the Mount we should be suddenly stopped by words which by their very familiarity have become meaningless to "This," said Jesus, "is the law and the It is the distillation, the essence of religion. What is this precious core of the Gospel? It is the law of good will-"Therefore all things whatsoever ye would that men should do to you do ye even so to them." This which we call the Golden Rule we must come to know as the iron law of human relations—the central demand of the Creator.

And read on to find the three stern warnings which are coupled with it.

On a day a certain man asked Jesus the formula of salvation. How have we dared to cast it aside for a man made formula. must I do to inherit eternal life?" And the answer "Thou shalt love the Lord thy God with all thy heart and mind and soul and strength and thy neighbor as thyself. Do this and thou shalt live." Again the law of good will coupled with obedience to the Creator, which is the

(Continued on page 14)

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### FROM THE BOOKSHELF

Quotations from the book, A Faith for Today by Rall

Religion is concerned with the whole man.

We can know things which we do not see or wholly comprehend by getting into working relations with

If the soul has a supreme, a single desire, if man with all his heart wants what is right and true, then the light of God will come through.

Moral obedience is man's Yes to the highest whenever and wherever it confronts him.

The Christian idea of God has its foundation in the Old Testament, its consummation in Jesus \* \* \*

God wills what is good—not ease, not comfort, not just our pleasure, but the highest good of man, life at its fullest and best.

### BOMBERS OR GOD

"Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." Psalm 20:7.

Chariots and horses were the symbols of power, even as tanks on land and battleships on sea and bombers of the air are symbols of power among the nations of today. Military power has its day, and destruction flieth at noonday.

Chariots and horses were also symbols of splendor. Men rode in gilded chariots drawn by magnificent stallions. They wanted to display their riches and their pomp. They find it a pleasure to make a show of themselves and look down on us of more common clay.

But chariots and horses have a way of becoming antiquated. Even an automobile of three and four years ago does not let one show

All earthly glory is passing. To trust in pomp and power leads to disappointment, loss, decay, death. Where is the glory of the great who pranced up and down the stage of government and of society three thousand years ago? No "Who's Who" tells us about them. Their glory has departed. They trusted in something temporarily, built upon the sands of time.

But you and I, with the believers of the ages have made God our trust. The heavens are filled with a multitude so great that none can number those who clung to the cross of Christ. Their names and ours are written in the Book of Life. There they cannot be blotted out, much less forgotten.

As men cling today to the passing things of this present world; popularity, let us cling to Christ and remember the name of our God and Lord, who because of Christ, our Savior, has promised that no one at any time shall pluck us out of His hands.

Let Thy protecting hand shield

### POEM FOR THE WEEK

O young and fearless Prophet of ancient

Thy life is still a summons to serve humanity, To make our thoughts and actions less prone to please the crowd,

To stand with humble courage for Truth with hearts uncowed.

We marvel at the purpose that held Thee to Thy course

While ever on the hilltop before Thee loomed the cross:

Thy steadfast face set forward where love and duty shone,

While we betray so quickly and leave Thee there alone.

O help us stand unanswering against war's bloody way,

Where hate and lust and falsehood hold back Christ's holy sway;

Forbid false love of country, that binds us to His call

Who lifts above the nations the brotherhood of all.

O young and fearless Prophet, we need Thy presence here,

Amid our pride and glory to see Thy face appear;

Once more to hear Thy challenge above our noisy day,

Again to lead us forward along God's holy way.

—S. Ralph Harlow from The Methodist Hymnal.

### THE VICTORIOUS CHRIST

(A Series)

The Nature of Christ's Victory

We are living in dark days when we need to find inspiration and courage in our faith. Jesus said, " . . . and I, if I be lifted up, shall draw all men unto myself." these devotionals for February, we shall attempt to "lift up" the Christ. He was and is a victorious Christ, and we shall make some suggestions as to the nature of his victory and how he achieved it. The presence of airplanes hidden by clouds can be detected by machinery for that purpose. Likewise, a world of comparative peace and brotherhood, hidden by the clouds gathered over the world today, can be apprehended by faith. As a Christ we are using John 16:33: "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

Jesus boldly asserted, almost on the eve of his crucifixion, that he had overcome the world. One might well ask, "In what way was Christ victorious?" Doubtless, there are many answers to this question. I would suggest three.

I. HE MAINTAINED THE TEGRITY OF HIS OWN SOUL. Success did not corrupt him. Defeat could not discourage him. Suf-

me from day to day, O Lord, and Thy love embrace me with Thine continual forgiveness in Christ Jesus. Amen.-from The Word in

ferings could not make him bitter. His victory was primarily a spiritual one. He was victorious over temptation and sin. His early popularity did not make him vain or proud, nor did it enslave him to the wishes of the mob. He came unto his own and his own received him not, but the door of his heart remained closed to despair. They nailed his body to the cross and pierced his side with a spear, so that blood and water mingled down, but they could not drain his heart of its hope. He came extending the open hand of good-will, and his enemies retaliated with the closed fist of hatred. But he was the one who said, "Bless them that curse you; pray for them that despitefully use you ... "; and true to his earlier teaching, among his last words while hanging on the cross was a prayer for those who had so despitefully used him. "He was tempted at all points like as we are," triumphed over all temptation. Whatever our hopes and aspirations for ourselves and our church, first and foremost in our hearts should determination to share this spiritual victory of Jesus.

II. HE ESTABLISHED CHURCH. Twelve men were left to carry on the work which began with Jesus (after Judas had been replaced). It took great faith to believe that these crude, unschooled laymen could do the work set for them to do. It must have been a shock to the Roman authorities

### PRAYER FOR THE WEEK

O God, the Protector and Helper of all Thy children, the Comfort and stay of the solitary, and those who are separated from those they love, we commit unto Thee and Thy Fatherly care keeping our loved ones, beseeching Thee to grant unto them every good gift for the body and the soul, and to unite us all, present and absent, in true faith and love. Amen.

and the chief priests to find that Christianity survived after the death of Jesus. Jesus was not unaware of the weakness of this little group. He had told Simon that he would betray him. He told all of them, even as he declared his victory, "Behold, the hour cometh. yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone. . . " But he saw beyond this. He saw this terrified little group transformed into heroes of the faith. Before his ascension he told them to " tarry in Jerusalem until ye are endued with power from on high . . . ", and he saw this power possess them and scatter them abroad again, not like rabbits hunting a hole, but to evangelize the world. This fate of the church was known to Jesus by faith; and if his faith was not realism, then the history of the world is not real, because history vindicates and proves his faith that he had established his Church.

III. HE RELEASED HIS GOS-PEL. Jesus released upon the world a story—a spirit—a power which could never be bottled up again. Even if he had desired to recall this gospel, it would have been impossible. It has ever been a pressing, expanding force that has burst the "old kineskins," leaped across mountains and deserts and oceans as a spark leaps the gap between two electrically magnetized poles. Paul said, "I suffer trouble, as an evil doer even unto bonds; but the word of God is not bound.' "... I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. The gospel, itself a liberating power, will not surrender its liberty. No doctrine has even been able to fully comprehend it; no ecclesiastical organization has even been able to contain it.-John Bayliss.

We are happy to have Rev. John Bayliss, pastor of the Second Methodist Church, Fort Smith, write the feature articles for the Devotional Page for this month. Others have been invited to write these for otner periods. If you have any material especially adapted to this page I shall be glad to use it as I can.—R. B.

The tissue of the life to be We weave with colors all our own,

And in the field of destiny We reap as we have sown.

-Whittier.

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### A WEEKLY MESSAGE

By FORNEY HUTCHINSON

#### A HOSPITAL EXPERIENCE

Several years ago when I was convalescing from an eye operation in Barnes Hospital, I noticed an old gentleman walking with his nurse up and down the hall-way. I thought I would introduce myself and engage him in a brief conversation, hoping it might be restful and refreshing to both of us. As I approached him, I held out my hand, told him my name and added, "I'm a Methodist preacher." He looked up at me rather uncertainly—I said, "You know what they are, don't you?" With a scowl on his face he hurriedly went on his way, saying as he took his departure, "Yes, hell and damnation."

I gathered that he had in mind what he supposed to be the subject of my preaching. He had probably known some vigorous Methodist preachers in his childhood and youth and did not realize the changes that had taken place since then. Otherwise he would have known that we Methodist preachers can preach just as nice a sermon now, and just as ineffective, as anybody. The gospel of our day has to a lamentable degree been dehorned. This change may account for the fact that many a hardened sinner goes and comes in our services untouched. It might be better for us, and for all concerned, if we still preached the whole gospel as our fathers did. I recognized in the old man's remark a distinct, if undeserved, compliment.

This sinful world of ours needs to be warned concerning the judgments of God. For such messages we are not without abundant and appropriate texts. There is ample foundation in the scriptures for a gospel of "hell and damnation." "The soul that sinneth, it shall die." "Except ye repent, ye shall all likewise perish."

Imitation of others invariably centers upon their faults. When girls, for example, try to imitate boys, in most instances it is in the very things that mar their characters. When women would be mannish the imitation is not in those things that make men gentlemen, but rather in drinking, smoking, and the use of coarse and profane speech. If girls must imitate boys and women must imitate men, why not let these imitations run along the line of things that are lovely and of good report.—N. Carolina Christian Advocate.

Nothing but a fire kindles fire. To live in Christ and to be His and not your own, makes preaching a perpetual privilege and joy—Phillips Brooks.

# NEWS AND NOTES ABOUT FACTS AND FOLKS

**D**ORN to Rev. and Mrs. Alvin C. Murray, Jr., on January 8, in Dallas, a son, Alvin C. Murray, III. Brother Murray, who is a graduate of Hendrix College, is attending Southern Methodist University.

WORD comes from the Methodist Commission on Chaplains, Washington, D. C., of the promotion of Chaplain Richard T. Perry from first lieutenant to captain. Chaplain Perry is a member of the Little Rock Conference.

THE Rice Belt Area of the Pine Bluff District will hold the Crusade Rally at the First Methodist Church at DeWitt on February 4, at 2:30 p. m. Dr. R. W. Goodloe of Southern Methodist University, Dallas, will preach the sermon.

MRS. HOWARD SELBY, of Leachville, daughter of Rev. and Mrs. J. W. Moore of Joiner, submitted to an operation at the Walls Hospital in Blytheville, January 23. She is recovering nicely and expects to return home within the next few days. Mrs. Moore will accompany her home

**D**<sup>R.</sup> MARSHALL T. STEEL of Highland Park Church, Dallas, was the speaker at a dinner given at the First Methodist Church, Conway, January 23. The dinner was a part of the inspirational meetings which are preceding the solicitation of funds for the Crusade for Christ in the Conway church. Rev. E. W. Harris is pastor.

PEV. KENNETH L. SPORE, pastor of Winfield Memorial Church, Little Rock, has been elected president of the Little Rock Methodist City Board of Missions to succeed the late Dr. J. D. Hammons. Brother Spore was also elected state superintendent of Arkansas Anti-Saloon League at the recent meeting of the Board.

T. W. JINSKE, who is now principal of the Templeton Hill School in Cleveland, Tenn., writes that he taught the course entitled "Christian Bases of World Order" in a training school at Broad Street Methodist Church, Cleveland, Tenn., January 14-18. He was accredited for this course last summer at Mt. Sequoyah. He writes that he hopes to teach the course some day in Arkansas.

PEV. AUBREY G. WALTON, pastor of the First Methodist Church, Little Rock, was elected chairman of the Joint Arkansas Methodist Commission which is the board of managers of the Arkansas Methodist, official organ of the Little Rock and North Arkansas Conferences. Other officers are Rev. Horace M. Lewis, district superintendent of the Conway District, vice chairman and J. S. M. Cannon, superintendent of the Methodist Orphanage, secretary. The board met in session in Little Rock on January 22.

PR. EUGENE B. HAWK, Dean, School of Theology, Southern Methodist University, Dallas, makes the following announcement: "The Office of Defense Transportation has denied our application to hold Ministers' Week, scheduled for February 5-8. The Brightman and the Smith lectures will be given for students of the University and friends in the community, but we will be unable to extend invitations to, or secure rooms for, friends from out of the city. Of course, we regret that the program must be cancelled, but it is necessary that we cooperate with the war effort."

P.R. HERMANN N. MORSE, of New York City, administrative secretary of the Board of National Missions of the Presbyterian Church in the U. S. A., has been elected president of the Home Missions Council of North America, succeeding Mrs. Norman Vincent Peale. The vice-presidents are: Mrs. J. D. Bragg of St. Louis, Mo., and Dr. Willard M. Wickizer of Indianapolis, Ind.; recording secretary, Mrs. C. S. Smith of Philadelphia; treasurer, Miss Edna

R. Howe of New York City; executive secretaries, Dr. Mark A. Dawber and Miss Edith E. Lowry of New York City.

CANCELLATION of the twenty-seventh annual convention of the National Association of Methodist Hospitals and Homes, scheduled for the Jefferson Hotel in St. Louis, Mo., February 15-16, was voted by members of the Convention Committee and the Local Entertainment Committee, it was announced by Hubert Johnson of Waco, Texas, president of the Association. Although the convention was called to permit hospital administrators to discuss wartime operational problems, the committee decided to cancel it in order to comply with the request of War Mobilization Director Thomas J. Byrnes that group meetings not be held during the present war emergency.

CHAPLAIN ROBERT CLINGMAN urges that people send photographs to the boys in the Southwest Pacific. Chaplain Clingman, whose father is Bishop of the Protestant Episcopal Diocese of Kentucky, wrote from somewhere in the Pacific: "There was a time in college when I'd shake an envelope to see if there might be a check enclosed. Now we do the same stunt, but don't want money—just hope that a picture will drop out. We spend hours looking at snapshots of each other's wives, kids, families and girl-friends. We probably know more about the other guy's folks whom we have never seen, than if we had lived in the same town. Do send your man photographs!"

PEAR ADMIRAL ROBERT D. WORKMAN, Chief of Naval Chaplains, is heard from Pearl Harbor Sunday, February 4, as guest speaker on Columbia's early "Church of the Air" program, WABC-CBS, 9:00-9:30 A. M., CWT. Hawaii is the first stop in a Pacific tour. Admiral Workman is undertaking to see the work of his fellow chaplains on the fighting fronts. Admiral Workman, native of Zanesville, Ohio, has spent a total of 33 years in the service of his country—4 years as an enlisted man in the U.S. Marine Corps and 29 years as a chaplain in the Navy. After his Marine service, he finished his theological studies and was ordained from the Donegal Presbytery, Paradise, Pa., in 1915. He started his long Naval career 13 days later with an appointment to a Naval Chaplaincy. He will discuss his current tour and emphasize the vital role of the chaplain in wartime. Music will be furnished by a Naval choir from San Francisco.

GENCIES such as Goodwill Industries,  $m{A}$  founded in the Methodist Church over 25 years ago, are called upon today to expand their services to the growing number of handicapped people. Annual current budgets of 90 Goodwills operating throughout the country today, according to Superintendent Oliver A. Friedman, total \$7,600,000. Last year these agencies served more than 25,000 persons, employing an average of 6,000 persons daily. "Goodwill Industries are recognized as outstanding in the field of service for the handicapped and because of this recognition have great responsibility now, in the immediate future and in the post-war world so to perfect and extent their service that they may reach and serve every handicapped person who needs their assistance," says Mr. Friedman. He points out that federal and state vocational rehabilitation authorities look to Goodwill Industries to enlarge their facilities and opportunities in the post-war period.

