

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish"—John Wesley

"Go ye into all the world"—Mark 16:15

VOL. LX

LITTLE ROCK, ARKANSAS, SEPTEMBER 25, 1941

NO. 39

Men Are Cheap

JACK LONDON once wrote a story entitled "Just Meat" in which he depicted two robbers, in pursuit of loot, being forced to kill the man into whose home they had entered. After having robbed him and leaving him in the welter of his own blood, they returned to their lair. One of the robbers, with some conscience remaining, said he was sorry they had to commit murder. The other robber reassuringly replied, "Why, brother—he was just meat." As these two robbers went out in opposite directions to buy food for a midnight feast, and remembering that man was "just meat" they poisoned each other's food. Not knowingly eating of the poisoned food, they glared at each other amid death's agony saying, "Just meat—just meat." It seems that many of the leaders of our world have turned robbers and so consider man as "just meat." A war correspondent has recently estimated that in the war between Russia and Germany five million men have been killed or wounded—three million Russians and two million Germans. And this in only two months! If we have difficulty in comprehending this tragic number of casualties it means, by comparison, the total population of Arkansas, Louisiana and half of Oklahoma. Men are dreadfully cheap in our day. And they will always be considered cheap until men begin to think of their fellow-men in terms of the Christian gospel wherein all are placed but "little lower than the angels."

Startling Facts

READER'S DIGEST, which enjoys the reputation of telling the truth, has recently reported three unique experiments which were calculated to determine the honesty of certain groups of business men throughout America. In the first instance a couple traveled throughout the forty-eight states in a mechanically perfect automobile. Prior to entering the town or city garage they would loosen a wire from the distributor to a spark plug. Then they would ask the mechanic to fix the car while they went to lunch. Two mechanics out of five found the loose wire, re-attached it and made little or no charge for their labors. But three out of five not only endeavored to make exorbitant charges for their labors but insisted that all kinds of things were wrong with the mechanically perfect car. In many instances charges were made for new parts that were never used. Three out of five proved themselves dishonest. The same proportion of dishonest people were found among the radio repairmen. In this instance a mechanically perfect portable radio was used; but before entering the repair shop a tube was loosened. Again, two out of five repairmen adjusted the difficulty at little or no charge. But the other three made excessive charges, proposed the need of all sorts of new parts, mentioned every conceivable radio difficulty. Here again, three out of five proved themselves dishonest. But the percentage of honesty was higher in the third experiment. A mechanically perfect watch was used and, before entering the repair shop, a screw was loosened that fastened the winding wheel. Every other repairman proved himself honest by remedying the obvious difficulty at little or no cost. But the other half of the repairmen proved themselves dishonest. Well, if this is the picture of honesty in the U. S. it's not a very pleasant one. Christianity ought to mean honesty at least—plus many other things.

"AMERICA'S ATTITUDE IN WORLD PEACE IS AN EFFORT TO AMALGAMATE THE MISSION OF JOHN THE BAPTIST WITH THE METHOD OF PONTIUS PILATE."—H. G. Wells.

Now Let's Use It!

WE SELDOM get excited because someone announces the appearance of something new. That happens every day. But the new literature of our united church is something to get excited about. When secular magazines (such as Time) praise the high quality of our literature we ought to thoroughly examine it ourselves. Among the new publications is CHALLENGE, a most attractive quarterly magazine for the non-churched and the inactive members. Churches will do well to place this publication regularly in the hands of prospects for membership and those who are irregular in attendance. In this day of propaganda, why should not the Christian Church start a "blitzkrieg" of Christian truth. CHALLENGE will undoubtedly have a wholesome effect upon all who read it. Another new publication is WORKSHOP, a manual for youth leaders. Many adults find themselves willing to help in the promotion of youth activities at the church—but how? This publication tells you. Then there is the new ADULT STUDENT, smaller, more compact—but more dynamic and timely. And our young people will be thrilled with the appearance and content of HIGHROAD, successor to the Epworth Highroad and the Epworth Herald. In addition, young people will have a weekly magazine CLASSMATE, new to the former Southern church. And what a gold mine of material the teachers in the children's division have in the new publication CHILD GUIDANCE. The fact is, no protestant church in America is putting out a finer quality of literature than is the Methodist church. Now since we have it, let's use it to the best possible advantage.

Sermonettes

The gospel of Christ is good news—not good views.

Prayer has been defined as consecrated work.

A man's creed need not be stated but it must be lived.

The moral failure is the man who expects to reform tomorrow.

Some people attend church to hear the preacher—and are sometimes disappointed.

Is There a Church For Them?

A NEW novel by John Faulkner entitled "Men Working" paints a vivid picture of the life of the typical sharecropper family that leaves the farm in the cotton-raising state for the cash income to be obtained from work on the W. P. A. There is, of course, nothing new in the stage setting of this drama since, in recent years, the rural South has not only been considered the No. 1 economic problem but the No. 1 hunting ground for fiction writers. A whole regiment of novelists such as Caldwell, Stripling, Rylee and Faulkner have written to the tune of "We're marching through Georgia"—and Mississippi, Alabama and the Carolinas and have presented to us the more or less accurate picture of the economically and socially abandoned working people of the Southland. But every time we gaze through the novelist's eyes at the unwholesome scene we are immediately confronted with the question, What is the church doing about it? What sort of church can minister to the spiritual needs of these people who walk across the novelist's stage? Can the "regular" denominations cope with the fast changing situations under which these working people are living? Are they trying?—or merely criticising the "holiness" or "off-brand" or "half-baked" sects that thrive under such circumstances? We believe the spirit and genius of Methodism with its episcopal administration is peculiarly fitted to be of great spiritual service to these people. We dare say, however, that Methodism is not doing what ought to be done and what the spirit of Wesley would demand that we do. Let the Methodist church follow the working man to his work! Let the district, the working unit of Methodism, charge someone with the responsibility of ministering to the "floating" populations. Let the laymen of the church catch the vision of Paul "Come over into Macedonia and help us." These are unusual days. If the Methodist church copes with the situation it will bring unusual insight and aggressiveness into the unusual situations of the day. We cannot minister to these people simply because there is a beautiful gothic church within two miles of them. We must meet them on their level—and seek through God to lift them to His level. These people may be ignorant and misinformed and prejudiced and, in some instances, degenerate. But they are God's people—and their children, at least, ought to have a fighting chance at the best things in life. Is there a church for these people? Yes—in many instances it OUGHT to be the Methodist church.

Put It In the Creed

SOME church creeds are so strictly orthodox that there is no room for the humanitarian touch. Mr. and Mrs. Average, new-comers to the community, are usually attracted to the church where the very atmosphere is permeated with friendliness. In a recent conversation with a young couple, prospects for the church, one of them said, "We did not affiliate with the church where we lived the last two years because the people seemed so cold and indifferent." Perhaps that was an unusual community but there are many more of these unusual communities than there ought to be. The welcome committee at the entrance of the church is one of the most important committees in the church. It ought to function every Sunday morning and evening—as well as during the week. We ought to put the word "Welcome" in the creed of the church.

OCTOBER 5TH AND
BEYOND

By Bishop Herbert Welch

World-wide Communion Sunday is a new day in our ecclesiastical calendar. It originated in the Presbyterian Church, but has been taken up by the Federal Council.

It has two principal purposes: One is to symbolize and increase the sense of a world-wide Christian unity. It is most appropriate, when hate is on the march and war is rampant in our world, that Christians everywhere should maintain an unbroken fellowship. This unbroken fellowship in Christ will stand out in contrast to our broken and disorganized world. It will bear witness to a fellowship which can cross frontiers of race, break through barriers of human prejudice, and rise above the clash and conflict of warring nations. "In Christ there is no East or West—but one great fellowship of love."

The other primary purpose of the day is to rally the forces of the Church early in the autumn and to begin the new advance in prayer at the Lord's table. It is not planned that union services should be held, but that each local congregation should seek to have every member, so far as this is possible, present at this significant sacramental service in his own church.

To that end it is proposed that on Sunday afternoon, September 28, and on the succeeding days if necessary, every home in every parish shall be visited by a group of workers, going two-by-two, with an earnest invitation to be in church on the following Sunday. This feature accords with the Rally Day plan fostered by our Board of Education. By a little thought and skill, Church School programs and this Communion service may be so planned as to avoid all conflict.

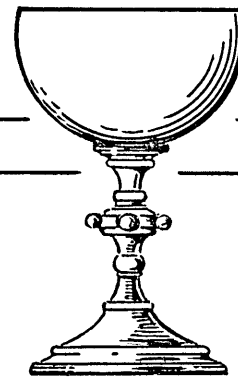
Now, this idea of having the followers of Christ in all lands proclaim their unity by this simultaneous observance of the Lord's Supper, inevitably leads to another thought: If we indeed be brethren, we must "share our mutual woes, our mutual burdens bear." If God's children in other lands are harried and distressed, here is opportunity for a practical demonstration of brotherhood. The carnage of war, the devastation in life and spirit, keep mounting. Men, women, little children are in an agony of waiting to see whether the compassion of Christ can really break out through the members of His church. A great missionary gathering urged "that we enter as we have not yet begun to do the fellowship of suffering by taking upon ourselves the relief of hunger, pain, isolation and helplessness in every land."

Where and when and how can this be done better than in connection with the Supper of our Lord? *The sacramental table may become the altar of thank-offering.* World-wide fellowship calls for world-wide help. "Whose seeth his brother have need and shutteth up his compassion from him, how dwelleth the love of God in him?"

WORLD COMMUNION SUNDAY

✦ OCTOBER ✦ FIFTH ✦

*He took bread
and gave thanks
and gave it to them*



A Day of Special Prayer for War Sufferers

Around the wide world on October 5th, Christians will join in observing Jesus' command, "Do this in remembrance of me".

Never was there greater need for the consolation which the Man of Sorrows brings to those whose hearts are heavy. The Four Horsemen of Conquest, Slaughter, Famine and Death are riding again. "In the world, ye shall have tribulation", is still true. There is only one hope: "Be of good cheer, I have overcome the world".

Yet the greatest sufferers today—the innocent victims of war—are divided into two groups. There are those who bow their heads in prayer. But to countless others, a gnawing hunger, the loss of child or parent, or months of brutality have brought utter despair. Driven beyond the limits of human endurance, their spirits are broken: hope or faith seems a cruel mockery.

On World Communion Sunday we must remember both groups of these brothers and sisters of ours—those who join with us in prayer, and those who are in danger of losing all faith in themselves, in their fellowmen and in God.

METHODIST COMMITTEE FOR OVERSEAS RELIEF

150 FIFTH AVENUE

NEW YORK, N. Y.

A NEW HEART SERVES HUMAN NEED

In the mountain section of north Georgia, a revival meeting awakened many persons to a new spiritual life. In the closing service, just before the final benediction, someone whispered to the pastor that a widow and her small children, well known to the congregation, were without money and in dire want. The pastor made a simple statement of the facts and asked one of his members to remember the family in his closing prayer. His petition for them was very simple: "Lord, if you will spare me till tomorrow morning, I will go to my own corn-crib and do something about it."

Word spread quickly through the community next day. His neighbors saw him fill an ample sack of large ears of corn for the mill. The miller ground it without toll and added five dollars of his own for those in distress. Another brought a large ham; others fresh pork; still others vegetables and fruit from field and orchard. Before evening came the pantry was well stocked and money once more in the widow's purse.

No heart is genuinely touched by the presence of God that is not softened in its attitude toward human need. That was true of the early Christian converts that gathered around the apostles. Those of means were moved to share with their less

fortunate brothers. The effect of the revival of Pentecost has been mirrored many times in the long experience of the church.—From the "Adult Student."

Some look for opportunity pretty much as the day-dreaming damsel looks for a lover. . . . but opportunity doesn't come in that fashion. He is more likely to be dressed in the garb of a working man, calling to a task, to humble service, to sacrifice, to a venture of faith. And that isn't so popular.—Religious Telescope.

Encouragement is oxygen to the soul; no one ever lived without it.—George Mathew Adams.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

We are very apt to be full of ourselves, instead of Him that made what we so much value, and but for whom we have no reason to value ourselves. For we have nothing that we can call our own, no, not ourselves—for we are all but tenants, and at will too, of the great Lord of ourselves, and of this great farm, the world that we live upon.—Penn.

The secret of all success is to know how to deny yourself—prove that you can control yourself, and you are an educated man—and without this all other education is good for nothing.

Our gifts and attainments are not only to be light and warmth in our own dwellings, but are to shine through the window, into the dark night, to guide and cheer bewildered travellers on the road.—Beecher.

THE CHRISTIAN HOME

The distinguishing quality of a Christian home is that Jesus Christ is the center, and all its members seek to obey his law of self-denying love. It is the parents' privilege to lead the children to Jesus Christ.

It cannot be too strongly urged that regular corporate family worship be practiced as a fundamental part of the home life. The family worship together receives enduring blessing for itself and is a powerful witness for God in the community.

A home whose way of life is that of Jesus Christ would naturally demonstrate the enduring values of home life held precious by all nations. It would be:

A community where all members form a spiritual fellowship founded on loyalty and love;

A place of physical well-being where essential needs are supplied and where order, cleanliness and simple beauty prevail;

A haven of peace, security and refreshment for body, mind and spirit where God's loving care is daily demonstrated;

A school where Christian habits and attitudes are exemplified by the older members of the family and lovingly taught to the children from their earliest years, where parents co-operate in the discipline and teaching, and receive in turn what the children have to give;

A working fellowship of equal privilege for both sexes, affording an atmosphere in which each member, old and young, may grow, and in which his best contribution can be made, and in which concerns affecting one and all are shared by all;

A refuge where the personality of each has freedom to develop and where a desire for privacy is respected and understood;

A place of vision where widening social and world horizons open out before each member of the family, its guests and those who serve within it, so that the home becomes a Christian leaven in the community.—From the Report of the Madras Meeting of the International Missionary Council.

