

Our Slogan: *The Arkansas Methodist in every Methodist Home in Arkansas*

Volume LV

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No. 40

## THE FRUITS OF REPEAL

MRS. E. STANLEY JONES, upon returning from the foreign mission field, experienced these impressions, says an exchange: "Finding ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer; seeing miles of glaring advertising imploring us to drink, smoke or visit roadhouses; seeing men, women and girls, smoking, drinking, carousing in saloons and at cocktail bars; hearing oaths and vulgar expressions on the lips of high school and college girls of good families; finding so many churches closed on Sabbath evenings, but motion picture places open wide and busy; inability to find a midweek prayer meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors; finding churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut because of lack of funds, people unable to work and losing jobs, but at the same time, apparently, having plenty of money for sport, motor cars, luxuries and indulgences; finding the nastiness of the modern literature that was sampled; finding America running more and more to nudity, license and pagan paintings, while heathen people, when converted, tend to stop such practices and move toward modesty, chastity and restraint; finding crooning, which seemed at first like a sudden sickness, was really a recognized form of public entertainment."

## WOMEN AND DRINK

FOR more than a century the emphasis of the temperance reformer has been upon the necessity of saving the men from the bondage of drink, and saving the children from the injustice and oppression heaped upon their tender shoulders by drinking fathers. For more than sixty years the organized temperance movement has been in a very large degree a movement of women to save fathers, husbands and sons from the slow stain that comes through the various stages of alcohol consumption, from the occasional glass for the sake of politeness and being a "regular fellow", through the periods of habitual drinking, periodical drunkenness, and finally the bestiality that marks the latter stages of numerous victims to the bondage of appetite.

The literature, the poetry and the songs that have characterized a hundred years of temperance reform, have been attuned to the crusade for the redemption of drinking men, and to the anxiety of women with regard to the temptations set before their sons. But at length a change has taken place. The new deal in alcohol has transformed in a very large and important sense the liquor problem. The greatest change resulting from the re-legalization of alcoholic liquors has been made not so much in the men and the boys as in the women and the girls. So evident is this change that even liberally minded men, who chafed under prohibition and enthusiastically enlisted for its repeal, are now seriously asking themselves and their friends as to whether even "despised" prohibition might after all be preferable to the present conditions, at least for the sake of the women and the mothers of tomorrow's American citizenry. The drinking of women at the bar in the cities of the nation, startling at first, is rapidly becoming commonplace. The patrons of the cocktail hour, both in fashionable and in commercial hotels, are emphasizing the rapidly increasing consumption of the strongest liquors by women, both middle-aged and young, from the "best families" and "leading" social circles.

This rapid drinking trend among women, because of woman's peculiar relation to the home,

\*\*\*\*\*  
\* LET NO MAN SAY WHEN HE IS \*  
\* TEMPTED, I AM TEMPTED OF GOD; \*  
\* FOR GOD CANNOT BE TEMPTED WITH \*  
\* EVIL, NEITHER TEMPTETH HE ANY \*  
\* MAN; BUT EVERY MAN IS TEMPTED, \*  
\* WHEN HE IS DRAWN AWAY OF HIS \*  
\* OWN LUST, AND ENTICED. THEN \*  
\* WHEN LUST HATH CONCEIVED, IT \*  
\* BRINGETH FORTH SIN; AND SIN, \*  
\* WHEN IT IS FINISHED, BRINGETH \*  
\* FORTH DEATH.—James 1:13-15. \*  
\*\*\*\*\*

to the family, and particularly to the children, and because of woman's relation to the church, the schools, and the most important institutions of our modern life, presents the greatest challenge of the revitalized liquor traffic, to Christian civilization.—Ernest H. Cherrington in *The American Issue*.

## THE CHURCH AND THE LIQUOR ISSUE

WHILE it is true that our last General Conference eliminated the Board of Temperance and Social Service, it is also true that the functions of that Board were distributed between the Board of Christian Education, the Board of Lay Activities, and the College of Bishops. By charging these three representatives of the Church with responsibility, it seems that we are presenting the whole question of the alcohol traffic and the use of intoxicating beverages to our people in a fuller and more thorough way.

The General Conference itself took no backward step; but issued strong and clear declarations. Our Bishops have made powerful appeals. The Board of Lay Activities has given forth no uncertain sound. The Board of Christian Education presents in its literature not merely the usual and ordinary lessons; but is majoring on all phases of the alcohol question. All the Sunday School lessons for October are discussions of that subject; and we doubt whether any denomination has devoted as much space to this question. In addition, a fine group of leaders has been trained and they are speaking in conferences, institutes, and other gatherings.

In view of the fact that this month is devoted to the liquor issue, we are reproducing articles from several sources on this important subject. We call special attention to the "Declaration of the Anti-Saloon League of Arkansas" on page 4. That declaration makes the point that our last Legislature, without any mandate from the people and in direct violation of the promises of the leaders of Repeal of the 18th Amendment, repealed all of our dry laws and has given the liquor traffic a specially favored position. The only fair and logical course would have been to amend the State-wide law by enacting a reasonable local option law such as we had before we got State-wide prohibition. That would have made it possible for communities that really wanted the saloon to have it; but without forcing the traffic on dry communities. The Anti-Saloon League thinks that this next Legislature should make the State dry after July 1, 1937; and then provide a fair local option law so that the principle of local self-government on this question might be preserved. As the liquor traffic has no natural rights, it should be the privilege of the people of each and every civil unit to prohibit it, or to license it under provisions that would afford as much protection as possible.

We now have rotten beer joints outside of incorporated areas where there is no real protec-

tion. We have them in residence sections and near churches and schools. We have bar-maids selling the liquid poison, and women and girls drinking it at the bar just as men formerly drank in the saloons. Then we are subjected to the bombardment of the liquor dealers over the radio and in attractive and deceptive advertising in all kinds of papers and magazines.

The League argues that the coming Legislature is under obligation to consider these things and first make the State dry, and then put the burden of getting license in local units. Then it argues that the revenue from that damnable traffic should not go to schools and humanitarian objects so that their support might not be connected with the legalizing of the business. Then fines from violations of these local laws should all go to the benefit of the communities where the violations are committed so that the local officers might feel that it was to their advantage to secure convictions. If the Legislature will heed this appeal, the number of places where liquor may be sold will be greatly reduced and many of the present evils prevented.

The National Anti-aloon League is reorganizing for a more economical administration and with more satisfactory relations with the State Leagues. Our State League Board at its called session last week agreed to ratify the new form of organization and to co-operate with the new League administration. The new form of organization will be more fully than ever affiliated with the several denominations and have their support. We trust that in our State our temperance people will rally behind the League and help to make it more useful.

## UNCONSCIOUS HUMOR

IN the Arkansas Democrat of September 23, in the syndicated article by Ray Tucker, is the following comment on bootlegging: "Federal enforcement officers have reached the conclusion that the bootleggers of prohibition times are a vanishing race—like the Aztecs. Sensational predictions that repeal would promote a rise of new rackets, have not been fulfilled. Only a few ex-bootleggers turned up as central figures in the series of kidnappings that followed repeal. Drug raids and prosecutions in three years have caught only two illicit liquor handlers. They have not shifted to counterfeiting presumably because they lacked training and experience for this deft form of criminality. Nobody knows where the anti-prohibition army (estimated at 500,000) has gone. But a good guess is that the majority have become law-abiding citizens, and now earn a living as liquor salesmen, tavern-keepers and bartenders. Most of them, it appears, never regarded their anti-Volsteadism as a criminal activity and they shied off from breaking other laws. Thus repeal has apparently made honest men of people whom the law once branded as crooks."

Probably Mr. Tucker did not intend this as humor; but to those who read the papers and see daily accounts of capture of bootleggers, this is a rather grim joke. It just happened that the next morning there appeared in the Arkansas Gazette a report of 70 indictments by the Federal grand jury for violations of the liquor laws. Some of these are for bootlegging; but most of them are for violations of the new liquor laws by these former bootleggers, who, as owners of licensed liquor stores or beer joints have become, according to Mr. Tucker, "honest men." The information comes that there are actually more bootleggers, because they can sell their illicit liquor cheaper than legal liquor, and are in less danger of being caught than when liquor selling

(Continued on Page Two, Third Column)

# The Arkansas Methodist

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## Personal and Other Items

**THE CENTRAL-NORTHWEST CONFERENCE,** a Swedish Conference of the Methodist Episcopal Church, has voted unanimously for Methodist Union.

**THE NEBRASKA CONFERENCE,** one of the great Conferences of the Methodist Episcopal Church, has voted unanimously for Methodist Union, ministerial vote 281, lay vote 174.

**THE MICHIGAN CONFERENCE** of the Methodist Episcopal Church, at its recent session, voted for the plan of Methodist Union, ministers 152 for it and 10 against it, laymen 137 for it and none against it.

**REV. G. W. PYLES** reports that Presiding Elder E. B. Williams has been leading his people in a revival which began Sept. 20 and will close Oct. 4, when Bishop Moore will dedicate their debt-free church at Paragould.

**DR. FLOYD JOHN EVANS,** of Long Beach, is conducting a community revival in Siloam Springs, with good crowds and interest. He holds a Union revival at Grant City, Mo., in October, and has a few open dates for 1937.

**REV. R. E. SIMPSON** writes that last week Portland and Parkdale had fine Training Schools. Fourteen were enrolled and nine credits awarded. Two sessions were at Parkdale, one at Portland, and one at Montrose. Miss Fay McRae was the instructor.

**DR. J. M. ROWLAND,** editor of the Richmond Christian Advocate, writing on Methodist Union for the Central Christian Advocate, says: "The Virginia Conference (the largest we have) so far as I have been able to discover would not register a negative vote. I have not found a handful who are opposed to the plan. As far as the laymen are concerned, all I have seen are of one mind, and nowhere can I discover enough opposition to get organized."

**DR. COURTNEY C. WEEKS** has pointed out that, last year 817 million gallons of beer were consumed in Great Britain, and 802 million gallons of milk. The brewers and distillers paid the farmers six million pounds for the barley and hops that were used in the manufacture of beer and spirits, whilst the income of the farmers from the sale of their milk was sixty-five million pounds. It is plain, therefore, that the production of milk is the more profitable business for the farmer.—Ex.

**DR. WALT HOLCOMB,** pastor Decatur First Methodist Church, has returned from a three months' Preaching Mission in Japan, Korea and China, where he held revivals, Bible Conferences, and Evangelistic Institutes in the leading cities of the Orient. Dr. Holcomb will begin Evangelistic Services in his own Church in Decatur, Ga., October 4.

**DR. F. H. OTTO MELLE** has been elected bishop by the Central Conference of Germany of the Methodist Episcopal Church. Sixty-one years old, he is recognized as one of the real leaders of German Protestantism. He has also been a leader in prohibition work. For 15 years he has been president of the Methodist Theological Seminary at Frankfurt.

**THE** new Chinese hymnal, "Hymns of Universal Praise," came off the press in the late spring of 1936 and has been well received. One Circuit—the Changshu Circuit—bought 500 copies, and the people met several times a week at the home of the Rev. Wesley Smith to practice the new hymns. The Chinese pastor made a brief talk each evening.

**MORE** than a million young men and young women are seeking higher education in American colleges and universities, according to the president of the University of Cincinnati. More than one hundred thousand are enrolled in eight of the largest schools. They are California, Columbia, Minnesota, New York University, Illinois, Ohio State, Michigan, and Wisconsin. If education shall fail to make a distinct contribution toward the solution of our social and moral problem it will not be because it was denied a chance.—Ex.

## CONFERENCE DATES

**IT** has been announced that the North Arkansas Conference would meet at Batesville, October 29, and the Little Rock Conference at Asbury Church, Little Rock, November 12. Bishop Moore authorizes the announcement that the Conferences will actually convene for their opening sessions at 7:30 the evening before these dates, as has been the custom for the last two years.

## THE CENTENNIAL HISTORY

**AT** the request of the Conferences in Arkansas, Dr. James A. Anderson wrote the Centennial History of Arkansas Methodism. A Company was organized to finance publication. The volume appeared last fall and proved to be a truly great book. It gives facts and figures that are of inestimable value to all Arkansas Methodists. In addition to the historical information, it contains more than 300 pictures of preachers and other persons connected with the church. Every Methodist family in Arkansas should have this book. Some 1,200 copies were sold almost as soon as the book came from the press. A few hundred are still unsold. Dr. Anderson is anxious to dispose of these this fall so that he may be through with the business of distributing the books. The price is only \$3.00. Such a book, if sold by any reputable dealer, would bring at least \$5.00. Order from Dr. Anderson, Conway, Arkansas.

## CIRCULATION REPORT

**SUBSEQUENT** to last report, the following pastors have sent in subscriptions as follows: McKamie, J. L. Bowden, 4; Hot Springs Ct., A. J. Bearden, 2; Camden, E. E. White, by B. F. Scott, 8; Halstead Church, Carl E. Keightley, 100%, 6; Walnut Grove, 1; Berryville, W. A. Downum, 5; Mineral Springs, L. E. Wilson, 9; Nettleton, J. W. Moore, 4; Conway, Albea Godbold, 2; Grand Ave., Hot Springs, J. F. Simmons, 1; Clarksville, A. D. Stewart, 23; Pleasant Plains, M. L. Edgington, 1; Emmet, A. C. Rogers, 2; Fairview Church, Texarkana, K. L. Spore, by Wm. Jennings, 100%, 32. Pastors are entitled to thanks and credit for good work. More and more are our pastors realizing that the paper will help them in their work, and consequently they are seeking to put the paper in the homes of all their people. Let the good work go on until our two Conferences are 100% on circulation. It can be done. Why not this centennial year?

## NORTH ARKANSAS CONFERENCE NOTICE

**DR. O. E. GODDARD,** pastor of First Church, Batesville, where the Conference meets, wishes to know immediately the names of all wives of preachers who expect to come to Conference and also the time of arrival of all who expect to attend. He also requests that members of Conference plan not to arrive late at night, as it is very difficult to take care of them after usual bed time. Do not fail to give Dr. Goddard the information which he needs.

## BOOK REVIEWS

*Cooperation and The World Mission;* by John R. Mott; published by the International Missionary Council, New York.