### A PRAYER FOR THE WEEK

Our Father, we thank Thee for the privilege of being workers together with Thee. We thank Thee for those who are working and those who have worked so gloriously and sacrificially. God help each one of us to do our part loyally, prayerfully, and with all fidelity. Through Jesus Christ. Amen.—Ryland Knight in Ex.





### News About The Crusade For Christ





#### FT. SMITH DISTRICT RE-PORT ON CRUSADE FOR CHRIST

By a long-distance call, Dr. A. W. Martin, district superintendent of the Ft. Smith District, reports that Goddard Memorial, in Ft. Smith, has pledged \$5,500.00 on the Crusade for Christ on an asking of \$3,047.00 and is expecting additional pledges. Rev. E. H. Hook is our pastor at Goddard Memorial. Considering the heavy indebtedness this church has carried for years and considering that it now has, by far, the largest indebtedness per capita of any church in the North Arkansas Conference, this as a remarkable, inspiring accomplish-

Fourteen churches in the Ft. Smith District have now reached their askings for the Crusade for Christ. They are as follows: Goddard Memorial, Pine Street, Scranton, Mulberry, Mt. View, Radcliff, Central, Waldron, Bates, Birds View, Cauthron, Parks, Square Rock and

Pine Street was the first church in the district to report its quota in full. Scranton was the first church in the district to pay, in cash, its full askings for the Crusade for Christ.

### THE CRUSADE AND CHURCH SCHOOL ENROLLMENT

Since Church School enrollment and attendance is listed as the last item on the Crusade calendar, there is possibility of the mistaken inference that we are not to place any major emphasis at this point until 1948. My conviction is that it would be a serous mistake to postpone this vitally important matter which will in no way interfere with the other objectives coming earlier on the calendar.

The fact is, a long range, constructive program of Church School enlistment will not be a liability but an asset in the promotion of the other causes of the Crusade movement. If it is true, as we are told, that 79 per cent of those coming into the church on profession of faith in 1943 came through the Church School, it naturally follows that an increased enrollment will make for a more fruitful evangelistic ingathering next year, and will, likewise, enlarge the opportunity for the teaching of stewardship in the Church School classes

We believe that this emphasis should receive our immediate attention and that by 1948 we should have gained back more than our schools have lost in the unfortunate decline of the past several years. "Increasing and Keeping Your Church School Membership" by Dr. Schisler contains many helpful suggestions; it may be had in reasonable quantities for local church workers by writing The Department of the Local Church, 810 Broadway, Nashville, Tenn. Write your Conference Board if there is any way in which we can serve you.—Roy E. Fawcett.

Earth, with her thousand voices, praises God.-Coleridge.

### THE CRUSADE RALLY WAS **INSPIRING**

Tuesday night was a great time for our church when the District Crusade for Christ Rally was held here. There was a good crowd. The music was well planned and helpful. Brother Goodloe was gracious and tactful. Brother Wainwright Martin gave a message that went straight to our hearts with conviction for service. Mrs. Connell made plain the work of the women in the Crusade and their appreciation of an opportunity to serve in the total program. Dr. Warfield pictured before us the misery of the poor Polish people under Nazi domination, with such realism that our hearts were rent. The Bishop was at his best in a short message filled with love and brotherliness. It was his first visit with us. Some one has said: "He came, we saw, and he conquered." Surely the Lord has sent us the right leader. He inspires faith and loyalty to the Cause of Christ. No one any more doubts that our quota of \$8,000 will be subscribed and paid. With very little solicitation more than half of it is already subscribed. When the whole church has had an opportunity to subscribe, the amount will be much more than was accepted as our quota.—Bulletion, First Methodist Church, Bates-

#### PITTSBURGH AREA NEARS GOAL

PITTSBURGH, PA.—Pledges totaling \$1,277,524 from Methodists in the Pittsburgh Area had been reported to Bishop James A. Straughn by January 11. This was only \$40,001 short of the Area goal of \$1,317,525.

"The Area goal and slogan: 'Every member a Crusader' and 'Every Church on the Honor Roll' (100 per cent payment on quota) have been a great stimulus and incentive," writes Bishop Straughn. "They will come very near being realized, too."

"The Crusade has been a great and uplifting experience. Pastors everywhere report it is the easiest similar proposition they have had. One of them said: 'I've learned how to start a Crusade, but I do not know how to stop one."

Jamestown District of the Erie Conference had pledged \$82,420 on a quota of \$68,944, by January 15, reports Superintendent J. A. Galbraith. Forty-six of the 49 charges had reached their quota. Erie Conference had reached \$275,625 on their goal of \$287,125 by January

With all five Districts nearing their goals, the Pittsburgh Conference had subscribed \$403,887 on their quota of \$497,675 by January 11th, Bishop Straughn reports.

As of January 16th, ten Districts cf the West Virginia Conference had subscribed \$608,496, or 114.2 per cent of the Conference quota. By the time this is read, the other District also will have reported success, Bishop Straughn reports. Every charge on the Parkersburg District has subscribed 100 per cent or more.

### HUNTER MEMORIAL OVER-SUBSCRIBES QUOTA

Hunter Memorial, in Little Rock, has made a record in its work for the Crusade for Christ that should be a stimulating incentive to Methodism in Arkansas.

After Rev. A. J. Shirey had enlisted in the services as a Chaplain, Dr. W. C. Watson, who had retired at the previous Annual Conference was appointed as his successor. The response to his leadership in Hunter Memorial was remarkable from the beginning.

Four months ago Dr. Watson became ill and was carried to the hospital for an operation. While he is improving now, he has not been able to fill his pulpit for the past four months. Much of this time he has directed the affairs of the church from his room, while his friends among the ministry have filled his pulpit.

Because of this condition, Hunter Memorial was given a slightly reduced quota for the Crusade for Christ—\$1,250. Last Sunday Bishop Paul E. Martin preached at Hunter

#### GAIN IN WORLD SERVICE **GIVING**

CHICAGO—Despite a decrease in World Service giving of \$57,067 in December, the total for the first seven months of the fiscal year, ended December 31th, continued to show a gain of \$233,207, or 10.26 per cent, it has been reported by Dr. Thomas B. Lugg, treasurer, General Commission on World Service and Finance.

December receipts were \$413,317, bringing the total for the fiscal year to \$2.506,110, Dr. Lugg's report shows.

Calling attention to the official opening of the Crusade for Christ relief and reconstruction fund appeal on December 1, Dr. Lugg points out the importance of a victorious completion of this "great all-out effort to secure relief for war unfortunates and to make reconstruction possible in the wake of war destruction."

"Supporting the Crusade is our great work of World Service-the day-by-day, week-by-week, and month-by-month program of the Church," Dr. Lugg continues in his report. "Through World Service The Methodist Church maintains important service agencies, carries on an extensive program of evangelism and education, and supports a world-wide missionary program. Accordingly, World Service must be maintained. The receipts for December are less than for the same month last year. It is too early to say that this marks a downward trend. It is time, however, to challenge Methodists with the importance of this basic work of the Church," Dr. Lugg concludes.

Methodists have contributed more than a million and a half dollars during the past year for relief and reconstruction, divided as follows: 1944 Week of Dedication (through December 31)—\$708,253; Fellowship of Suffering and Service (June 1 to December 31, 1944)—\$408,012, and Crusade for Christ (through December 31)—\$403,422.

#### CRUSADE APPEAL AIDS GIVING TO WORLD SERVICE CAUSES

RED BANK, N. J.—Raising money for the Crusade for Christ Relief and Reconstruction Fund has had a stimulating effect upon the World Service giving of at least two churches in the New Brunswick, N. J., District, according to Rev. A. C. Brady, superintendent.

The Rev. Joseph E. Uncle, parttime supply pastor of the churches at Cliffwood and Union Beach has reported to Dr. Brady: "We have reached our Crusade quota at Cliffwood. This has been accomplished in face of our having renovated our parsonage at a cost of \$634, all paid, and plans to paint our church this year and put in a new heating system. We have accepted again this year a World Service goal of \$100, which is double our asking. Cliffwood Crusade quota is \$193. We have raised \$320 and more is expected. We work on the assumption that the little church is made up of 'big' Methodists, as well as the larger churches. There are fewer of us, that's all."

Fred C. Beyer, Sr., alternate lay member of the New Jersey Conference from the Neptune City, N. J., Church, wrote the following to Dr. Brady:

"When we were told that our share in the Crusade for Christ Relief and Reconstruction Fund was \$999, the Finance Committee thought that this was a good time to merge the World Service goal with the Crusade quota and make the people mission conscious. The total asking, therefore, was \$1,300. When the pledges were received in the Watch Night Service, the total was \$2,053. The Finance Committee divided this into \$1,500 for the Crusade and \$553 for World Service. This meant that we had oversubscribed \$501 for the Crusade and more than doubled our World Service asking.

"No question arose as to whether the Crusade would hinder these funds. In fact, the Crusade was considered a love offering over and beyond the needs of our budget. All this was accomplished while we are in the midst of a \$6,000 campaign for a new parsonage and a \$3,000 effort for an organ and its. installation."

### FLASH—OREGON CONFER-**ENCE GOES OVER**

PORTLAND, ORE.—Bishop Bruce R. Baxter announced here January 18th that the Oregon Conference had pledged \$165,000 to the Crusade Relief and Reconstruction Fund on a quota of \$138,000. Cash collections amounted to \$70,000 on that date.

According to records in Crusade headquarters, Chicago, this is the fifth Annual Conference to report success. Previously reported were: Southwest Mexican, West Virginia, West Wisconsin and Wisconsin Conferences.

Memorial and following the service a total of \$3,000 was subscribed by this heroic church for the Crusade for Christ.



### CHILDREN'S PAGE ANNIE WINBURNE, Editor

IN STORYLAND 

#### A SURPRISING NEIGHBOR

"Where are you going, Buddy?" Cynthia Lee inquired hoarsely as Jack, securely cloaked and protected against the cold weather, passed along the hall, whistling a cherry

"Over to Dick Dodd's to make a snow man and throw snow balls at boys that pass his house," the brother answered carelessly, as he stopped for a moment at the half open door of the bedroom where his little sister was confined on account of a very bad cold.

"Oh, I'm so sorry you're going out this afternoon! I'm dreadfully lonesome, and I wanted you to read me all the stories in my new book," Cynthia observed regretfully.

"Pshaw! That's a silly book.!! I don't like girls' stories. Anyhow, I don't want to waste a fine afternoon like this indoors when Dick's out there having a fine time in the snow." So saying, Jack banged the hall door and ran whistling down the street. As he neared his chum's home he uttered a shrill sort of yell, which was the comrade's call; but there was no response, and the snow man in the yard boasted no arms or head. He had been left in a state of incompleteness. Jack rang the doorbell loudly. "Where's Dick?" he asked of the maid who let him in.

"Upstairs," said the maid. "Run right up."

"All right," Jack replied. And he started to enter the room at the head of the stairs.

"No, Dick is not in his room, he's in the nursery, at the end of the hall," the maid directed.

"I wonder what he's doing in here," Jack was thinking as he knocked at the nursery door.

"Come in," two voices called. And the guest entered, but he could hardly believe what he saw. For there was Dick Dodd, the leader of all the boyish games, playing dolls with his little sister May.

"Hello, Jack. Come join us in our game," Dick called, unabashed. "Sis' May is sick with a cold today and couldn't get out; and mother had to go to town, and there was nobody to keep her company. So I'm pretending I'm her doll's chauffeur as she goes out for a ride in her new motor."

Jack gazed silently at the toy automobile occupied by a large, flaxen-haired bisque lady with staring marble eyes, and then at the frail little girl propped up with pillows on the couch, and then at his chum, who was doing all he could to entertain his little sister during her illness.

"No, thanks, I reckon I can't today. I'll come again," he said, as he turned and left the room.

Jack hurried home through the deep snow. A wistful face looked out the window of a small bedroom as he neared the Louse. "I guess I'd better run in and read to Cynthia awhile," he resolved as he entered the hall.—The Child's Gem.



#### OFF TO SCHOOL

Off to school on a wintry day, No time for lingering along the way.

Teeth brushed and hair in place And a happy smile on Mother's face.

Lessons learned, oh, what a joy Is this thoughtful, happy boy.—A. E. W.

### MY ROVER

When my upper lip is trembly, And a lump gets in my throat, And the fellows that I'm scared of Have tried to "get my goat;" And I'm feeling kind of lonesome And I'm losing all my sand, It's great to have my Rover Come up and lick my hand.

For Rover is my buddie, And I'm happy as can be For I know there's simply nothing That he wouldn't do for me; For he loves me, and I know it, And though other friends may fail This world looks good, I tell you, When Rover wags his tail.

You couldn't keep discouraged; You couldn't long be blue If you have a friend like Rover, And know he's loving you; For he rushes out to meet me;

When I'm coming through the yard:

He wags himself all over 'Cause he's loving me so hard.

-Florence E. Marshall, in Our Dumb Animals.

A soldier who only recently had been a Freshman fed when he read a notice that his captain had posted on the bulletin board. "It's pretty hard," he told another soldier, "to take orders from a man who ends a sentence with a preposition."

The captain overheard him. Next day the bulletin carried this notice: "There is in this company a certain amount of insubordination up with which I shall not put."

### **⊡**........ JUST FOR FUN 🗖 ..........

The teacher had asked the class to name all the states. One small urchin responded so quickly and accurately that she commended him for it.

"You did very well," she said, "much better than I could have done at your age."

"Yes, and there were only thirteen states then, too."

A colonel about to embark for Africa was speaking at a dinner given in his honor.

"I thank you," he concluded, "for your kind wishes regarding my welfare and I want you to know that when I am far away, surrounded by ugly, grinning savages, I shall always think of you."

Irate Customer: When I put the coat on for the first time and buttoned it up, I burst the seam down the back.'

Tailor: Yes, that shows how well our buttons are sewed on.

"Willy, won't you have some more ice cream?"

"No, ma'am. Mother says I don't want any more."

"Ye's worked hard and willingly for me, Pat," said the farmer to his old employee, "and I'm going to give ye that fat pig."

"May heaven bless ye, sorr," said Pat; "it's just like ye."

#### WE SHARE EXPER-**IENCES**

Alpena Pass, Arkansas, January 22, 1945.

Dear Boys and Girls:

I am a little girl eight years old. I have a brother eleven years old. For pets I have a cat and two

I go to school. I am in the Second Grade. My teacher is Mrs. C. U. Watkins. I go to the Methodist Church. Mrs. Bernice Everett is my Sunday School tecaher. My pastor is Rev. G. G. Davidson.-Your friend, Elaine Green.

### WHY MINNIE COULD NOT - SLEEP

She sat up in bed. The curtain was drawn up, and she saw the moon; and it looked as if it were laughing at her.

"You need not look at me, moon," she said. "You don't know about it; you can't see in the day time. Besides, I am going to sleep."

She lay down and tried to sleep. The clock on the mantel went "ticktock, tick-tock." She generally liked to hear it; but tonight it sounded just as if it said, "I know, I know, I know."

"You don't know either," said Minnie, opening her eyes wide. "You weren't there, you old thing, you were upstairs.'