POEM OF THE WEEK

At Last

*When on my day of life the night is falling,
And, in the winds from unshaded spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.*

*Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever-present,
Be Thou my strength and stay!*

*Be near me when all else from me is drifting;
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting
The love which answers mine.*

*I have but Thee, my Father! let Thy spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
No street of shining gold.*

*Suffice it if—my good and ill unreckoned,
And both forgiven through Thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.*

—John Greenleaf Whittier.

A Rendezvous With Life

By GEORGE A. FREEMAN

Many of the things that were a part of that first great World War seem now to be only the memory of a troubled dream; but out of the wreck and ruin of that time some things of permanent value and beauty remain. One of those is that noble poem of Alan Seeger, that still grips the soul with the willingness of youth to die for his ideals and beliefs;

*"I have a rendezvous with Death
At some disputed barricade;
When spring comes back with rustling shade
And apple blossoms fill the air.*

*And I to my pledge word am true,
I shall not fail that rendezvous."*

Again today, many of the youths of that European world, and our Western world also, are keeping that rendezvous at "disputed barricades", far and wide, with the same lofty purpose and idealism that filled the soul of Alan Seeger.

There was much of beauty and worth and nobility in that poem of Alan Seeger, but it has remained for a colored boy, Countee Cullen, to challenge us with a poem—a poem that was admittedly in imitation of Seeger's yet even more lofty in its idealistic vision:

*"I have a rendezvous with Life,
In days I hope will come
Ere youth has sped and strength of mind,
Ere voices sweet grow dumb;
I have a rendezvous with Life
When spring first heralds hum.*

*Sure some would cry it's better far
To crown their days with sleep,
Than face the road, the wind and rain
To heed the calling deep.*

*Through wet nor blow nor space I fear,
Yet fear I deeply too,
Lest death should greet and claim me ere
I keep Life's rendezvous."*

Somehow we all have this rendezvous with life. How shall we seek to keep that tryst? By what road must we go to fulfill that quest?

There are many roads. Some seek to keep that rendezvous by the road of pleasure; others by the ways of wealth, or fame, or places of power—ways that are wide and attractive, and that seem to lead to shining goals. But there is a wise Book, a Book that is wide with the wisdom of the ages and of that inspiration that is Divine, that says that the Way that leads to Life is a narrow and a hard way, and that he who would keep his rendezvous with Life must take that way. For fullness of life come when one follows in the way of unselfishness, and kindness, and humility, and love. It calls for powers that are disciplined and a heart that is eager to be of service to others.

Did not the Master of Life say, in other words, that he who would keep the rendezvous of life with Him must "deny himself and take up his cross and follow" where He leads? And did not He state the meaning of His rendezvous with life when He said, "I am come that they might have life, and have it more abundantly."

*Though the road be hard, let me still be true,
And strive to keep Life's rendezvous.*

The biggest coward in the world is the man who is afraid of a new idea,

SENTENCE SERMONS

God can use a dull tool, but a keen one would do better work.

It is never worth while arguing about the religion you haven't got.

A failure is a man who has blundered and is not able to cash in on his experience.

If a thing ought to be done, it can be done, and somebody will find a way to do it.

The great question is not whether you have failed but whether you are content with failure.

THE PRACTICE OF IMMORTALITY

By LYMAN ABBOTT

The difference between the mortal and immortal life is not made by death. The immortal life is the life which pain, sickness and death cannot terminate. It is the life of faith, of hope, of love. Such life is immortal life, because mortality cannot touch it. The body is always dying; it is in an ever-perpetual process of decay; it is not mortal. It is eternal because it stands in no time-relation; not because it begins beyond the confines of time—there are no confines—but because it has no time boundaries. Christ was an immortal when hanging apparently helpless on the cross as when he rose from the tomb. Death could not hold him, because there was something in him which death could not lay hands upon. He was immortal.

All life has its laws. If we obey the laws of the spiritual life we have a right to spiritual life. There are laws of the body; and if one complies with these laws, he has a right to health. So there are laws of the spirit; and if one obeys them, he has a right to expect spiritual life, which, because it is the life of the spirit, is a deathless life. . . .

Paul promises eternal life "to those who by patient continuance in well doing seek for glory, and honor, and immortality". How can one, who by perpetual compromise with evil-doing seek for wealth and place and fame, expect eternal life?

Immortality cannot be demonstrated, like a problem from Euclid, on a blackboard. How can I prove the spirituality of Beethoven's music to one who has never cared for music? Life comes first, beliefs afterward. Stars were before astronomy, flowers before botany, language before grammar, and religion before theology. We must live before we can believe. . . .

For myself, I can think of no doom so terrible as that I should live on an endless and worthless life; like the Wandering Jew, condemned to wander through all the ages with nothing in life to live for. What would life be without faith or hope or love?

If we are to pluck the fruit from the tree of life, we must have a right to it. If we have a rational hope in life hereafter, we must have the immortal life here. To have faith in immortality we must practice immortality.

CHRISTIAN EDUCATION

REV. CLEM BAKER, Executive Secretary
Little Rock Conference, 723 Center St., Little Rock

REV. IRA BRUMLEY, Executive Secretary
North Arkansas Conference, Conway, Ark.

EDUCATION INSTITUTE AT HOT SPRINGS AND CAMDEN

Last week two splendid Education Institutes were held in the Little Rock Conference. On Monday our Institute was held for the Arkadelphia District at First Church, Hot Springs, with Rev. J. E. Cooper, presiding. Practically all preachers and a goodly number of laymen and women were present. Brother Cooper gave the representatives of the Conference Board of Education first emphasis in his program. The Arkadelphia District under Brother Cooper's leadership has had a good year. Brother Cooper has led in more training schools and classes than any other man in our Conference this year. Early in the spring he kept up his fine record established on the Pine Bluff District by paying his Church School Day apportionment in full. We expect the Arkadelphia District to have one of the best reports it has ever had when Conference meets.

Our second Institute was held on Saturday at First Church, Camden. Since Saturday is usually considered a hard day for a church gathering and since the Camden District was to have three institutes with the Camden group representing less than one third of the charges, we were fearful lest the attendance be unusually small. Imagine our gratification when the largest group of any of our fall institutes greeted us by 9:00 o'clock. The nine pastors in this section were present with a total attendance of 86 from their charges. A gratifying feature of the Institute was the presence of a large number of young people. Brother Beck is our District Director of Young People's Work and the young people are rallying to him in a fine way. From 10:00 to 12:15 the entire time was given over to the explanation of our new literature, presenting the new Conference Goals and Objectives and checking up on progress attained on the Goals and Objectives set for the present Conference year. At the noon hour a pot luck lunch was served with the Camden women providing local arrangements. In the afternoon three separate group meetings were held—the Children's workers with Miss McRae and Mrs. Birdwell; the young people with Brother Beck and the pastor and others present with the District Superintendent and Executive Secretary. The attendance and interest in this Institute is sufficient evidence that the splendid District Superintendent, Rev. Leland Clegg, continues in high favor with the people. His district lacks only a few dollars being out on Church School Day and promises to be over the top with a few days. Another Institute will be held at Magonia, Saturday of this week and the final Institute will be held at El Dorado the following Saturday.—Clem Baker.

One paper said that children are reluctant to go to bed for fear they will fail to see or hear something said, and another paper remarked: "Would that church snoozers felt the same way."—The Cumberland Presbyterian.

PLANS FOR RECREATIONAL CONFERENCE

One of the most significant and fruitful events in our Conference Young People's program for the year now coming to a close was the Conference-wide Recreational School held at First Church, Pine Bluff, last January. This school was held from Monday to Saturday with 150 registered. In their meeting at Ferncliff recently the Young People's cabinet voted unanimously to hold another such school during the coming Conference year and appointed a committee composed of the District Directors, with Beth Wilson of Pine Bluff, to select a time and place for this meeting. This committee met at Camden at the close of our Institute last Saturday afternoon. After carefully considering all suggestions the committee voted to return to First Church, Pine Bluff, for the next session of this Recreational School and set the second week in January, 1942 as the date. A committee composed of Rev. E. C. Rule, Rev. W. Neill Hart, Miss Theda Bell Findley, Miss Beth Wilson, Rev. Geo. Meyer and Mrs. C. B. Nelson was appointed to arrange for the program, promotional and local entertainment. It is expected that this Conference next year will reach at least 200.—Clem Baker.

METHODIST YOUTH FELLOWSHIP

The Methodist Youth Fellowship of Miller County Sub-district met at Pleasant Hill, Friday night, Sept. 12. Rev. Kirwin Hale, pastor of the Texarkana Circuit, welcomed the group. Rose Caulder, chairman of the Mission Commission, was in charge of the program and introduced Miss Hallie Buie, a returned missionary from Korea, as speaker.

The business session, under the leadership of the president, Mary Ella Woolard, followed the program. The minutes of the last meeting were read and approved. A count was taken and Pleasant Hill led in attendance. Brother Teague, District Director, gave a talk on the Mission Fund and plans for 1942, as discussed at Ferncliff. The meeting was closed by the young people's benediction.

A fellowship hour was enjoyed by the 110 who attended. The next meeting will be held at Few Memorial, October 10.—Reporter.

SERIES OF ONE-UNIT SCHOOLS

A series of one-unit training schools are being planned for the Helena, Searcy, and Fayetteville Districts.

The first of this series of schools are to be held as follows:

Clarendon, Sept., 21-24.
Cotton Plant, Sept. 25-29.
Brinkley, Sept. 30-Oct. 3.
West Memphis, Oct. 5-8.
Colt, Oct. 9-13.
Parkin, Oct. 14-17.

Mrs. T. C. Huff of Greenbrier is to offer in each of these schools the course on "How To Teach in the Church Schools."—Ira A. Brumley.

EPWORTH TRAINING CON- FERENCE, NORTH LIT- TLE ROCK

Plans are being completed for a six-unit Epworth Training Conference to be held at First Church, North Little Rock.

This Epworth Training Conference is an inter-city and inter-conference program, being sponsored by the Youth Fellowships of North Little Rock and Little Rock. The following courses are to be offered:

"The New Testament in the Life of Today," Earl Walker.

"Worship and Evangelism," Fred Harrison.

"Community Service," James Upton.

"World Friendship," Mrs. C. B. Nelson.

"Recreation," Miss Beth Wilson.

"Working With Seniors and Young People," Ira A. Brumley.

Rev. E. H. Hook, pastor of First Church, North Little Rock, is the Dean of the school.

The schools are to begin on Monday night, October 6, and continue through Thursday night.—Ira A. Brumley.

MISS SPRATT IN NORTH LIT- TLE ROCK SCHOOL

There is to be a one-unit training school for workers with children, both parents and teachers, Oct. 6-10.

Miss Barnett Spratt of Nashville, Tennessee, will offer the course on "Understanding Children."

This school will be in the educational building of First Methodist Church, North Little Rock.—Ira A. Brumley.

THE COMMON PLACE

"Noble deeds are held in honor;
But the wide world sadly needs
Hearts of patience to unravel
The worth of common deeds."

The maelstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star; but it is better to be the fountain than the maelstrom; the star than comet, following out the sphere and orbit of quiet usefulness in which God places us. It is among the commonplace, that the Christian's daily lot is thrown; and the daily appeals are to him as sacred as those which come more seldom and with a louder knocking at the gate.—Selected.

HENDRIX COLLEGE NEWS

The fifty-eighth session of Hendrix College began officially on Friday, September 19, with the opening assembly at which President J. R. Reynolds was speaker. Dr. Reynolds addressed the students on "The Responsibility of American Youth." Young people with general college educations will be needed in the post-war periods to rebuild Europe and to assist America in adjusting to peace, the president predicted. "Hendrix College is producing the type of leaders which have led America for over 300 years," he continued. "Religion lies at the basis of democracy and of Western civilization," Dr. Reynolds declared to the students. "If you wish to be well equipped in scholarship, in sanity of judgment, and in spiritual poise, you should relate yourself vitally to the Christian faith."

Dr. C. J. Greene, retired vice-president of the college was to deliver the opening sermon on Sunday morning, September 21 at the First Methodist Church in Conway.

Nineteen men students are living this semester at the "co-op" house, managed under the auspices of the Board of Education of the North Arkansas Conference in cooperation with the college.

Participants share household expenses and duties under a co-operative plan, begun three years ago. New officers elected this week are: President, Lee Cate, junior of Elkins; vice-president, Wallis Callo-way, junior from Murfreesboro; secretary-treasurer, Bill Harris, senior of Paris; house manager, Francis Christie, Sophomore, of Junction City.

"Personalized" physical education is being offered to Hendrix students this year by means of enlarged department of health and recreation. Students were assigned to classes suited to their individual needs, according to officials. Corrective courses, hygiene, and men's and women's classes are among additions to the department.

The health and recreation department is closely connected with the extensive intro-mural system of the college, in some part of which more than ninety per cent of Hendrix students participated last year. Students are divided into groups which engage in contests in a wide variety of sports and activities.—Reporter.

SPECIFY
Helans Paints

"FOR THE GOOD OF THE SURFACE"

GILMORE
Paint & Paper Company

320 Louisiana Street

Little Rock, Ark.

The Art Of Happy Living

By GEORGE O. WIRTZ

I HAVE read six books on the subject of "The Art of Happy Living: Psychology of Happiness," by Walter Pitkin; "The Art of Happiness," by William Cowper Powys; "Happiness," by William Lyon Phelps; "The Adventures of a Happy Man," by Channing Pollock; "What Men Live By," by Dr. Richard Cabot; and "The Art of Living," by Andre Maurois. These writers widely disagree in their analysis of the art of happy living. Walter Pitkin is the most pessimistic of all, believing that only one in a thousand is really happy. Pitkin's only rival in pessimism is the gloomy philosopher, Schopenhauer, who said that life is something to be endured—not enjoyed. John Cowper Powys strikes a more hopeful note when he says that happiness is within the reach of all of us because happiness is, after all, a state of mind, and it is within your power and mine to control our thought life. William Lyon Phelps said the same thing in these words, "That man is happiest who thinks the most interesting thoughts."