This book is based on first-hand study of Christian cooperation as it has been tried in every country of the world. No one is better prepared than the author to discuss the subject. He points out the fact that cooperation is to be more quickly obtained than complete unification and will do much to hasten and facilitate church unity. He claims that cooperation is essential if we would preserve Christianity. Both practical and suggestive are his discussions on "Secrets of Successful Cooperation," "Why Cooperation Fails," and "Wider and Closer Cooperation Indispensable and Urgent." In conclusion he says: "Supreme among the values of cooperation is its power to help make possible the climactic and triumphant apologetic—that which Christ emphasized when He prayed that His followers might be one, not as an end in itself but that the world might believe. Herein lies our great, our most tragic neglect. If, in different parts of the world field, there are not multiplying and convincing evidences of men coming into an experience of reasonable and vital faith in the great Central Figure of the ages and the eternities, the Lord Jesus Christ, we may be absolutely certain that, among the causes one of the most important is the failure on the part of His professed followers to present a genuinely united front in the great work of world redemption." This deserves our serious consideration.

*Gone With the Wind;* by Margaret Mitchell; published by the Macmillan Company; New York; price \$3.00.

This is truly a readable and most edifying story. The author writes as one who knows her South and the vicissitudes through which it struggled so heroically during the period of the Civil War and the still worse troubles of the Reconstruction days. While the book is a vivid and true historic picture of those evil days, it is in character development that we find our interest centered. The events and circumstances hold importance only as they touch the lives of the various actors in this stirring drama. The story centers around the lives of two young women—one thoroughly selfish, yet fired by high courage and determination, conquers her material world, yet loses many of the finer things of life; the other, equally brave, preserves her ideals through every adversity, draws out and strengthens the best in others, and gains a wealth of love, respect and admiration in the midst of great privations. The characters are all well drawn and well sustained. The book deserves its popularity.

## UNCONSCIOUS HUMOR

(Continued from Page One)

was illegal. Since the above was written the Associated Press reports that officers of the Alcohol Tax Unit had seized "several hundred" illegal stills and made like number of arrests.

If Mr. Tucker did not have his tongue in his cheek when he wrote, he must have had his mouth twisted in a grim grin over the joke he was putting over on the readers of his article. If this paragraph is a fair sample of the knowledge this newspaper writer has on other subjects, it brings under suspicion the accuracy of other information he is giving to the public. After this exhibition of duplicity or childlike innocence of real situations, we shall be inclined to take his gossip with "a grain of salt."

**"DO GOOD UNTO ALL MEN"**

The poor ye have always with you,  
And unto them some good may do,  
As they pass by your door;  
Yea, one by one they come and go,  
Is there some debt to them you owe,  
When they your help implore?

Need I inquire if it's worth while,  
To feed a wandering beggar vile,  
And give him bread to eat?  
If I his hunger satisfy,  
And thus relieve his plaintive cry,  
Will he some thanks repeat?

Perhaps unworthy he may be,  
And thus is like to you and me,  
Of bounties we receive;  
Who knows but some strange fateful day,  
We might be walking this lone way,  
Nor vanished hopes retrieve?

"The poor ye have with you alway",  
And you may help them any day,  
And thus your Lord may bless;  
Then lift ye up some fallen life,  
That now is lost in storm and strife,  
And thus your Lord confess.

—G. N. CANNON, Stephens, Ark.

**The Liquor Problem Today**

But the worst of all . . . is the systematic alcoholizing of mankind on the strength of a bad custom which is old enough to be sure, but which has become an acute pestilence in our modern civilization.—August Ford.

**How It All Began**

Primitive man lived a hard life. Perched on the boughs of trees, or crouched in his damp, cold cave he shivered and hungered and thirsted. His inadequate weapons helped him little in the pursuit of food, nor were they trustworthy as instruments of defense. He, his wife, and his numerous children were clothed in skins. They were foul with dirt and plagued with vermin. Positive comfort was usually far beyond his reach. Forgetfulness, surcease from sorrow and strife and pain represented the ultimate of his desires.

His wife, thinking ever of the security of her children, probably demanded that wandering cease and a fixed domicile be established. He learned to make tents from skins. A burning tree, smitten by lightning, taught him the uses of fire. He learned to domesticate animals and plant the seeds of fruits and grains. He was no longer a savage; he was a barbarian.

Probably Big-Tooth, our hero, discovered the strange properties of alcohol quite accidentally. He had learned to fashion vessels from the mud of the riverside and in these vessels he stored grain and fruits, but his grapes would not keep. They spoiled and it is quite reasonable for us to picture his return from the chase one hot day of Indian summer to find a jar which he had filled with grapes containing nothing but a quantity of sour liquor and a mass of rotten pulp. He was famished; he drank. He forgot his fatigue, forgot his hunger, forgot that the world was a hard and bitter place for primitive man. Finally, he was drunken and of course he awoke from his stupor—just as his descendant, Chollie Knickerbocker, awakens today—with a bad headache and a dark brown taste in his mouth.

Big-Tooth had discovered alcohol and he shared his discovery. Naturally fermented wines, ciders, and beers became festive drinks. They enlivened the occasion after the harvest, after the victory over enemies, after successful hunts.

**The Coming of Civilization**

Man made progress. He learned to build houses, to clothe himself better, to wrest from the earth a greater share of its bounties, to organize his society for protection

against enemies and for predatory aggression against weaker groups, but drink still played a larger part in his life, which, for the common man, was still very hard. Life was short and disease prevalent. The skulls of early Egyptians show numerous abscesses of the teeth and there were no dentists of the skill, while medical practice was simply an additional cruelty. Rulers were tyrannical. Man still drank heavily of wine and beer. Early Egyptian and Babylonian tablets speak of the prevalence of drunkenness.

**The Skeleton in Our Own Closet**

The Saxons lost the battle of Hastings because of drink, so it is said. At any rate they drank heavily, and when wandering knights brought the oriental art of distilling to the British Isles they drank still more. "O that men should put an enemy in their mouths to steal away their brains," said Shakespeare. Gin ravaged the British nation, which tried to find relief by encouraging the consumption of beer, only to see the evil grow. It seemed at times as though liquors might utterly debauch and perhaps destroy the British people and from this fate England may have been saved by the religious revivals of the time of Wesley.

**What Is the Problem Today?**

It is individual. Shall I drink? If I do, what will it do to my body, to my brain? How will it affect my chance of happiness in life? Will it seriously imperil my opportunity to secure a competence and enjoy the many satisfactions which are associated with a reasonable income? What will it mean to my health? If I marry, will my chance of happiness be less or greater if I drink? What about my children and the home that I will establish for them?

The question is social and economic. Every drink consumed supports (1) a trade, (2) a custom. Is the trade in alcoholic liquors a

menace to the country or is it not? What is the economic aspect of the enormous expenditure for drink? Does the man who drinks moderately have any responsibility for the social delinquency of those who do not drink moderately?

The question is political. The drink trade does not exist anywhere in the United States except (1) as an outlaw and a recognized enemy of organized society, or (2) by the permission and protection of government. The influence of the drink traffic and of the drink habit upon all phases of modern life is so great that every civilized government recognizes that it cannot be treated as other legitimate traffics are treated. No one proposes that men shall be allowed to sell alcoholic beverages under the same terms as they are allowed to sell bread or sugar. Governments must have a definite political policy in regard to it and this policy must be far-reaching in detail. In the words of Theodore Roosevelt, when he was Police Commissioner of New York City and a delegation of saloonkeepers approached him to protest against the closing of saloons on Sunday, "The liquor business does not stand on the same footing with other occupations. It tends to produce criminality in the population at large and law breaking among the saloonkeepers themselves."

What is the Christian attitude? The determination of a Christian attitude toward the problem must take into consideration all of its various phases and, certainly, the elements of time and place. The drunkenness of Big-Tooth, before his marriage at least, was a very different thing to the drunkenness of Big-Tooth's descendant in Times Square today. His drinking was certainly of less social consequence than the drinking of an American citizen of the twentieth century. In the time of Christ a deeply religious and con-

scientious Jew may have used wine in his household because the wells were polluted and dangerous; certainly he knew nothing of the scientific facts in regard to alcohol which are available to every intelligent person today. He considered water "unhealthful," and so it was when slops were thrown into the streets from the upper windows of city dwellings. His descendant can step to a water tap in any city in the United States and draw freely the most healthful of all beverages. What might have been excusable in Big-Tooth's time may not be excusable today. What might have been reasonable and right under the conditions of life in Palestine two thousand years ago may be entirely wrong in the modern environment. What may have been a minor peccadillo of conduct in Scandianavian dining halls a thousand years ago may have far-reaching consequences of evil in these times of close social organization and mechanistic civilization.

**What Is Alcohol?**

Alcohol, the waste product or excretion of a tiny living organism commonly thought to belong to the vegetable kingdom, has done more to shape human history than any other chemical commodity. We are speaking of ethyl alcohol ordinarily found in alcoholic beverages such as beer, wine and whiskey. It is a habit-forming, irritant, narcotic, depressant drug with a surprisingly large number of legitimate uses in industry and the scientific world and one great misuse. It seems to be the universal law of nature that the waste product of any human organization is poisonous to itself and to any higher form of life, so that when the alcohol ferment produces alcohol to the extent of 13.5 per cent from the liquid in which it is working, it is itself poisoned. Wines, whiskeys, and other alcoholic beverages containing a greater percentage of alcohol can only be produced by distillation, which is a process of boiling off the alcohol, catching the vapor and condensing it. The Arabians discovered this process in the tenth century and with a flash of understanding named the product "al ghole" or "the evil spirit." Alcohol is a poison of the same general character as chloroform.—Deets Pickett in The Church School Magazine.

Be sure to read the advertising on pages 8 and 9. Patronize them.

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J. H. SHUMAKER, General Sec.  
Home Office: Association Bldg.  
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## Declaration of the Arkansas Anti-Saloon League

The Supreme Court of the United States has declared that the liquor traffic has no natural or inherent rights; and as it is inherently evil, the people have the right, at any time, to abolish it as an enemy of society.

As our last Legislature, without a mandate from the people, has given the liquor traffic a privileged position, we argue that the next Legislature should reverse the position by enacting a state-wide law making the sale of all intoxicants illegal after July 1, 1937.

Then, that the people may have the opportunity to settle the question, we advise that a fair local option law be enacted so that, after that date, in a thoroughly fair way, the privilege of making and selling any and all kinds of intoxicating beverages may be decided by the local units, affected, and so that the burden of securing license may be upon the people who desire to sell.

We further advise that the people should have the right to petition or vote to determine whether beer, wine, or hard liquor may be sold, and this right should not be made, by technicalities, too difficult to enforce. It should be impossible to obtain license to sell in any place without police protection, and near any church or school or in exclusive residence sections of cities. Licensed saloons should not be allowed to make their places socially attractive; but they should be merely places where intoxicating liquors may be legally sold. Sale on Sundays and election and holidays should be prohibited, and sale should be only within reasonable hours, and not to minors.

Further, we advise that all revenue from saloon privileges should go into the general revenue fund and not be used for schools nor for any humanitarian object so that, in deciding the question of granting license, the relief of worthy objects may not become an issue. However the law should provide that all fines for violation of the liquor laws should go into the local treasury so that there would be inducement for local officers to enforce the law.

In other words, we are fundamentally and conscientiously opposed to legalizing the sale of any kind of alcoholic beverages because of the evil effects upon both the drinker and society; but out of deference to those people who honestly believe that the people affected should determine the question, we urge our people to press upon the Legislature the duty to make the State dry; but to provide that by fair and easily understood methods the people in local units may have the right to decide whether the traffic may be carried on in these local units.

We denounce both the present liquor laws as unfair to the people and as definitely favorable to the liquor traffic, and also the manner in which these laws were passed by the Legislature; and we argue that the facts indicate that we have all the evils of the old saloon with many additional evils.

In view of these notorious evils we call upon all who have the interests of youth in mind to use every legitimate means to free our State of this nefarious traffic; and we offer the services of our League to all

communities that need our help to fight this enemy of the human race.

A. C. MILLAR, Pres.;  
J. A. HANNA, Secy.;  
J. H. GLASS, Supt.

## With the National Preaching Mission

By Grover Carlton Emmons.

I am writing these lines hurriedly on board the train as we leave Pittsburgh, where the first of the series of four-day meetings was held by the National Preaching Mission. We are en route to Kansas City where the second four-day service will be held this week. From there we go to Detroit, next to Indianapolis, and then to Atlanta, Birmingham, Louisville, and St. Louis, in the order mentioned. After a swing into the northwest and down the Pacific Coast, the group will come back into the Southwest, holding a series in Dallas, Texas, and will then proceed up the Atlantic Coast.

After having come into intimate touch with the meetings in Pittsburgh and having had an opportunity to sense something of their spiritual value, I am hastening to send this advance word to my brethren within the territory of our own Church to urge that they take the largest possible advantage of this remarkable series of meetings. We get out of such a series just about what we put into it and it will be too late for us to develop plans after the Mission has arrived in our midst, if we are to derive the largest benefits from it.

The Preaching Mission is headed by Dr. E. Stanley Jones of India. Associated with him are some rare spirits, men and women whose presence in any community breaking the Bread of Life for even a brief period of four days is of inestimable value.

In the Pittsburgh meeting, our own Bishop Arthur J. Moore was one of the most popular speakers and did great credit to himself and his Church. He began there on Thursday by addressing the student bodies of two large High Schools that morning, holding a street meeting at the noon hour, and then speaking in a great mass meeting that night. That is a sample of his work for one day. He is remaining with the group on a daily schedule similar to that until just before sailing for the Orient on October 3. In fact, he will probably take an aeroplane for his last preaching engagement in Indianapolis in order to catch his boat which sails from Vancouver.

Among the others in the group is that saint among men, Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Texas. He and Dr. John S. Whale, president of Chestnut College, Cambridge, England, were the platform speakers on Friday night at an immense mass meeting in Syria Mosque, the great Shrine Auditorium, while Dr. Jones, Bishop Moore and others were engaged in similar meetings in nearby cities. Seldom has the writer ever heard two addresses, from wholly different approaches, which so magnified Jesus Christ as the one and only hope of men.

Others in the group of speakers at Pittsburgh were: Dr. Merton S. Rice, fraternal messenger from the Methodist Episcopal Church to our last General Conference in Jackson, Miss.; Bishop James L. Freeman, of Washington, D. C.; Dr. George A. Buttrick, pastor of Madison Avenue

Presbyterian Church, New York; and our own Dr. Ivan Lee Holt, president of the Federal Council of Churches of Christ in America, and some ten or fifteen others.