Her loud noise awoke the parrot. He took his head from under his wing and cried out, "Polly did."

"That's a wicked story, you aughty hird" said Minnie. "You naughty bird," said Minnie. were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't."

Pretty soon there came a very soft patter of feet; and her pussy jumped up on her bed, kissed Minnie's cheek, and then began to "pur-r-r, pur-r-r." It was very queer, but that too, sounded as if pussy said, "I know, I know."

"Yes, you do know kitty," said Minnie; and then she threw her arms around kitty's neck and cried bitterly. "And—I guess—I want to-see-my mama!"

Mama opened her arms when she saw the weeping little girl coming, and then Minnie told her miserable

"I was very, very naughty, mama, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie; and then—I—I—or—I don't want to tell, but I 'spect I must—I shut kitty in the pantry to make you think she did it. But I'm sorry, mama.

Then mama told Minnie that she had known all about it. But she had hoped that the little daughter would be brave enough to tell her about it herself."

"But, mama," she asked, "how did you know it wasn't kitty?"

"Because," replied mama, sadly, "kitty would never have left a spoon in the pie."—Little Men and Women.

# Blytheville First Church Meets Building Goal

By S. B. WILFORD

ETHODISM in the section of Arkansas that is now Blytheville is 99 years old this year. There was a Methodist preaching point on the Osceola circuit on the site of what is now Blytheville in 1846. In 1874, there was a circuit known as the Chickasawba Circuit. The post office was named Blytheville in 1879. In 1895, the name was changed to Blytheville Circuit. In December of 1901 Blytheville became a station charge, and 1912 the name of the church was changed to First Methodist Church, Blytheville.

The church, which was erected in 1909 under the leadership of the late Rev. A. M. R. Branson at the present location at Main and Seventh, was burned in 1926, which was the second disastrous fire the congregation had suffered. The original Blythe Chapel which was erected in 1875 was burned in 1891. After the disastrous fire of 1926 during the pastorate of Rev. Jefferson Sherman, plans were drawn for the erection of an adequate church plant to meet the needs of a growing community.

The first section of this building was erected during the following year, which consists of a three-story educational unit of brick and steel construction. This section of the building cost approximately \$70,000. At the time it was completed, there was an indebtedness on the building of \$20,000. With the coming of the depression, the remaining unit—the sanctuary—which was to have been built within a few years, was delayed. The remaining indebtedness on the original section was paid off in 1940 during the pastorate of Rev. E. B. Williams.

In December of 1942 a program was launched in the congregation to raise a building fund which was to be invested in series F Bonds to be held until the end of the war, and then used for building the remaining unit of the church. On the first day of the launching of this campaign \$52,000 was subscribed. With each succeeding war bond drive, the church has asked its people to buy bonds for the building. On

February the 1st, 1945, just two years and two months after the program was launched, the last \$10,000 bond was purchased. It brought the total up to \$100,000.

The service on Sunday morning, February 4th, is being given to the celebration of the victory in this campaign. A. B. Lynch has served as chairman of the building Fund Committee, and Harvey Morris who is also chairman of the Board of Stewards, has served as



REV. S. B. WILFORD, pastor First Church, Blytheville

treasurer of the fund. Plans for the new building are being worked on and studied, and the congregation looks forward to a time not long after "V" day, when conditions will permit the beginning of the new building.

According to the best information that is available, the following ministers have served as pastors of this church:

1846, Calvin M. Slover; 1847, Alexander Avery; 1848, Theophilus E. Garrell; 1849, James Rice; 1850, Silas Spurier; 1851, J. M. Rogers; 1852, John D. Coleman; 1853, James M. Rogers; 1854, J. H. Rice; 1855, Wm. Wood; 1856-1857, Franklin W. Thacker; 1858, James Mackey; 1859, John Rhyme; 1860, Benoni Harris; 1861, Abel C. Ray; 1862-1863, H. T. Blythe; 1864, Dan W. Evans; 1865, H. T. Blythe; 1866, Benoni Harris; 1867-1868, H. T. Blythe, 1869, M. B. Harris; 1870, L. D. Webb; 1871, Wm. R. Young; 1872-1873, W. R. Foster; 1874, F. M. Pettey; 1875-1876, Benoni Harris; 1877, R. M. McAllister; 1878, Z. T. Griffin; 1879-1880, Richard D. Moon; 1881, Z. W. Richardson; 1882-1883, L. G. Rogers; 1884, Bononi Harris; 1885, J. R. Edwards; 1886, M. Martz; 1887-1888-1889, J. D. Rutledge; 1890, Hendon or Hendron; 1891, H. A. Story; 1892, R. M. Manley; 1893, A. E. Holloway; 1894, W. E. Webb; 1895, W. F. Walker; 1896-1897, W. B. Roe; 1898-1899-1900, J. T. Self; 1901-1902-1903, F. C. Sterling; 1904-1905-1906, F. E. Taylor; 1907-1908-1909, A. M. R. Branson; 1910, F. W. Gee; 1911-1912-1913-1914, A. E. Holloway; 1915-1916-1917-1918, R. E. L. Bearden; 1919, W. T. Thompson; 1920-1921-1922, W. C. Watson; 1923, G. G. Davidson; 1924, J. M. Hughey; 1925-1926-1927-1928, Jefferson Sherman; 1929-1930-1931-1932, Paul Q. Rorie; 1933-1934-1935, W. V. Womack; 1936-1937, H. Lynn Wade; 1938-1939-1940, E. B. Williams; 1941-, S. B. Wilford.

The White River Conference met at Blytheville in the fall of 1911, and Blytheville Methodism is looking forward to the time when our new building is complete, when we expect to entertain the North Arkansas Conference session.

The first service to be held in the new church will be the service of dedication, since there will be no indebtedness involved.



## A Call To Action



(Adopted by the Methodist Conference on Christian Education in session in Nashville on January 3.)

To the parents, church school superintendents and teachers, ministers, and members of official boards, and boards of education of our churches throughout America:

We share your distress over the large number of persons in your communities who are not being reached by the Christian message.

We face a crisis in the fact that seventeen millions of children and youth of school age are not receiving religious instruction.

People must know and accept God's will for their lives if they are to have the stamina and power to live in these days. In the face of the world's ills people are hungry for meaning in life such as comes to

those who really know the Christ.

It is in your church and community that you take hold of the work of the Kingdom. Each of you must share in the responsibility for reaching the people in your own community.

Your church through its church school can make a difference in the lives of children and men.

It can make the message of Christ known. It can help each person practice love for God and love for his fellow men in his home and his community.

It can help persons make their social relationships Christian.

It can bring about a closer fellowship among the races and nations of the world.

We believe that these are imperative if we are to have a world that is Christian.

We call you to join with us.
In deepening our devotion to God and his

In a greater concern for every person who does not have fellowship with God.

In enriching the homes of our communities that they may be centers of true Christian fellowship.

In improving the teaching in your own church so that it may be evangelistically effective, and attractive because it is vital to all ages.

Will you personally bring at least one into vital relationship to Christ and the church?

We pledge to you the resources of our national, conference and district pregrams to help you in this endeavor.

### SHORTAGE OF BACON

"No bacon, sah."

"No bacon, sah."

That's what we heard on the diner as folks seated at the same breakfast table with us, would ask for bacon with their eggs.

As these words rang in our ears, "No bacon, sah," we came to the conclusion that the "indispensable man" is the liquor seller.

We have heard much over the radio of late as to who the indispensible man really is . . . that is, if there is any such individual . . .

and we here and now declare that the liquor seller, it seems to us, seems nearer being "the indispensable man," these days than any other.

"How come?" we are asked. Remember, "No bacon, sah."

Why, no bacon?

Because, there's a scarcity of the animal from which bacon comes.

Why is there a scarcity?

Because there isn't enough corn to feed and fatten him, in order to have breakfast bacon.

Why isn't there enough corn?
Didn't the farmers raise any corn
this year?

Surely, but the men who make liquor are getting corn to make their drink.

Corn to make more liquor . . . but a scarcity of corn to feed the pigs, so we hear on the train diner, "No bacon, sah." Is the use of beer, wine and whisky more important than bacon? It would seem so.

"Oh, they don't use corn in war times, surely," you say. My friend, did you know that a high government official announced a few days ago that corn would be released for liquor making in the January "holiday." And, "no bacon, sah." Not enough to feed the piggies, to "grow the bacon!"

In 1942, according to the Bureau of Agricultural Economics of the United States Health Department of Agriculture, the waste of the breweries for that year was 60,406,000 bushels of barley; 10,953,000 bushels of corn; 5,670,000 bushels of rice. "No bacon, sah."—National Voice.

# The Arkansas Methodist Circulation Campaign

REPORT NO. 3—THROUGH SATURDAY, JANUARY 27

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Bearden, J. A. Henderson Camden 1st Church, J. L.	15	17	1	33	
DedmanChidester, Kirvin Hale	5 17	96 58		101 75**	1 11
El Dorado 1st Ch., A. H.	••••••	2	••••••	2	
Vantrease, C. H. Geissen Centennial, P. D. Alston	46 21	111 50	i	157 72**	
Centennial, P. D. Alston Emerson Ct., W. M. Calloway	10	26 10		36 10	Charge and
Emerson Ct., W. M. Calloway Hampton, W. O. Tisdale Harmony Grove, H. R. Nabors Huttig, G. W. Warren	9 4	24 10		33 14*	Bayou Meto DeWitt, H.
Huttig, G. W. Warren Junction City S. B. Mann	9 21	21 43		30** 64**	Gillett, H. Grady-Gould
Junction City S. B. Mann Kingsland, R. S. Beasley Louann Ct., W. I. Small Magnolia, L. M. Starkey Jackson Street, L. C. Gatlin	9 8	$\frac{27}{18}$	20	36** 46**	Little Prair Pine Bluff,
Magnolia, L. M. Starkey	15 11	65 56		80 67**	Brown Carr Mer
Marysville, O. L. Daniels Norphlet Ct., A. E. Jacobs	10	3 13		13* 21	Hawley M Lakeside,
Parker's Chapel-Fredonia, T. D. Spruce	18	41		59**	Pine Bluff Rison, Geo.
Parker's Chanel-Fredonia, T	16	40		56**	Roe Ct., C Rowell Ct.,
D. Spruce Smackover, W. R. Burks Stephens, H. E. Holland Strong Ct., C. C. Vanzant Thornton Ct., L. R. Sparks Waldo Ct., O. C. Birdwell	8 14	42 55		50 69**	Sheridan-Ne Simpsor
Strong Ct., C. C. Vanzant	21 8	37 29	1	59** 37**	Sheridan Co Sherrell-Tuo
Waldo Ct., O. C. Birdwell	10	37		47**	ton St. Charles
LITTLE ROCK DISTRIC	T—Qu	ota 2	2410		Star City, I Stuttgart, 1
Austin Ct., K. K. Carithers Bauxite-Sardis, George E. Ruetz	17 7			30 20	Stuttgart G
Bryant Ct., J. T. Thompson Carlisle M. W. Miller	10 8	22 36	7 1	39 <b>4</b> 5	Swan Lake Whitehall,
Bauxite-Sardis, George E. Ruetz Bryant Ct., J. T. Thompson Carlisle M. W. Miller Carlisle Ct., C. H. Gilliam Des Arc, New Bethel, O. L.	1	4	•••••	5	,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,
Thompson  DeVall's Bluff Ct., William Elder Douglasville-Geyer Springs,		11 10		$\begin{array}{c} 11 \\ 10 \end{array}$	Antoine Ct.
Douglasville-Geyer Springs, B. F. Fitzhugh	8	26		34**	Amity, E. Bingen Ct.,
B. F. Fitzhugh England, M. S. Monk Hazen, W. R. Boyd Hickory Plains Ct., Wendell	2 11	32 26	2	34 39*	Blevins Ct. Center Poi
Hickory Plains Ct., Wendell Hoover	5	12		17	Dierks, Joe Emmett Ct
Keo-Tomberlin Ct., Howard Williams	6	15		21	Forrester, Gurdon, S. Hope, R. E
Little Rock 1st Church, Aubrey Walton	50	46		96	Langley-Nev
Asbury	97 30	72 67	1	97**	Townser Mineral Spr
Capitol View, H. O. Bolin Forest Park, L. E. N. Hundley Henderson, Alfred Doss	$\frac{3}{12}$	11 45		14 57	Mt. Ida Ci Murfreesbo
Henderson, Alfred Doss Highland, O. E. Holmes Hunter Memorial, W. C.	16	56		72	Blakele; Nashville,
watson	13 8	22 8	1	36 16*3	Okolona Ct. Prescott, C
Oak Forest, A. H. Dulaney Pulaski Heights, E. D. Gallo- way	20	62	5	87	Prescott Ct. Springhill (
Scott St., John McCormack 28th Street C. H. Farmer	26 18	14 35		40 53**	Washington
Winfield Memorial, Kenneth	81	16	4	101	Ashdown, J
Lonoke, J. D. Montgomery Mabelvale, Alfred de Black	4 5	32 13	1	37 18*	Buckner Ct Cherry Hill
MONTICELLO DISTRIC	T—Qı	iota !	995		DeQueen, H Doddridge
Arkansas City, J. H. Cummins Crossett, R. E. Simpson	4 26	15 22	<b>7</b>	19*3 55	Foreman, (
Dermott, W. D. Golden	9	43 11		46 16	Fouke Ct. Hatfield Ct. Horation Ct.
Dumas, R. F. Sorrells	10 6	61 29	2	71*2 37**	Lewisville-B Lockesburg
Dermott, W. D. Golden Drew Ct. Dumas, R. F. Sorrells Eudora, I. A. Love Fountain Hill Ct., A. R. Wingfiel Hamburg, J. L. Tucker Hermitage Ct. A. J. Bearden McGehee, R. A. Teeter Monticello, C. E. Whitten Montrose-Snyder, W. T. Bone New Edinburg, A. N. Stonecipher Palestine-Sumpter, C. B. Davis	d 10		o	20 53*	Mena, B. F Richmond C
Hermitage Ct. A. J. Bearden	15 4	19 43	1 6	35** 53	Sardis-Shiloh Stamps, J.
Monticello, C. E. Whitten	14 8	62 13		76** 21**	Taylor Ct., Texarkana
New Edinburg, A. N. Stonecipher	3 2	33 2		36* 4	Reves .
Palestine-Sumpter, C. B. Davis Portland-Parksdale, R. H. Cannon Tillar-Winchester, J. E. Majors	6 10	27 65	1 3	34** 78**	Texarkana
Warren, D. R. RobinsonWilmar Ct., Roy Bevans	13 12	147 5	••••••	160** 17	Arnold Texarkana (
Wilmar Ct., Roy Bevans Wilmot Ct., Bob McCammon	12 12	22		34*2	Wnithrop, O
. PINE BLUFF DISTRICT	Г—Quo	ota 13	346		Ash Flat
Almyra, Welton Meeks Altheimer-Wabbaseka, Fred	3	10	•••••	13**	Batesville 1s Wade
Schwendimann	36	68		104*4	Batesville Co
* Indicates that charge has rea	ched	anot.			Bethesda-Cus Sutherlar
** Indicates that charge has exc	ceeded	quo	ta.		Calico Rock,

<ul><li>Indicates</li></ul>	that charge has reached quota.
	that charge has exceeded quota.
	charge doubled quota.
#2 Indicator	charge trobled quota

<sup>\*3</sup> Indicates charge trebled quota.
\*4 Indicates charge quadrupled quota.