Andre Maurois is of the opinion that we can be happy if we want to be—that we get out of life what we demand of it.

Prof. Edward L. Thorndyke, noted Columbia University psychologist, outlines five essentials of happiness, as follows:

1. The approval of your community.
2. Friends and affection.
3. The opportunity for exercising power over someone.
4. A chance, now and then, for adventure.
5. Some room or place where you can go and know that no one is going to intrude.

Today I want to take your minds away from all thoughts of war, of politics, of crime, of disaster. Sometimes I think we hear too much of the bad news of the world and not enough of the good. Perhaps good news is not "news." It ought to be. Last Christmas the London Times appeared with an announcement in big type, "No Bad News Today," and that WAS news.

James Truslow Adams, the eminent American historian, writing in a recent issue of The Rotarian, tells us that this generation worries more than any other on record—largely because of our rapid means of communication. The wars of most distant Africa, Europe, and Asia are flashed to us by radio and cable even before they happen. In some ways we were better off in the days of 1812 when the battle of New Orleans was fought six weeks after the peace treaty of Ghent had been signed by the United States and England. I don't say we should destroy the radio, but I do say we hear too much bad news for our own good.

It's the same old story—wherever we have a gain we have a corresponding loss, but fortunately the reverse is also true, for every loss there is a compensating gain.

The history of a nation is largely an account of its wars, of its political, social and economic progress or retrogression—of its wealth, its debt, its per capita income. BUT the history of each individual life is vastly different. When your life is over, its success will be written in terms of

(Mr. Wirtz is an elder in the Second Presbyterian Church, Little Rock, president of Allsopp and Chapple Book Store, and president of the Little Rock Rotary Club.)

the people you loved, the marriage you entered into, the home you established, the children you raised, the work you did, the friends you made, and the God you worshipped. And so today I am going to discuss these common relationships which make up the warp and woof of each individual's life.

Perhaps the most thrilling experience of life is the romantic love which leads to marriage. It's a question whether our method of free selection of marital companions is better than marriages arranged by the parents. Mr. Maurois says in nineteenth century France most marriages were arranged by the two families involved, and that these marriages were happier than most love marriages.

Of course, under such a system we might not have a John Barrymore the spouse of Elaine Barry, but I still prefer the system of free enterprise, where a man has the right to pick his own wife even if he does make a mistake.

Marriage is a strange institution. It is the butt of a million jokes, yet it persists as the greatest of all our institutions. Let me cite three examples of the type of humor with which the institution of marriage is constantly bombarded. Two married women were talking of their husbands; one said to the other, "For twenty years we were divinely happy—then he contradicted me." Another example—marriage is like a besieged fortress—those who are in want out; those who are out want in. A third example, George Ade, the bachelor author from Indiana once said, "The only objection to being a bachelor is that he misses the thrill that comes over a married man when his wife goes on a vacation."

And yet in spite of the jests and the jibes, the institution of marriage has shown marvelous powers of persistence. Civilizations founded upon polygamy have always given way to those founded upon monogamy. Russia, under the Bolsheviks, tried to kill the institution of marriage, but did not succeed.

Our supreme debt to monogamous marriage is that it makes possible the bearing and rearing of our own children in our own home. I have never subscribed to the theory that a mother's love for her child is so much stronger than a father's love. The poets and the sentimentalists have sold that idea to a credulous world. I don't believe it. If you want to make a man happy,

don't compliment him; you just compliment his son or daughter and see his face become radiant.

We fathers don't talk much about it, but we love our children a lot more deeply than public opinion would have you believe.

The family hearth is the one place where we can be ourselves, and it's about the only place. In all other social contacts there is some degree of restraint, some barrier between us and even our closest friends; but at home we can be natural and do as we please.

Each member of the family probably thinks the others are a little crazy but each is tolerated and lives his own life. There is very little politeness in the family group, but there is no pretense, anyway.

You all remember the Pulitzer prize play, "You Can't Take It

With You." Each member of the family did as he pleased. There was pandemonium, of course, but they all had a great time, each doing what he wished.

In these days of emotional storm and stress the one safety valve where we can let off steam is the family fireside.

Another essential in the art of happy living is to love your work and to regard the money you get for it merely as a by-product. The unhappiest people

are the idle rich, chasing all over the world in search of new thrills, which do not come. Sam Dodsworth, so ably portrayed by Walter Hueston, was far happier making automobiles than he was making "whoopie" in European capitals with his faithless wife, Fran.

America's greatest contribution to life has been our conception of labor as something dignified and desirable for everyone. Here in America the better a man's position and standing in the community, the harder he works. Robert Louis Stevenson said, "I know what happiness is, for I have done good work."

When the Ford Motor Company was being organized, Henry Ford asked his friend, Horace Rackam, a struggling Detroit lawyer, to invest his life's savings of \$5,000.00 in the new company. Mr. Rackam did so. Some years later when Henry and Edsel wanted to get complete possession of the Ford Motor Company they paid in cash to Horace Rackam sixteen million dollars for his \$5,000 worth of the original stock. Horace Rackam took the money and later made this significant statement: "When I awoke to the realization that I no longer had to work for a

living, something went out of my life and it has never come back."

The greatest happiness is in the doing of good work and not in the money that may come as the reward. The German poet, Lessing, once said, "If I had absolute truth in one hand and the search and struggle for truth in the other, and had my choice, I would take the search and struggle for truth." Just so, the search and struggle for money are far more valuable than wealth itself.

In the six books on the art of happy living referred to at the beginning of this speech, only one even mentions wealth as having anything to do with happiness. Channing Pollock in his "Adventures of a Happy Man" does refer to the importance of money in one paragraph, facetiously making the statement that the relative value of health and wealth depends on which one you've lost.

My quarrel with all the talk about high standards of living is that we define that term as synonymous with mink coats and motor cars. A really high standard of living is far more than that. A happy married life, lovely children, a job you like, good and loyal friends, and a sublime faith in Almighty God are even more necessary as component parts of a high standard of living than mink coats or motor cars.

The best work in the world has generally been accomplished by men who had severe handicaps to overcome. Cervantes wrote his immortal Don Quixote in prison. The great composer, Beethoven, was deaf, the poet Milton was blind, Robert Louis Stevenson was tubercular, F. W. Woolworth and Henry Ford were born in poverty, Charles Good-year, who discovered the vulcanizing process for rubber, was thrown into prison for debt; Wendell Willkie was born a poor boy and Franklin Roosevelt, although born an aristocrat, rose above the ravages of infantile paralysis. I think it's quite possible that Franklin Roosevelt would never have been President of the United States had it not been for his severe attack of infantile paralysis. Franklin Roosevelt was determined to prove to himself and to the world that he could hold a high office in spite of his bodily afflictions.

Perhaps it's the impelling force of over-compensation, but more likely it's because only by fighting against severe handicaps can man get anywhere. It's an immutable biological law that if a species quits fighting it dies.

The most damaging weakness in America today in our demand that life be made easy. Our laboring men in our younger days were working 60 hours a week. They demanded a 48 hour week; got it. Then 44 hours, then 42 hours, then 40 hours. Now the demand is for 30 hours. Our ambition, it seems, is to do less and less for more and more.

Parents who came up the hard way and succeeded by working long hours against heavy odds want to make life easy for their children. A principal in one of our Little Rock schools told me recently that his high standards could no longer be maintained because the parents wanted to save their sons and

(Continued on Page Fourteen)



GEORGE O. WIRTZ

METHODIST YOUTH FELLOWSHIP ORGANIZED

Ruby Stipe, member of the First Methodist Church, was elected president of the North Little Rock city-wide Methodist Youth Fellowship, organized at a meeting at the First Church September 15.

Other officers are: Reba Sullivan, first vice-president; Margaret Armstrong, second vice-president; Mildred Scott, secretary; C. W. Presley, treasurer; Martha Helen Lewis, program chairman.

Frances Bowers was named general counselor. Commission chairmen are: Margaret Woodsmall, worship and evangelism; Kathleen Pickens, community service; Mrs. H. P. Riggins, counselor; Margaret Nell Webster, world friendship; Mrs. Myrtle Morton, counselor; Robert Goss, recreation; Abe Harrell, counselor; Bill Orne, publicity.

The fellowship is the new young people's organization established in the unification of Methodism, it was explained. About 70 charter members from the First, Gardner Memorial, Washington Avenue and Levy churches attended.

Officers were installed by Rev. E. H. Hook, host pastor; Margaret Nell Webster was temporary chairman. The invocation was given by Rev. William Stewart, associate pastor of First Church.

The next meeting will be held on October 13 at Gardner Memorial. All young people and their workers of the North Little Rock and Levy Methodist churches are urged to attend.—Bill Orne, Reporter.

NASHVILLE CHURCH DEDICATED

Last Sunday was a great day for our Church at Nashville. The occasion was the dedication of our Church. The preacher was Dr. Forney Hutchinson. Long before the appointed hour the Church was filled with people from Nashville and surrounding communities, eager to hear this man of God who was reared in this community and had gone out to fill Methodism's leading pulpits, to decline the office of Bishop and to become one of the best known and most loved preachers in our connection. The weather was perfect, the sanctuary beautifully decorated; the choir, always good, was at its best. Rev. Arthur Terry, the pastor, had overlooked nothing. Seated on the platform and sharing in the dedicatory service with Dr. Hutchinson and the pastor were: Rev. F. P. Doak, a former pastor, now retired and living in Nashville; Rev. J. D. Baker, the District Superintendent; and Clem Baker.

After an impressive worship service led by the pastor, Dr. Hutchinson preached on "The Debt the Church Owes the Community." And what a sermon it was. I have heard Dr. Hutchinson many times and never failed to enjoy him, but this time he was at his best. Among the great crowd seated before him were his brothers who are among the most honored citizens of Nashville, other relatives and a host of friends who had known and loved him from childhood. This was the church of Dr. Hutchinson's childhood days. He watched its growth, shared in its debt raising campaign and publicly stated that this dedication was one of the high points in his long and useful ministry. By a happy coincidence the dedication was on the exact seventeenth anniversary of the laying of the cornerstone of the present building. Organized in 1880,

the first church building was erected in 1885, the second in 1900 and the present building, erected under the pastorate of Rev. J. E. Cooper, was opened for worship in 1924. For seventeen years our good people of Nashville had struggled heroically with the debt. Many pastors had led in debt paying campaigns but it remained for Rev. Arthur Terry to lead the congregation in the Promised Land. The honor of representing the Board of Trustees in presenting the Church for dedication was given to Mr. Charlie Hughes, a boyhood friend and college classmate of Dr. Hutchinson, for many years superintendent of the Church School and one of Nashville's most loyal laymen.

Appointed to this pastorate three years ago, Brother Terry immediately began to lead in a campaign to pay the debt and by the end of the second year the last dollar was raised and the church ready for dedication on November 3, 1940, and waited only the securing of a satisfactory date convenient for the dedication preacher.

Our church at Nashville is one of the most delightful pastorates in the Conference. Under Brother Terry's leadership it has made splendid progress along all lines. The dedication service is being followed this week with a revival meeting in which the pastor is being assisted by Rev. Paul Galloway of Forrest City.—Clem Baker.

GOOD REASON FOR A FAMILY ALTAR

1. A family altar in your home will send you forth to your daily task with a cheerful, heart, stronger for work, truer to duty, and more determined to glorify God.
2. A family altar in your home will bring you strength to meet discouragements, disappointments, and unexpected adversities.
3. The family altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.
4. A family altar in your home will sweeten your home life, resolve misunderstanding, and relieve friction.
5. A family altar in your home will largely determine the eternal salvation of your children.
6. A family altar in your home will assist the work of your pastor and stimulate the life of your church.
7. A family altar in your home will be an example to other homes for a richer life of service and devotion to God.—Florida Baptist Witness.

HELP ME BUILD A HOUSE OF WISDOM

Dear Lord,
Build my house on a foundation of love;
Make its threshold of tolerance,
And its door key of faith;
Let the night of understanding shine
from its windows;
Let peace, gentleness and truth
Hover around its fireside;
Roof it with success.
In Thy name,
Amen.

—Lois Atoll Walsh.

With The Churches

ARKANSAS METHODIST ORPHANAGE

I worshipped at First Church, Loneoke, on last Sunday where Rev. O. E. Holmes is pastor. I have never seen a greater improvement to a church than has been made there. Brother Holmes and his people are to be congratulated many, many times. The church, Sunday school department and all else are beautiful. The congregation was large and the sermon preached by Brother Holmes was appropriate and enjoyable.

We had some interesting experiences at the Home last week. One thing that interested me was that a young mother came to us from the northwestern part of the state for help. She was left with six children, no home and no support and she was in search of help. I am glad we were able to channel the way for her for several of them and hope everything comes out all right. But in addition to our work in the Orphanage proper, we have many cases of this kind to look after and our church gets credit for it all.

I am so anxious for the time to come when we will set aside some certain day when all people who wish to, can call on us and see how beautiful things are at the Home and how well it is being managed by Mrs. Lane and her helpers.

With love for all, I am, your brother.—James Thomas, Executive Secretary.

EDUCATION FOR TITHING

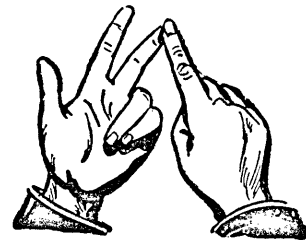
Any Church can now put on a ten weeks' course of tithing education, in the midst of its other activities, and at a very small cost according to the Layman Tithing Foundation, 740 N. Rush Street, Chicago, Illinois. This philanthropic organization, which has distributed millions of pamphlets on the tithe, now announce an attractive new series at so low a price that distribution to an entire church through ten weeks costs only 3½ cents a family. A set of samples and full particulars are offered free of charge upon request, but this company asks that persons writing, after seeing this announcement, state their denomination, and also mention the Arkansas Methodist.