It is difficult to evaluate the possibilities of the united impact of such a group upon the life of any city. It is hoped that these central meetings across the nation will set in motion other meetings in nearby cities and that the end of it will not be until a revival meeting shall have been held in every church in America.

Surely this is nothing new to our Methodism—call it "Preaching Mission," "Revival Meeting," or what you will. The salvation of souls is our chief business and our Methodism takes second place to none in any movement for the sharing of Christ with others.

Our own Church has been given peculiar recognition in the National Preaching Mission. We were invited by Dr. Jesse M. Bader, secretary of the Department of Evangelism of the Federal Council under whose direction these meetings are being held, to join The Preaching Mission and tell the story of The Upper Room and its ministry in the establishment of family altars throughout the nation. I shall visit as many of the centers as my administrative duties and Annual Conference visitation schedule will permit and endeavor to enlarge the evangelistic ministry of this little periodical which is already the candle that lights a half million family altars each day. May new lights be kindled until not only every Methodist home, but every Protestant home throughout the nation, shall have caught the gleam.

## Atheism and Culture in Russia of Today

The eyes of the entire world are turned toward Russia and the religious struggle that is going on there. Russia has become not only the laboratory for the experiment of a new social-economic program, but also the front line entrenchment of militant atheism.

The Russian people possess the capacity for embarking on enterprises full of daring, and incline toward carrying through any experiment to its utmost limit. Therefore, whatever was but a theory in Western Europe, can be studied in Russia in actual practice.

We have no intention whatsoever to touch on politics, but the Russian religious experiment, made and bought at the price of tears and blood, is the concern of all humanity. To be silent about it would be criminal indifference toward one's own nation and toward mankind in general. The very loyalty toward authority—a citizen's true duty—permits no silence about Russian atheism.

Some years ago, speaking at one of my public lectures in the Universities of Samara and Moscow, I said, in addressing representatives of government: "It is not the function of representatives of government to make propaganda for atheism. To act thus in the name of governmental authority is to compromise her. She must be neutral by reason of the separation of church and state. The official assertion that there is no God, is a criminal lie. In taking away from the people their faith in God, you destroy the soul of the people, you saw off the branch on

which you yourselves are sitting; and you undermine the foundations of that very social ideal which you proclaim, thereby furthering the breaking up and destruction of socialism in Russia."

It is not my intention to complain before Europe about the persecution of religion in Russia. Religion is being persecuted everywhere—in various degrees—either openly or in a secret way. "All that will live godly in Christ Jesus shall suffer persecution," says the Word of God, and every one who is not with Christ is against Him.

There is one kingdom only where religion is not persecuted, and that is the kingdom of God; and just in order that it might appear in all its fulness, Christians must suffer. We are willing to suffer in this world, where our Lord was crucified, and where He is continually being denied.

In any case, it would be strange for us to sound our complaints before Western Europe, for she herself gave atheism to Russia—in the persons of her Voltaire, Haeckel, Dews, Feuerbach, in the theories of materialism and atheism. "Physician, heal thyself!"

As from a burning house, we Russians have come to you of Western Europe. You would like to put out the fire. But how rightly Dostoevski says: "The fire is not on the roofs of the houses, but in the heads of the people." If we wished to complain to the Western world, then it might be only about itself. It is the Western world that we should like to warn about the dangers of that semi-Christiansity which creates a ready soil for atheism. It is before the Western world that we would like to bear witness as to what atheism is in practice.

A few months ago, not far from the Russian frontier, I talked with a railroad workman, who had arrived there with a Soviet train. "Well, how are things over there with you, in regard to religion?" "Those who want to, believe; those who do not wish to do so, do not believe. The learned people and the professors stand for faith."

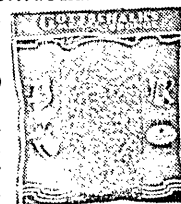
"And what do you think, personally?"

"In my opinion, faith is better. With faith, a man has more discipline."

This answer, from a man of the people, breathes the real truth of life. Without faith, discipline falls, both the outer and the inner. Without faith in God, man disintegrates. I have already written about the time when I once lectured in the University of Samara on the sub-

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ject: "Can we live without Christ?" (I repeated this talk three times in a large and overcrowded hall.) In a reply to my declaration, an atheist spoke on the same subject. He said, publicly, that we not only can live without Christ, but also that we cannot live with Christ, for His teaching has become obsolete. Several weeks later, in that same town, two atheists committed suicide—as the papers reported, for reasons of drunkenness and squandering of public funds. One of them was the above-named speaker.

This sad occurrence speaks for itself. Atheists say that "religion is an opiate for the people." But life shows that opium flourishes where religion fails, for, without religion, man suffers from spiritual emptiness and sorrow of soul and it is this suffering that he tries to quench with liquor. Alcoholism is growing in Russia proportionately as religious faith is set aside. The fight with alcoholism could be successful if fought on the basis of the Christian religion—not that of an outer piety, which can also lull a soul to sleep, but on the basis of the gospel as power, able to bring forth new life.

The squandering of public funds, referred to above, is also typical of conditions in Russia. Religion is the foundation of morality and the support of honesty. I proved this thesis in my public lecture at the University of Moscow, on the subject: "Is Morality Possible Without Religion?" I touched on the subject of moral control. In the debate, I was told: "For the control of honesty, we have the Workers' and Peasants' Inspection." I replied: "And who will control this inspection?" On the other hand, a person who is a sincere believer in God has, in his conscience, a constant inner control coming from God, who sees in secret.

The communistic government itself admitted, at one of its party conventions, that the state treasury was being dissipated—owing to the scarcity of honest workers—and at that time they resolved to place believers (Sectants) in responsible economic posts, because of their acknowledged honesty and integrity. When a man does not believe in God, the ultimate of absolute justice and responsibility, he begins to admit the relative value of such moral laws as, "Thou shalt not steal," etc.; but it will not be long before he will draw the logical conclusions and state: "If there is no God, then everything is permitted!"

Atheism also appears in the realm of labor, and is closely interwoven with the development of industry. In the process of work, apart from honesty, a real "will to do" the work is most important; and a desire to achieve and joy in the achievement produce energy and endurance and creative ability. If there is no God, neither is there a highest goal for life, and then work ceases to be creative. It becomes a dreary, tiresome drudgery; all the more so, if the work is hard and complicated. No methods of organizing work, such as the Stakanoff method, can be of any help here, as is demonstrated by the fate of this movement, according to the latest reports of the Soviet press.

Man has not the power in himself to labor, still less to live, and least of all is he capable of suffering alone. "If there is no God, life is worthless." These were the words on a note left by a young man in

Ivanovo-Vosnesensk before he committed suicide. If there is no God, the soul is mortally threatened by two terrors: aimlessness and powerlessness. "I am leaving your lecture with a broken heart," wrote a working girl on a note which she handed to the atheist-orator at the Polytechnic Museum in Moscow.

Godlessness breaks up the family, for, instead of a sense of duty and of responsibility, hallowed by the absoluteness of God's law, feelings, caprices, and personal likes and dislikes soon begin to take the principal role. Lack of religion also destroys the best up-bringing of children, for morality consists primarily of moral principles, and only when they represent God's commandments do they bear a holy and binding character.

Further, in order to carry out these principles in life, man is in need of a constant source of power outside himself—he is in need of God. Religion alone gives sanction and force to morality, holds up an ideal, and at the same time gives power to accomplish it. Religion answers two vital questions: "What should we do?" and "How should we achieve it?"

That is why the personalities of the "children of the street" degenerate—those poor, wild creatures, who have almost lost their human character, notwithstanding all the efforts and sacrifices that are being made by government institutions to rehabilitate them. Youth becomes depraved. Happily, they themselves are beginning to see that, and according to the words of an anti-religious worker, the choicest young people of the Comsomols (Communist Union of Young People) are deserting the ranks of that organization and joining the Christomol (Christian Union of Young People), for there they find higher ideals and life on a higher plane.

Godlessness undermines in man the power to live. In union with God, man can both live and die with true dignity. During the public lecture of an atheist in Moscow, an army orderly stepped forward and said: "I spent several years at the front. I saw how people die, both the believers and the unbelievers. I went over to the side of faith."

Among the unbelievers there are also active, steadfast, decent, and idealistic people. But usually they have been under the influence of religion, coming either from their mother, or from the church, or through fine literature. However, they are not able to bring up their own children well. Such a person is like a branch severed from the tree. It can remain green for a long while; yet its days are numbered. It can no more bring forth either buds or fruit.

Anti-religious propaganda is destroying the soul of the Russian people. It is significant that the Russian atheists, though destroying religion, are endeavoring to create some substitute for it, trying to give to the social slogans an absolute and holy character, substituting the celebration called "oktobrina" for christenings, having a "Lenin corner" instead of a palace for the ikons in their rooms, etc.

Atheism, as an experience, is a disease of the spirit. Suffering is worthy of compassion and needs help. In the Bible, atheism is called foolishness. "The fool has said in his heart, There is no God." It is really foolish to say that because I do not see God in myself, He does

not exist. That was exactly the way an orderly, untrained in philosophy, argued. He said: "I thrust my knife in all parts of the body, but did not find any soul."

Modern atheists (in Russia and elsewhere) differ from the God-denying man of Biblical times in that they make their assertion of ungodliness, not only in their own hearts, but shout it loudly from the house top—from the speaker's platform and the professor's desk. It is impossible to judge a sick man. I do not pronounce judgment on atheists—for it is hard to see exactly where illness ends and crime begins—but I do condemn atheism. In its ultimate results, atheistic propaganda poisons the very springs of human life, for with a deadly poison it kills the souls that have as yet no strength. A student in the University of Prague told his mother, a short time ago, that if he were to believe all the conclusions of his professors, there would be nothing left for him to do but to put an end to his life.

The Revolution proclaimed faith in the dignity and high calling of man. But without faith in God, faith in man cannot stand. "Because we descended from the apes, let us love one another." So our great thinker, Vladimir Solovieff, characterized the godless humanism. Let us compare with this conclusion the Christian theory: "Because our beginnings are in God, let us love one another."

The results of ungodliness and atheistic propaganda are well shown forth in the ancient story which tells how in a certain country the people decided to fight against God. They started throwing stones towards heaven, but the stones fell on their own heads. Reality is far more terrible than this legend.

Over there in Russia, as well as here in the Western world, we desire to be just witnesses for Christ. We have experienced the reality of man's condition when he is without God. In the terror of ultimate sorrow, man, left to his own resources, becomes the prodigal son of the gospel story, who wasted his human worth and dignity. He finds himself before a trough filled with husks which the pigs eat. In nameless yearning, his soul thirsts for God and the light of the gospel. That is how a powerful religious movement was born, calling us back to the gospel, to a Christianity of early times, to an entire, whole-hearted, fiery, apocalyptic witnessing.

We turn to the Western world, but not in order to seek help in the way of blockades and intervention. We have not come to sing lullabies to you, while you continue to sleep, irresponsibly, pillowed on a complacent "bourgeois" Christianity. We have come out of a burning house. But you, our brethren of the Western world, live in the same house, perhaps a few floors above us. Do you not sense the odor of smoke that is already pervading your home? A world conflagration, traveling like a storm, will reach you also. "The hour of temptation . . . shall come upon all the world, to try them that dwell upon the earth." Only those who stand on the rock of a living witness to a living Christ will be able to stand and withstand. The Christianity of those who believe in God, but live as if God did not exist, will suffer destruction.

It is this type of false piety that in a large measure was responsible for the anti-religious protest of the

Revolution, and it also facilitates the success of the spreading of atheism. Religion, without life, without social truth and freedom, has led to a life without religion, to a chaos of destruction, and to an abyss of emptiness. Such is the terrible lesson of the Revolution for all who have faith. To the unbelieving we say: Do you wish to bring yourselves and your nation to the spiritual and temporal disintegration which atheism brought forth in Russia?

Finally, to sincere seekers we say: Seek not religion, but God; not Christianity, but Christ. He alone leads you to a joyous, creative life, to a unity of heaven and earth, of spirit and matter, of God and man, for He alone is the true God-man. In Him alone can man overcome the power of sin, find victory over the evil of spiritual temptations, of pride and self-love, and triumph over the spirit of Anti-Christ. In Russia, as elsewhere, "They overcame him by the Blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).—V. Martinkovski in The European Harvest Field.

#### EDUCATION ABOUT ALCOHOL

The purpose of the million-dollar campaign of "temperance education" announced by the Woman's Christian Temperance Union will be to set forth the facts about alcohol and what it does, as ascertained by scientific investigators at such centers of research as Johns Hopkins, Harvard, Yale, Cornell, the Carnegie Institute and the Mayo Clinic.

The findings of the nation's greatest medical institutions should be impressive. But education of another kind about alcohol may be obtained by reading the news columns of the daily papers.

A 48-year old widower entered a Chicago police station and, sobbing and begging to be sent to the electric chair, confessed that he had beaten to death with a monkey wrench his only child, a girl of 15. He was "crazed from drink."—Arkansas Gazette.

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## Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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### ATTENTION, SUPERINTENDENTS OF CHRISTIAN SOCIAL RELATIONS IN NORTH ARKANSAS CONFERENCE

At an executive meeting held September 24 at Conway, and attended by all officers in the Conference, Mrs. R. A. Dowdy, of Batesville, was elected Acting Superintendent of Christian Social Relations of the Conference, to look after this branch of our work in the absence of Mrs. A. L. Trent, who has been out of the state for several months. Local superintendents are requested to send all quarterly reports, and all correspondence regarding Christian Social Relations, to Mrs. Dowdy, at Batesville.—Mrs. Henkel Pewett, President; Mrs. W. E. Smith, Secretary.

### RONDO AUXILIARY

Three miles east of Texarkana there is an old tumbled-down church, built before the Civil war, and it has been the home of a Methodist church practically ever since; but there have been times when its life has been almost despaired of. Such was the case early in 1935. But the few remaining members got together and with the help of our pastor, Bro. Robt. Beasley, we had a church rehabilitation, the result of which has been wonderful. In the following August the ladies from the Fairview W. M. S. came out and organized a W. M. S. for us with Mrs. C. J. Delay as president, Mrs. Henry Crow, vice-president, Mrs. Robt. Boehmer, secretary and treasurer. Mrs. W. E. Boehmer was made president of Mission Study and Mrs. Kate Vanderbilt, reporter. We went into this work with the determination of doing something and doing it well, and at our fourth quarterly conference our report for the year's work was so good that our P. E., Bro. Sadler, requested that we send it to the ARKANSAS METHODIST.