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Charge and Pastor	New	Ren.		Total
Bayou Meto Ct., Herschel Richert DeWitt, H. H. Pinnell Gillett, H. D. Ginther Grady-Gould, C. B. Wyatt Little Prairie Ct., R. L. Diffee Pine Bluff, 1st Church, W. E.	6 19	34 70	••••••	40**
Gillett, H. D. Ginther	7	36		89 <b>4</b> 3**
Grady-Gould, C. B. Wyatt	6	40	•••••	46**
Little Prairie Ct., R. L. Diffee	3	27	· ••••••	30**
Brown	16	<b>5</b> 5		71
Carr Mem., Virgil D. Keeley	23	69		92**
Lakeside, T. T. Neil	23 59	38 68		61** 127**
Pine Bluff Ct., G. P. Fikes		1		1
Rison, Geo. W. Robertson	13 2	35		50**
Rowell Ct., J. R. Diffee	17	18 60		22 77**
Brown Carr Mem., Virgil D. Keeley Hawley Mem., C. D. Cade Lakeside, T. T. Neil Pine Bluff Ct., G. P. Fikes Rison, Geo. W. Robertson Roe Ct., C. R. Andrews Rowell Ct., J. R. Diffee Sheridan-New Hope, J. A. Simpson				
Simpson	14	34 1	•••••	48* <b>*</b> 1
Sherrell-Tucker, A. W. Hamil-	••••••	-	••••••	
ton	7	18		25**
St. Charles Ct., J. W. Rushing	16 17	11 24		27 54
Stuttgart, 1st Church	10	41		51
St. Charles Ct., J. W. Rushing Star City, Noel Cross Stuttgart, 1st Church Stuttgart Grand Ave., John	_			
B. Hefley Swan Lake, R. L. Riggin	5 11	50 16		55 27*4
Whitehall, W. B. Lockhart	8	5		13**
PRESCOTT DISTRICT	—Quo	ta 1º	102	•
Antoine Ct., A. N. Youngblood Amity, E. T. Miller	· 2	2		4
Amity, E. T. Miller	6 5	24 19	1	30** 25
Blevins Ct., T. M. Armstrong	5	34		39
Center Point Ct., E. B. Adcock		4		4
Dierks, Joe Robinson	12	13		25
Emmett Ct., Geo. L. Cagle Forrester R C Walsh	3 4	41 14		46 18**
Gurdon, S. T. Baugh	11	45		58**
Hope, R. B. Moore	20	86	1	107**
Townsend	1	6		7*
Mineral Springs Ct., W. C. Lewis	9	46	4	59
Mt. Ida Ct., W. S. Cazort Murfreesboro-Delight, Eldred		8	36	44**
Murfreesboro-Delight, Eldred	11	61		C0++
Nashville, J. W. Mann	11 6	51 31		62** 37
Okolona Ct., A. C. Rogers	13	27		40
Prescott, C. Ray Hozendorf	10 7	62		73**
Springhill Ct., Osbourne White	35	20 41	4	31 76*
Blakeley Nashville, J. W. Mann Okolona Ct., A. C. Rogers Prescott, C. Ray Hozendorf Prescott Ct., C. D. Muex Springhill Ct., Osbourne White Washington Ct., D. L. McCauley	5	27	3	35**
TEXARKANA DISTRIC	TQu	ota 1	039	
Ashdown, J. E. Walker Buckner Ct., R. M. Crain Cherry Hill Ct., G. C. Bailey DeQueen, H. D. Sadler Doddridge Ct., G. B. Pixley Foreman, C. A. Simpson Fouke Ct. R. D. McSwain Haffield Ct. S. W. Mooty	17		5	62**
Cherry Hill Ct. G. C. Bailey	8 5	23 4		31*2
DeQueen, H. D. Sadler	7	46		11 53**
Doddridge Ct., G. B. Pixley	3	19		22 '
Foreman, C. A. Simpson	9 6	28	•••••	37**
Hatfield Ct., S. W. Mooty	9	13	1	19 24
Horation Ct., W. B. Savage	14	24	i	39
Hatfield Ct., S. W. Mooty Horation Ct., W. B. Savage Lewisville-Bradley, M. E. Scott Lockschurg Ct. J. C. Wilcon	22	58		80*
	15 6	31 70	2	46 78**
Mena, B. F. Roebuck Richmond Ct., W. C. Onstead Sardis-Shiloh, W. W. Fincher	11	28		39**
Sardis-Shiloh, W. W. Fincher	12	7	•	19**
Stamps, J. A. Wade	5 9	35 19	3	43**
Stamps, J. A. Wade  Faylor Ct., E. H. Martin  Fexarkana First Church, C. M.	9	19	••••••	28
	16	152		168**
College Hill, C. T. Parsons Texarkana Fairview, F. L.	18	20	••••••	38*
Arnold	19	31		50
Arnold	9	17	6	32
wnithrop, O. C. Robison	5	14	1	20**
	Г—Qu	ota 8	81	
BATESVILLE DISTRICT		6		9
Ash Flat	3	•		
Ash Flat Batesville 1st Church, H. L. Wade	3 63	159		222**
Ash Flat Batesville 1st Church, H. L. Wade Batesville Central Ave	63	159		
Ash Flat Batesville 1st Church, H. L. Wade Batesville Central Ave., Ewing T. Wayland				222** 156*2
Ash Flat Batesville 1st Church, H. L. Wade Batesville Central Ave., Ewing T. Wayland	63	159 68		156*2
Ash Flat Batesville 1st Church, H. L. Wade Batesville Central Ave., Ewing T. Wayland	63 88 10 7	159 68 21 23		156*2 31 37
Ash Flat	63 88 10	159 68 21		156*2 31

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Charge and Baston	New	Ren.	Not Due	Total
Charge and Pastor Desha Ct., T. A. Love	1	22	ue	Total 23
Desha Ct., T. A. LoveElmo-Oil Trough, J. B. Stewart Evening Shade Ct., W. T.	7	11		18**
Watson	3 8	15 32		18 40**
Watson Melbourne Ct., R. E. Lee Moorefield-S. Rock, Woodrow	4			
Woods Mountain Home, J. J. Clark Mountain View, Thurston		31 24	3	35** 33**
Mountain View, Thurston Masters	6	13		19**
Newark-Pleasant Hill, J. M.	3	28		
Newport 1st Ch., Jefferson				31*
Sherman Umsted Mem., J. W. Howard	6 7	34 30	1	41 37
Pleasant Plains, Uriah Smith	6	21	•••••	27**
Salem Swifton-Alicia, H. C. Minnis Tuckerman, H. H. Blevins	3 6	13 29	1	17 35**
Tuckerman, H. H. Blevins	5 2	32 17		37** 19**
Yellville Ct., Faris McDonal		5	2	13*
CONWAY DISTRICT-	–Quota	a 1356		
Atkins, R. A. Dorman		27	2	31
Belleville-Havana, B. A.	6	23	3	32*
Belleville-Havana, B. A.  McKnight Bethel-Cato, W. M. Womack Conway 1st Church, E. W. Harris Conway 1st, J. W. Workman Danville, H. C. Couchman Dardanelle, E. W. Faulkner Dover-London, B. E. Robertson Gravelly Ct. A. W. O'Bryant Greenbrier Ct., Byron Mc- Spadden	ĭ	8		9
Conway 1st Church, E. W. Harris Conway Ct., J. W. Workman	8 5	74 4	$^{22}_{\ 2}$	104 11**
Danville, H. C. Couchman	3 4	29 28		32* 32
Dover-London, B. E. Robertson	4	16		20
Gravelly Ct. A. W. O'Bryant Greenbrier Ct., Byron Mc-	. 3	20		23**
Spadden	7	9	2	18
Lamar-Knoxville, T. F. Weath- erford	. 7	9	2	18
Levy, T. C. Chambliss Morrilton 1st Church,	. 12	20		32**
W. J. Spicer	. 6	84		90**
Morrilton, Circuit No. 1, M. B. Short	. 17	14		31
B. Short	. 12	2		14
Naylor Ct., William Wilder North Little Rock, 1st Church, A. D. Stewart	. 1	ī		2
North Little Rock, 1st Church, A. D. Stewart	. 19	78	6	103
Gardner Memorial, G. C.	40	78		126**
Washington Ave., E. J.				52**
Holifield Ola Ct., J. L. Leonard Oppelo, C. E. Crozier	. 20 . 7	31 7	1	14
Oppelo, C. E. Crozier	. 4 t 6	$\frac{11}{21}$	2	15* 29**
Plainview, W. L. Russell	. 12	24	3	39** 10
Plummerville Ct., Jack Long Pottsville Ct., J. E. Linam	. 1 . 28	9 13		41**
Perryville-Perry, George Stewar Plainview, W. L. Russell Plummerville Ct., Jack Long Pottsville Ct., J. E. Linam Russellville, E. B. Williams Vilonia Ct., L. H. Peck	. 32	75 11		107** 13
FAYETTEVILLE DISTR				10
Alpena Pass, G. G. Davidson		8	3	12*2
Bentonville, L. M. Conyers Berryville, J. L. Johnson		1		1 26**
Centerton Ct.	. 14	12 7		7
Centerton Ct., Cincinnati Ct., Walter Pennel Elm Springs Ct., David P.	. 12	12	1	25**
Convers	- 3	43	ï	46**
Eureka Springs, J. W. Coonts Farmington Ct., Arnold Simp-	. 8	12	1	21**
son	6	1	······	7
Fayetteville Central, P. V. Galloway	7	53		60
Galloway Fayetteville, Bethel, E. D. Lewis	5	10		15*2
Gentry, Geo. Q. Fenn Gravette-Decatur, J. E.		20		23
Gravette-Decatur, J. E. Thomas	8	21		29
Thomas Green Forest O. R. Findley Lincoln, W. W. Warrington Madison County	9 10	20 16		29** 26**
Madison County	4	8		12
Monte Ne, Harold Johnson	1 3	3 13		4 16
Prairie Grove, Alf Eason	11	50	1	61*2 52
Springdale, V. E. Chalfant	25 25	26 <b>5</b> 5	1	81*
Monte Ne, Harold Johnson Pea Ridge Ct., M. L. Edington Prairie Grove, Alf Eason Rogers, J. T. Randle Springdale, V. E. Chalfant Sulphur Springs, J. C. Gibbons Siloam Spgs., J. T. Byrd Springtown Ct. Ervin R	7 20	12 21		19** 41
epinigrouni ett, Elvin it.				15*
Wilson Viney Grove Ct., O. E.	1	14	••••••	
Houser	11	15 4	1	27** 8
Winslow, William Sherman	4	_		_
FORT SMITH DISTRIC				16
Altus-Alix, W. W. Peterson	6 4	$\frac{10}{23}$		27**
Bonanza, Chas. Pachl	2	5 64	3	7** 72**
Branch Ct., James Smith	5 12	27		39**
Branch Ct., James Smith	7	20 92		27 92**
Clarksville, Ethan Dodgen Ft. Smith First Church,				79
F. G. RoebuckGoddard Memorial, E. H.	33	46		
		67 4	3 2	124** 14
Massard, W. J. Leroy Midland Heights, W. A. Downum	0	_		42
Downum Pine Street	1 2	38 11	3	13*
Second Ch., John Bayliss	_	18	1	25
South Ft. Smith, Lester Weaver,	2	23	1	26** 53**
Weaver, Greenwood, O. D. Peters	13 1	40 1		2
Hartford, F. G. Villines Sr	8	16	1	25** 38
Hartman, Frank Shell Huntington Ct., Clarence	8	30		
Weinand	9	8		17
Kibler-City Heights, Theron McKisson	3	10		13 44**
Lavaca, C. R. Nance Magazine Ct., L. R. Ruble	21	23 10		15
Mansfield, Chas. Wages	5 6	17		23** 17**
Mansfield, Chas. Wages Mulberry, W. J. Faust Ozark, J. M. Barnett	3 17	14 38		55**
Continued on p	age 9			
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# The Sunday School Is Sick



By J. W. MOORE in Virginia Methodist Advocate



HE Sunday School, fair daughter of the church, is sick. We hope not unto death. Many doctors have been called in and some have come in without being called. Allopaths, homeopaths, hydropaths, naturopaths, osteopaths and all the

other paths, which like the path of glory, lead only to the grave, have examined the patient. Some have prescribed phlebotomy, others hot packs, whilst others have insisted that the case calls for X-ray treatment. Others have prescribed mesmeric treatment. The Christian Scientist insisted that the loss of a million Sunday School scholars is an "error of the mortal mind" and never occurred at all. Amidst this clamor of doctors is there any hope for the patient's recovery? The writer of this article is simply a "Yarb" doctor, gathering his samples from the side of Bent Mountain and is not admitted as a consultant by any of the schools of healing just mentioned, still he craves your thought to a few meditations that came to him as he sought slippery elm and sassafras root on the mountainside. Various diagnosis have been made of the maiden's malady. Will you kindly follow the "Yarb" doctor?

#### Diagnoses

1. "The preachers have lost sympathy with the school because so many superintendents and teachers have set it up as a rival institution to the church, in whose welfare they show little interest. Many superintendents and teachers look upon their duty done when the school closes and return to their homes or depart on some planned excursion. At the close of the year the pastor reports to Conference so many taken into the church from the school and none from the community. The pastor feels that his work is discounted and ceases to push the work of the school." This diagnosis is wrong. The instances of vanishing superintendents, whilst larger than they should be, are very small in comparison with those loyal men and women who stand by their pastor. Never have I known

a pastor to withdraw his activities because of the lax support of officers and teachers of his school. This is but a rash, the disease is much more serious. The pastor, by no stretch of the imagination, can be charged with the terrific slump.

2. A college professor, in an address at Lynchburg a short time ago, affirmed that our teachers were unprepared and the school a farce. Most assuredly they are better prepared than their mothers under whose tutelage the Church School prospered. Another wrong diagnosis.

"A slavish copy of public school methods" has been urged as a possible cause for the declining numbers enrolled in the Church School. It is true that the psychology of the two is not the same.

'The Church School has no truant officers to remind both pupil and parent that attendance is compulsory." Perhaps we have something here. But this little cloud could only produce an April shower and not the cyclone we have experienced.

4. It has been urged "that a rationalistic and critical attitude toward the Scripture on the part of some of our leaders has led the prospective pupil to ask the question, 'Why study the Bible that is so full of mistakes and whose authority is questioned by men whom the church has chosen to lead and teach?" I once heard a distinguished professor tell his class "that Luke was a great exaggerator and were he alive today he would say so and so." He gave us a gospel of Luke as revised by himself. The same man was paid to teach Luke and what Luke said, but spent his time in discounting his author. We have had some of that in the church, but I do not think that it has produced a great effect. The average Christian teacher has said, "much learning has made him mad" whilst the irreverent youth has said "he is cuckoo and has bats in his belfry." Bishop Leonard put a stop to that radicalism before he made his tragic tour. Only a few were divorced from the Sabbath school by this rationalistic interpretation and correction of the Scriptures.