LAYMAN TITHING FOUNDATION
740 North Rush Street
Chicago, Illinois

LET'S BE DIFFERENT

Let's be different. Pick out the good points in the Church and talk about them whenever you get a chance; and like Napoleon, if you do not see an opportunity, make one. The best advertising for a firm in business is the talk of its satisfied customers. Talk your church up! When you are inclined to find fault, just be different. Change your tactics, face about. It is perfectly all right to point out errors, to offer suggestions, to make corrections, to criticize constructively, but all of this is different from fault-finding. Criticise to help, not to hinder! Let the spirit of Christ Jesus govern even here. He came not to destroy, but to save, to complete, to make perfect.—St. Paul Lutheran Messenger.

WHY You Should Have TITLE Insurance



... it costs so Little and Protects

YOUR HOME INVESTMENT

- (1) A Title, perfect on the public records, may be a defective Title in fact because of flaws or adverse claims not shown by records.
- (2) Title Insurance, in addition to all the protection afforded by other methods of evidencing title, gives protection against title defects which cannot be found by an examination of public records.

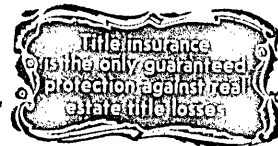
We Offer

Complete Real Estate Title Service

Little Rock Abstract Co.

• Abstracts • Title Insurance • Escrows
H. M. BENNETT President O. M. YOUNG Vice President JUNIUS HOLMES Sec'y-Treas.

PHONE 9266



215 Louisiana St.

Joshua And Hitler

By THOMAS S. BUZBEE

IN A few years Adolph Hitler has risen from obscurity to become the Fuehrer of Germany and the most powerful and most feared man of all times. His rapid rise has been such as to cause many people to look upon him as a miracle or super-man, and to wonder where he obtained his political and military training. I will tell you.

Hitler, the great Jew-hater and Jew-baiter, learned his political and military strategy, the chief characteristics of which are treachery, spies, fifth columnists, wars of nerves and blitzkreigs, from a Jew named Joshua, who used all of these methods in conquering the land of Canaan more than 3,000 years ago.

We are all familiar with recent events in the life of Hitler, but some of us may have forgotten some of the events in the life of Joshua.

Joshua, a young man, succeeded Moses, who died at the age of 120, as leader or ruler of the Jews, then living east of the Jordan.

Hitler, a young man, succeeded Hindenburg, an old man, as leader and ruler of the Germans.

Joshua claimed that the Jews were the chosen people, and that the Lord told him to take possession of the land of Canaan and make living room for the Jews.

Hitler has seldom acknowledged a God greater than himself but claims that, because of the superiority of the German race, destiny, or whatever power there might be higher than himself, demands that he conquer and take possession of Europe, if not the world, so as to provide living room, or *lebensraum*, for Germany and impose the culture of the Germans on the rest of the world.

Joshua created an army and had that army swear allegiance to him and agree that whoever should violate his commandment should be put to death.

Hitler created an army and required that army to swear an oath of allegiance, not to Germany or the Reich, but to himself.

Pétain, of occupied France, no doubt acting under orders of Hitler, has adopted the same policy of requiring the army to swear allegiance to him personally.

The first move of all rulers who desire to establish totalitarian governments is to have all power committed to their hands. Since the days of Joshua people have been trying to overthrow rulers who have acquired such power.

Joshua adopted the strategy of taking the countries of Canaan one by one and selected Jericho as the first country to be taken.

Hitler adopted the strategy of taking the countries of Europe one by one and selected Austria as the first to be taken.

Joshua sent spies or fifth columnists to Jericho. These spies contacted what we call the "underworld." They talked of the might and power of the armies of Joshua and offered rewards to those who would betray their country and help Joshua.

Hitler has followed this practice with spies and fifth columnists in every country he has taken over, or intends to take over.

Joshua surrounded Jericho with his army and created a blockade of the City so that "none went out and none came in." For seven days he

fought a war of nerves, the defense of the city collapsed and Joshua took over.

When Joshua, according to the negro spiritual, "fit the Battle of Jericho," he taught Hitler how to fight the battle of Austria, the Rhine Valley, Sudetenland, etc.

When Joshua finished with Jericho he turned his attention to Ai. The war of nerves was not successful with Ai and an effort to take the country with a small force failed. Thereupon Joshua decided upon a blitzkrieg. For this purpose he used 30,000 men, made a surprise attack, led the army of Ai into an ambush and, in one day killed 12,000 men and women.

Hitler, having gone as far as he could with his war of nerves, adopted the blitzkrieg method of Joshua against Poland, Norway, Denmark, Holland and Belgium, and other surrounding countries, one by one.

Joshua adopted a daylight savings plan and added twenty-four hours to one day by having the sun stand upon Gibeon and the moon in the valley of Ajalon. The best that Hitler, Churchill and Roosevelt have been able to do is to add one hour to the day, and that only by making us get up an hour earlier in the morning.

Modern propaganda methods also came from the ancients. When Sennacherib besieged Jerusalem (2 Kings: 18) the captains of the besieging army engaged in a war of words and boastful propaganda with the captains of Hezekiah who were defending the walls of Jerusalem. They talked to the Hebrews in the Hebrew language. The captains of Hezekiah said to them: "Talk to us in Syrian, because we can understand it, and if you talk in Hebrew all of our soldiers can understand." The captains of Sennacherib replied, "Sure, we will talk in Hebrew, because we want your soldiers to understand." They did not have newspapers and radio, but they indulged in wars of propaganda with all of the facilities at their disposal.

What were the countries of the land of Canaan doing all of this time? We do not have a complete story of their activities, but by taking the fragments of the story which we have and using a little imagination we can put those fragments together and have a fairly accurate picture of what transpired. No doubt the people along the River Jordan, in close proximity to the Jews, had watched them for years, and when Joshua commenced to form and equip his army, it is quite likely that some of the citizens of Jericho sounded the alarm and urged

that the City prepare to defend itself, and that it call upon the other countries to enter into an alliance to defend the west bank of the Jordan. But it is probable that the majority of the people in all of the countries would not take the matter seriously. Who was this man Joshua? Nothing but an upstart, who had no real military experience and who could not hope to cope with their experienced generals. Then the Jews were not in a position to engage in war. They had no credit, and had been out of slavery only forty years, and, during that time, had been living in the desert with no opportunity to accumulate the materials and supplies necessary for war against old established countries.

It is equally certain that in some of the countries there were Peace Parties, who contended that wars were brought about by the possession of arms and to serve the selfish interests of arms manufacturers and international bankers, and that the only way to keep peace was to keep disarmed and put implicit trust in your neighbors. They believed that it took two to make a quarrel, but overlooked the fact that it might take a world to make peace, because one outlaw can disturb the peace of a neighborhood, and one gangster nation can disturb the peace of the world.

It is also equally certain that in some of the countries there were Isolationist Parties, who believed in fighting in self-defense only, and that only if their own country was attacked. Some of the countries may have offered to send some troops to Jericho, but the other countries said, "No, you cannot send troops through our country, because we are going to remain neutral," and Jericho possibly said that, "We can look after ourselves and will not allow any foreign troops in our country." Further, "we are in no real danger, because we are

protected by the River Jordan and Joshua can not bring his army across the river, or if he does, that the walls of Jericho (or the Maginot line) are sufficient to protect us against all invaders." Nevertheless, Joshua did cross the River Jordan with his army and did overcome the walls of the city.

When the kings of the Amorites and Canaanites heard that Joshua had crossed the Jordan and taken Jericho, their hearts melted and there was spirit in them no more.

When the news came to Czechoslovakia that Hitler had taken Austria and Sudetenland, and that Eng-

land and France had refused to give them help, their hearts melted, there was no spirit in them, and they surrendered.

The inhabitants of Gibeon, however, were smarter than those of the other countries and they went to Joshua and asked him to make a league with them. So Joshua "made peace with them and made a league with them to let them live" (Joshua 9:15). But at the end of three days, although the Gibeonites had kept their part of the league or contract, Joshua decided that the contract had been obtained by fraud and that while he would let them live, he would make them "hewers of wood and drawers of water." A striking parallel with the league Hitler made with the Italians under Mussolini, who, according to all reports, have now become "hewers of wood and drawers of water" for Hitler, and his army.

Russia also made a league with Hitler, but refused to become "hewers of wood and drawers of water," with the result that Hitler is waging against it the greatest land battle in history.

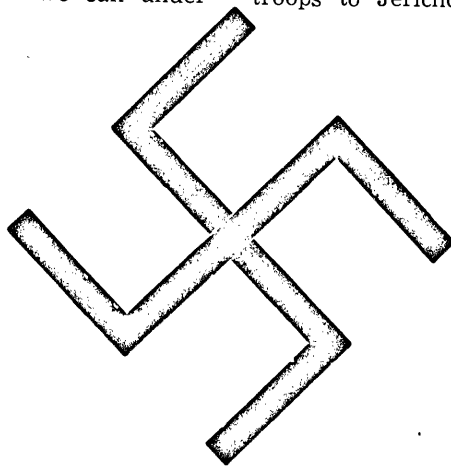
We are not told what went on up in Jerusalem, but we can well imagine that the people of Jerusalem desired to keep the peace and resolved that they would not fight except to defend their own country, and that under no circumstances would they send troops out of the country. They also comforted themselves with the thought that they were in no danger from Joshua as long as Jericho and Ai stood and, further, with the belief that if Joshua was able to get his army across the Jordan he would only take Jericho, because Jericho was a land of fine vineyards and he needed it for its food supply; but that he could not hope to bring his army to Jerusalem, which was 4,000 feet up in the mountains, and that no matter if Jericho and Ai fell, Jerusalem would be safe. But when the king of Jerusalem heard that a treaty had been made with the Gibeonites he realized that the danger was approaching Jerusalem. Thereupon he called a conference of the surrounding kings and said unto them: "Come up unto me, and help me, that we may smite Gibeon; for it hath made peace with Joshua and with the children of Israel (Joshua 10:14); but at that time it was too late. Joshua had obtained the food supplies of Jericho, had demolished the army of Ai, had acquired the resources of Gibeon, and he, therefore, made short work of the coalition which had been formed at Jerusalem, but which had been formed too late.

When Joshua conquered a country he usually hung the king and killed the inhabitants. The king of Ai was allowed to hang for a whole day and, on another occasion, Joshua had a field day and hung five kings at one time.

Dollfuss, the Chancellor of Austria, and Alexander, King of Yugoslavia, are dead. Probably Leopold, King of Belgium, is in a concentration camp, or the equivalent thereof for kings. But the majority of rulers of countries conquered by Hitler have been able to escape to other countries and he has not been able to equal Joshua in the number of rulers put to death. What will hap-

(Continued on Page Ten)

(Note—Mr. Buzbee is the teacher of a large Sunday School class at Winfield Church, has been a member of the Board of Stewards for nearly fifty years, serving several years as chairman. For years he was, as a young man, the church organist. He is an omnivorous reader, Oppenheim being his favorite novelist, and an intelligent interpreter of the Scriptures. This address was not only delivered to his Sunday School class but to several civic clubs upon request.)





CHILDREN'S STORYLAND



GROWN-UPS

It seems to me that most grown-up
Are frowning all the while;
I've watched them as they stir their
cups—
They hardly ever smile.

Of course they all are wise and brave,
But still I don't think half
Of them enjoy themselves, for they've
Forgotten how to laugh.

Now I laugh at most anything—
At moonbeams or the sun,
Or if I see a fairy's wing—
Why, I laugh just for fun.

And really it's quite nice, you know,
And it's quite easy too;
I don't care how grown-up I grow,
I'll always laugh—won't you?
—Selected.

SUBSTITUTE

On his way to school on Monday morning Bob Barker whistled gaily. In his pocket was more money than he usually had.

At the second house in the block he stopped. The gay whistle became shrill as Dick Peter's head appeared in an upstairs window.

"I'll be right down," he called.

He came running down the front steps, history book under his arm.

"We had a big class at Sunday school yesterday," Dick said as they went down the street. "Where were you?"

Bob rubbed the back of his neck. "I caught cold Saturday and it settled in my neck. I was sick in bed."

"We missed you," Dick told him. "How is it now?"

"It's still a little stiff," Bob replied, "but I can get around. Yesterday I could hardly move."

They swung around the corner and on their right was a drug store. In the window, shining temptingly, were rows of gleaming glasses and many-colored bottles of soda water.

"Let's stop and get a soda," Bob suggested. "We've plenty of time."

"I'm broke," Dick answered.

Bob grinned. "My treat," he said. "I've got some extra money this morning."

"A capitalist!" Dick exclaimed. "Where did it all come from?"

Bob grinned again. "I usually put a dime in Sunday school and a dime in church. Because I was sick yesterday I'm twenty cents ahead this morning."

Dick stopped, his hand on the drug store door.

"Who is going to substitute for you?" he asked.

Bob's grin gave way to a puzzled frown. "Substitute for what?"

"For the money you didn't give to the church."

"They'll get along," Bob said.

"I know they will," Dick replied, "but only because someone else gives more. Did your dad pay his taxes this year?"

"Sure."

"Why did he?" Dick asked.

"Why, the government expects a certain amount of money to run things. If they don't get it they can't do those things."

"The church uses the same plan," Dick explained. "It counts on so much money to do its work. If it don't get it some worth-while things must be left undone. That's why the substitute givers contribute more than they can afford, because others give nothing."

Bob looked at the sparkling bottles in the window. "I played football all last year without a substitute," he said. "I won't need a substitute when it comes to supporting the church." He grinned once more. "You talked yourself out of a soda, because I'm putting that twenty cents in the collection next Sunday."