We have been called in Conference until recently, the "baby" W. M. S., because we were the youngest organization and the fewest in number. We set \$100 as our goal to be reached during the year, and made it \$113.45. Our membership dues are only 10c per month, a total of \$15.70 for the year. Our first project was to make a quilt which brought us \$22.40, and a coffee and doughnut sale added \$4.30 to the sum. In March we each pledged \$1.00 to be raised by our own efforts separate from our home funds and June 1st \$13 was turned in with a report from each lady as to how she raised her dollar, and some of the ways were very unique. We helped to raise \$29.50 to send two young people to Conway and two to Magnolia. We sponsored the buying of a piano for the church last April and that is now about paid for. Our play, "The Bandanna Dames," at Rondo, Shiloh and Few Memorial churches brought us \$45.

During the hot summer months Mrs. W. E. Boehmer has sold ice cream on the curb market, the members of the W. M. S. preparing the cream, and that has brought us

## Christian Education

### BELLEVILLE LEAGUE

The Belleville Epworth League met Sunday night, September 20, with 28 members present and elected the following new officers: President, Doris Latimer; vice-president, Rosalie Harrison; treasurer, Minnie Dee Goodman; secretary, Nelda Hargrove; reporter, Louise Harrison; and sponsor, Mr. Roy Harrison.

### NOTES FROM THE FIELD

By CLEM BAKER

Rev. Logan Simpson of the Texarkana Circuit has enrolled in the Texarkana Junior College in preparation for joining the Little Rock Conference.

Rev. James Simpson of Lockesburg Circuit recently did the preaching in a good meeting at Fountain Hill. Jim is not only a good revival preacher but is also one of our best song leaders.

Rev. Charley Simpson who was forced by ill health to give up his charge last spring is now teaching in the school at Caddo Gap.

Rev. John Simpson, the father of Logan, James, and Charley, is closing out his fifth year on the Fountain Hill Circuit with a unanimous demand for his return.

Rev. H. D. Sadler was the preacher in a good revival at Stamps last week and will assist Dr. J. L. Cannon in a meeting at DeQueen soon. His brethren say that this fine young presiding elder is a good evangelist.

Rev. Edward Harris of Stamps will be one of the instructors in a Training School at Hope in October. Edward enjoys the confidence and love of all our young people.

Rev. J. M. Hamilton of Monticello was the preacher in a meeting with Rev. James Thomas at Lake Village last week.

Rev. A. J. Christie of Prescott will be the teacher in a Training School for Rev. L. E. Wilson at Mineral Springs in October. Andrew knows how to teach as well as preach.

Rev. J. W. Rushing of the Doddridge-Fouke charge, serving his first year on this Circuit, has had one of the best years in his ministry. He is one of the most earnest and consecrated men in our Conference.

Rev. Howell Mann, who took Bro. Dickerson's place on the Spring Hill Circuit early in the summer, has entered Magnolia A. and M. College, but will continue to serve the Spring Hill Circuit.

Rev. James Sewell assisted Rev. C. H. Farmer in a revival meeting at Ulm last week.

Rev. J. J. Colson, who superannuated a few years ago, now lives at Hermitage and teaches a Sunday School class practically every Sun-

\$8.60. Floral offerings and sick cards have been sent to the amount of \$4.13. A box of jellies and preserves was sent to the Jubilee Inn, in Shreveport, valued at \$5.00. We have put \$6.40 on fixtures for our parsonage, and we send \$1.50 each quarter to Conference treasurer. We have \$58.90 in the bank for the church building fund, as we are hoping to have a new church in the near future, and we now have \$4.80 in our treasury. Have made 336 sick visits during the year, sent 39 floral offerings, and ten needy have been helped. We meet twice each month and have a wonderful cooperation.—Mrs. Kate Vanderbilt.

day. Although more than 80 years of age Brother Colson is well and active and is the pastor's right hand man in all church activities.

Rev. C. M. Burdette of the Rowell Circuit recently made a "Farm to Farm" canvas of his charge and secured three bales of cotton to help bring the finances out in full.

Well Again: Their many friends throughout the Conference will be happy to know that Rev. T. T. McNeal of Dermott, Rev. D. L. Wilcox of the Austin Circuit, and Mrs. C. H. Farmer of the Roe Circuit, all of whom have had illness through the year, are approaching the Conference completely recovered and happy in their work.

Rev. J. A. Sage, now living at Magnolia, plans to answer "Roll Call" when the Conference meets at Little Rock. That is good news to all of us.

### SUNDAY SCHOOL REVIVAL AT CROSSETT

Last week we had one of the happiest weeks of the year with Rev. J. A. Henderson and his good people at Crossett. Incidentally, we had a Training School with thirty-six enrolled and twenty-one credits. But it was more than a Training School. Beginning early Monday morning we began a survey of the town which was completed and tabulated by Thursday night. In addition to this we had group meetings with each of the three divisions of the local church and a special meeting, led by Miss McRae, with the Children's workers. The Board of Christian Education, led by Mr. A. T. Sparks, is wide-awake and will do a great piece of work this year. With Mrs. Luther Moffatt as Superintendent of the Children's Division, Prof. Snow as Superintendent of the Young People's Division, and Edwin Bird as Superintendent of the Adult Division, this school has some of the best leadership in our Conference. No church has a better Superintendent than is Gus Phillips. With the coming of a large number of new people to Crossett, the one big need of our Church there is additional Sunday School rooms. It was a rare privilege to spend the week in the home of Rev. and Mrs. J. A. Henderson. Mrs. Henderson has lived in a parsonage long enough to know how to anticipate and provide for every comfort of a Methodist preacher. Brother Henderson is loved by every man, woman and child in Crossett where he is having his second great pastorate. His friends will be happy to know that he is in better health than he has enjoyed for seven years. It was from this good church that the writer went out to join the Little Rock Conference twenty-seven years ago this fall.—Clem Baker.

### ON THE HERMITAGE AND FOUNTAIN HILL CIRCUITS

In company with Presiding Elder Hoover, we spent two days last week holding Institutes in the rural churches of the Monticello District. On Wednesday we went on the Hermitage Circuit visiting the Hermitage and Jersey Sunday Schools. At both places we had practically 100% of officers and teachers and found both schools doing exceptionally fine work. In fact, a thorough study of the schools could reveal no flaw in their program. The need of both schools is a campaign to reach more members. Bro. Sewell was at Ulm holding a meeting, but he was well represented by Brother

Colson who is his right-hand man at Hermitage.

On Thursday we went to the Fountain Hill Circuit with Rev. John Simpson. Places visited were: Prairie Chapel, Ft. Hill, and Zion. These schools are all small, but we had a good attendance of the workers at each place and found each doing a good work. In company with Brother Hoover and several old-time Ashley County friends we enjoyed a delightful noon meal and visit in Brother Simpson's parsonage home.

### TEXARKANA DISTRICT RURAL CHURCH CONFERENCE

It was a long trip from the close of my class at Crossett at nine o'clock Monday night across the state to Lockesburg for a meeting with the preachers of the Texarkana District and back to Crossett for my class at 7:00 o'clock Tuesday night, but I made it in good shape and had a fine meeting with Brother Sadler and his preachers serving rural churches. There were 17 present and from every indication the Texarkana District is going to close out with an unusually good report. Rev. J. L. Dedman brought the message on "The Evil Effects of Alcohol." Brother Sadler presided and led the meeting. All the preachers took part. As is always the case at Lockesburg, the women of the Missionary Society served a good old-fashioned dinner at the church. This is the second meeting for the rural pastors at Lockesburg this year and Rev. James Simpson, the pastor host, makes an ideal host. Brother Sadler has won a large place in the hearts of both preachers and laymen of the District, and we heard many expressions of regret that his four-year term as Presiding Elder is up this fall. He will make some charge a fine pastor next year.—Clem Baker.

### BAUXITE TAKES FORWARD STEP

Accepting the invitation of the pastor, it was my privilege to participate in the Promotion Day exercises at the Sunday School hour and preach at the eleven o'clock hour at Bauxite last Sunday. A special feature at the Sunday School hour was the organization of a new young adult class with thirty charter members. Under the leadership of Bro. Whitten, Bauxite church is making rapid progress. There is no cleaner, prettier little town in Arkansas than is Bauxite. The Company officials (Continued on Page Seven)

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# FIRE PREVENTION IN THE HOME

By H. B. SAVAGE,  
Chief, Division of Conservation, Ar-  
kansas Fire Prevention Bureau.

"Mid pleasures and palaces though we may roam, be it ever so humble, there's no place like home." With that thought in mind, it is indeed strange that we thoughtlessly allow fire to destroy thousands of homes throughout our state. During the past three years in Arkansas a total of 2,131 homes have been involved in fires, either destroyed completely or damaged, entailing a property loss of approximately \$2,569,755.

Preventable fires are destroying lives and property to an alarming extent. Sixty per cent of all fires occur in the home and a home goes up in smoke somewhere in the U. S. every four minutes—a home that ought not to have burned. What are the principal causes of these home fires and what is the remedy for this wholesale burning?

To begin, we should stop building to burn and build to conserve rather than to destroy. Wherever practicable fire-resistant materials should be employed and all hollow wall and floor spaces in buildings should be fire stopped so that fire cannot sweep unhampered from the basement to the attic or from one end of a building to the other. All electrical equipment should be installed in accordance with the National Electrical Code, and the standard requirements should be followed in the installation of heating and cooking equipment.

Among the principal causes of our enormous national fire loss the one responsible for the greatest single amount is careless use of matches and smoking. Smoking is a serious home fire hazard. The smoker has it in his or her power to stop this waste.

Heating equipment is another frequent cause of home fires. This includes defective and improperly installed heating and cooking equipment, defective flues, chimneys, etc. Particular attention should be paid to the safety of chimneys and flues, which, when defective, are the source from which many disastrous fires originate. Frequent in-

spections of chimneys and flues should be made and when defects are found they should be promptly remedied. Defects that can easily be found upon inspection are: cracks in chimneys; sooty or clogged flues and chimneys; stoves, stovepipes and other hot pipes too near woodwork. In all such cases the remedy is obvious.

While discussing heating devices may we call attention to the fact that many lives are lost each year, especially among women and children, as a result of open fireplaces, stoves and other devices not being safely screened. Wind or draft may draw their clothing into the flames, or sparks may ignite the clothing with possibly fatal results.

Another important cause of home fires is carelessness with electricity and electrical appliances. Misuse of electrical equipment is responsible for many fires and includes such things as tampering with "blown" fuses in the lighting system and amateur wiring jobs. Certainly, from a standpoint of safety, no electric work not complying with the National Electrical Code should be tolerated. Electric pressing irons left with the current on have been responsible for many fires. This dangerous practice can be reduced by the use of a pilot light on the iron which visibly indicates to the user that the current is on, or by use of a thermostatically controlled iron which cuts off the current when a dangerous temperature is reached.

The misuse of kerosene and gasoline in the home is responsible for many deaths as well as the destruction of many homes. To quicken a slow fire by the use of kerosene or gasoline is to invite disaster, as is indicated by the long list of casualties from this cause. Home dry cleaning with gasoline, naphtha or similar fluids is particularly dangerous, for the vapor from these liquids when mixed with air in proper proportions is highly explosive, and when this vapor comes in contact with sparks or an open flame of any nature an explosion is inevitable.

Basements are prolific sources for the origin of fires, due to the fact

that rubbish and trash is often stored therein without metal containers or other safeguards. A clean cellar will seldom contribute to a fire in a home.

Fires frequently start in kitchens, which gives the impression, and correctly so, that stoves often are allowed to become overheated; matches are not out of the reach of small children; wood or trash boxes are placed in too close proximity to the stove, so that sparks can readily fall into them; precautions are not taken to prevent spontaneous ignition among oily rags or waste; and oily mops not kept in proper safeguarding containers.

There are many other features of home fire dangers that could be mentioned, but in this short discussion we can only touch upon the most prevalent and serious. Frequent home inspection with immediate elimination of all fire hazards found, would go far in reducing the home fires which constitute sixty per cent of all fires and at the same time are probably responsible for the greater proportion of the more than 100 lives annually taken by fire, approximately 60 per cent of which are women and children.

With such a serious indictment as this against the home owners, is it not time that we, as good American citizens, do everything in our power to help stop the enormous waste caused by preventable fires? To this end Fire Prevention Week is pledged by those who are deeply and sincerely interested in safeguarding lives and homes from the devastating flames of the Red Peril. It is no less than your duty, it is no less than mine, to do this. So let us solemnly determine here and now that our duty in this matter shall be done and that the fire waste shall no longer remain a staggering burden on the shoulders of the men, women and children of Arkansas.

Learn the lesson of Fire Prevention Week, and cooperate with neighbors in preventing fire.

Be sure to read the advertising on pages 8 and 9, and then patronize the advertisers.

## FIRE PREVENTION WEEK

This month, from October 4th to 10th, Fire Prevention Week is to be observed again. The Week was first declared an official national event by President Wilson, and succeeding presidents have followed suit each year.

During the Week, as W. E. Mallalieu, General Manager of the National Board of Fire Underwriters, recently pointed out, businesses and individuals will have a splendid opportunity to really achieve something in the matter of fire prevention. Fire marshals and departments, insurance companies, and other public and private groups, will work to the utmost to make the Week a success. But it cannot be a success without public cooperation.

Simple programs have been outlined for observing the Week. For example, it is suggested that owners and executives make thoroughgoing inspections of their plants in order to find and eliminate fire hazards. The aid of workmen should be enlisted, and the necessity for practices that reduce the chance of fire, such as "No smoking" during factory hours, should be impressed on them.

In the matter of home fire prevention, every person can easily do worthwhile work. Go over your house from cellar to roof. Has the heating plant, which will soon be called on to operate at high capacity, been expertly inspected and, if necessary, repaired? Is electric wiring in A-1 condition? Are inflammable liquids properly stored? Does household equipment using electricity, gas or gasoline bear the approval label of the Underwriters' Laboratory? Have you permitted rubbish, old clothes, old magazines, etc., to accumulate in closets and out of the way corners?

The National Board has prepared charts which are of great usefulness in inspecting either homes or businesses, distributed free on request. Your fire department will be glad to give you any advice you wish. Do your part during Fire Prevention Week.—Industrial News Review.