5. A writer in The Christian Century has accused our present day Sunday School teachers of forming a self-admiring cult. They have even developed a patois. They have been initiated into an exclusive fraternity. Their advancement to the thirty-third degree has been attested by various signs and seals. They look with pity on the preacher who has not even a piebald seal. All that is needed to make these officers and teachers a fraternity is a hood and a sign of distress. I have not attempted to give the lauguage of this article but to interpret its spirit.

This article was too severe. That these consecrated men and women have hurt the school that they love with such an abandon of devotion I can never believe. We owe them such a debt that we pass with a smile as they talk of "personality" or some other abstractions. This little human frailty has not lost us a single scholar.

6. Now may the old "Yarb" doctor be allowed to examine the patient? "She is suffering from a systemic and not a cutaneous trouble. Unless there is radical treatment the patient will die. The doctors who have preceded me have suggested a salve of some sort but more severe treatments are necessary."

#### Suggested Treatments

1. The importance of religion in the developing of the character of the child must be recognized by parents. For trivial reasons and no reason the child is allowed to absent himself from the church. On Sunday morning I can hear the mother saying to her husband, "Poor Johnny, he played football so hard yesterday, that I promised him that he might lie abed this morning." Then after Sunday comes Monday. Again I hear the mother say to her husband, "I wish you would call Johnny and tell him that if he does not get out of that bed and get downstairs right away and get off to school, you will be right up there and tan his hide for him." Johnny comes running. But what inference does Johnny draw? "Religious knowledge is comparatively of little moment, or at least Ma and Pa think so." He stopped going.

The old "Yarb" doctor says that we must re-establish God's holy day. Pleasure now has mastered it. What kind of a Sababth did we have when the Church School was vigorous and in its prime? In that day even the pre-

(Continued on page 14)

## THE ARKANSAS METHODIST CIRCU-LATION CAMPAIGN

(Continued from page 8) New Ren. Due Charge and Pastor Paris, J. H. Hoggard ......... Prairie View-Scranton, J. F. Aubrey M. A. Graves
Brinkley, B. L. Wilford
Clarendon, Irl Bridenthal
Colt Ct., J. C. Richey
Cotton Plant, J. L. Pruitt
Crawsfordsville, J. A. Reynolds
Farle, J. J. Decker
Elaine, Elmus Brown
Forrest City, Golder Lawrence...
Helena, W. V. Womack
Holly Grove, J. W. Glover
Hughes, H. F. McDonal
Hulbert-Black Fish, C. H. Harvison HELENA DISTRICT—Quota 1045 10 Hulbert-Black Fish, C. H. Harvison
Marianna, S. G. Watson
Marion A. N. Storey
Marvel, J. W. Glass
Parkin, A. W. Harris
Vandale Ct., Joel Cooper
West Helena, J. W. Watson
West Memphis, Kenneth
Shamblin West Memphis, Reinlein Shamblin Wheatley, R. L. McLester Widener-Round Pond, G. E. 36 Wynne, J. O. Whitworth ..... JONESBORO DISTRICT-Quota 1151 Black Oak, W. B. Yount
Blytheville 1st Church,
S. B. Wilford
Lake Street, Bates Sturdy
Bono Ct., Elvis Wright
Brookland, Winfred Diggs
Dell Ct., L. K. Wilson
Dyess, R. W. Minton
Gosnell, R. L. Hanks
Harrisburg, W. A. Lindsey 39\*\* 80 62\*\* 65\*\* 10 14 1 2

Joiner J. W. Moore	8	14		22**
Culver	39	76	1	116
Fisher St., G. L. McGhehev	1	18		19**
Huntington Ave., E. E. Steven-	_		********	10
son			1	1
Jonesboro Ct., W. T. Lingo Keiser L. E. Vowell	•••••	1		ī
Keiser L. E. Vowell	11	16		27**
		29		41*
Leachville, E. H. Hall	9	18	• • • • • • • • • • • • • • • • • • • •	27**
Lepanto, R. L. Franks	2	15	4	21*
Luxora, C. W. Lewis		11	•••••	16
Manila, O. M. Campbell	1	29	•	30
Monette, J. L. Shelby	8	36	3	47**
Nettleton-Bay, Gaither McKelyov	8 14	16	•••••	24*
Osceola, Barl Cravens	25	30	••••••	44**
Truman, O. L. Cole Turrell, A. C. Stark	13	56 18	i	81**
Turrell, A. C. Stark	7	5	_	32**
Tyronza, L. F. LaFever	20	23	•••••	12 43**
Weiner Ct., Porter Weaver	12	22	••••••	34
Yarbro-Promised Land, D. G.	12	44	•••••	94
Hindman	12	39	4	55**
PARAGOULD DISTRICT	TQu	nta 10	130	
Beech Grove, E. C. Hance			/50	
Piggers I M Williams	7	8	•••••	15
Biggers, J. M. Williams Corning, B. C. Few	1	18	•••••	19**
Gainsville, Alfred Gibbs	26	35	2	63**
Hardy, Miss Fern Cook		8	•••••	8
		.8	••••••	26**
Imboden Ct. J. W. Simons	••••••	15	1	16
Imboden Ct. J. W. Simons Knobel, P. W. Emrah	4	10	•••••	14
		9	•••••	.9
Lorado Ct., Alvin Gibbs	7	33	•••••	44**
Mammoth Spring-Black Rock		10	••••••	17
B. W. Stallcup	1			_
Marmaduke, Harold Spence	5	1		2
Marmaduke Ct., Gus Evane	3	23	2	30**
Maynard Ct., W. G. Conner	5	12		15
Paragould 1st Church, Guy	_	2	5	12
Ames Paragould, Griffin Memorial,	26	101	•••••	127**
R. E. Wilson	_			
Paragould Ct., R. B. Howenton	2	29	•••••	31
Piggott, C. W. Good	6	27	2	<b>3</b> 5
Pocahontas, H. E. Pearce	6	23	1	30**
Rector 1st Church, M. A.	12	27	•••••	39
Bierbaum	_			
Rector Ct. L. L. Langeton	3	38	3	44**
St. Francis Ct., C. A Bronnan	.7	12		19
Stranger's Home, Henry Trotter	16	26		42**
Trotter	9	18	•••••	27**

Walnut Ridge, R. E. L. Bear-				
den Jr	13	44	2	59
hurst	17	21	4	42**
SEARCY DISTRICT-	Quota	1039	9	
Antioch, M. L. Kaylor	11	29		40**
Augusta, S. O. Patty	7	42	2	51°
Bald-Knob, H. D. Womack Cabot, Roy Bagley	1	23	•••••	24
Clinton Wingil Hands	12	30	•••••	42**
Clinton, Virgil Hanks	6	40	•••••	46**
Damascus, Hoy M. Lewis	. 2	•••••	*******	2
Griffithville Ct., J. W. Harger Harrison, W. F. Cooley	.6	_8	•••••	14
Harrison, W. F. Cooley	15	53	•••••	68
Heber Springs, 1st Ch., W. W. Allbright	_			
Allbright Central, J. H. Smith	1	42	•••••	43**
United Ct Times 11	.9	18		27*2
Hunter Ct., Linza Harrison	10	19	1	30**
Jacksonville, W. H. Harrison	4	10	•••••	14
Judsonia, F. A. Lark Kensett, H. A. Stroup	3	8		11
Toolie H. A. Stroup	3	20		23
Leslie, E. J. Reaves	8	26		34*2
	4	37		41*
McRae Ct., J. M. Talkington Newton County, T. C. Huff Pangburn, C. J. Wade		10		10
Pangham C. T. C. Huff	.1	5	1	7•
Ouitman C. J. Wade	12	. 9	1	22
Quitman, C. E. Gray Rose Bud, W. C.Smith		26	••••••	26
Rose Bud, W. C.Smith	15	26	•••••	41*2
Searcy, C. N. Guice	9	75	3	87
Valley Springs, T. R. Whiddon	10	20		30**
SUMMARY OF DI	TDIC	`Te		
	311110	,,,	Not	
Charge and Pastor	New	Ren.	Due	Total
Camden	297	891	23	1211
Little Rock	458	719	22	1199
Pine Bluff	322	829	17	1168
Ft. Smith	294	775	19	1088
Helena	305	767	4	1076
Jonesboro	321	700	35	1052
Conway	277	726	45	1032
Batesville		694	15	982**
Texarkana	225	698	16	939
Monticello	171	673	21	865
Prescott	173	630	18	821
Paragould	206	558	22	786
Searcy	157	589	8	754
Arkadelphia	195	531	23	749
Favetteville	198	457	23 R	663

198

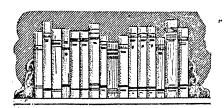
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298 14405

Searcy ...... Arkadelphia Fayetteville

TOTALS



### New Books Received

Tarbell's Teachers' Guide by Martha Tarbell. Fleming H. Revell Co., New York. Price \$2.25.

This commentary on the International Sunday School Lessons is of invaluable aid to the Sunday School teacher. It is simple enough for any Sunday School teacher and also offers to a skilled instructor the results of long and persevering study. Dr. Roy L. Smith, editor of the Christian Advocate says: "One of the indispensables . . . . Nothing in the field can be commended ahead of this."

If I Were Young by Clovis G. Chappell. Abingdon - Cokesbury. Price \$1.50.

This is the twenty-third book written by Dr. Chappell who is now pastor of the Galloway Memorial Church in Jackson, Miss. In this sermon series he gives nineteen answers to the question, What would you do if you were young again? Some of his answers are "I'd Make Folks Treat Me Right," "I'd Avoid Being Half-Baked," "I'd Encourage Myself" and "I'd Grow Up." The themes are developed with sincerity, directness, and wholesome balance and are attractive to young people, to those who have been young and to elders concerned with guiding young life.

The Postwar World, The Merrick Lectures, 1944. Abingdon-Cokesbury Press. Price \$2.00.

The Merrick Lectures, delivered each year at Ohio Wesleyan University, were given last year by Hastings Eels, Robert S. Lynd, Joseph L. Hromadka, T. A. Bisson, Francis B. Sayre, Y. C. Yang, Vera Micheles Dean, Henry A. Atkinson, John L. Childs, H. Gordon Hayes, Clair Wilcox, Manley O. Hudson and Harold H. Burton.

The theme for the lectures is the title, The Postwar World. The publishers state: 'Packed into these vital addresses are no blue prints of Utopia but sound historical perspectives, hard-headed realism about what can be expected, several specific economic and political programs from responsible persons, and the guiding principles of others in authority—a worldcourt judge, a United States senator, the former high commissioner to the Philippines, the general secretary of the World Alliance for International Friendship Through the Churches, and others."

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

NATIONAL MUTUAL CHURCH INSURANCE COMPANY

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

### RESOLUTION PASSED BY MINISTERIAL ALLIANCE

(At the Meeting of January 22)

BE IT RESOLVED, that the Ministerial Alliance of Greater Little Rock, recognizing that the menance of Venereal Disease is probably one of the greatest threats to the health and happiness of the people of the United States; that such diseases are seriously hampering our war effort and that their cost in broken lives and broken homes, not counting the millions of dollars spent by the taxpayers to care for the victims in institutions annually, is a shocking indictment against our society; we hereby endorse the campaign of the Greater Little Rock V. D.

Public Information Program and that we as members of the clergy, realizing the urgency of this problem and further realizing that the fundamental cause of this plague is a moral problem as well as a health problem, we respectfully recommend that all of the religious leaders of Greater Little Rock present this problem from a moral viewpoint to the members of their congregations, either personally or by the Speakers Committee of the V. D. campaign, sometime during the month of February.

Today is not yesterday: we ourselves change; how can our works and thoughts, if they are always to be the fittest, continue always the same-—Carlyle.

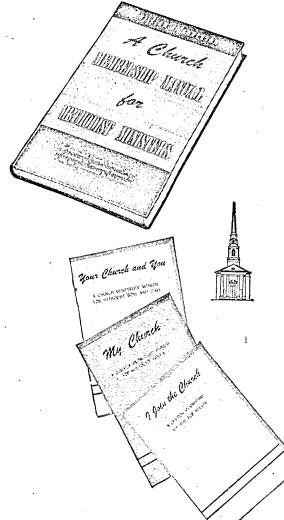
### BRITISH METHODISTS RE-PORT ON CHRISTIAN 'COM-

MANDO' CAMPAIGNS LONDON (By Wireless) (RNS) Christian "commando" campaigns throughout Britian have featured the work of the Methodist Home Mission Department in the past year, it was reported here. campaigns have, with the exception of one conducted in an agricultural center, been carried on entirely in industrial areas. Some 300 ministers have taken part.

"Commando" evangelism claims to follow the method of early Methodist leaders, who dispensed with ecclesiastical formalities and red tape to 'carry their message directly to the people in fields and

market places.

# You can start classes in Church membership NOW



IN leading your Lenten Church Membership Classes and special study groups, you'll find these tested materials invaluable. The official series of four manuals and a gift book were prepared through the cooperation of the Commission on Evangelism and the Boards of Education, Lay Activities, Missions, and Publications. They replace all former membership mate-

### For Children:

YOUR CHURCH AND YOU by Roy H. Short

An 80-page booklet in the language of youth, which covers thoroughly: Christian Faith—the Eternal God. His revelation through Christ, the living God in experience, Methodist beliefs; Christian Fellowship—the Historic Church, forms of Christian Fellowship, The Methodist Church, its history, organization, worship, sarcaments; Christian responsibility—our church obligations, the Christian's moral adventure, habits that promote Christian living, the quest for the new society. Printed in bold, clear type; bound in heavy green paper, each, 15¢; 6 for 80¢; 12 for \$1.50.

### For Adults:

I JOIN THE CHURCH by Karl Quimby

These topics are discussed in its 80 pages: Who is a Christian? How One Becomes a Christian. What is the Church? Why join the Church? The Vows we take. Beliefs of a Methodist. Sacraments of the Church. Fellowship of the Church. A Christian is a Steward. A Christian worships. A Christian studies. When is a home Christian? A Methodist continues to grow. Bound in heavy blue paper ...each, 15¢; 6 for 80¢; 12 for \$1.50.

### For the Pastor:

A CHURCH MEMBERSHIP MANUAL FOR METHODIST MINISTERS by  $William\ K.\ Anderson$ 

A 240-page book bound in durable cloth. Contains 32 pages of special material for the pastor in addition to the entire contents of the manuals for children, youth, and adults (described above). Suggestions for use of the three age-group manuals are given as well as guidance in organizing and conducting church membership classes ......each, 75¢.

### For All Methodists THE METHODIST PRIMER

by Bishop Charles C. Selecman

by Bishop Charles C. Selectman

THE average Methodist who has long needed and wanted a concise account of the story of his church, will find in this new booklet an absorbing fund of information on the history, doctrines, organization, and activities of The Methodist Church. It begins with absorbing background accounts of the Wesleys, the first Methodist Society, the Mission to America, the growth, divisions and union of the Church. Then follows a chapter on Doctrine—what Methodists believe. Much interesting and valuable information is covered in the chapter on the form of government of the Church; finally it sums up the Methodist fields of service. Pastors and lawyorkers will welcome this attractive booklet and will want to distribute it widely. A Record of Baptism and Church Membership, to be filled in and cigned by the pastor, is printed on the inside back cover, making it a gift booklet of permanent value. Paper bound ...each 10¢; 12 for \$1.00; 25 for \$2.00.