"I don't mind," said Dick.—Ex.

THE WRONG BUTTON

"Dear me," said little Janet, "I buttoned just one button wrong, and it makes all the rest go wrong," and she tugged and fretted as if the poor button was at fault for her trouble.

"Patience, patience, my dear," said mamma. "The next time, look out for the first wrong button, then you'll keep all the rest right. And," added mamma, "look out for the first wrong deed of any kind; another and another is sure to follow."

Janet remembered how one day, not so long ago, she had struck the baby, Alice. That was the first wrong deed. Then she had denied having done it. That was another. Then she was unhappy and cross all day because she told a lie. What a long list of buttons fastened wrong just because one was wrong.—Picture World.

RIDDLES

What is a country seat? A milk-stool.

What is most like a cat's tail? A kitten's tail.

What is taken from you before you get it? Your portrait.

Why is a dog's tail a curiosity? Because it was never seen before.

What is the least valuable thing a boy can have in his pocket? A hole.

Why is the letter T like an island? Because it is in the middle of water.

Why is a fly taller than most men? He stands over six feet without shoes or stockings.

When is the most dangerous time of the year to go into the country? When the trees are shooting.

What are the most unsociable things in the world? Milestones; for you never see two of them together.

What is it which occurs twice in a moment, once in a minute, and not once in a thousand years? The letter M.—Selected.

JOSHUA AND HITLER

(Continued from Page Nine)

pen to them if Hitler conquers those countries, no one knows.

In the time of Joshua, when men fought with individual weapons, such as spears, clubs and rocks, the only way an enemy could be disarmed was by killing the army.

In Hitler's time, when men fight with mechanized weapons, which are not available to the individual, the enemy can be disarmed by taking its weapons. Hitler has taken the weapons of his conquered enemies, and when, in our wishful thinking, we hope for revolutions, we must remember that it will be very difficult for his conquered enemies to obtain arms with which to start or carry on revolutions.

Joshua smote all the country of the hills of the south, and of the vale, and of the springs, and all their kings, a total of thirty-one kings. He and his successors ruled over that land until one of his successors, a king named Solomon, who claimed to be the wisest of all men, regimented his people, put on a large public works program, and imposed oppressive taxes. Solomon died before pay-day; but when his successor sent the Collector of Internal Revenues to the northern part of the kingdom to collect taxes, the people put the Collector of Internal Revenues to death, seceded from the country, and the nation established by Joshua passed out of existence.

Let me digress just a moment to say a word about Russia. The question is often asked, isn't the Government of Russia about as bad as the Government of Germany, and should we cooperate with Russia?

I thoroughly disapprove of almost everything connected with the Russian system of government, and, in

my opinion, it is nothing but a cruel and despotic distatorship; but, if you have in your community members who do not agree with your philosophy of life, and of whose general conduct you disapprove, and the community is attacked by a group of mad-dogs, wouldn't you cooperate with those members, regardless of their character, in an attempt to exterminate the mad-dogs? That in my opinion is about our relation to Russia.

The question now confronting the world is: Will Hitler succeed? By following Joshua's methods he has succeeded in conquering thirteen nations and enslaving a population of 171,300,000. A mighty battle is going on for the subjection of Russia with an additional 160,000,000 people. The result is yet to be determined.

His success is made possible because the rest of the world has failed to profit by the mistakes of the Canaanites, but, instead, has followed their example in refusing to recognize the danger, allowing Hitler to fix the time and place of his battles, the smaller countries refusing aid from the larger countries, in an effort to maintain their neutrality, and the majority refusing to unite for the common defense. Consequently, like Joshua, he has taken them one by one.

Apparently the administration of this country is now realizing the danger, and, whether rightfully or wrongfully, is definitely pledged to aid the Allies in stopping Hitler's armies. This is still a free country, we believe in free speech, and are willing to fight for it; but, now that we are definitely committed to support the Allies, the time has past when the Wheelers, Nyes and Lindberghs can change the course of events. All they can do is obstruct

and hinder. That they should not do.

In the present situation there can be no such thing as neutrality. Action may help one side but inaction will just as certainly help the other side and, for obvious reasons, neutrality now means aid to Hitler and Germany.

I do not believe in many of the policies of the present administration. We are suffering from a concentration of power in the hands of a few men, some of whom do not seem to believe in our American system of government, and many of the things they have done will plague us for years to come. After the war, these things must be changed or we will have a totalitarian government; but, until the danger is passed, we must give the administration full support and co-operation in every legitimate effort to save this country from domination by a foreign dictator.

In saying this I am not advocating war. I am advocating peace. I believe in peace at any price, and if peace could be obtained by surrendering to Hitler, I would be in favor of surrendering. But I would not consider it peace unless I could, in company with my fellow citizens, choose my own form of government. I would not consider it peace if the daily affairs in my life were regimented by a totalitarian government, interested only in perpetuating its own powers. I would not consider it peace unless I could worship God, or not worship God, in accordance with the dictates of my own conscience. I would not consider it peace unless I could discuss my government freely with my neighbors without fear of being sent to a concentration camp. I would not consider it peace if I lived in constant fear that a knock on the

door, day or night, might mean the arrest of myself or a member of my family by a secret police and then a secret trial before a court subject to the domination of the ruler.

A peace which will insure a government by the consent of the governed, freedom of religion, freedom of speech, freedom of the press, equal protection before the law, and the right of life, liberty and the pursuit of happiness, is worth any price which is necessary to bring it about. Patrick Henry thought a peace of this character worth fighting and dying for when he said: "But as for me, give me liberty or give me death." Such a peace cannot now be secured until Hitler and his gangsters are destroyed. And that can and will be done.

5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.

Geo. W. Noble, The Christian Co.
Dept. 6XX, Pontiac Bldg., Chicago, Ill.

Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, pimples, cuts, bruises, etc. 35c.

GRAY'S OINTMENT

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY-DRUG COMPANY, BRISTOL, VA.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

EXECUTIVE BOARD MEETING OF THE LITTLE ROCK CONFERENCE

The fall meeting of the Executive Board of the Little Rock Conference Woman's Society of Christian Service, was held at ten a. m., September 12, 1941, at the First Methodist Church, Little Rock, Ark., with 28 Conference and District officers present.

The president, Mrs. A. R. McKinney, called the meeting to order with a carved ivory gavel made by students in an African mission, and presented to her by Miss Norene Robken. She expressed her appreciation of the privilege of attending the School of Missions at Mount Sequoyah. The morning devotional period was led by Mrs. C. A. Evans, chairman of the Spiritual Life Committee. The president presented Dr. J. D. Hammons, who introduced Rev. Jack Taylor, of Malvern, the donor of the Ella Thomas and the Lydia D. Taylor Endowment Funds. Brother Taylor authorized the Executive Board of the Little Rock Conference Woman's Society of Christian Service to combine these two funds with money accumulated in the Conference, and granted them permission to turn it over to the Woman's Division of the Board of Missions and Church Extension for investment, if they so desired; provided that the interest on this money be used to keep a missionary selected or approved by the Little Rock Conference Woman's Society of Christian Service, in the field. Motion prevailed that the funds be combined and turned over to the Woman's Division for investment, with the provision outlined by Bro. Taylor. The committee administering the funds: Mrs. H. K. Wade, Mrs. Jessie Hotchkiss Smith and Mrs. F. M. Williams, with Rev. J. D. Hammons as adviser, will endeavor to obtain from the Woman's Missionary Council the Lou Hotchkiss Fund of \$1,275.56, also donated by Brother Taylor that it may be added to the combined fund. The members of the Board stood in appreciation of the generous gifts and sacrificial lives of Bro. and the late Mrs. Taylor.

The president announced that the Administrative Committee, which will be called by the president to consider matters which cannot be left until the regular meeting of the Board, will be composed of the officers of the Conference and the members of the Board who live in Little Rock.

The Corresponding Secretary was appointed chairman of the Findings Committee to answer the questionnaire on organization which was sent by Mrs. DeVinney, Organization Secretary of the Woman's Division.

The treasurer, Mrs. S. W. C. Smith, explained the new report blanks. She urged that Scarritt Maintenance be continued. A total of \$10,793.55 has been received on the Conference budget of \$23,000—\$10,173.10 from the societies, and \$620.45 from the Wesleyan Service Guilds. This is an increase of \$1,200.59 over the first half of 1940.

The Corresponding Secretary, Mrs. Wade, reported 200 societies in the Conference, an increase of 14 over the charter enrollment. 190 of these societies have reported to the

treasurer. Mrs. Wade stated that the Conference sent a leather-bound hymnal to Miss Lillian Day, deaconess, when she graduated from Scarritt.

Mrs. Reaves, vice-president, stated that a letter recommending special programs on World Fellowship in December, and wider use of the prayer card gotten out by the World Federation of Methodist Women, has been sent to each vice-president in the Conference. Mrs. McKinney announced that Mrs. Reaves will make a Federation scrap book for display with those of the other Conferences at the next meeting of the Jurisdiction. Material for this may be sent to Mrs. B. J. Reaves.

Mrs. E. D. Galloway, secretary of missionary education and service, reported 212 classes with 4,526 members for the three quarters since the organization of the Woman's Society of Christian Service. She expressed her joy at being at Mount Sequoyah for the School of Missions, and brought information regarding the study of the entire year plans for Study Leaders' Training Days.

Mrs. Evans led the afternoon worship, which was closed with a short period of reconsecration and prayer for the task ahead.

Miss Lila Ashby, secretary of Christian Social Relations and Local Church Activities, reported that 76 negro women had attended a Leadership School sponsored by the Little Rock and the North Arkansas Conferences at the Philander Smith College in Little Rock.

Miss Beryl Henry, Secretary of Wesleyan Service Guilds, reported 42 Guilds in the Conference; Camden District, with eleven, having the largest number.

Mrs. J. R. Henderson introduced Miss Dorothy Few of Winfield Church, Little Rock, who is a candidate for scholarship at Scarritt College. Miss Few expressed her desire for Scarritt training for full-time service. Motion that Miss Few be granted a scholarship if the requirements are met, was carried. Appropriation of another scholarship at Scarritt College was ordered to be used by Miss Frances Hummer, of Titusville, Pa., and by Miss Martha Evelyn Prescott of Salisbury, Mo.

Mrs. F. H. McLean, chairman of the committee on Status of Women, recommended the appointment of more women to be sent as delegates to the Little Rock Conference.

Mrs. Fred Longstreth reported that in three districts there are seven Young Women's societies with 87 members, and four Girls' societies with 90 members.

Mrs. Thomas Russell stated that the packets on student work had been ordered for the five colleges in the Conference.

Mrs. Surrey Gilliam reported that \$615.00 had been the value of the supplies for the first and second quarters. Supplies for the fourth quarter are to be sent to the Little Rock Methodist City Mission.

Motion prevailed that the district presidents and the district secretaries serve as a committee to consider

FORREST CITY HOSTESS TO STUDY LEADERS

The Helena District of the North Arkansas Conference held its annual Study Leaders' Training Day Thursday, Sept. 18 at Forrest City. Mrs. Homer Williamson of Wheatley, District Secretary, was in charge. The opening devotional was led by Mrs. J. L. Dedman, Chairman of the Conference Committee on Spiritual Life. Mrs. Peter Kittel, Jurisdiction Secretary of Missionary Education and Service introduced Mrs. Alfred Knox, Conference Secretary; Mrs. R. E. Connell, Conference Secretary of Christian Social Relations; Mrs. Henry Goodloe, Conference Secretary of Young Women and Girls' Work, and Mrs. Hindman. Mrs. Williamson made announcements of zone meetings and urged local officers to send in reports and funds promptly. The conference officers spoke regarding their work and brought much helpful information about the year's study courses.—Mrs. Claud Heeb, Reporter.

the district set-up for next year, and to recommend the number of district officers necessary to effectively carry on the work. The president appointed Mrs. Charles Moseley chairman of the committee.

Mrs. Fred Harrison stated that 74 reports on the Children's Work had been received the second quarter. The new plan for the Children's Work will go into effect in October.

Mrs. G. N. Kephart reported that 61 of the 200 societies in the Conference reported 781 subscriptions to the World Outlook and 682 subscriptions to the Methodist Woman. She urged that each society send a report to the Conference Secretary of Literature and Publications.

Mrs. Evans expressed her appreciation of the privilege of attending the School of Missions at Mount Sequoyah, and stated that reports show an increasing interest in the Spiritual Life work.

The reports from the districts were most encouraging. Each reported an increase in finances over last year's first two quarters. They showed the organization of several new societies and an increasing interest on the part of the women.

Mrs. Minnie Webb Forrest, deaconess in charge of rural work in the Camden District, told of the fine spirit being manifested in the work, and stated that she was stressing the development of leadership this year. Miss Ruth Heflin, deaconess in charge of the Methodist City Mission in Little Rock stated that the work in the three centers is growing, and that the workers are co-operating with other agencies in trying to raise the standards of living of the people served. Mrs. McKinney expressed to Miss Heflin the love and sympathy of the Conference because of the recent death of her mother. Mrs. McKinney in closing the meeting asked the prayers of the women for the Training team as they go into the districts with information and inspiration obtained at the School of Missions. Mrs. H. K. Wade closed the meeting with prayer.—Mrs. Walter Ryland, Recording Secretary.

STUDY LEADERS' MEETING FAYETTEVILLE DISTRICT

Springdale was hostess on Wednesday, Sept. 3, to the Fayetteville District, for their annual Study Leaders' meeting. Mrs. J. E. Critz presided during the business hour in the absence of Mrs. Clifford L. Smith, District Secretary. The opening devotional was given by Miss Helen Phillips, of Springdale, using as her subject the Beatitudes. Mrs. Alfred Knox, Conference Secretary of Mission Education, was introduced and presided over the remainder of the meeting. Mrs. Knox read a poem concerning all nations, illustrated with handmade placards. Mrs. D. G. Hindman, Conference Spiritual Life Chairman, and Mrs. R. E. Connell, Conference Secretary of Christian Social Relations and Local Church Activities, talked on their respective departments. Rev. Ira A. Brumley opened the afternoon session with a talk on Missionary Education of Children and Youth.