(Continued from Page Six)  
are loyal to the Methodist Church and while the membership is not large, in quality it is equal to any church we have. I had a happy day in Bauxite and always enjoy the fellowship of its wholesome pastor.—Clem Baker.

## HOME AND FOREIGN MISSIONARY OFFERINGS FOR AUGUST

Arkadelphia District	
Arkadelphia	\$10.00
Carthage	2.00
Tulip	.32
Dalark	.43
Manchester	.43
Butterfield	6.35
Magnet Cove	.31
Holly Springs	.35
Mt. Carmel	1.24
Mt. Olivet	.38
First Church, Hot Springs	1.10
Tigert Memorial	7.18
New Salem	.96
Friendship	.76
Ebenezer	.28
Total	\$32.57
Camden District	
Buena Vista	\$ 25
Camden	13.21
Fairview	1.65
El Dorado	16.72
Maryville	.74
Logan's Chapel	.47
Harrell	1.25

Junction City	1.55
Kingsland (2 mos.)	1.96
Norphlet (3 mos.)	7.50
Stophens	1.00
Mt. Prospect	.54
Rhodes' Chapel (3 mos.)	3.00
Fredonia (3 mos.)	2.50
Total	\$52.34
Little Rock District	
Sardis	\$ 1.00
New Hope (2 mos.)	2.48
Rogers Chapel	.09
Hamilton	1.63
Hickory Plains	.96
Johnson's Chapel	.50
Bethlehem	1.91
Keo (3 mos.)	3.00
First Church, Little Rock	13.14
Forest Park (3 mos.)	4.50
Highland (5 mos.)	20.00
Hunter Memorial	3.00
Pulaski Heights	10.00
28th Street (3 mos.)	12.00
Roland	.25
Total	\$74.46
Monticello District	
Hamburg (3 mos.)	\$ 5.91
Hermitage (2 mos.)	2.00
Montrose (5 mos.)	6.00
Portland (2 mos.)	5.50
Winchester (5 mos.)	5.00
Rock Springs	1.36
Wilmot (2 mos.)	3.00
Total	\$28.77
Pine Bluff District	
Althelmer	\$ 1.95
Wabbasaka	2.34
DeWitt	3.25

Gillett (4 mos.)	4.00
Campshed (2 mos.)	2.00
Bonner's Chapel	.55
Grady	2.12
Gould	1.24
Humphrey	2.90
Sunshine	1.00
Carr Memorial	2.00
First Church, P. B.	11.81
Lakeside	10.84
Good Faith	2.00
White Hall	1.00
Rison (3 mos.)	9.64
Roo (3 mos.)	3.99
Ulm	1.30
Center	1.00
Wesley's Chapel	.70
Union	.50
Sheridan	2.00
New Hope	1.00
Prairie Union (2 mos.)	1.30
Sherrill	2.00
Tucker	.37
Stuttgart (2 mos.)	13.82
Swan Lake (3 mos.)	2.00
Bayou Meto	1.93
Total	\$92.55
Prescott District	
Doyle	\$ .40
Blevins	2.50
Emmet (2 mos.)	5.76
Gurdon	2.45
Hope	7.50
Total	\$18.61
Texarkana District	
DeQueen (2 mos.)	\$ 5.00
Sylvanino	1.00
Vandervoort	.51

Horatio	1.15
Walnut Springs	.26
Mena	2.50
Richmond	1.16
Ogden (3 mos.)	2.10
Total	\$13.63

Standing By Districts	
Arkadelphia District, 15 schools	\$32.57
Camden District, 14 schools	\$2.34
Little Rock District, 15 schools	74.46
Monticello District, 7 schools	28.77
Pine Bluff District, 29 schools	92.55
Prescott District, 5 schools	18.61
Texarkana District, 8 schools	13.68
—C. K. WILKERSON, Treas.	

## OFFERINGS BY YOUNG PEOPLE'S ORGANIZATIONS FOR AUGUST

Arkadelphia District	
First Church, Hot Springs	\$ 4.00
Camden District	
Norphlet	\$ 1.50
Ebenezer	3.00
Total	\$ 4.50
—JAS. H. JOHNSON, Treas.	

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Free information regarding treatment from which I myself and others obtained amazing relief. I represent no medicine company.

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# FIRE PREVENTION

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Tornado



Bonds



Automobile



Liability

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N. HENRY SIMPSON, Vice-Pres.

RAYMOND R. LINDSEY, Ass't Sec'y

FIRE each year causes a loss of 10,000 lives in the United States. Property damage amounts to hundreds of millions of dollars. Loss of homes and jobs causes great suffering that cannot be measured in dollars. This loss is wholly unnecessary as every fire can be prevented or promptly controlled through ordinary precautions which should be observed in every household.

Fire Prevention Week, observed annually throughout the United States and Canada, marks the anniversary of the conflagration which destroyed the city of Chicago on October 9, 1871. It is the time for determining that the home is safe from fire before winter season begins, and is the starting point of a year round fire prevention program.

Keep your home safe from fire. Consult your fire department. Never take chances with Fire.



## SUPPOSE YOUR HOME

WOULD INSURANCE COVER ALL YOURS

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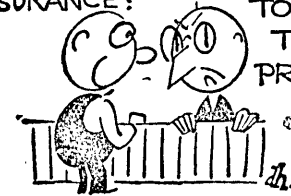
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WHY DON'T  
YOU CARRY  
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IF IT IS SO  
GOOD, WHY DO  
THEY HAVE  
TO CUT  
THE  
PRICE?



WHY take chances for a few dollars possible "saving"? You can "save" money by having your telephone taken out and making calls from a corner drug store but this would be inconvenient and in case of an emergency might prove disastrous.

You might do without the services of an Insurance agent, too, and possibly "save" a few dollars but like the lack of a telephone, this might, in the case of an emergency not only prove inconvenient but very costly. BE SURE of your Insurance.

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Your money cannot buy Insurance more dependable  
All Forms of Insurance

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# VENTION WEEK

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**Prevent Fires If Possible;  
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You can't always prevent fires, no matter what care you use—but you CAN avoid financial loss by making sure you have adequate insurance.

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*Engaged in*

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## CHURCH NEWS

### W. C. T. U. CONVENTION

The fifty eighth annual State Convention of the Arkansas Woman's Christian Temperance Union will be held in Stuttgart, Oct. 8 and 9.

Through this letter ministers are reminded of that well worded resolution passed at the General Conference of the Methodist Church which endorsed the work of the W. C. T. U. and urged them to ask their members to join it.

The W. C. T. U. is particularly anxious to secure a strong union in each county seat in which there is no union working at all. If the ministers in each of the towns where there are no unions will interest a key woman with influence who could further our work, in attending this state convention, Stuttgart Union will be glad to secure a room and breakfasts for her and extend to her the courtesies of any regular delegate. Of course, she should write to Mrs. A. A. Hartzell, Stuttgart, chairman of hospitality, and bring a letter of introduction from her minister.

Miss Helen L. Byrns, general secretary of the Youth's Temperance Council, will be the principal speaker of the convention, which is called by the president of the Arkansas W. C. T. U., Mrs. N. F. Cooledge of Russellville. Miss Byrns is a minister of the Methodist Episcopal Church. In recent years she has visited thirty different countries, addressing almost innumerable colleges and school groups on behalf of the temperance movement and stressing the importance of youth knowing what alcohol does to the body, brain and spirit. Special session convention themes include Organization and Education. A full, inspiring and educational program is assured.—Mrs. A. F. Knoll, Director of Publicity of Arkansas, and Stuttgart W. C. T. U.

### ARK. METHODIST ORPHANAGE 1610 Elm Street

My week has been a busy one and full of problems. In the midst of all of this, however, I am happy to state that we are running smoothly with no very serious problems. We have placed out an unusual number of children this year.

I am glad to know that our Home is beginning to attract the attention of people not only in our state, but outside of it. Many who drop in and visit it are charmed with the way we are running it.

I shall be glad to hear from the brethren on any question, criticisms or otherwise, connected with the management of the Orphanage. I do not assume to know everything and am always subject to the advice of my brethren.

We are nearing the annual meeting of the members of our corporation. As it is understood by the brethren of Methodism, the Arkansas Methodist Orphanage is a corporation and it is managed by a Board of Trustees, self-perpetuating, and I think the members are from the best men we have in each Conference.

We always look forward with pleasure to the annual meeting because Mrs. Steed invites the pastors and their wives in the two cities—Little Rock and North Little Rock—to take lunch with her on that day, together with the members of the Board, and we enjoy the fellowship.

Our Board is composed of Rev. Sam B. Wiggins, Jonesboro; Rev. A. E. Holloway, Crawfordsville, and Rev. H. H. Hunt, Lincoln; Dr. James Thomas, Little Rock, Dr. C. M. Reves, Little Rock, and Rev. Harold D. Sadler of Texarkana. We have had many pleasant meetings together and I am looking forward to a delightful meeting this year.

Of course, I am intensely interested in our plans for another year. It is absolutely necessary for us to recognize the expense of carrying on an institution like this and to remember that nobody is responsible for it except the Methodists of these two Conferences.

Again begging you, my dear brethren, who may read this throughout the world to pray for us, I am, yours truly,

JAMES THOMAS,  
Executive Secretary.

### GREENWOOD REVIVAL

We have just closed a very successful revival meeting which resulted in eight conversions, with eleven additions, and four more to be received next Sunday evening, which will make a total of fifteen.

Bro. H. F. McDonal, our fine pastor, of Mansfield, did the preaching. And he did it in a way that was far above the average. Bro. McDonal is one of our very best preachers, and no better man can be found anywhere. His people love him everywhere he goes. Our church was helped in many ways by his well arranged, forceful, logical and spiritual messages, both morning and evening. Our people learned to love him, and the work he did will be lasting. I am quite sure we will close out the year with everything in full.—John W. Glover, P. C.

### BRYANT CIRCUIT

Outside of a few camp-meetings I attended as a boy where there were remarkable demonstrations of the Holy Spirit upon the people, I have never witnessed such scenes as occurred at the Congo meeting and I have never been in a greater revival. Penitents wept bitterly over their sins and were gloriously saved. Whole families were saved and brought into the church. There were 48 conversions at the altar, and 36 additions to the church.

This church building at Congo has recently been given a double coat of paint, inside and outside, the church lawn cleaned off and a new rug purchased for the platforms. Conference Claims, Sunday School Day quota, District work, and pastor's salaries were paid in full for the first time in several years. Indifference to teacher training has collapsed and the first one will be held as soon as two more revivals are held.

On the Bryant Circuit thus far, with four out of six meetings held, the visible results are as follows: Salem, 61 conversions and reclamations and 12 additions; Bro. J. B. Baker and Bro. F. L. Arnold leading in the campaign; Oak Hill, 12 conversions and reclamations and five additions; New Hope, 19 conversions and reclamations and 13 additions; Congo 48 conversions and reclamations and 36 additions—a total of 140 who prayed through to victory as they knelt as penitents at the altar (not reconsecrations) and 66 added to the church—58 on profession of faith, six by vows and two by letter. This is the most fruitful of any of my seven years in the pastorate. In spite of two successive and very serious drouths

this charge will meet all financial obligations. To God we give the glory.—L. O. Lee, P. C.

### SALEM CAMP MEETING

The 74th annual Salem camp meeting came to a successful close on September 6. 68 families were camped on the ground, numbering around 200 people. Three new camps were constructed and a few of the other camps were worked over in preparation for the meeting.

Rev. J. D. Baker, pastor at Benton, was the camp meeting preacher. It would not be the unusual thing to say, but the usual thing to say that his messages were of the same high order of which he is capable of giving. Surely he was at his best, for his logical, sane sermons inspired from the secret source of all spiritual power, had telling effect upon the unsaved. 61 people were saved at the old historic Salem mourner's bench, with several additions to the church. Reconsecrations are not included in the above number. A few of the people say this was the best camp meeting since 1919. Many say the best since 1912. Twilight "grove" meetings were reinstituted, so were morning prayers, and our leader of song service and children's work, Rev. F. L. Arnold, pastor at Mt. Ida, was not a weak link in the chain. Congregational singing was excellent. His quiet unassuming manner, deep piety, yet spirited song leader, also bore rightful share. Mrs. Arnold gave valuable aid as personal worker. I wish space might permit giving the names of those Christian men and women who labored so faithful. They were a shining light amongst the preachers and their deeds of kindness will not soon be forgotten.—L. O. Lee, P. C.

### CARLISLE

The Carlisle Methodist Church has enjoyed a two weeks' series of services under the leadership of Rev. W. L. Arnold of Hazen, who brought inspiring messages. The congregations were very good, especially gratifying at the morning hour. The pastor, Rev. Otto W. Teague had charge of song services and the work with the young people. They had vesper services each evening. Miss Martha Brandt gave an hour each morning to the children. She did a splendid piece of work in teaching them songs and stories.

Ten adults were received by certificates and four children on profession of faith. The membership of the church enjoyed the fellowship with Brother Arnold. He made many friends during his stay in Carlisle.

### A GREAT YEAR ON KIBLER CIRCUIT

We are in the midst of what is proving to be one of the best years of our whole ministry. The revival meetings resulted as follows: The first meeting was at Mountain View, Brother Barnett, our pastor at Alma, doing the preaching. The meeting closed with 18 conversions and six joining the church on profession of faith. The next meeting was at Dyer, my son, Rev. William Villines doing the preaching. He had 70 conversions and 43 additions to the church on profession of faith. Our next meeting was at New Hope, the pastor doing the preaching. We had 85 conversions and 75 additions on profession of faith. The next and last meeting for the Conference year was at Kibler, the pastor doing the preaching. We had 65 conversions and 40 additions on

profession of faith, making together for the year 238 conversions and 168 additions on profession of faith. All the claims against these churches have been paid and the salary will be paid plus. All this has been done in the face of one of the worst drouths in years. No rain to speak of at all since the first of March. We have all alike learned what it means to trust in God.

I have been ably assisted in this great work by my good wife, and Floyd, Jr., who has been in charge of the music, and Ruth our daughter, who was at the piano. On the part of the good people we have had the finest cooperation from the start. Now we come to the real cause. This District is blest with a great Elder and the inspiration of his faith and courage, his love for our great Church, God and his men and their homes, make it next to impossible for one to fail. He is loved and trusted by all the people of our charge. No one will ever know this side of eternity the contribution he has made to our home. The coming Annual Conference will be the happiest of our memory.—Floyd G. Villines, P. C.