### Felso- A Gift Booklet Children

MY CHURCH BOOK by Mary E. Skinner

A pleasing and practical gift for parents when a very young child is baptized, or for the child himself when he joins the Church. Planned to become a permanent record of the child's contact with the Church, it has a record of baptism, first day at church school, first Bible, Certificate of Church Membership, and a place for picture of group joining the Church. Its 32 pages are presented in two attractive bindings. When ordering, please indicate style desired.

Style A—Illustrated. Plastic-ring binding, 2-color varnished beard covers. Each, 50¢; 12 for \$5.50. Style B-Strong varnished paper covers in two colors. Regular binding... Each, 20¢; 12 for \$1.80.

### The Methodist Publishing House

1910 Main Street Dallas 1, Texas

### WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor 

#### PRESCOTT DISTRICT HAD A GOOD YEAR

The Woman's Society of Christian Service of the Prescott District has completed another year of deep spiritual loyalty to the forward marching Kingdom of God.

The war has touched the homes of these loyal women. They have given their sons and daughters that others may live; some of these sons have made the supreme sacrifice. These women have the earnest upward look of those whose only help comes from the Everlasting Arms which bears them up in these trying

With their untiring efforts the District Pledge is paid in full, and a greater offering was made during the Week of Prayer and Selfdenial than ever before. The offering for Missions, home and foreign, increased over that of any other year.

"Without knowledge my people perish." With the increased material giving came an increase of Missionary Education and Study which goes with a deepening of the Spiritual life.

The material provided for our women by our great church assures the future of well informed women, who will face the postwar conditions with eager hearts and hands. They are, indeed, marching in the Crusade for Christ, that the world may have Christ instead of Choas.-Mrs. G. L. Cagle, district corresponding secretary.

### MOOREFIELD ELECTS OFFI-CERS

Members of the Moorefield W. S. C. S. met at the parsonage January 15th with Rev. and Mrs. Woodrow Woods as hostesses. Mrs. L. T. Hardin had as her theme for worship, "Behold I have set before Thee an open door." She was assisted by Mesdames L. E. Massey, G. E. Pace, W. E. Nance and Rev. Woodrow Woods.

After the program the pastor, installed officers for the ensuing year:

President, Mrs. M. E. Moore. Vice President, Mrs. W. E. Nance. Rec. Secretray, Miss M. E. Snyder. Cor. Sec. and Treas., Mrs. G. E.

Div. Superintendents, "Spiritual Life," Mrs. Woodrow Woods.

Missionary Education, Mrs. R. L.

Literature and Publication, Mrs. Guy Whitney. Christian Social Relations and L.

C. A., Mrs. L. E. Massey. Children's Work, Mrs. Welsey

Supplies, Mrs. Roy Westerfield. At the conclusion of installation services a social hour was enjoyed and delicious refreshments served by the hostesses.-Mrs. G. E. Pace.

Pay as little attention to discouragements as possible. Plough ahead as a steamer does—through rough or smooth weather, rain or shine. The point is to carry your cargo and make your port.-Maltie D. Babcock.

### <u> Ситеминительников подписительников подписительников подписительников с</u> MOTHERS EVERYWHERE

By Grace Noll Crowell

A group of lads from the recruiting station Was moving down the street upon their way To fight for us, to fight to save our nation From slavery and decay: Black they were as the skyward blackbirds flying,

Brave they were as the bravest of our own, And watching from afar, a mother crying Silently, alone.

A colored mother, and her son was leaving . . . . She took no note of the surging throngs that passed, Her face distorted with her bitter grieving, She watched him till the last.

The same heartbreak, the same bewildering sorrow That mothers of all nations know today-God, God, may the bright dawn of tomorrow

Blot that grief away, And out of suffering and bitter weeping May the racial differences of mankind cease, And henceforth may the whole wide world be keeping The earnest pacts of peace.

-The Church School Magazine.

### NORTH ARKANSAS CONFERENCE

### Fourth Quarterly Financial Report—Mrs. W. T. Bacon

Receipts. Reports:	
Pledge	\$ 4,559.83
W. S. G 3.50	176.00
Edith Martin	207.50
Bible Women Scholarships Honorary Life	. 90.00 220.65
Scholarships	766.00
Memorial Lenten Offering Birthday Thank Christmas Wesleyan Service Guild	50.00 12.46 87.99 46.84
Children Youth Alcoholic and Narcotic Work Adult Wesleyan Service Guild Supplies	31.30
Supplies Adult	1,094.95 11,143.45
Local Work Adult9,841.23 Wesleyan Service Guild 240.84 Grand Total	10,082.07 \$21,225.52
To Division:  Pledge Scarritt Bible Women Scholarships Honorary Life	988.52 172.50
Adult Baby Memorial Lenten Birthday Thank Christmas Wesleyan Service Guild	525.00 290.00 50.00 12.46 87.99 46.84 13.75 717.49 3,125.20
Week of Prayer Youth Children Supplies	2.941.09 125.74 16.77 1,047.20 7,346.00
Expenditures: Officers Secretaries Executive Meeting Seminar Rural Work Conference Car Supplies Exchange Gift Audit	112.45 38.01 126.35 5.00 125.00 90.50 1.50 21.56 4.49 10.00 253.05
Balance Fourth Quarter\$  Esther Case Scholarship,	5,027.38
Scarritt College	922.25
Honorary Life Adult: Mrs. W. P. Jones, Mrs. W. S. Batesville 1st Church.	Stokes,

Mrs. James T. Randle, Batesville, Central Ave. Mrs. A. L. Best, Mrs. D. P. Fender, Mrs. J. W. Lindley, Newport 1st Church. Mrs. Guy Simmons, Conway. Mrs. D. F. Newkirk, Mrs. M. H. Pierce, Morrilton. Mrs. Ida Hardin, Booneville. Mrs. J. S. Parsons, Jonesboro 1st Church. Mrs. G. E. Snider, Mrs. Cora Dalton, Mrs. O. M. Campbell, Mrs. Albert Scott, Manila.

Mrs. James Hill Jr., Blytheville 1st Church. Mrs. S. O. Patty, Mrs. Edmond R. Dale, Augusta.

Mrs. J. S. Whillock, Mrs. J. T. Whillock, Clinton.

Mrs. J. L. Bledsoe, Pocahontas.

Baby:

Velma Mae Smith, Pleasant Plains. Jane Ward, Jr., Joel Monfort, John Ellis, Martha Magness Faris, Charles Barnett Grace, Laman Gray Jr., Batesville 1st Church.

Gary Sullivan Wann, Central Ave., Bates-ville. Frankie Barry Pascal, Nancy Gene Mag-ness, Newark.

Katherine Elizabeth Renick, Newport 1st Church.

James Ruble Brownd, Newport Umsted Memorial.

James Ruble Brownd, Newport Umsted Memorial.

Mary Nell Coe, Swifton.
David Thomas Jennings, Viola.
Billie Joe Etheridge, Weldon.
Edwin Tucker, Jimmy Martin, Baby, Baby David Lee Stroud, Atkins.
Ethel Mae Lee, Atkins.
Ethel Mae L

Joesher Aisup, Wanda Lou Ferguson, Elaine.
Loretta Ann Ferguson, Cheryl Laird Wall. Jonesboro 1st Church.
Jimmie Lynn Tarply, Nellie Joy Doak, Jonesboro, Fisher Street.
Kathryn Ann Osborn, Marguerite Ann Morton, Sandra Lou Downing, Martha Ann Lawhorn, Joseph William Atkinson, Coty Ann Downing, Manila.
Julia Louise Phillips, Marion.
John J. Womack Jr., Marked Tree.
Suzanne Stobaugh, Wilson.
George Allen Parish, Yarbro.
Jo Dallas Eason, Kensett.
William Warren Peace, Pocahontas.
Memorial:
Mrs. J. F. Wills, North Little Rock 1st Church.

#### SEARCY W. S. C. S.

The W. S. C. S. of the Methodist Church met at the church for their first meeting. The devotional was conducted by Mrs. R. A. McCoy using as her subject "The Open Door." She was assisted by Mrs. Putman Dickenson, Mrs. Daughtery and Mrs. Tommie Killough.

During the business meeting the the seceretary, Mrs. C. L. Wayne, read the minutes. The pastor, Rev. C. N. Guice, installed the officers for the ensuing year in a very beautiful service as the officers came forward.

Mrs. Hendrix played softly "O Master let me walk with Thee;" while Misses Clara Joe Caldwell and Lottie Abbond lighted the candles. Rev. C. N. Guice presented each with a token which represented her office, closing with Mrs. Hendrix playing, "A charge to keep I have." The following officers were presented: Mrs. R. D. Caldwell, president; Mrs. H. H. Fullbright, vice president; Mrs. C. L. Wayne, recording secretary; Mrs. Cul Pearce, corresponding secretary; Mrs. Putman Dickerson, treasurer; Mrs. C. N. Guice, Spiritual Life; Mrs. O. M. Garrison, literature and publications; Mrs. Ules Davis, status of women; Mrs. Sam J. Allbright, Christia Social Relations; Miss Irene Forrest, Youth Work; Mrs. Sam Sullivan, Children's Work; Mrs. George Morgan, supplies; Mrs. Saunga, Fellowship; Mrs. Deener Dobbins, Membership; Mrs. Portis R. Rogers, Secretary of Missionary Education.

The following were elected circle chairman: Mrs. Tommie Killough, Mrs. Curtis Hubbel, Mrs. J. H. Henderson, Mrs. Elmer Yancy, Mrs. E. V. Luni and Mrs. Billy Robertson and Mrs. Chester M. Martin, publicity chairmen.—Reporter.

#### PRESIDENT OF FRENCH PROTESTANT FEDERA-TION TO VISIT UNITED **STATES**

PARIS (By Wireless) (RNS) -Dr. Marc Boegner, president of the French Protestant Federation, has announced here that he will visit the United States in May to confer with leaders of the Federal Council of the Churches of Christ in America, and American officials of the World Council of Churches. The French church leader was invited by Dr. Henry Smith Leiper, American secretary of the World Council of Churches.

"I shall be very happy to go to the United States,"Dr. Boegner told Religious News Service. "The invitation I have received has deeply moved me, and I shall have the greatest joy in making personal contacts with the Protestant churches in the United States.

Take heart, O soul of sorrow, and be strong!

There is One greater than the whole worlds wrong.

No truth so low but He will give it crown.

No wrong so high but He will hurl it down.-Edwin Markham.

# CURRENT NEWS IN THE RELIGIOUS WORLD

#### WILL OPPOSE LEGISLATION LIBERALIZING LIQUOR LAWS IN ARKANSAS

LITTLE ROCK, Ark. (RNS) — Legislation which would put the state into the wholesale liquor business will be opposed by the Arkansas Anti-Saloon League, if introduced at the present session of the General Assembly.

"In this action, the League is representing all the Protestant evangelical churches of Arkansas, with a constituency of more than 300,000," declared Clyde C. Coulter, state superintendent of the League. "We will fight all out against any such proposal and we will deliver the full force of this constituency against any effort to put Arkansas in the liquor business."

Two legislators have announced their intention of introducing bills to liberalize liquor laws now in effect in the state.

# EDUCATOR STRESSES NEED TO DEFEND SPIRITUAL VALUES

ALBANY, N. Y. (RNS) — The need "to know and to defend spiritual values is most seriously urgent upon the world today," Dr. Arthur K. Getman of the New York State Education Department, told weekday and Sunday church school teachers at the first of a series of leadership training conferences arranged here by the Federation of Churches of Albany.

"Our times are troubled and we deeply need the strength that comes only from spiritual insight and understanding," said Dr. Getman.

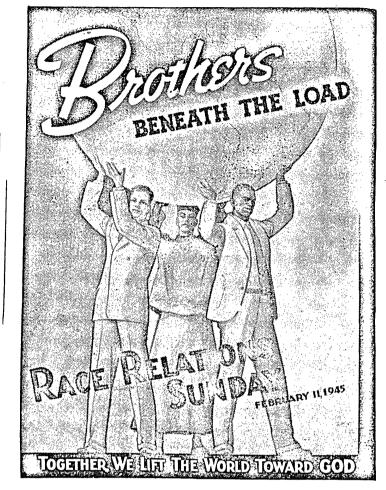
Asserting that "in life and death struggle over moral, ethical, and spiritual values it is necessary to mobilize every resource to win the war and the peace," Dr. Getman stressed the church school as "chief among these resources."

"We must depend upon the church school and upon the public school," he said, "to guide and to inspire youth with the abiding loyalties and the spiritual experience necessary to carry us through the terrible struggles of the war and through the perhaps greater trials and disillusionments of the peace to follow.

"A generation ago," he added, "Christian leaders were striving to accommodate spiritual values to the expanding realm of science. They strove to bring Christian thinking up to date, and to fit it into the new knowledge developed by the scientific method. But today there is a striking difference. Now, we see the paramount necessity for adjusting our civilization with all its contributions of science, to the spiritual relationship of Christianity."

### CASH AND CARRY

Time was when the grocery operated a delivery wagon and purchases were gladly brought to your back door. Free delivery was a part of the dealer's obligation. The war put an end to that to conserve gasoline and rubber tires, unless you were operating a brewery or engaged in some other necessary war activity.—Religious Telescope.



Race Relations Sunday, annually observed by the Methodist Church in America, will be observed this year on Sunday, February 11. Program material for this day is furnished free by the Board of Education, Nashville, Tenn.

#### METHODISTS GAIN 246,690 MEMBERS FROM CHURCH SCHOOLS

NASHVILLE, Tenn. (RNS) — A total of 246,690 church school pupils joined the Methodist Church during 1944, according to figures compiled by the Division of the Local Church of the Methodist Board of Education. This is about five and a half per cent of the 4,686,482 total regular church school enrollment for the same period.

Largest number of church school pupils joining the church came from the North Central Jurisdiction, with a total of 66,132, followed by the Southeastern, with 61,402. Third on the list was the Northeastern, with 51,457. Total enrollment in vacation church schools was reported as 443,408, and that for weekday church schools, 129,776.

#### GENERAL DOBBIE ARRIVES IN U. S. FOR SERIES OF EVANGELISTIC MEET-INGS

NEW YORK (RNS) — Lt. Gen. Sir William Dobbie, governor of Malta from May, 1940, to April, 1942, has arrived here for a fourmonths series of evangelistic meetings, under the auspices of the Moody Bible Institute of Chicago.

Accompanied by Lady Dobbie, and the Rev. Will H. Houghton, president of the Bible Institute, Sir William visited Mayor Fiorello H. LaGuardia of New York. His first address will be given at Washington, D. C., on Jan. 27.

#### PORTLAND YWCA OPENS MEMBERSHIP TO ALL FAITHS

PORTLAND, Ore. (RNS) — An old ruling that only members of "Protestant Evangelical Churches" could be active members or hold office has been abolished by the local Y. W. C. A.

(At national Y. W. C. A. head-quarters in New York City, it was said that the national organization had abolished the rule in 1934, but that, according to statistics of December, 1943, 49 of 420 local associations still enforced the rule.)

The Portland YW formulated its new by-laws a year ago with the provision that they must be adopted by the general membership at two successive annual meetings before becoming effective.

### RESTING ON CERTAINTIES

When the great Christian and scientist, Sir Michael Faraday, was dying, some journalists questioned him as to his speculations concerning the soul and death. "Speculations!" said the dying man, in astonishment, "I know nothing about speculations; I'm resting on certainties.. 'I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." JGospel Trumpet.