The four studies for the year were presented in the afternoon session. Mrs. Hortenbauer and Miss Helen Phillips gave a dialogue, "A New Slant on Missions." Mrs. Sam Wiggins, of Fayetteville, talked on the fall study, "Christians and World Order." Studies based on the Bible were given by Mrs. Hindman. A skit on "Christianity and Democracy" was presented by Mrs. E. M. Murphy, Mrs. J. E. Critz, and Mrs. A. O. Spaulding. "The Christian Family" was presented by Mrs. Connell.

Mrs. Sam McNair, Fayetteville, was elected District Secretary, upon the resignation of Mrs. Clifford L. Smith.—Mrs. A. O. Spaulding, Sec.

ZONE MEETING, MONTICELLO DISTRICT

A meeting of Zone 4 of the Monticello District was held at Watson, September 4, 1941. Mrs. S. V. Clayton, Zone Chairman, presided. Forty-six members were present from McGehee, Tillar, Dumas, Winchester, and Watson. Mrs. Clayton appointed the presidents of the societies as the nominating committee for the new officers, with Mrs. J. C. Stroud as chairman. Mrs. T. A. Prewett talked on the Importance of Spiritual Life Groups. A program on Successful Living was presented by Mrs. F. O. Hopkins, Mrs. Joe Lee McKennon, Mrs. Harry Collins, and Mrs. S. V. Clayton. Mrs. Eugene Dobson was heard in a special musical number. Mrs. Harvey Parnell, District Secretary, brought a message to the group and announced the Study Leaders' Training Day to be held in Dermott, on Sept. 17th. The Watson Society served refreshments during the social hour.—Elizabeth Peacock, Secretary.

SCARRITT ASSOCIATION

Mrs. W. S. Anderson, Wilmar, reports the receipt of \$5.00 from Mrs. H. King Wade, Hot Springs, and \$1 from Grady W. S. C. S., and urges other groups and individuals to send in money for associate memberships as the Conference has not yet reached \$100.

Ordain and Consecrate

By BISHOP JOHN M. MOORE

THE Bishops shall be elected by the respective Jurisdictional and Central Conferences and ordained or consecrated in the historic manner of Episcopal Methodism at such time and place as may be fixed by the General Conference."

That is in the Plan of Union, and is now in the constitution of the Methodist Church. At the first General Conference the first attack made on this new constitution is by a proposal to strike out the words "ordained or." The reason given for this absurd and indefensible proposal is that it conflicts with an explanatory note to the ritual, which says: "This service is a consecration, not an ordination," and which was inserted contrary to the constitution by the Uniting Conference. Another fallacious reason given is that "the word 'ordination' means, if it means anything, an initiation into an order"; and therefore to ordain an elder, a bishop is to induct him into a "third order." Dr. W. P. King, the author of the proposal in his address to the General Conference at Atlantic City, said: "At the General Conference in 1934 at Jackson, Mississippi, of the former Methodist Episcopal Church, South, we (led by himself) introduced a memorial harmonizing the Discipline, using the word 'consecrate', omitting the word 'ordain' as pertaining to Bishops. At the Uniting Conference, while some of us slept, some changes were made in the Discipline at this point. I am not prepared to say how this got back into the Discipline because the word had been left out of the Discipline" of the two churches.

He claims that someone sewed tares while he slept. Well, the Uniting Conference had nothing to do with inserting the words "ordain or consecrate." It is a provision in the Plan of Union, and it was written by Bishop William Fraser McDowell and John M. Moore, serving as a sub-committee of the Committee of Fifteen on Plan. After formulation it was submitted to the full committee, and unanimously adopted. It was then submitted to the Commission on Union as a whole, and adopted without any dissent. No one was asleep. If there are "tares" some very intelligent, capable men who gave careful and conscientious study to the matter are responsible for them. Similar careful and conscientious study of this proposal to alter this provision will make objectionable this proposed destructive action.

"Ordain" and "consecrate" are very old words in the Christian Church. They go back to the early church. The word "ordain" has been used by every Christian Church that ever existed, however low, or however high, and is used by every one this day. The word "consecrate" has been used only by these churches that sought to confer special grace and spiritual power for the office in the church to which the person is being set apart. To "ordain" is to bestow a permanent office in the church, with designated powers. To "consecrate" is to confer grace or magical spiritual power for the permanent office. The Protestant Episcopal Church (see its Constitution and Canons) gives "ordination and consecration" to the bishop elect, after his election by

the diocese has been confirmed by the General Convention, or by the Bishops of the Church and the standing committee of the Dioceses. That church says, "ordination and consecration," with the latter meaning the conferring of grace and spiritual power for the office of bishop. Stanley in his "Christian Institutions", page 212, says, "The form of consecration or ordination varied."

L. Duchense (Roman Catholic) in his "Christian Worship; Its Origin and Evolution," page 372, says, "In countries which followed the Gallican usage the consecration of a bishop was usually effected in the church over which he was to preside." The "consecration" of the bishops in the Roman Catholic Church, which makes its episcopacy an order, goes back at least fifteen centuries. This church, like the Protestant Episcopal Church, the Church of England, and the Greek Orthodox Church use both the words, "ordination and consecration," for the sacred ceremony of inducting men into the episcopal office. "Consecration" is the one act by which they make the episcopacy an "order." High churchism is built upon sacramentarianism that comes through the "consecration" of the bishop.

The Methodist Church is a constituent part of the Universal Church of Christ, or it is not. If it is not, it is a free lance, and may take many liberties. If it is, and I believe it is, its terms, terminology, ecclesiastical language must be, and will be, interpreted from that standpoint. The words ministry, episcopacy, ordination, consecration, grace, sacrament, communion, have historic ecclesiastical meaning, and the Methodist Church, as a constituent part of the Universal Church, is not at liberty to disregard these established meanings.

Shall the Methodist Church strike out "ordain" and retain "consecrate" only, which is the one word that all high churches use in establishing the episcopacy as an "order"? Shall this Church of ours commit itself by its language to sacramentarianism? To "consecrate a bishop" has historic significance, and it is the very opposite to what the proponents of this measure want.

The explanatory note saying "this is a consecration and not an ordination" conflicts with the constitutional provision and therefore has no legal standing, and is null and void, because neither the Uniting Conference nor the General Conference had the legal right or power to insert it in contradiction to the constitution. Besides, to churchmen who know and appreciate the historic ecclesiastical usage and significance of the two words the statement is open to ridicule.

Why did William Fraser McDowell and John M. Moore write and recommend "ordain or consecrate"? Neither of them believed that the episcopacy is a "third order." Who is it in the Methodist Church that does believe that the episcopacy is a "third order"? In my over fifty years as a Methodist preacher I have never heard any Methodist bishop, minister or layman say that he considered the Methodist episcopacy a third order, and I have heard on the subject such men as Bishops Wilson, Hoss,

Denny, Candler, Galloway, Hendrix, Atkins, Mouzon and Bishops of the North. Why this scare about "third order"? None of these men had any of the sacramentarianism which "order" connotes. These words "ordained or consecrated in the historic manner of Episcopal Methodism" were chosen because they assert the worthy lineage of American Methodist Episcopacy, and they avoid the possible interpretation which either used alone might imply, or that "ordination and consecration" together might carry. They say plainly that for the Methodist Church these two words are synonymous and shall be synonymous whenever applied to the episcopacy. They designate in historic language that elders chosen to the episcopacy as the Church directs shall be inducted into the office of bishop, with its prescribed powers, rights and duties, by a sacred ceremony with the laying on of hands. They clearly indicate that this Methodist episcopacy is and shall continue to be a genuine episcopacy, whose validity and standing shall ever be preserved and defended. Methodist Bishops are never ecclesiastically "consecrated," only ordained.

These words "ordain" and "consecrate" are here studiously linked together, as alternates and synonyms. This was done in the light of the history of the Universal Church, and its branches or constituent parts, in their use of these words, and in the light of the history of the two Episcopal Methodisms. They safeguard every interest and sentiment which the Methodist people have toward the episcopacy. We have ordained our bishops for one hundred fifty years without making a "third order," or making any one believe in a "third order." Shall

we now seek to "consecrate" in order to escape that which have never had, since it is by "separation" that other churches produced and secured what have escaped and seek to pre-

What should be done about proposal to strike out "ordained" and leave only "consecrated," feat it, of course.

Dallas, Texas.

(Continued from Page Eleven)

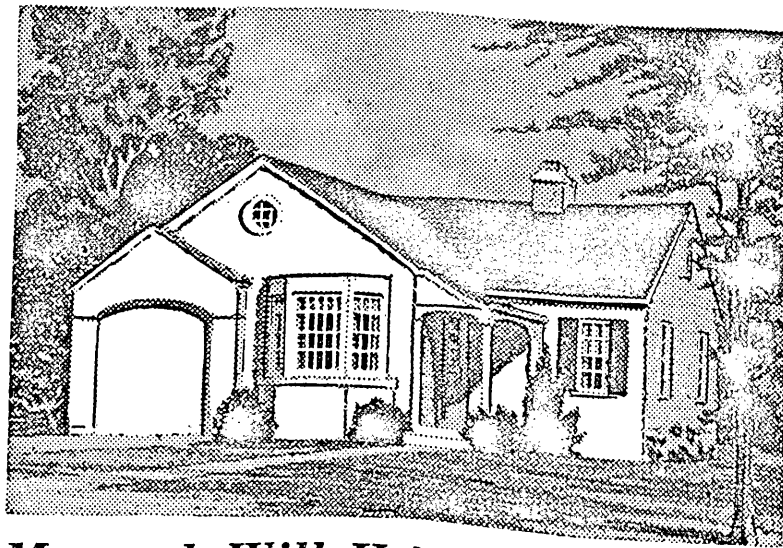
ZONE 3, FAYETTEVILLE DISTRICT

Zone No. 3 of the Fayetteville district of Methodist Women's Society of Christian Service, comprising Madison and Carroll counties, held its semi-annual meeting at Berryville Methodist Church Tuesday, Sept. 9. Due to rain, only Eureka Springs, Green Forest and Berryville churches were represented. At the morning session, which was presided over by Mrs. F. Smith of Eureka Springs, zone president, with Mrs. Goddard Jarvis of Berryville, acting secretary, reports were heard from various societies and Mrs. Sam McNair of Fayetteville, recently elected district secretary, addressed the group.

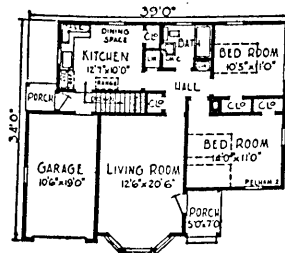
Following cooperative luncheon in the church basement, Miss E. Martin, missionary to Africa, who is spending a year's furlough at home in Harrison, brought a special message on her work in the Congo.

During the business session, Mrs. Smith was re-elected president of the ensuing year and Mrs. J. C. Glass of Huntsville was re-elected secretary. Mrs. Goddard Jarvis of Berryville was elected vice-president. (Miss) Ruth McQuown, Secretary.

This Low-Cost Home May Be Yours!



Monarch Will Help You Build It!



This charming home is the last word in comfortable living—at low cost. The attached garage with front entrance is one of the many outstanding features.

You can have a home like this for as little as you pay for rent. We'll gladly explain how easy it is to build and own your own home.

"37 Years Serving Builders"

MILL AND MONARCH LUMBER CO.

2611 West 7th Street - Little Rock - Phone 7109

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

THE LORD'S CANDLE

By Alpha T. Nichols

One summer day when I was walking along a river road with a friend, looking for a person whom we wanted to see, we stopped in front of a houseboat which was anchored by the bank. We wanted to inquire about the person we were seeking and called into the little houseboat. A young, poorly dressed woman came to the door, and she held an open Bible in her hand. That impressed me very much. This river district had the reputation of being "tough." But here was a woman who evidently believed in goodness and God, for the open Bible spoke for itself. Here, I thought, was one of the Lord's candles, letting her light shine where it was needed.

There are too few of us who take our "candle lights" seriously. We are not seen with open Bibles in our hands as we should be, or faithful enough in Christian duties. Most of us are apt to feel at times that our efforts are futile and useless. But they're not if we let others see that we are on Jesus' side. Influence, either good or bad, has far reaching results. Christians in this day and time have a great responsibility. Let us be faithful. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

W—watch your words.

A—watch your actions.

T—watch your thoughts.

C—watch your companions.

H—watch your heart.

"Watch and pray lest ye enter into temptation."—Jesus.

MATERIAL FOR YOUR OBITUARY

That is what every day of your life is. Sooner or later someone will be asked to write your obituary. What will he or she write? Sometimes it is quite a task to find anything worth writing. It may be that some day obituary writers and ministers will be honest enough to simply say of those who have lived socially and spiritually worthless lives, "There is nothing good to be said about them," after they have passed on into eternity with no evidence left behind of ever having given God a serious thought.

Remember this, it will be easier on the loved ones you leave behind at your departure, if instead of having to scrape and hunt to find anything good to write, the writer of your obituary is faced with such a mountain of evidence of noble Christian living that the task is that of selecting that which is most outstanding. If the record of your life is that of a true servant of God, you will thereby make it possible for those who care most to "Sorrow, not as others, who have no hope." With abiding joy they can say, "Blessed are the dead, who die in the Lord!" Consider what your obituary will read like—if it tells the truth.

He that is possessed with a prejudice is possessed with a devil, and one of the worst kinds of devils, for it shuts out the truth, and often leads to ruinous error.—Tryon Edwards.