### LEACHVILLE

We began our meeting August 30, with Rev. and Mrs. W. J. LeRoy of Truman assisting. Crowds were never large on account of this being the busiest season of the year—everybody in the cotton fields. But we had a fine meeting with attendance ranging from 20 to 40 in the day services and 40 to 125 at night.

Bro. LeRoy gave us soul-stirring gospel messages, and Mrs. LeRoy rendered splendid help in singing and personal work.

The results were quite satisfactory. There were 21 additions to the church, 13 on profession of faith, bringing the total received this year to 46—20 on profession of faith. All in all we have had a good year, have a good people to serve, and we hope to have a full report at Conference.

We paid our Conference Claims—half at Christmas, the balance at Easter and by the meeting of the Annual Conference we expect to have finances in full. Yours for one of the best Conferences ever held.—A. H. DuLaney, P. C.

### NETTLETON

We have just completed a series of wonderful revival services in our Church at Nettleton. Our pastor, Rev. J. W. Moore, conducted the services throughout the two weeks of their duration. His messages were both interesting and inspiring and each one of us that heard his

### Of Interest To Women

Certain functional pains with which many women are afflicted are known to have been relieved—in a harmless manner—by the medicine, CARDUI. Mothers have recommended it to their growing-up daughters for over fifty years. Thousands of women testify Cardui has benefited them. Of course, if it does not benefit you, consult a physician. Cardui, for women, is sold by reliable druggists.

### Soothe TIRED EYES

Wash out irritating particles; relieve and refresh your eyes with

DICKEY'S Old Reliable EYE WASH

Used for 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper.

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words knew that they were spoken from his very heart and soul.

The names of 19 new members were enrolled on profession of faith, as a result of the revival, with prospects of the addition of six or seven more. Mr. W. P. Forbess of Little Rock came to assist with the singing and under his leadership the music created great interest, not only among the adults but among the young people and children also. Our children's choir consisted of more than 50 children up to the age of 13 years. The entire children's choir sang their little songs over the radio in a broadcast program from the station at Jonesboro.

That our revival was a wonderful success we feel was due largely to the prayers, love, and faithfulness of our pastor, Rev. J. W. Moore, and our singer, Mr. W. P. Forbess. — A Member of the Church.

### HUMPHREY-SUNSHINE

September 20 the Humphrey-Sunshine Circuit had the fourth quarterly conference in Humphrey. Rev. J. E. Cooper, presiding elder of the Pine Bluff District, had charge. This report was made of our work for the year:

The Children's Division has accomplished much this year and expects to do a much greater work next year.

The Young People's Division is working beautifully, having stood the summer months remarkably well. We were represented with one delegate at the Young People's Conference in Memphis, two delegates at the Hendrix Young People's Assembly and seven delegates at the Monticello Intermediate Assembly. Rice Belt Union Number One will meet with us in a monthly meeting September 29. The theme for the devotional period is "Christian Citizenship." This will be followed by a social hour.

There were 32 that took training credit in our church, including the pastor.

A church has been organized at Stillwell by our pastor, Rev. W. C. Lewis. The church school is well organized and all departments are functioning beautifully.

Resolutions were unanimously adopted requesting the presiding bishop and his cabinet to return Rev. J. E. Cooper to the Pine Bluff District as we love him and appreciate his splendid leadership. Resolutions were also unanimously adopted requesting the bishop and his cabinet to return our pastor to us for another year. — Miss Sarah Roberts.

### ARKANSAS TUBERCULOSIS ASSOCIATION

Arkansas writers will be given the opportunity again this year to compete for the \$25 prize offered by the Arkansas Tuberculosis Association in the annual Joe M. Frank Short Story Contest, former Governor George W. Donaghey, president of the Association has announced.

The contest opens Wednesday, September 23, and will close December 1, when all manuscripts must be in the hands of the Short Story Contest Editor of the Arkansas Tuberculosis Association, 444 Donaghey Building, Little Rock. It is open to all persons living in Arkansas. The story must not be less than 1,200 nor more than 2,000 words and must be typed, double space, or written clearly in ink on one side of 8½ x 11 paper.

All stories submitted become the property of the Association, which reserves the right to reject all man-

uscripts, if none is found worthy of the prize. The name of the author should not appear on the manuscript, but should be written on a separate sheet of paper with address, and placed in a sealed envelope attached to manuscript by clips or paste.

A few of those winning the prize in the past are: Miss Anne Heagney, Little Rock, winner of the first Joe M. Frank prize; Mrs. J. H. Crawford, Arkadelphia; Mrs. T. W. Moss, Dyer; Miss Ruth Tucker, Little Rock; Mrs. Addison Hall, DeQueen; Mrs. Ethel D. Hill, Berryville; Mrs. Allen Cazort, Little Rock, won the last award in 1934. Last year no prize was awarded because in the opinion of the judges no story worthy of reproduction for state-wide distribution was received, a right reserved by the Association.

The purpose of the contest is to stimulate interest of children in the Christmas Seal Campaign and the story must deal in a human interest way with some phase of what the tiny bright Seals sold from Thanksgiving to Christmas have done in combating the destruction caused by tuberculosis.

"Writers from all over the state are attracted each fall by this contest which is sponsored to serve a double purpose," said Governor Donaghey. "It commemorates a gift of Mr. Frank to the Association and it helps to bring to the attention of the public, particularly the children, what the Christmas Seals have done for tuberculosis and health work in Arkansas."

### GRAND AVENUE

We have just closed a revival meeting in which Rev. J. D. Baker did the preaching and Rev. A. M. Hutton directed the singing. While the results were not all that we desired, yet much good was done by the preaching of the old-time gospel by Brother Baker and the singing of Brother Hutton. This was the fifth time that Brother Hutton had been with this congregation. So far this year we have received 27 on profession of faith and 25 by certificate. Our Conference claims are all paid, but \$150.00. We will have a good report at Conference along all lines of work from Grand Ave., Hot Springs.—J. Frank Simmons, P. C.

### LAKE JUNALUSKA DEBT PAID

The most successfully conducted financial campaign our Methodist has known in recent years has been the payment of the indebtedness of \$105,000 on the Lake Junaluska Assembly. In the face of great discouragement and many long years of futile effort, the task was undertaken in midsummer. Only sixty days were allowed for the raising of the whole amount, lest the mortgage should be finally foreclosed and the property be taken over by those who had bought it in, when sold under foreclosure of the original mortgage.

The trustees and other friends showed an heroic spirit and called to their aid as director of the debt payment campaign, Dr. W. A. Lambeth, minister of Wesley Memorial Methodist Church, High Point, N. C.

The co-operation of all the friends of the much loved assembly and the preachers and members of churches, east of the Mississippi River though not in every particular unanimous, had a spiritual spontaneity that was refreshing. Through these sixty days of persistent effort and prayerful anxiety

faith never wavered and the effort never ceased.

The whole amount has been raised and the magnificent assembly grounds with its "Lake that surprised the mountains" and the "purple mountain majesties" around are now the sole property of the Methodist Episcopal Church, South.

Every great effort for a commendable cause has a spiritual fruitage. The lessons learned and the inspirations gathered in these holy days of zealous effort, multiplied friends for Junaluska and the attendance on all the assembly programs week after week increased. Appreciation and co-operative prayer and effort enriched every heart. The church throughout our Southeast connection had an awakening of interest and came to know the values of training schools and Christian fellowships. The young people and old who shared in these communions were united in holy bonds and realized as never before what all these summer assemblies meant. Junaluska today is enshrined in many hearts that hitherto had no knowledge of its graces. Junaluska now has meaning as the hill of the Lord, "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

From the opening Sabbath unto the last every congregation had an anxiety and prayerful interest for the successful carrying forward of the debt payment effort. As the Sabbaths passed and the reports of contributions gave assurance of final payment, resolutions were presented commending Mr. James Atkins Jr., Bishop Paul B. Kern, Dr. W. A. Lambeth and others. A great company has shared in this beneficence. Their names will always be as sweet incense poured forth.

One cannot refrain from saying now the indebtedness has been paid and the assembly grounds and lake have become the property of the Methodist Episcopal Church, South, an enlargement in programs and an enrichment in spiritual teachings and fellowships may be confidently assured.—Christian Advocate.

### Prayermeetings That Made History

A humble cottage prayermeeting, of all the means of grace the most lowly, yet out of one came the marvelous, wide-reaching work of Geo. Mueller. A cottage prayermeeting gave the world its greatest example of prayer. The man who prayed in more things, more money than any other of all the centuries was reached through the instrumentality which most Christian workers despise as a means of saving the lost.

A wondrous chain of circumstances was set in movement through an unknown friend, Beta. Hitherto Mueller was a young man of the world, disdainful of religion, attending church but twice a year. He possessed no Bible, loved no Christ, and had never heard the true gospel preached until November, 1825. Then Beta marched under the hand of Providence into his life.

Beta said, "Let's take a walk." Out into the woods one Sunday afternoon they went, George and Beta, with all the world shut out. During the course of the conversation Beta told him about a cottage prayermeeting which he had been attending each week in the house of a Christian tradesman by name of

Wagner. He explained how they read the Bible, sang a gospel hymn, prayed, and someone read a printed sermon.

Mueller wrote long afterward, "No sooner had I heard this than it was to me as if I had found something after which I had been seeking all my life long. I immediately I wished to go with my friend, who was not at once willing to take me, for knowing me as a gay young man he thought I would not like this meeting."

Together they attended the next cottage prayermeeting, and George was welcomed in such a manner he could not forget. "Come as often as you please; house and heart are opened to you" said the host.


The friend sat down and sang a hymn; and one of their number, who afterward became a missionary in Africa for the London Missionary Society, fell on his knees and asked the Lord's richest blessings to rest upon the meeting. The simplicity of the scene touched Mueller, and the doors to a heavenly prospect began to open to his view. The hour of his destiny had struck, and Mueller was on the verge of the kingdom of heaven.

Referring to the event, Mueller said, "The kneeling down made a deep impression upon me, for I had never before seen anyone on his knees, nor had I ever myself prayed on my knees." A chapter was read, and a sermon also. Then a hymn was sung, and the master of the house dismissed the meeting with prayer.

That was all — another cottage prayermeeting was completed.

Yet all eternity will ring with the glad tidings of that meeting held in a humble cottage, for George Mueller was brought to the Lord through this meeting. The light of an eternal sunrise broke into his sin-dimmed soul, and he entered upon a life of prayer.

A call to the missionary field seemed to be God's will for Mueller,



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but each time he was ready to go he was providentially hindered. Finally we find him in Bristol, England, where God miraculously opened the plain course to him—that of operating an orphanage on the faith line.

At the very beginning he laid down certain rules for the financial structure of the work. It was to be a life of faith. He would not tell anyone of their needs. Help should never be solicited, and all buildings, food and clothing must come through the avenue of prayer to God. This was his money policy and it worked through prayer.

The investment of the prayer-meeting began to pay large dividends. Orphans by the hundreds flocked to the home. Soon a plant and the grounds had been "prayed down." In forty-six years Mueller and his aides had prayed into existence five orphanages with all the necessary equipment and all the needs for the caring of the children. On an average two thousand children had been cared for.

A broad program was carried on under the supervision of this prophet of prayer. He gave aid liberally to schools and assisted in Sunday schools where more than a hundred and fifty thousand children had been trained. He circulated two million Bibles, in whole or part, at the cost of \$200,000, and also three million books and tracts at a like expense. Another project dear to his heart was the missionary enterprise, and he gave about \$1,300,000 for this cause alone. In all Mueller prayed down through private prayer seven million and five hundred thousand dollars.

Yet this came out of the divine work started in a cottage prayer-meeting.

Mueller stated in his diary that he had received answer to twenty-five thousand specific prayers, and five thousand of them had been answered on the day they had been made. Fifty thousand times he had laid his needs before the Lord, and he was sustained in them all by faith alone.

The incidents of answered prayers read more like fiction than truth. Many times there was not a thing to feed the children for the noon meal, and after morning prayers someone would send in the money, or a dray wagon would back up to the kitchen door and unload the food for the meal. Not once would he tell his needs. Once a wealthy man came and asked what he might help with. Mueller refused to answer his questions, for he would not break his principle of telling God alone all his needs. The man became somewhat angry; but when he left God spoke to him, and he sent back the exact amount of money necessary for which this saintly man had been praying.

Once again Mueller was traveling the ocean to the New World for a speaking engagement. It was necessary for his boat to make a certain connection in order that he might not be late. A heavy fog covered the waters and the captain dropped anchor, being afraid to proceed in face of the storm. Mueller went to the old seaman and asked if they might pray about going on. Of course the captain could not refuse such a simple request as this. So they dropped on their knees and George "took hold of God" and asked that the fog might be lifted. When he said "Amen," the captain began to continue the prayer.

Mueller said, "There is no use for you to pray, for you do not believe God would lift the fog; and if you did believe, it would not be necessary for God has already lifted it in answer to my prayer."

When the captain went on deck he found the fog was gone, and the boat proceeded on its journey.

What manner of a man was this? Just the same kind that may be lurking in the background of some of your cottage prayer-meetings, provided you become the unknown Geta who will invite him to attend.

You say, "Just a cottage prayer-meeting and I will not attend." But should there never again be any visible results accruing from another cottage meeting, this one has paid the debt of them all, for out of it was born the prophet of prayer, whose life has been the most scintillant light of all the power of prayer.

"Let us kneel and pray"—memorable words which struck an arrow of the Spirit to the soul of young George.—Basil Miller in Herald of Holiness.

### Diamond Cave

Arkansas centennial year may also be the centennial year of the discovery of the entrance to Diamond Cave. It may also be the year in which the real exposition of this famous Newton county cavern is finished and its rank in size stepped up among the mammoth caves of the continent.

The year also will see improvements in the cave which make it more accessible to visitors and their progress more pleasant. In former years many complained that this great show place of nature's grandeur was a mud cave, and that they could not traverse its long corridors and massive rooms without soiling shoes and clothing, unless protected by the coveralls which the guides always proffered at the gates.