Democracy can not be safe for the world unless it be inspired and controlled by the highest morality and deepest spirituality.—Warren A. Candler. MISSIONS LEADER SCORES
'PAGANISM' IN CITIES
ATLANTIC CITY, N. J. (RNS)—

ATLANTIC CITY, N. J. (RNS)—Warning that present non-Christian trends result principally from "paganism in the cities," Dr. Kenneth D. Miller, president of the New York Mission Society, told representatives of 25 Protestant denominations attending the annual meeting of the Home Missions Council of North America that the chief remedy lies in a united Christian approach.

"We are not called to make Presbyterians, Episcopalians, or Methodists out of our city pagans, but Christians," he declared. "We face today in our cities masses of American citizens of varied national, social, and religious backgrounds, a majority of whom are pagans.

"Organized religion has no place in their lives. Their philosophy of life, their standards and principles are derived more from the movies, the radio, and the funnies than from the church.

"Too many city churches are concerned chiefly with their intitutional survival. They are ministering to "their own people" and not considering the unchurched masses around them as "their own people."

"Our greatest peril in this crisis is that we lose both our essential unity and our religious faith—that faith and life issue primarily from the churches and the individuals who compose the churches.

"If that faith is alive, then the missionary agencies, churches, neighborhood houses, and Christian centers ministering to our fellow Americans will not want for financial and moral support.

"But if the light of faith and life flickers and dies in the churches of America, then there will be no more such enterprises, and religion in America will become entirely fossilized and institutionalized, and our churches will be just places where one is baptized, married, and buried."

#### FEDERAL COUNCIL SEEKS CLARIFICATION OF GOV-ERNMENT BAN ON CON-VENTIONS

NEW YORK (RNS) — The Executive Committee of the Federal Council of Churches has authorized its president, Methodist Bishop G. Bromley Oxnam, to appoint a committee to seek clarification in Washington of the government's ban on conventions, in behalf of its member churches. Dr. G. Roswell Barnes, associate general secretary, will represent the Council.

James F. Byrnes, War Mobilization Director, recently appealed for cancellation of all national conventions or other meetings involving railroad travel, as of Feb. 1, of attendance of more than 50 persons was required. He named a special committee to handle requests for exemptions, and it is expected that specific regulations will be announced in the near future.

"He that provideth not fodder for the ninety and nine ere he seeks the one that was lost hath not wisdom nor discernment."

# CURRENT NEWS IN ARKANSAS METHODISM

### WATSON - KELSO CHARGE CARRIES ON

On Sunday evening, January 21, oficials and members of the Watson- Kelso Charge assembled in the church at Watson for worship and the business of the first Quarterly Conference. The customary levity and spirit of fellowship which had been characteristic of this body when assembling for worship was noticeably absent. They entered the sanctuary with awed silence and reverently bowed heads for just three days ago they had come there for the funeral service of their beloved pastor and his devoted wife, an experience few congregations, in any other, have had.

But these people did not represent two defeated congregations. The following statements relative to the Quarterly Conference and the history of these two churches constitute a fitting tribute to the work of Brother and Mrs. S. C. Dugger and just praise for these loyal, progressive church members:

The salary for the pastor was set at \$1800.00 for the charge, Watson assuming \$1200.00 for full time and Kelso \$600.00 for afternoon services. World Service was accepted in full for the second consecutive year. Watson reported finances paid to date. Kelso reported finances paid for the first quarter.

At the close of the fiscal year in 1939 these churches were part of the Arkansas City-Watson Circuit. Watson paid the pastor \$350.00 and Kelso paid \$88.00. Since 1939 Watson has purchased, furnished and paid for a comfortable parsonage.

Kelso has built and paid for a beautiful chapel and funds are in the bank to improve the sanctuary and provide for the Church School in a better way. Both churches have a unified budget. Kelso makes an every members canvass for pledges and has the budget pledged each year before Conference.

This courageous people are planning to move forward with their Church School, the evangelistic programs, keep up their respective budgets and participate in every phase of the Crusade for Christ.

Temporary arrangements have been made for worship services at each of the churches. Pray for these people and praise God for them, too, for they have been doing, and are going to continue to do, a great work.—Arthur Terry, district superintendent.

Education may be defined as the process of organizing personality for efficiency. And to what end efficiency? Answer: To the making of a life, not primarily to the making of a living. Education is utilitarian but not fundamentally so. The child begins life as a complex organism, a growing organism—the functions of which must be co-ordinated until he becomes a unit, harmoniously built to Think, to Will, to Act. Toward that end nature and his parents are his first teachers.—The Expositor.

The happiness of your life depends upon the quality of your thoughts.—Marcus Aurelius.

### THE WORK AT DeWITT

The first Quarterly Conference of the First Methodist Church, DeWitt, was held Sunday evening, January 21, with Rev. Fred R. Harrison, district superintendent, presiding. Bro. Harrison preached a challenging sermon on the subject, "There Is a Cause." This sermon was preached at the request of the Rice Belt Preachers' Alliance during the preparation period of the Crusade for Christ, for the purpose of arousing the people in the interest of the Crusade.

The finances for the church as reported to the Quarterly Conference were as follows: Salaries and current expenses paid to date; World Service, \$250.00; one-half of the askings on all general items; Bishop's Home, \$35.00; Methodist Home, \$150.00.

The parsonage committee reported the expenditure of over \$400.00 on furnishings for the parsonage. A new bedroom suite and a new dining room suite have been placed in the parsonage, and with other added furnishings the preacher's home is most comfortable.

The Arkansas Methodist circulation campaign did not obtain the results the pastor expected, but with a large number of new subscriptions a substantial increase in subscribers indicates a greater interest in this fine church organ.

The local council of the Crusade for Christ is organized and work has begun toward reaching the financial goal of a minimum of \$4000.00 in this church.

Mrs. Pinnell and I are most happy to be in DeWitt and we have found here a great church and a membership of folk who want to do things for the church and the Kingdom. These people believe in churchgoing and it is a challenge to the pastor to preach in a building crowded with people. — Hal H. Pinnell, pastor.

### PEA RIDGE CHARGE

The week following conference we moved to Pea Ridge to take up our new year of work. We were not given a chance to feel any strangeness at all. From the very beginning the fine people of Pea Ridge-Bright Water, Avoca and Tuck's Chapel made us feel at home.

We found a loyal Christian people here who are interested in the work of their church and who support their pastor in prayer and work for the cause of Christ. To say that we received the usual pounding would fall short of telling the facts. The poundings were most unusual in liberality and besides, Bright Water Church gave the pastor a new overcoat and hat and Pea Ridge gave him a cow. We have really felt the love of these good people for the pastor and family.

We have had a raise in salary and also on World Service. We are facing forward toward a good year with our quota on the Crusade for Christ paid in full as well as all other finances in full. We can also expect good revivals at every point on the charge.—M. L. Edgington, pastor.

#### NEWS FROM THE JONES-BORO DISTRICT

Thursday, January 11, was a great day in the life of the Jonesboro District. More than three hundred delegates met at the First Methodist Church, Jonesboro, to hear the inspiring addresses of Bishop Paul E. Martin, Dr. Gaither Warfield, returned missionary from Poland, E. W. Martin, North Arkansas Conference Lay Leader and Mrs. R. E. Connell, president of the North Arkansas Conference W. S. C. S.

The churches of the Jonesboro District officially accepted the "askings" on the Crusade for Christ at a district meeting held at the Lepanto Church, on Thursday, December 7.

Under the efficient leadership of our district superintendent, Rev. J. Albert Gatlin, the work of the Crusade will be carried out through the area organizations which were set up last year. The chairman of each area reported the work that had been done in his area and the plans for future work. These reports at the district rally revealed that three charges had already paid their quota in full. First honors go to Tyronza. Rev. L. F. Lafevers is pastor. Second honor goes to Marked Tree. Rev. John Womack is now serving his tenth year as pastor of this splendid church. Keiser-Garden Point was the first circuit to pay its quota in full. Rev. Linley Vowell is pas-

Blytheville First Church is in the midst of raising a building fund, but this great church will pay its quota on the Crusade for Christ. Rev. S. B. Wilford is pastor. The Osceola Church is also in the midst of raising a building fund, but will pay its quota on the Crusade for Christ. Rev. Earle Cravens is pastor.

Many great stories are coming from the churches as they Crusade for Christ. The churches of the Jonesboro District are beginning to feel the thrill that comes when they have the glory of accomplishing the seemingly impossible for Christ.

The slogan of the Jonesboro District and of each area in the district, is "No one is out until everybody is out."

The district has accepted its askings on general and conference Benevolences. The following charges have accepted their askings for the first time: Harrisburg, Rev. W. A. Lindsey, pastor; Lepanto, Rev. Raymond L. Franks, pastor; Truman, Rev. O. L. Cole, pastor; Wilson, Rev. E. G. Kaetzell, pastor; Wilson, Rev. J. W. Moore, pastor; Monette, Rev. J. L. Shelby, pastor; Tyronza, Rev. L. F. Lafevers, pastor.

Blytheville First Church, Rev. S. B. Wilford, pastor, accepted 204 per cent of its askings. Jonesboro First Church, Rev. Cecil R. Culver, pastor, 206 percent of its askings. Osceola, Rev. Earle Cravens, pastor, accepted 114 per cent of its askings.

Gilmore, Rev. W. L. Oliver, pastor; Huntington Ave., Rev. E. E. Stevenson, pastor; Manila, Rev. O. M. Campbell, pastor; Marked Tree, Rev. John A. Womack, pastor and Weiner Church, Rev. Porter Weaver,

### BERRYVILLE MAKES PROGRESS

Since arriving in Berryville on November 9th, we have been made very happy, indeed. We somewhat reluctantly parted with our friends at our first charge in Salem with whom we had worked for three years, but we knew we would find some of God's good and faithful people everywhere and we have found them here.

Our good people have given us a wonderful reception, including a supper and a nice pounding, in Fellowship Hall of the church. The women of the W. S. C. S. have expended a good sum of money for furnishings toward making our stay more pleasant and comfortable in the parsonage. Our women are doing a great piece of work.

A very fine spirit is being demonstrated in every phase of the church program, and the interest with each department is growing. I would not ask for a better spirit of willingness and cooperation than that we have in our Board of Stewards. At our first meeting they adopted a budget of a 33 1-3 per cent increase on all financial matters over last year, including the total askings on Benevolences.

Our offering at Christmas for the Methodist Home for Children was better than 50 per cent above last year. Our quota for the Arkansas Methodist Campaign has been exceeded.

Definite plans are being made for the launching of our financial goal in the Crusade for Christ, confident that our quota shall be reached and over.

On Sunday morning, January 7, at 11:00 o'clock the entire church was happy and greatly honored in having Bishop Paul Martin preach for us here to a house filled with members and friends. Rev. Sam B. Wiggins, our district superintendent, was also present.

We had our First Quarterly Conference Sunday evening, January 21, following a great sermon by our district superintendent.

We have some fine people here and this is a very promising field, particularly in the field of Evangelism.

We anticipate a very happy ministry here.—Jesse L. Johnson, pastor.

pastor, accepted their askings. — Raymond L. Franks, district sec-

It is a trick with little children, in a spasm of generosity, to give to those whom they love some dear possession, and to take it back again; or at least to use it without reference to the ownership they had conferred. And it is thus that too many Christians act towards Christ. They ask Him to consider all their possessions as His: but within an hour they are spending them as if they were as much their own as ever. They determine how much to give to a collection without once asking Him what He desires .-F. B. Meyer.

When in God thou believest, near God thou will certainly be.—Leland.

### SUPPLEMENTAL METHODIST ORPHANAGE REPORT

Attention is called to the following errors in the publication of our last report:

The report shows the total for the North Arkansas Conference as \$2,853.60. This should have been \$8,253.60.

The total for the Little Rock Conference is listede as \$1,977.32. This should have been \$19,772.82.

Montrose - Snyder, Monticello District, shown as \$50 should have been \$52.

We give below a list of contributions received since our report of January 18:

Individual gift, Mrs. J. O. Bickham, Sr., . Winchester\$	5.00
Memorial to Bruce Grubbs, Jr., killed in action in France. Given by: Mr. and Mrs. Jack Dante, Dumas	2.50 5.00

#### MONTICELLO DISTRICT

Dumas	3 7.50
Total	113.50
Tillar-Winchester	5.00
Total	153.00
Wilmar Circuit	5.00
Total	22.05
Total to date for Monticello Dis-	
trict	

### PRESCOTT DISTRICT Center Point Circuit

To	tal	
Emmet	60.21	
	Circuit (Fulton) 17.00	
	tal	1.370.17
100		1,010.11
2	TEXARKANA DISTRICT	

# | Cherry | Hill Circuit | 3.50 | 7.0tal | 21.00 | 14.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.00 | 15.0

### BATESVILLE DISTRICT

3.046.73 19,889.03

Pleasant Plains Circuit Total for Batesville District  CONWAY DISTRICT	6.71	554.22
Conway Circuit	2.42 36.05	1,318.60

### Total for Conway District ........... FT. SMITH DISTRICT

Ft. Smith, First Church		
	20.10	
Prairie View-Scranton Total	3.00	
Total for Ft. Smith District		2,206.
HELENA DISTRICT		

# Wheatley Charge 7.00 Total 80.00 Total for Helena District 1,158.07

***	
Rector Circuit	3.00
Total	17.80
Walnut Ridge Circuit	20.00
Total	25.00
Personal Gift	7.00
Total for Paragould District	624.05

Se

### SEARCY DISTRICT

arcv							75.00		
-	Total	for	Searcy	Distr	ict		785.88		
			North					8,409.83	
	Total	for	Little	Rock	Co	nf		19,889.03	
	G	rand	Total	to date	0	,		\$28,298,86	

### THE SUNDAY SCHOOL IS SICK

(Continued from page 9)

siding elders did not journey by train from one Sabbath apopintment to another on the Lord's day without losing caste. It was reported that one preacher read the Sunday paper on Sunday night and he was criticized severely for it. Grover Cleveland sidetracked his "Special" rather than ride on Sunday. We then had a day and we had a school. What have we now?

We have trains and movies, and baseball and theatres and excursions. The masses are pleasure-mad. Even our church members have become affected with the craze. We blandly say, "Today we will worship God in nature." We get out the machine and we proceed to worship at 60 miles an hour. If we live in the low country we wind up at Ocean View where we may worship nature unadorned.

I attend church at Bent Mountain, where the church is hard by the paved road that leads in Floyd County. This county flows with chicken legs and blackberry jelly, to say nothing of

### "CHURCH TRANSCENDS NATION, RACE, CLASS"

By Dr. Georgia Harkness, Garrett Bibical Institute

Without faith in and practice of democracy, there can be no just and lasting peace. It is, therefore, the more important that as we fight to preserve democracy we shall not lose it in our midst. Some surrender of it in wartime is inevitable; the danger is that such surrender may not terminate when the war is over.

What the church can do is to demonstrate in its life and witness the meaning of the Kingdom as a spiritual fellowship with Christ. This it is already doing, however brokenly, through its broken world mission, through the ecumenical movement, through its effort to establish the foundations of just and durable peace.

the foundations of just and durable peace.