A GOD-INSPIRED DEFENSE PROGRAM

The following is a condensation of an article appearing in the DESHA COUNTY DEMOCRAT of recent date. It comes from the pen of Brother W. D. Rice, a steward in the Methodist Church of Dumas, Arkansas:

"Must we wait until the blackest hour, until disaster seems inevitable, until we are stricken beyond human aid before we recognize God for aid and guidance? Too many of us see God and the church as accident insurance, that is, we expect to get nothing from God until some terrible grief or loss is suffered. God and His House and His program have too little place in our daily lives. On the Sabbath God's House never overflows with followers, in fact, many times the minister's voice rings hollowly among too many vacant pews. We are so busied with and wrapped up in our material aspirations that the most vital need of the world is forgotten and neglected. We work late Saturday nights and find ourselves using that as a reason for our absence from church on Sunday mornings. Yet our forefathers walked miles to church carrying rifles as protection against the Indians, through blizzards and snowdrifts to attend services in little, cold, drafty structures erected under the direst of hazards and hardships. Why? Because they did not wait for disaster to drive them to church. They had God in their hearts and their daily lives and they kne wno other place but God's house on the Sabbath.

"We have steam heat, comfortable seats, beautiful music, only a short ride of walk to church, and yet we find it many times inconvenient to attend services. Evidently comfort and pleasure divert us Godly paths. . . . We cannot take worldly goods with us at death; we cannot take comforts and worldly pleasures; yet to most of us these worldly things are given right-of-way over our eternal souls. This attitude gives rise to the greeds, selfishness, brutalities and lust which breed wars. Therefore, a proper defense program should be God-inspired. Do you think any other can be successful or lasting? A God-inspired defense program prevents the causes of wars, salvages souls, promotes peace and spiritual welfare, a quiet happiness.

The Church Has the Goods

"Were the churches in Dumas to be abandoned many persons who never attend services in God's house would immediately move to some other community where churches are active, in order that they might bask in their protective influence without having to give any of their time, money, or service to them. It is a deplorable attitude, but one which exists, not only in Dumas but all over the world. The greatest defense program ever conceived is that which endeavors to serve humanity, to preserve and save human souls, promote peace and good-will through a sacrificial service. The church offers this program. Just God and a preacher and empty church pews cannot succeed with it. It takes men and women who really believe in it and have willingness

to work at it to make it successful.

"Perhaps you have drifted away and lost sight of the importance of going to church and Sunday School. Go back and re-enlist. What good will the arms and preparation for defense do us if our people do not have God on our side? Our real morale is built in the House of God and in His service. Let us begin our defense program there and with the spiritual rejuvenation which will ensue, our people will be strengthened to endure the hardships and sacrifices necessary to withstand a godless aggressor."

WORLD COMMUNION SUNDAY

Our General Board of Lay Activities in its recommendation to the Church strongly urges all Methodist Churches throughout the world to join in the observance of World Communion Sunday the first Sunday in October. The Board of Lay Activities urges the laymen of the church to give their full support and cooperation in the observance of this great event.

Corporate worship provides something that not even private devotions can supply.—Ex.

LAYMEN'S MISSIONARY MOVEMENT

Sunday, November 16th has been designated by the Laymen's Missionary Movement as MEN AND MISSIONS SUNDAY. They are asking churches of all denominations, everywhere to join in the observance of this, the eleventh annual observance. The title of the manual to be used as a guide in the observance of the day is: "NO BLACKOUT OF THE CROSS." It contains some of the finest statements regarding the importance of missions this writer has ever read.

The observance of this day in accordance with proposals made by the Laymen's Missionary Movement, either in the local church, or by a cooperative service of all the churches of a town, would doubtless be very beneficial in arousing the interest of laymen in the cause of mission. Write to the LAYMEN'S MISSIONARY MOVEMENT, 19 South LaSalle Street, Chicago, Illinois, for the manual and further information.

The Christian layman who visits with the persistency of the bill collector is pretty likely to get results for his Lord.—Bruce P. Baker.

Let Sears Help IMPROVE YOUR HOME

20 Gallon Water Heaters With Glass-Lined Tanks

Unconditionally Guaranteed for 10 Years!

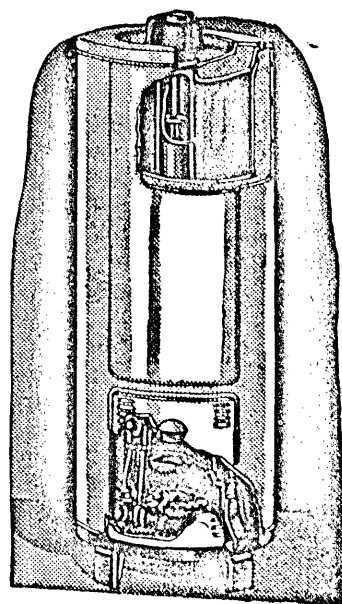
No More Rusty Water

\$57.95

Sold On Easy Terms

A. G. A. Approved

The last word in really fine water heating equipment. No corrosion, because tanks are fully lined with glass. Heavily insulated. Safe thermostat!



SEARS, ROEBUCK AND CO.

618-24 Main St.

"The Friendly Store"

Little Rock

Church College--The Church In Action

By JOHN OWEN GROSS

THE church-related college ought not to be thought of as something distinct and apart from the Church. It is the Church in action in education.

For years a large majority of church leaders have come from the Christian college. The tax-supported program of higher education has been constructively directed toward serving the economic, social, and educational needs of the nation. The services of the church-related college have also been directed toward these, and, in addition, they have sought to meet the spiritual needs of the nation.

The Church quite reasonably expects two things of its colleges. The first requirement is a sound educational program. The fact that there are courses in religion, chapel services, and a relationship to the Church does not justify low scholastic standards. Neither do these justify keeping curricular material that will not aid students to find a satisfactory way of life in the twentieth century.

The Church also expects in its institutions an atmosphere that is in harmony with the objective of the Christian Church. While all agree that there are no distinctly Christian mathematics, physics, or chemistry, there is something to be said about the point of view that attends the impartation of all knowledge—about the importance of a Christian interpretation of all subject matter.

The college, on the other hand, looks to the Church for help in two ways. The church-related college needs students. In this day of mass education, the students that the Church sends to its own colleges should offer promise of leadership in spiritual things. This does not mean that the objective of the church college is merely to produce ministers. Today there are needed for all vocations individuals with leadership who possess a distinctly Christian outlook on life.

Second, the church college looks to its sponsoring church for financial support. It has been assumed by many churches that by endowing the colleges they discharge all of the responsibility that they have for financing them. Most schools that have endowments today are finding this source of income inadequate. It is difficult to invest the funds so that they will produce more than three per cent. The reduction of income in our endowment accounts from five per cent to three per cent explains why our endowed colleges experienced financial difficulties.

In order to offset this loss, so that the service of the college will not be impaired, it is necessary for the supporting constituency to make up the difference. Just how essential this help is may be understood from some remarks made by the Honorable Alf M. Landon, former Governor of Kansas, in an address delivered at Kansas City in April, 1939. He says:

"Unless the Methodist Church comes to the support of its schools by putting into the budget of every local church a fixed annual contribution to those schools, we are going to lose them. We must establish new financial relations that will bring new power to these institutions, and that will permanently free them from the hazards now confronting all endowment-fund supported institutions."



JOHN OWEN GROSS

Secretary, Department of Institutions,
General Division of Educational Institutions,
Board of Education.

Our day is bewildering. The conflagration that rages abroad in the old world threatens civilization. The spirit of Christianity alone promises to guarantee that civilization may survive.

The day demands that the Church must reaffirm its mission and pursue zealously its labors to lift up the most human values and furnish unselfish leaders. If it does not, the movements that enhance only the economic and material development of the nation and show no consideration of service and obligation to the masses will prevail. Through its educational institutions the Church can not only enrich the mental life of its constituents, but give a philosophy of life that will rest upon a spiritual foundation.

THE ART OF HAPPY LIVING (Continued from Page Seven)

daughters from so much hard work. Our youth must again recognize that hard work, discipline and painful thinking are not the curse of mankind, but its only hope. On May 13, 1940, Winston Churchill, in his first address before the House of Commons as Prime Minister of England, made this statement: "All I have to offer is blood, tears, toil and sweat." That's the stuff out of which a great nation is made.

Did you read the article in a recent issue of Harper's Magazine entitled, "The Inner Threat of Our Own Softness"? France wanted an easy life and is today a vassal state of Hitler's Germany. Let us not make the same fatal mistake.

Obscured temporarily by the World War is America's economic problem No. 1: Our nine million unemployed. We have not solved this problem, but in the many palliative measures adopted we have led our people to believe that there is no need to worry about a job as the government will take care of us all. In the old days we said, "The Lord will provide." Now we say, "The Government will provide." "The Lord will provide" is a more economical philosophy because that doesn't increase the national debt.

In this land of plenty we dare not let anyone starve, but in the dole and even in work relief there is danger that we may destroy that greatest virtue of free men—the self-reliance of the individual.

I am not wise enough to offer a panacea for our unemployment problem but I see only two alternatives for our government at Washington. First, to encourage private enterprise with assurance of fair treatment at the hands of the government, or second, to adopt some form of national socialism or fascism in which the state will become the supreme master of us all. I believe the pioneer-blooded American people can only be happy under a system in which the State exists for the individual and not the individual for the State.

The third pre-requisite to the art of happy living is the indispensable gift of friendship. Shakespeare said, "True friendship doubles our joys and cutteth our griefs in two" and Robert Louis Stevenson said, "No man is useless while he has a friend."

It has often been said that in prosperity we have many friends, but in adversity they desert us, which reminds me of this jingle:

*An office-seeker, if defeated,
Finds his stock of friends depleted.
An office-seeker, if elected,
Has friends he'd not before suspected."*

I don't believe this philosophy. Trouble merely sifts the true friendships from the false. As a matter of fact, I believe we have more sincere friends in time of sorrow and failure than when things go well.

The test of real friendship is our attitude toward our friends who are under attack. If we are loyal to our friends, we must come to their defense, not by denying evidence, for our friends are not saints and make mistakes, but we must courageously affirm our fundamental respect. "Greater love hath no man than this: that he lay down his life for his friend." It is not often that our friends need the supreme sacrifice, but our friends may sometime be under a severe accusation, justly or unjustly, and then it is that they need our help, our loyalty, our support. If we fail them at such a time we have proved that we are not a friend worth having.

In the words of the poet:

*"Man strives for glory, honor, fame,
That all the world may know his name.
Amasses wealth by brain and hand;
Becomes a power in the land.
But when he nears the end of life
And looks back o'er the years of strife,
He finds that happiness depends*

On none of these, but the love of friends."

In conclusion, the art of happy living cannot be a complete success without an abiding faith in a Higher Power. Was it Herbert Spencer who said if there wasn't a God we would have to invent one? Man cannot live by bread alone.

The greatest need of America is a return to the simple faith of our forefathers. I am wondering if the disturbed and unsettled conditions of today are not because we have lost much of the religious spirit of days gone by. In my living room hangs the picture known as "The Pilgrims Going to Church." In that picture you see the parson and his flock on their way to worship. There is a spiritual fervor radiating from their countenances that we don't see today—and in that loss we have suffered tremendously. The plain fact is that our religious growth has not kept pace with our mechanical and industrial development.

We have worshipped material things too much, and maybe in the process we have lost our souls.

Lord Tennyson was right when he said,

*"Kind hearts are more than coronets,
And simple faith than Norman blood."*

OUR DYE JOB

Will Make Your Old
Shoes Like New!



Get ready for a colorful Spring! No need to buy new shoes—we will dye your favorite pair so perfectly your best friend will think they're New!

110 W.
Capitol



★ ★ COMPLETE ★ ★ INSURANCE PROTECTION!

FIRE, TORNADO, BONDS, AUTO LIABILITY

We Specialize in Investments and Insurance! Your Problems for Protection for Accumulated Funds or Accumulated Property Can Be Adequately Solved Here.

We Will Gladly Advise You Through a Personal Visit or by Mail.

FIDELITY COMPANY

INVESTMENT AND INSURANCE BROKERS

N. HENRY SIMPSON, Vice-President
RAYMOND R. LINDSEY, Ass't. Secretary

People's National Bank Bldg.

Little Rock, Ark.

INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for September 28

FULFILLMENT OF HISTORY: THE NEW JERUSALEM

LESSON TEXT—Revelation 21:1-7, 10-12, 22-24.

GOLDEN TEXT—He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 21:7.

A happy ending may not suit the fancy of modern writers of fiction, but it does suit God. He "who worketh all things after the counsel of his own will" (Eph. 1:11) will see to it that redeemed man shall "be to the praise of his glory" (Eph. 1:12). The eternal, omnipotent God will bring the history of His dealings with mankind to a glorious ending. The last book of the Bible comes to its last pages where, after dealing with the final struggle of man with his enemy, Satan (which has gone on since the entrance of in into the world in the Garden of Eden), we find the glorious, God-given revelation of the "divine, final restoration of the universe, a picture of the home where we who love the Lord Jesus will forever dwell."

I. "The Tabernacle of God Is with Men" (vv. 1-7).

Our God is always with His people, but there is a promise of the time when He shall "pitch His tent" (for thus we might translate the word "tabernacle") in their very midst and "be with them" in full and unhindered fellowship. This He once did for a time when "the Word was made flesh and dwell among us" (John 1:14), or literally "tabernacled among us." In the day of which our lesson speaks He will come to live permanently with His people.

The blessings of His divine presence are beautifully described in verses 4 to 6. There will be no more tears, because every occasion for them is gone. There will be no death, pain or sorrow, for the one who sits upon the throne will have made everything new.

Christianity does not evade the question of sorrow and suffering, but it does point to a glorious day when they will be done forever. What a precious promise!