During the past few months Manager W. J. Pruitt of the Diamond Cave Corporation, has had a large force of men working in the cave. The old wooden walks have been taken out. Where the mud paths were, rocks cut from the widened passageways have been beaten up and surfaced with gravel to make a dry walk. In other places paths have been cut in the sloping granite walls, and at a few places where the old trail led over or through a trickling stream, the water has been "sunk." Scores of cement steps have been built and many rods of gravel walks spread. The famous "Fat Woman's Agony"—some called it "Squeeze"—is no longer a squeeze. Here the rocks have been chiseled out and the passageway widened so that two may walk abreast, where before there was a tortuous crawl between damp walls. Now a person may make the three-mile journey through the electric-lighted cavern and come out "clean as a hound's tooth," the manager says.

This year interest centers in the historical features of the cave because the history of Diamond Cave also involves the history of Jasper and Newton counties. Andy and Sam Hudson came from Tennessee in 1832 and settled about midway between the present site of Jasper and the Diamond Cave Park. The logs and rafters from their first cabin have been moved from the original location and set up in the park at the entrance of the cave with the date of the first building—1832—above the doorway. The logs

from the Hudson's big double barn—of the same age as the house—also have been reassembled in the park and the building furnished and fitted for the exhibition of pioneer furniture and curios, with living rooms for the park and cave employes upstairs. In the door sill of the old house, a bullet is embedded, said to have killed a man in a fight near the house during the Civil war.

Some writers have said that the entrance to the Diamond Cave was discovered by mineral prospectors. The story credited by old timers in Newton county is that Andy and Sam Hudson found the entrance in the winter of 1834-35 or of 1835-36. The story is that their dogs had chased a bear into the cave, and that the men, valuing their hunting dogs highly, followed the trail. The guides now point out the chamber, a quarter of a mile from the entrance, where the Hudsons found their dogs in battle with two bears. One dog had been killed by the bears, but the men finally killed the two bears.

Panther Creek, near the cavern's entrance, gets its name from another Hudson story. Sam Hudson was hunting with his son. A panther attacked them, and Sam threw his axe at the panther and missed. The wild animal was on him and he struck at it with his fists. The animal seized one of his hands in its mouth and was clawing him with its hind legs as panthers do. Just in time his boy rushed up and placed the bowie knife in Hudson's free hand. He stabbed the panther to death.

Another story is that later when Sam Hudson was in the legislature,

a fellow member twitted him repeatedly about being the man who "fights panthers with his hands." Finally, patience exhausted, Sam Hudson replied: "Yes, I've fought a panther with my hands, and I reckon I can fight a man with my hands, too."

His tormentor bothered him no more.

The many-colored formations of Diamond Cave, their shapes and sizes, have taxed the vocabularies of many talented writers in describing them. The wonders of its stalagmites and stalactites have excited the admiration of people coming from many distant states to view them. The names of familiar and historical objects have been given to many of its formations such as the Petrified Forest, The Angel of the Grotto, Solomon's Temple, The Red Room and rooms of other colors, suggested by Mr. Pruitt. It is noticed that the walls and formations in the cave for the first half of the present excursion route are dark. The manager and other authorities on prehistoric lore, believe that Indians inhabited the cave for about a mile and a half from the entrance—back to the old "Fat Woman's Agony"—and that the smoke from their pine fires blackened the walls. The air is always fresh in the cave, which indicates there is air-drainage which would permit fires. Beyond the "squeeze" many of the formations are white and pink, and some so fragile in texture and color that the name given to Cleopatra's Chamber is not inappropriate.

The cavern has been strung with electric lights for about three miles

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from the entrance, and walks laid that far back, which is the limit of the excursion conducted by the guides. As one proceeds in the cave the rooms become larger and the formations more massive. The size increases as the distance from the entrance increases.

Reaching the end of the electric lighted portion, the manager and this writer continued with lantern and flashlights perhaps a half mile farther into the unexplored portion, where there is a room larger than yet encountered.

"You could fly an airplane in here," Mr. Pruitt remarked. The end of this room was not reached before we turned back, but there was material for much speculation that this cavern might not be surpassed in size even by Mammoth Cave or the Carlsbad Cavern.

Another legend supports this theory. During the Civil war, Andy and Sam Houston, who were Southern sympathizers, when pursued by the Federals, fled into the cavern, taking the "mud" route from the Red Room, a route not now used. They traveled two days and nights, until they came to a waterfall—"pour off" they called it—and could proceed no farther. On this trip, the story is, they found rooms "as wide as the horizon and as high as the sky."

At the curio house in the park, Mr. Pruitt is displaying an old walnut post bed, more than a century old, a spinning wheel, loom for cloth weaving, and other primitive equipment for spinning and weaving. All these are from the homestead of the famous pioneer Baptist preacher, Jimmy Curnitt, near Compton. There are also flintlock rifles, cap and ball guns, and other old rifles and shotguns, some said to have been in the Revolutionary war.

A unique display is composed of the school books of half a century ago, supplied through the courtesy of the American Book Company. Here are the old blue back speller, a series of the first McGuffey Readers, and Ray's New Practical Arithmetic.

The Diamond Cave trip is a favorite week-end tour for Little Rock residents. The route follows highways 65 and 64 to Russellville, thence over highway 7 to Jasper, three miles west of which is the Diamond Cave Rock. Then the favored itinerary continues on highway 7 to Harrison, and thence returning over highway 65 past the Big Hurricane Cavern, and through St. Joe, Marshall, Clinton and Conway to Little Rock, with many fine camp and cabin sites and fishing streams en route.—Will Rice in Arkansas Democrat.

## Price of Discipleship

If one would be a Christian—let me put it this way—if one would belong to God, in the very beginning of such consecration and life, there must be a separation, a giving up, a marching out of Sodom without looking back.

Those who would be the Lord's, must first of all, cease to be the world's. There must be a parting with old habits, thoughts, desires, actions and companionships. One, to be the Lord's, must forsake the old life of sin and its fellowship, that they will not any longer be under their control, or the taint and corruption of their influence.

Bear in mind the fact, that when the prodigal son came home and received such glad welcome, such fond embrace, such gracious feasts, he did not bring his hogs and harlots with him. Not a single squeal or painted jade. He forsook them. He left them behind. Had he proposed to fill his father's yard with lean, razor-back hogs to root up all the flowers and eat the green vegetables and melons out of the garden, and to occupy his mother's private room with a few of his harlots, he certainly would not have received an embracing and festival welcome.

Those who would be the Lord's must cease to be the world's. They must separate from all control of the devil and his works. After holding a successful revival in a Kentucky county seat, I received a letter from a young woman who said, "I attended your revival meeting and was profoundly impressed. I have made up my mind to be less of the world, and more of Christ." I at once wrote to her that you must go farther with your good resolutions and determine to be "none of the world, and all for Christ." I fear she hesitated to take this decisive step. She passed away, I fear, and went out into the dark to eternal despair.

Jesus Christ did not offer any sort of half-way terms to those who would be his disciples. They must deny themselves, take up their cross and follow him, not occasionally, not during lenten season, but daily. Talk about deceiving God! Those people who, for a certain number of days, cut out a degree of worldliness, wear sober faces and attend special services, and practice some sort of farce, which they call self-denial, and then, when the moon changes, break loose afresh with their worldliness, dances, card parties, theaters, and general rioting, are not fooling anybody; not even themselves. Down in their own poor, dark hearts they know that their religion is a sort of a makeshift, a kind of opiate to quiet, for a while, their guilty consciences. The world of sinners knows that they are simply church sinners, with a few forms and ceremonies. What persons with a broken heart and contrite spirit, seeking the Lord, would go to such people for their prayers, counsel, and direction.

This bringing of droves of people into the church without the gracious influence of powerful gospel preaching, without conviction for sin, without an utter horror or hatred of sin in the individual and forsaking of it, without saving faith in Christ, regenerating and witnessing power of the Holy Ghost, is a miserable farce. It is an insult to God; it is a crime against the church. It

is a miserable deception of the people. Practice it all you will; bring in these deceived people all you may, but remember they are bastards, and not sons of God, and you who have deceived them must meet them at the judgment bar and receive their hatred and curses for all eternity, after that they have awakened to the fact that you were trifling with the eternal interests of their immortal souls and that, after all, they must hear those fearful words of the Master, "Depart from me. I never knew you."—Pentecostal Herald.

## FAITHFUL UNTO DEATH

The true minister of Christ is essentially a witness of God's work with the soul. The more he knows of God and men the better witness he becomes. The world of humanity hungers for evidences of divine and eternal realities. It is the unique function of pastors to give people special testimony for God.

This witnessing of the shepherds of the church should be wiser and more vital with their advancing age. Although bodily strength declines with increasing years, the inner man may grow in renewed vigor daily. This continuous accretion of greater degrees of spiritual life and knowledge is the sine quo non of an effective Gospel ministry.

The supreme importance of the pastoral office makes it most worthy of the best all 'round men. The minister's strength of body and soul should be scrupulously developed and conserved. His study should be supervised in part to the end of his career. Every active pastor should pass a thorough examination on a few books annually. Toward the close of every Conference year every presiding elder should assemble the preachers in his charge for a written test on the books for the year. Early in the year directions for study and review questions on the three or four choice books to be studied could be sent to every pastor from our Correspondence Schools. The Bishops could review the papers of the presiding elders in their episcopal districts. Every presiding elder could review the papers of the pastors in his district. This simple, inexpensive plan of continuous study would prevent mental stagnation and atrophy in many preachers. The papers of the Bishops prepared at one of their annual meetings could be reviewed by a teacher in one of our seminaries. That would make the plan include every itinerant. Any itinerant unable to master three or four choice books annually should be expected to locate. We have put much emphasis upon four years residence in college, but not enough stress on a habit of careful, lifetime study.

The plan of continuous study for the pastoral life here suggested might begin at the close of the itinerant's graduation from the regular four-year Conference course requirements.

The shepherding ministry of divinely inspired spiritual guides to the flock of Christ for many obvious reasons should be for them an all-exclusive task of a lifetime. Superannuation is not necessary. Death only closed the ministry of the early apostles of Christianity. It should be so today. Why put an old prophet of God on a "shelf" at the zenith of his ripening experiences of both God and man? Let the

older preacher be the companion and associate of his younger brother. Larger pastorates can profit by two pastors with the stronger as the preacher-in-charge. These pastorates can provide modest cottages for the elderly assistant or associate pastor. Our Conference and general funds for old preachers and their dependents should be given the nobler name of "Associate Pastors' Fund." Aid from this source can be given to those older pastors serving in larger pastoral charges as associates. As their health and strength permitted these older associates could visit, teach, preach or render any other service possible for them—always under the direction and supervision of the preacher-in-charge. Quarterly Conferences where associates live and labor, in addition to a small cottage, might give them a part of living necessities. A faithful old minister of the Gospel, full of love and good cheer, by his wise and comforting ministries, will win for himself a fair support anywhere he may live and serve.

"Superannuation" according to the present practice is no better than ordinary business or professional usage. The ministry of the Christian gospel is not a secular profession. It is a divine calling to special witnessing. The true preacher does not elect or choose his pastoral function. He is drafted for it by divine selection. The people whom he serves pay his expenses—not a commercial "salary". Professionalizing or commercializing the pastoral role will reduce it to inconsistent contradictions and undermine its spiritual power.

The plan of pastoral tenure just outlined has at least these merits: It holds the pastor to the one care of his life. It prevents the gloom and worry of an idle old age. It pours into the stream of active church life the sober and seasoned experiences of a long pastoral career. It puts battle-scarred veterans by the side of new recruits in the pastoral army. It preserves the ethical integrity and self-respect of a church as it uses and shelters its faithful servants to the end of their earthly day. It is possible, entirely practical, and truly Christian.—A Southern Methodist Preacher.

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## Crime Bids for Youth On the Auction Block

(The following is a speech made by A. A. Clements before a high school assembly last spring in Paoia, Colo., when the program represented the auctioning of a boy to the highest bidder and those "bidding" for the young life presented the various vocations which he might follow. Mr. Clements is an attorney and his "bid" was made in the name of Crime.)

I represent crime; and I offer for this boy a life of crime—with its adventures, its thrills, its possibilities for acquiring great wealth without giving anything in return; its absolute freedom from responsibility; its disregard of law and the restraining influences of society.

No other vocation offers such alluring possibilities. The criminal is free to follow his own inclinations and desires. His conscience is untroubled by questions of right and wrong. He is unhampered by family tie; unhampered by friends. He lives for himself. He lives within himself, trusting no one, trusted by no one. His hand is against the whole world and the whole world is against him. Even his "moll" will put him on the spot for a price. His own pal in crime will shoot him to get all the loot.

Can you imagine a more carefree delightful existence?

There probably will be other bids for this boy. I see a farmer here; he may bid. What has he to offer? Nothing but a life of drudgery. If that farmer bids, let him show the callouses on his hands. Let him tell you what time he gets up in the morning and how many long hours of hard labor he puts in every day and what he gets for it. While the farmer labors in the hot sun the criminal can sleep, if he wants to. True, he has to sleep with one eye open, his hand on a machine gun; he must awaken at the slightest sound, alert, ready, for he knows not what moment he will receive the delightful sensation of a gun poked in his ribs and be told to stick 'em up. And if he doesn't stick 'em up—the gun will bark, his soul depart for the deepest depths of hell.

I see a preacher here. He may bid. What has he to offer? Absolutely nothing. If that preacher bids, I challenge him to point to one single instance where his line has "brought home the bacon." Crime doesn't like preachers. These long-faced sanctimonious joy-killers are always hanging around trying to induce you to swap the kick in this life for a harp in the next. That is a mighty poor trade for the criminal. There are no harps in hell.

I see a business man here, looking this boy over. Perhaps he is

going to bid. Business men! Pink-tea robbers! They haven't the nerve and courage to face a machine gun and be real robbers. They are timidity personified. These fellows finish their nightly prayers with "The goblins will get you, if you don't watch out," and they sleep with the covers over their heads. These boys assemble the dough and crime takes it away from them. If that big sap gets up to bid, say "Boo!" at him and he will drop right down.

### Crime Must Have Boys

Crime wants that boy. Crime must have boys. The methods of solving crime and apprehending criminals have become so expert and efficient that every crime is solved and every criminal captured. The life of a criminal is held as lightly as the life of a prairie dog. Police officers and G-men shoot first and ask questions afterward.

Crime must have boys to fill the ranks depleted by this wholesale slaughter of criminals.

It takes time to develop a boy into a real criminal. A boy can't be a "big shot" to start with. Dillinger started as a petty criminal and grew into one of the coldest-blooded, cruelest killers that ever lived. The criminal world is proud of Dillinger. But his life tells the same old story. Put on the spot before that little Chicago theatre by his "moll," The Woman in Red, G-men riddled him with machine gun bullets. Crime wants this boy to follow in the footsteps of Dillinger.