We rejoice in the "great new fact of our time," the present fact of a world Christian community. In spite of grave shortcomings when viewed in the light of its call to be one in Christ, the church is already a world society transcending nation, race and class. It is thus equipped, and in the providence of God is called, to the nucleus of a new international order.

The appropriate attitude toward the world organization now being called into being through Dumbarton Oaks is neither discouragement nor laudation. It offers far less than one could hope in securing the rights of similar nations and colonial peoples, yet it is a beginning on which to build.

Secretary Hull, in emphasizing the tentative character of the plan and the fact that it is being made available for study by governments and peoples, has set before us a challenge to build into it what needs to be there "for the healing of the nations." If the churches do not speak, there will be less of world collaboration and justice.

#### FREE EXERCISE OF RELIGION STRESS-ED IN LONDON REPORT

LONDON (By Wireless) (RNS)—Right to the free exercise of religion by peoples everywhere is stressed in the report of a commission studying the place of religion in postwar reconstruction. The commission, appointed by the London International Assembly, and composed of Protestant, Catholic, Jewish, Mohammedan, and Hindu representatives, was headed by the Very Rev. Arthur Stuart Duncan Jones, dean of the Anglican diocese of Chichester.

The report summarizes opinions of various religious bodies in regard to future international relations, urging that in addition to collective security and disarmament, the religious rights of nations and peoples must be fully recognized.

Quoting the pronouncement of the Assembly's Legal Commission on the meaning of religious freedom, the report stated: "Every person shall be entitled to the free exercise, public or private, of any belief, religion, or creed, the practice of which is not contrary to public order or good morals."

the milk and honey. My city dwelling friend comes home on Saturday night and says: "Wife, I have made arrangements for you and the kids to go with me to Canaan, over in Floyd County, and I telephoned to Cousin Sue that we will all be there." Of course he telephoned. If he went in unannounced he might have hog jowl and greens for dinner and that fare he would not risk. How many is he depriving of religious educational advantages? In his automobile I count six children and I happen to know that Cousin Sue has nine. Cousin Sue has a husband and he has a wife. That makes nineteen all told. Pleasure is enthroned and good habits are broken, and all cease attendance.

Finally, hear the old "Yarb" doctor's conclusion. If you want a Sabbath School, fight for a Sabbath. Without a Sabbath there will be no school.

If a man has truly prayed he rises from his knees with a kinder heart, a cleaner and clearer mind, and a gentler hand.—The Banner.

### JESUS THE SPECIFIC AND THE SPECIFIC OF JESUS

(Continued from page 2)

only way in which the creature can manifest devotion.

The evidence accumulates. On an occasion Jesus gave to His disciples a badge of discipleship—a token, a symbol, a sign, which they and all the world might recognize. And what was it? The practice of good will! "By this shall all men know that ye are my disciples if ye bear love one to another."

In their last hours together Jesus laid on His disciples the only explicit command that is recorded: "This is my commandment that ye love one another." And He made it the condition of discipleship—"So shall ye be my disciples."

Consider next the parable of the divine judgment—the description of the principle on which the Creator receives or rejects man. It is written in Matthew, chapter 25, verse 31, and following. Read it for yourself. Do you find any theological formula? Is there any magic here of laid on hands or ecclesiastical rigamarols? No. There is the measuring of every man by his practice of the law of love, of the principle of good will.

And what shall we say of the Cross? It is the vivification of this principle above all else. Even God binds Himself to the law of love and unto the uttermost.

Now let us put these sections together. The agony of the world! Its desperate sickness is due to human selfishness, but God has written into human life an inexorable, an immutable law of love, of brotherhood, of good will. It is the business of the Christian and the business of the church if it is to be Christian to make this law the foundation of life and by living it and teaching it to apply it as a specific to the life of nations, of races, of classes, of the community, the home, the individual.

It is not a matter of choice any more than our obedience to the law of gravity is a matter of choice. It is a matter of absolute necessity. A society of nations and races and men based on that law can expect the progressive unfolding of a blessedness far beyond the scope of imagination. A society that persists in defying that law will pass through ever increasing agony. The end rests with the Creator. No matter how many generations die in the wilderness of selfishness, some day there will live upon this world a humanity which knows peace and blessedness because it renders obedience to the law of good will.

### MT. MORIAH CLIMBERS

They live today those brave fathers and mothers, who by the very nature of their sacrifice and steadfastness of faith in offering their sons upon the altar of their country, I give them the name, Mt. Moriah climbers, as I recall the experience of Abraham on Mt. Moriah in the sacrifice of his only son Isaac.

As these climbers come from all over our land, from the north, the south, the east and the west, we who stand by and observe the scene from bus and railroad stations, as parents bid goodbye to their sons leaving to enter the Armed Services of their country, long to offer help along such a rugged and uncertain path. Yet our efforts seem futile.

Torn by grief and anxiety ,these fathers and mothers, our friends and loved ones, try as we may in our expression of sympathy and understanding, we come to recognize the frailty of human dependence. It is then we discover the need of strongr aid than we can give and realize that through faith in God alone are they enabled to make the sacrifice, believing that some way God in his mercy will provide a means of escape from the supreme sacrifice of the life of their sons or prove anew the sufficiency of His grace.

Nothing less than such a faith can suffice in days like unto these. We must believe God and lean heavily upon Him.

My prayer for the church at the beginning of the new year shall be that through its channels may come this most esential of all Christian virtues, faith; that these climbers may be strengthened and their ascent assured.—Alta M. Bateman, Clarendon, Ark.



# ... now in effect throughout Arkansas, they herald an even wider use of cheap, dependable Electricity!

Every one of our customers throughout Arkansas is today enjoying the benefits of our most recent rate reduction . . . a reduction which we estimate will save our customers well over a MILLION DOLLARS in the space of one year!

That figure in itself is an astounding bit of information, but what is perhaps of even greater importance to you... and your neighbor next door or your grocer down the street... is that this new rate brings you the benefits of cheap electric power at rates among the lowest in the country.

Which reminds us of something that is often overlooked by certain folks who clamor for so-called "cheap" federally-produced electricity. Yes, in many instances, such power is comparatively cheap, BECAUSE the companies which produce it and sell it are exempted from paying huge Federal taxes!

Yet Companies such as ours—hundreds of them—pay tremendous taxes to the Government each year ... money which, with your own tax payments, helps pay the cost of Federally-owned power plants. You can see therefore, why we take such pride in the fact that Arkansas Power & Light Company pays its taxes in full—YET STILL BRINGS YOU ELECTRIC POWER AT SUCH LOW COST!

Cherys Electricity Progress!



ARRANSAS POWER AND LIGHT CO.

HELPING BUILD ARKANSAS

### The Sunday School Lesson

By DR. W. P. WHALEY



#### JESUS AND THE TWELVE APOSTLES

LESSON FOR FEBRUARY 11, 1945

SCRIPTURE TEXT: Matthew, all of chapters 10 and 11.

GOLDEN TEXT: "Ye are my friends, if you do the things which I command you." John 15:14.

There is a little difference between disciple and apostle. A disciple is a learner, a believer, a follower. An apostle is all that plus authority and commission to represent the Teacher. Jesus selected His twelve apostles from a large group of His disciples.

### I. The Twelve Apostles (Matt. 10: 1-4)

Luke (6:12-19) records the selection of the twelve before the Sermon on the Mount, and after Jesus had spent a whole night in prayer alone up in a mountain. Luke further says (10:1-24), "after these things the Lord appointed seventy others, and sent them two and two before His face, whither He himself was about to come." These seventy were sent on a temporary mission, but the twelve were chosen to be permanently associated with Jesus

The solemn instructions which Matthew says Jesus gave to the twelve are similar to the instructions which Luke says He gave to the seventy. These instructions were needed by both groups, and all gospel workers down to the end of time will need them. (Read Matt. 10, and Luk 10:1-21).

### Names of the Twelve

Peter: fisherman, wrote 1st and 2nd Peter, furnished material for Mark's gospel, crucified head down in Rome. Saint of Roman Catholic church.

Andrew: brother to Peter, fisherman, a saint of the Greek Catholic church.

James: cousin to Jesus, killed by Herod.

John: brother to James, cousin to Jesus, wrote Gospel, 1st, 2nd, 3rd John and Revelations. Outlived all other apostles, died in Ephesus, aged about 100.

Philip: chariot driver, preached in Asia Minor.

Bartholomew, same as Nathanael: shepherd, from Cana.
Thomas: brother of Jesus. (an-

other brother, James, was president of Jerusalem church.)

James the Less: brother of Matthew, the publican.

Jude: same as Labbaeus or Thaddaeus.
Simon the Zealot: a member of

the fierce revolutionists.

Judas Iscariot: treasurer, be-

trayer, suicide.
James, John, Jude, and Thomas were kin to Jesus. Eight of the apostles were from Capernaum, one from Cana, one from Nazareth, one

from Judea.

All were married except James,
John and Thomas.

These twelve men were the nucleus of Christ's rebuilt Church: "built upon the foundation of the apostles and prophets, Jesus Christ

himself being the chief corner stone." (Eph. 2:20). They were plain men, just humble followers of Jesus. They never did anything spectacular. All except John suffered martyrdom. But the glorious Church of the twentieth century rests upon their names.

#### II. Jesus' First Concern (Matt. 10:5,6)

"Go into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Jesus' chief concern was for the Jewish Church." "He came unto His own." "He gave himself for the Church." Multitudes of the Church "were scattered abroad, as sheep having no shepherd." Jesus felt that the first thing to be done toward the salvation of the world was the salvation of the Church. He confined His ministry to the Church in Palestine. He told the poor woman at Sidon: "I am not sent but unto the lost sheep of the house of Israel . . . It is not meet to take the children's bread, and to cast it to dogs." He did heal her afflicted daughter, but that was a mere crumb compared to what He was trying to give to the backslidden Church. If the Church had received Him, and responded to His ministry, and followed His program, Jesus would not have founded a new church; and the Church of Israel would have been the greatest institution on earth today. 'How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate."

### III. A Ruining Harvest (Matt. 10: 7-42)

A careful reading of this tenth chapter of Matthew will reveal the critical condition of the Church of Israel, which Jesus was trying to save. "The harvest truly is plenteous, but the laborers are few." Jesus knew His own ministry was to be short. He must keep His Twelve apostles right with Him. That is why He appointed seventy others to go "two and two before His face into every city and place, whither He himself would come." They were to prepare communities for His coming.

These seventy missionaries would find great masses of church people scattered from the Church, and neglected by the ministry. They had lapsed into deplorable conditions. Even the more advantaged church people were not aware that "the Kingdom of Heaven" was at hand. They had not read the "signs of the time," nor taken seriously the preaching of John the Baptist. When church people do not take the Church as the very Kingdom of God, when they do not realize the

divine movements in the Church, and when they are unaware of the tremendous program of God, they are in a perishing condition.

These missionaries would have their eyes opened to the miserable conditions of the people: so poor that they would walk miles for a piece of bread; so hungry in body that they could not realize they were starved in soul; so lame and blind and sick that the first aid needed was healing.

Conditions among the church generally were so bad that it was dangerous to try to help them. They did not know good when they saw it, they would refuse help when it was offered to them. Church groups would turn against these divinely appointed missionaries, and call in the civil authorities to add to the severity of the persecutions. Family life was in turmoil, homes split, divorces common, and children arrayed against their parents.

The ear of the people was turned to false prophets, and deaf to the true; and these missionaries would be chased from community to community.

So these preachers would need supreme courage and boldness. Just how these seventy got through their mission we do not know; but they made a glowing report when they came back from their mission: "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." (Luke 10:17).

### IV. John the Baptist (Matt. 11:1-15)

Read this eulogy on John the Baptist in the eleventh chapter of Matthew. Now turn to Luke and read all the first chapter, which tells of the miraculous conception of both John the Baptist and of Jesus. John's parents were both descendants of a long line of priests. John's mother and Jesus' mother were cousins. John was born about six months before Jesus was. John's parents lived perhaps in Hebron, not far south of Jerusalem. Joseph and Mary lived at Nazareth, about a hundred miles north. Before their babies were born Mary and Elizabeth told their remarkable experiences to each other. These experiences were too intimate and holy to be spread abroad; so these women and their husbands kept them as secrets in their hearts.

No doubt these two women, being cousins, and having so much in common, met often during the childhood and early manhood of John and Jesus, and talked over and over their unusual spiritual experiences; and, perhaps, speculated a bit impatiently about when the strange prophecies about their miraculous sons should come to pass. Both sons were living in their homes a normal life, giving no indication that they felt a high calling. Their parents waited for God to impress them in His own way and His own good time. Both homes were unusually spiritual. Both families knew the Old Testament prophecies concerning the Messiah and His fore runner.

As he neared the age of thirty, John tired of the formality and corruption of the church life. A strange inner urge caused him to withdraw from the comforts of home, and adopt the austere life in the wilderness, as some others were doing, that he might get closer to God. Out there it was borne in upon him that he himself was to be the ful-

#### 400 U. S. CITIES CONDUCT YOUTH FOR CHRIST' RALLIES

BOSTON, Mass. (RNS) — At least 400 cities throughout the United States are conducting 'Youth for Christ' rallies on Saturday evenings, with an aggregate estimated attendance of 250,000 to 300,000 young people each week, acording to Dr. J. Elwin Wright, field secretary of the National Association of Evangelicals here.

In each city, the programs are conducted under the auspices of a local group organized for the purpose on an interdenominational basis, Dr. Wright said, and in most cases there is no organic connection between the committees. In a few instances, programs have been sponsored by local committees of the National Association.

Dr. Wright revealed that a move is on foot to organize these independent rallies into a national association, but there is some opposition to the plan from prominent leaders who believe each city should conduct its own program independently of the others.

The rallies consist of music, mostly Gospel hymns and choruses; personal testimonials by two or three young people; and a short, pithy message suited to the interest and need of youth by a well known Christian youth leader. The service usually ends with an appeal for conversion. Cards are signed which in most cases express a church preference, and these are turned over to the cooperating pastors of the various denominations for follow up.

In Boston, Detroit, Minneapolis, Philadelphia, St. Louis, Chicago, and many other cities, attendance ranges from 1,500 to 4,000 weekly. Larger rallies are sometimes organized. On two occasions, Madison Square Garden in New York City has been filled, with thousands unable to gain admission. In Chicago, 24,000 jammed the Stadium on a recent Saturday night, and plans are being made to use Soldier's Field, with an expected attendance of 100,000.

As early as 1935, Dr. Wright said, youth rallies with a radio broadcast were tried experimentally in Boston on Sunday afternoons, and proved a success. The present formula, which has been generally adopted throughout the country, for holding rallies on Saturday night, was first tried by Jack Wyrtzen in New York in 1940, under the title, "Word of Life Hour."

fillment of Isaiah's prophecy of the "Voice" in the wilderness announcing the approach of the Messiah. He knew his cousin Jesus up at Nazareth, but he had had no intimation that that young man was to be the Messiah; as he had never thought of himself as the "Messenger" to go before Him. He did not recognize Jesus as the Messiah until His baptism.

It is interesting to read John's testimony to Jesus (John 1:29-35) along with Jesus' testimony to John.

Trust in God, not in man or circumstances, or in your own exertions, and God will help you in your time of need.—George Miller.

Our thoughts and our conduct are our own.—Froude.