William Cody Kelley, who committed that cruel and inhuman murder near Delta, started his criminal career by stealing small things; then he added bootlegging to his line; then murder.

### It Takes Booze to Develop a Boy Into a Criminal

It takes booze to develop a boy into the Kelley type of criminal. Booze to kill his sense of right and wrong. Booze to give him courage to commit murder. Booze to destroy his moral fiber and make him a low-down, cowardly, contemptible degenerate. Kelley said he would not have killed Mr. Browning and burned his house, if he, Kelley, had not been drunk.

Well, he wasn't drunk when he stood in the District Court Room at Delta before Judge Logan, and he got the full import of Judge Logan's words and a mighty thrill when he heard Judge Logan's words and a mighty thrill when he heard Judge Logan say: "William Cody Kelley, I sentence you to die in the gas chamber of the state penitentiary of Colorado." He wasn't drunk and he got another thrill, when he heard the squeal of the pig they thrust in the gas chamber to test the efficiency of the gas to take his life. He wasn't drunk, and he got another thrill, when they blindfolded him and strapped him in the death chair in that gas chamber. He wasn't drunk and he got another thrill when he heard the door of that gas chamber close, sealing it as tight as a jug, to hold the gas that was to take his life. He wasn't drunk and he got another thrill when he heard the bubble and sizzle of the gas as it rose from the bowl in that gas chamber to send his soul to hell.

Crime wants that boy to follow in the footsteps of William Cody Kelley.

Crime offers for that boy the alluring, thrilling experience of a life of crime and its quick, sure, and happy ending.

## FOR THE CHILDREN

### SCHOOL IDYL

Ram it in, cram it in,  
Children's heads are hollow,  
Slam it in, jam it in,  
Still there's more to follow:  
Hygiene and history,  
Astronomic mystery,  
Algebra, Histology,  
Latin, Etymology,  
Botany, Geometry,  
Greek and Trigonometry,  
Ram it in, cram it in,  
Children's heads are hollow,  
Rap it in, tap it in,  
What are teachers paid for?  
Bang it in, slap it in,  
What are children made for?  
Ancient archaeology,  
Aryan philology,  
Prosody, zoology,  
Physics, climatology,  
Calculus and Mathematics,  
Rhetoric and hydrostatics.  
Hoax it in, coax it in,  
Children's heads are hollow.  
Rub it in, club it in—  
All there is of learning—  
Punch it in, crunch it in,  
Quench their yearning  
For the field and grassy nook,  
Meadow green and rippling brook;  
Drive such wicked thoughts afar;  
Teach the children that they are  
But machines to cram it in,  
Bang it in, slam it in;  
That their heads are hollow.  
Scold it in, mold it in,  
All they can swallow,  
Fold it in, hold it in,  
Still there's more to follow.  
Faces pinched, sad and pale,  
Tell the same undying tale;  
Tell of Moments robbed of sleep,  
Meals untasted, studies deep.  
Those who have passed the furnace  
through  
With aching brows will tell to you  
How the teachers crammed it in,  
Rammed it in and jammed it in,  
Crunched it in and punched it in,  
Rubbed it in and clubbed it in,  
Pressed it in and caressed it in,  
Rapped it in and slapped it in,  
When their heads were hollow.—  
Author Unknown.

### THE MAGIC VIOLIN

There was once a little prince who had all sorts of wonderful playthings. Nice things to eat, fine clothes to wear, servants to wait on him and ponies to ride. The king and queen—his father and mother—were always thinking what they could do to make this little prince happy. They were always giving him something new but he never seemed to be happy very long. He soon tired of the things he had and grew cross and peevish and wanted something else. Men were sent to far-off countries to bring back whatever they might find of things strange or rare or beautiful which they thought the prince would like. They brought curious kites from China, baby elephants from India, ponies from the Shetland Island, tiny canoes from the South Seas and all manner of mechanical toys and pet animals. But the prince played with them for an hour or two and then he became unhappy again. People were brought in to play all kinds of musical instruments and to dance before him. Magicians and acrobats performed wonderful feats. He had all the sweetmeats and cakes he could eat but nothing seemed to please him for evry long. He soon tired of everything.

At length, a very wise man came to court and the king and queen

asked him to help them make their boy happy. He looked over all the playthings and all the other possessions of the prince very carefully. Finally, he said, "There is something among these things which is enchanted and the prince cannot be happy while he has it." But the wise men could not, or would not, tell them which one of the things was enchanted.

"All these things must be gotten rid of," said the wise man. "He must give them all away and then the bad charm will be broken."

Next morning, a herald went into all the towns around about calling the children to the palace so that the prince could give them his toys. You may be sure there was a big crowd at the palace gate the next morning. Laughing and jostling one another, the children waited for the prince to come out. His servants brought out loads and loads of toys and gave one to every boy and girl there. Such laughter there was, such shouting! Such whirling of rattles, such tooting of trumpets and thumping of drums! Never before had the children seen such wonderful things as were given to them that day. You would have thought the prince would have been happy, wouldn't you? But, when it was all over, while he had more color in his pale face, and more brightness in his eyes than had been seen there for many a day, the evil spell was not broken. In a few hours, he was dull and sad and miserable again.

When the wise man was sent for and told what had been done, he said, "That will not break the evil spell. The prince must give his presents, himself, one by one to the children, and give just the things that suits each child."

So the next day the prince started out with his tutor calling at house after house, giving each child the very thing he wanted most. Soon they came to a house, where they found a poor lame boy who dearly loved music, but he had no instrument to play. He had long wanted a violin but he was too poor to buy one. The prince at once saw that the poor, crippled boy could make fine use of his lovely violin which had come from Italy. Now it happened that the prince was more fond of that particular violin than of any other one of his treasures.

He hesitated. He did not like to part with it. But when he looked at the poor boy again and saw his pale face and saw how eager he was to have the wonderful violin, he ran back to the palace as fast as he could and fetched his favorite toy and gave the violin to the crippled boy.

From that very day the prince grew strong and merry. The enchantment was broken for he had learned just what Jesus said was very true.

"It is more blessed to give than to receive."—"Stewardship Stories" by Morrill.

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We want every reader of this publication who suffers with Headache, Neuralgia, Muscular aches or periodic pains to get quick relief.

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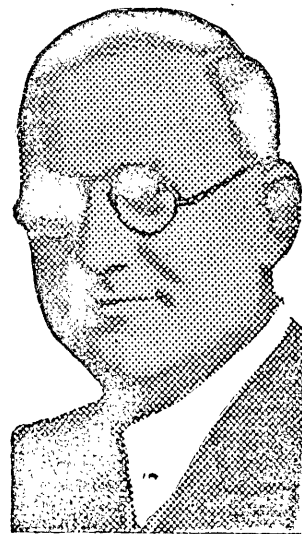
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## Joint Circle Meeting Next Monday

Mrs. Cannon, President, will preside over the business session of the Joint Circle meeting next Monday at 10 o'clock. Mrs. James Verhoeff will lead an interesting program entitled "A World-Wide Hook-Up". Assisting are Mrs. H. C. Graham, Mrs. G. H. Kimball, Mrs. C. B. Wilson, and Mrs. James Thomas. Mrs. Marshall Steel will lead the devotional service. Luncheon will be served.

### Mission Study Class

Immediately after the luncheon which follows the Joint Circle meeting, Mrs. A. S. Ross will conduct the first class in the fall Mission Study, "Preface to Racial Understanding." An interesting program has been prepared and all women are urged to attend.

"What is the use of being religious?" Attend the Sunday evening service at 7:30 and hear Bro. Steel on "The Purpose of Religion."

### NEW MEMBERS

The congregation extends a cordial welcome to the following new members who were received September 20:

Mrs. M. A. Edmunson and Mrs. E. A. Battle, 2304½ Arch; Mrs. S. C. Grant and Margaret Sue Grant, 710 Wright Ave.; Miss Mary Paul Jefferson, 1701 Allen, North Little Rock; Mr. W. C. Murphy, 1401 Allis; and Miss Frances Walker, 1923 Main.

### CONGRATULATIONS

Our congratulations and best wishes to Mr. and Mrs. Werner Trieschmann on the birth of a son, John Werner Trieschmann III, on September 22. Mrs. Trieschmann, who was Miss Martha Shipp, is at the Baptist Hospital.

"Was Jesus' primary work to be seen in what he did for God or in what he did for man?" Attend the Sunday evening service at 7:30 where we will consider "The Purpose of Religion."

### PERSONAL ITEMS

The Robert Cannons have returned to America from Maracaibo, Venezuela, and are visiting Mr. and Mrs. J. S. M. Cannon. . . . Mr. G. H. Kimball is visiting relatives in Concord, New Hampshire. . . . Misses Fannie and Lillian Howland have returned from a vacation spent with friends in the southern part of the state. . . . Mrs. Miriam Jernigan is in Huntington, West Virginia, where she expects to spend about a year with her son, Edgar, and his wife. . . . Mr. and Mrs. V. T. Harvey and son, Jimmie, have been visiting in Houston and Galveston.

Mr. E. Q. Brothers has been ill for several weeks and is now at Trinity Hospital. . . . Mrs. J. W. Rucker was called to Booneville last week because of the condition of her sister who is at the sanatorium. . . . Miss Audrey Marks has returned from Camden where she was called because of the serious illness of her sister.

Our congratulations to Jim Major, of our Young People's Department, who has been elected president of the sophomore class in the Little Rock Junior College.

# Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

MARSHALL T. STEEL  
Minister

MISS MINNIE BUZBEE  
Executive Secretary



MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

VOL. VIII

OCTOBER 1, 1936

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## SUNDAY SERVICES

11:00 A. M. "The Building of a Church." Bro. Steel.  
7:30 P. M. "The Purpose of Religion." Bro. Steel.

## Young People Complete Banquet Plans

The committee from the Young People's Department of the Church School is working hard on the banquet for the young people of Winfield. The dinner is to be served at the church Thursday evening, October 8, at six-thirty. The banquet scheme will be Indian with fall decorations. The stage will present the scene of an Indian village.



REV. LELAND CLEGG

The guests will assemble as in a Council of War with Big Chief Sitting Bull, Roscoe Sanders, as Master of Ceremonies. Squaw Margaret Sue Grant will sing "The Indian Love Call"; and Squaw Vivian Steed will play "In the Land of The Sky Blue Waters" as a violin solo. Chief Never-Work, Marshall Steel, will give a toast to "The Lazy Indian"; and Very Big Chief Leland Clegg, from the Magnolia Tribe, will issue the War Call. There will be dinner music by an Indian tom-tom-player.

An Attendance Committee is at work selling tickets. All young people of the church between the ages of 16 and 23 years, inclusive, are cordially invited to be present. Because of our lack of information concerning the age of our members, the mailing list of our young people is very inaccurate. We will appreciate the assistance of parents in seeing that all eligible young people are invited to this dinner. If you have not been personally solicited to buy a ticket, phone the church office for your reservation.

## Sunday Evening Program Announced

This Sunday evening at 7:30 Bro. Steel will start a series of services which will be open to the entire congregation. The general subject for the first three months will be "The Teachings of Jesus." A combination of the discussion and lecture method will be used. We will be considering present day problems, both personal and social, and will be trying to see what there is in the teachings of Jesus which will help us as we face them.

The service will be informal but dignified. It will include the singing of hymns, prayers, scriptures, opportunities for questions or suggestions from the group and a brief message from the pastor. It will be a one hour service.

It should be specially attractive to our people who are not able to attend the morning worship service; to all church school workers; to parents who are trying to interpret Christianity to their children; and to young people who are trying to face the issues of life as Christians. The first service will be held in the Buzbee Class room; and the subject for consideration will be "The Purpose of Religion."

## Adult Assembly in Auditorium

The regular quarterly assembly of the Adult Division will be held at 10 o'clock next Sunday, October 4, in the Church Auditorium. Miss Lila Ashby, Superintendent of the Division, will preside. Plans for the Adult work during the year will be discussed briefly. Members of all adult classes are asked to attend this short session before going to the class room.

## Epworth Training Conference

An Epworth Training Conference, sponsored by the Young People's Union of Little Rock, will be held at Asbury Church Monday and Tuesday of next week at 7:30 to 9:30 each evening. Courses offered will be: "The Christian Home", Rev. Neill Hart; "Alcohol and Ourselves", Rev. F. A. Buddin; "Administering the Senior-Young People Department", Rev. Clem Baker; "World Peace," Rev. Marshall Steel.

The purpose of the Conference is to train officers and workers in Senior and Young People's Departments. Winfield's newly elected officers in these departments are urged to attend.

## ALCOHOL EDUCATION MONTH

October will be observed as Alcohol Education Month in the Young People's and Adult Divisions in Winfield. In the Senior and Young People's Departments a series of four class sessions will be devoted to this study.

The following Adult classes will devote four sessions to the study: Mother's Class, Mrs. Jenkins' Class, Buzbee Couples Class, Men's Bible Class, and the Lila Ashby Class. Members of other classes who are interested in these studies are invited to meet with one of these classes for the four sessions.

## ELECTIVE COURSES FOR ADULTS

Several classes in our Church School will use during the next quarter one of the elective courses being offered as a part of the Adult program.

Reese Bowen's and the Forum Classes will begin a study in problems of personal religion based upon Dr. Wicks' "The Reason For Living" . . . The Brothers' Couples Class will take up a three-months study of home problems. The text will be "Parents as Teachers of Christian Living" by White and White . . . A special course in Missions will be conducted by the Women of Winfield during the Church School hour, 10-11. Mrs. A. S. Ross will serve as the teacher of this course.

These classes will be open to all Adult members of the Church and Church School.

## MRS. BELL SANDERS

Winfield lost one of its oldest and most faithful members in the death of Mrs. E. Hunter Sanders last Thursday, September 24. Mrs. Sanders passed away after a long illness at the home of her nephew, T. D. Ford, 219 N. Woodrow. She had been a member of Winfield Church more than half a century, having joined when the congregation was at old Spring Street Church. Although she has been unable to attend regularly for the past several years, her interest in her church never failed.

Names are coming in for the Mother's Panel. If you have not yet sent in the name of your mother or your children's mother, please get in touch with the church office, 4-1994. Also consult the office if further information is desired.