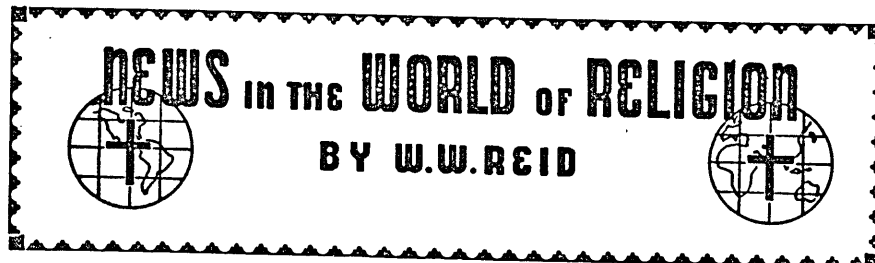
II. "The Holy City . . . Having the Glory of God" (vv. 10-12).

The description of the holy city is differently interpreted but perhaps the best one is that it will be in the form of a pyramid on a square base 1,500 miles in width and length (12,000 furlongs)—v. 16), rising in terraces, and 1,500 miles high at the top.

The description of the city is glorious beyond words (read 21:1 through 22:7), but the crowning fact of all is that it has "the glory of God." His presence means more than all the glories of precious stones and of "pure gold, like unto clear glass." He is more than His gifts, and His presence is more glorious than all His mighty works.

III. God the Almighty and the Lamb Are the Temple (vv. 22).

As long as we live under the present conditions of life, we cannot do without a place to meet to worship God and to receive spiritual help and strength—a temple. But when the redeemed are gathered in the Holy City they will have no need for a temple. The place of meeting



Judson College, the leading educational institution of the Northern Baptist Convention (American) in Burma, boasts of three of its alumni in the present cabinet of the Burma Government. They are: U Ba Yin, Minister of Education; U Ba Than, Minister of Commerce and Industry; and Saw Pe Tha, Judicial Minister. Two other members of the cabinet, Sir Pay Tun and U Ba Ti, have children who are now students at Judson College.

The Riverside Church, New York City, of which Dr. Harry Emerson Fosdick is minister, is taking the lead in a movement to provide pensions and other old age securities for the non-ministerial members of its staff. In most denominations there is provision for pensions for ministers, but none for sextons, organists, secretaries and other lay assistants. Because the churches want to continue to be free to express their mind upon questions of industry and capitalism when they feel something should be said upon these questions, some leaders feel that "this beam in the church's own eye" must be cared for. Riverside Church is raising a fund of \$100,000 to pro-

vide pensions for its own lay employees. Other churches are giving this matter attention.

IV. No Need of the Sun—the Glory of God Did Light It (vv. 23, 24).

The great need of man in this world is light. He rejoices in the sun as it sheds its life-giving rays upon the earth. He does his work and finds his healthful recreation in the day. When darkness comes, he must have illumination, that he may read, study, work, or fellowship with others. From the flickering pine knot man went on to the candle, to the lamp; and now in most places he floods his city and its homes with the light of electricity. But even so there is too much darkness in the world, and the men who love darkness rather than light (see John 3:19) are able to practice their evil deeds.

In the New Jerusalem all will be light, for the One who is light (I John 1:5) and the source of all light, permits His glory to shine forth and "lighten it." Jesus, the Lamb, who is the light of the world (John 8:12), is the never failing lamp of the city.

In such light not only the nations of the earth, but their kings as well, will want to walk, doing honor with all their glory to the One who is all-glorious. The verses which follow our lesson tell us that the gates of the city shall never be closed, but only that which is good and honorable shall enter in. Nothing sinful, vile, or false shall come with in its blessed portals.

There has just come from the press of the United Lutheran Church the first edition of the New Testament ever to be printed in Yiddish in the United States. Heretofore the only Hebrew and Yiddish New Testaments were printed in Germany and in London. The former source is entirely closed, and the latter is closed because an air raid destroyed the stereotyped page plates of the old translation. This new edition is also a new translation made over a period of years by the Rev. Dr. Henry Einspruch of Baltimore, Maryland, director of the mission work carried on by the Lutherans among the Jewish people. The first edition is of 25,000 copies—and was sold out before it was off the press.

"To ease social tensions and racial conflicts within our own borders is the most significant contribution that can be made to American democracy today," is the opinion of Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America. He believes that minority groups, such as the American Indians, should be included as an integral part of the whole life of America. "A greater share of the nation's wealth should be passed on to the Indians, not by dote or by patronage, but by giving them their rightful place as American citizens," he says.

Thirty years ago, the Rev. and Mrs. John McKendree Springer, of Chicago, missionaries of the Methodist Church in central Africa, trekked halfway across that continent and came to Kambove, a mining center in the Belgian Congo. They stopped there long enough to start a school—there were only three boys at first. Later the school moved to a farm at Kanene and became the center from which trained pastors, teachers and male nurses were sent

out into a vast area of the Congo to serve in tribal villages. Now that school is being moved to a larger and better farm site—at Mulungwishi, near the mining center of Jadotville. It is now known as "Springer Institute"—and Dr. and Mrs. Springer, still serving in Africa, were present for the dedication. Dr. Springer is now bishop of all Methodist work in central Africa, and has seen a vast educational and church and medical program grow from that tiny school in Kambove.

The National Committee of Church Women, an interdenominational organization of women of the Protestant churches of the United States, has designated Friday, February 20, 1942, as the "World Day of Prayer." It will be commemorated in all countries of Europe and in the mission fields as well as in America. The theme of the observance will be "I Am the Way," and it will be developed under various titles: "the Way men have lost, the Way back to God, the Way of self-surrender, the Way of peace, the Way of love, the Way of light, the Way of power." . . . An interesting comment on the 1941 celebration is that some Korean Christians are still in Japanese jails because of the World Day of Prayer—the verse "Fear not, little flock, it is the Father's good pleasure to give you the Kingdom," being interpreted by the military authorities as subversive.

Every valley of trouble, whatever it may be, public or private, leads to a door of hope for him who can say, "God—brought near in Christ—is our hope and strength."—Archbishop Lang.

HOSIERY

5 Pairs Ladies' Chardonize Hose, Post-paid, Guaranteed, \$1.00. 1042 Catalogue ready. Write for one.

L. S. SALES COMPANY
Asheboro, N. C.

TO CHECK

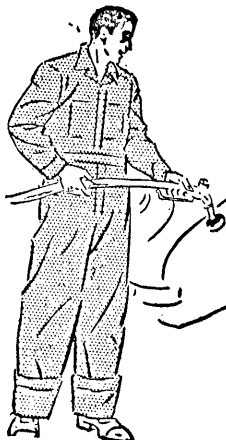
MALARIA
IN 7 DAYS
take **666**

NEURALGIA
Capudine acts fast because it's liquid, relieving pains of neuralgia quickly, pleasantly. Soothes upset nerves. Follow directions on label. All druggists. 10c, 30c, 60c bottles.
Liquid CAPUDINE

Save Money on Work Clothes

BEFORE PRICES ADVANCE!

For your work clothes you'll need sturdily made work clothes like these at Farrior's. . . . and for your pocketbook you'll need the extra saving we offer!



- Work Shirts
- Work Pants
- Work Gloves
- Work Shoes
- Work Socks
- Men's and Boys' Overalls

FARRIOR'S

209 Main St. Little Rock, Ark. Phone 6819

WINFIELD MEMORIAL

OUR NEW MEMBERS

Mr. Eugene Mapes, 2011 Louisiana, letter.
Mrs. Eugene Mapes, 2011 Louisiana, letter.
Mr. W. C. Nisler, 2020 S. Cedar, letter.
Mrs. W. C. Nisler, 2020 S. Cedar, letter.

CONGRATULATIONS

To Mr. and Mrs. Julian Wooten, 1824 Franklin, N. L. R., upon the birth of a son, James Earl, September 20, at St. Vincents.

YOUNG ADULT FELLOWSHIP

6:00 P. M.

As young adults we need insight into some of the methods used by normal individuals to disguise the real motives for their behavior. We need to limit drastically the amount of rationalization and wishful thinking in our lives.

Sunday evening the Young Adult Fellowship program will discuss the subject: "When We Make Excuses." Mr. Norman Suggs will be the leader. This discussion subject will challenge every young adult.

BOOK REVIEW

Sponsored by the Lila Ashby Bible Class.

"Red Rose Forever" (Mildred Jordan) will be reviewed by Miss Lila Ashby next Monday night, September 29, at 8 o'clock in the Buzbee Couples class room.

This is the annual book review sponsored by this class, and the proceeds will be used for the Church Building Debt. The price is 25c.

LOOKING AHEAD!

A great and vital program is planned for the months ahead:

PROMOTION DAY—Sunday, Sept. 28th—NEXT SUNDAY!

INSTALLATION DAY—Oct. 5th. Church School officers and teachers will be installed into their places of service.

CHRISTIAN EDUCATION WEEK—October 6-10. Emphasis throughout the week on the Christian education program of Winfield.

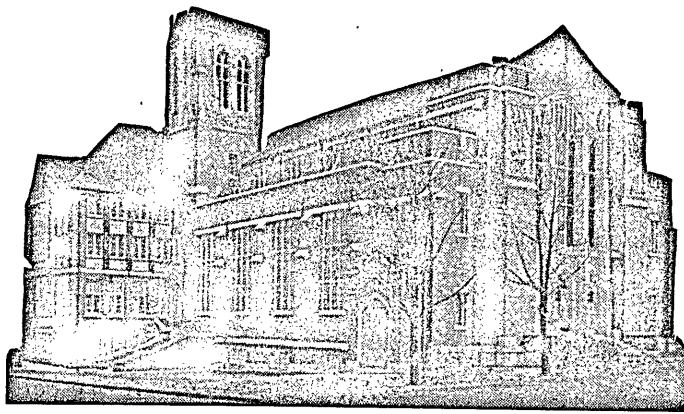
LOYALTY MONTH—OCTOBER. Loyalty Month for the entire church means loyalty on the part of every member of the Church School.

LEARNING FOR LIFE SCHOOL BEGINNING OCTOBER 8th

Four courses, by your choice, will be offered in our Learning For Life School. These courses are:

1. "Building a Christian Home," taught by Mrs. Dewey Price.
2. "Christians and the World Order," taught by Mrs. J. R. Henderson. This is a most timely course and every man and woman of the church ought to take it.
3. "Personal Devotions," a course for youth, taught by Bro. Pinnell.
4. "The Book of Revelation," a Bible course, taught by Miss Lila Ashby.

These courses are chosen by your expression of the course you would prefer. Next Sunday you will be given an opportunity to enroll for class. If you had expressed your desire for a different course will you please abide by the decision of the majority choice and enroll in one of the courses offered.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

GASTON FOOTE
Minister
HAL H. PINNELL
Associate Minister
J. R. HENDERSON
Supt. Church School



MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MARGUERITE GOLDEN
Church Secretary

Next Sunday At Winfield

10:00 A. M. CHURCH SCHOOL—Promotion Day. You are needed

11:00 A. M. "RELIGION—WEIGHT OR WINGS?"
Sermon by the Pastor.

6:00 P. M. Junior High, Senior, Young People's Leagues and the Young Adult Fellowship

7:30 P. M. "The Supreme Secret of Life"
Sermon by Associate Pastor

THE PASTOR'S MESSAGE

By GASTON FOOTE

YOU ARE NEEDED!

Sunday, September 28th, is a most significant day in our church calendar. On this date we begin our campaign to make our OCTOBER LOYALTY MONTH the most meaningful month of the year. This month has been set aside by the Federal Council of Churches in America as Church Loyalty Month. In the average protestant church not more than 25% of the membership of the church are present for the worship services on Sunday morning. Such is probably the case at Winfield. Many people have become indifferent about their church relationship. Some have let other things crowd their worship hour completely out of their lives. Some may have felt that the church has deserted them. Fully 50% of the membership of Winfield church has not BEEN TO CHURCH IN THREE OR MORE MONTHS.

WHAT CAN WE DO ABOUT IT? The faithful members can show a personal interest in those who are neglecting regular attendance. They can make a friendly visit and invite them to participate in the Loyalty Campaign. When can this be done?

On next Sunday, Sept. 28th, we are planning to send 150 people from the church into the homes of our fellowmembers for a friendly visit. Lunch will be provided at 12:15 P. M. FREE (just after the morning worship) for all of our friendly visitors. Instructions will be carefully given during the lunch hour to all workers. Then promptly at 1 P. M. these 150 people are to go out in teams of two and make not more than an average of EIGHT visits. Every team ought to be through with the work not later than 3 P. M. SURELY THIS IS NOT ASKING TOO MUCH OF 150 PEOPLE. Plan NOW to help in this important work. Select your partner and bring your car. Materials including October Loyalty cards will be furnished. We are depending on you. We believe, in this crucial hour in our world, GOD IS DEPENDING ON YOU.

October Is Loyalty Month

METHODIST CHURCH

Christian Education
By HAL H. PINNELL

Next Sunday—Goal 750—Promotion Day

Church School Attendance
Last Sunday 641
A Year Ago 618

Department Reports

	Pres.	On Time	Cont.	Stay Ch.
Jr. Hi	57	48	40	45
Sr. Hi	56	52	52	46
Y. P.	42	40	16	37

Adult Report

Men's Class	47
Jenkins Class	43
Hinton Class	42
Fidelity Class	35
Wedding Ring Class	34
Couples Class	31
Ashby Class	27
Bullington Memorial Class	17
Friendship Class	10
Young Men's Class	2
Adult Officers	8

Total.....296

Fellowship Reports

Junior High Department	23
Senior High Department	27
Young People's Department	25
Young Adult Fellowship	16

750—Promotion Day Goal—750

YOUTH FELLOWSHIP PROGRAMS

Sept. 28—6:00 P. M.
Junior High Department: Subject, "Finding Our Place"; leader, Mrs. Hal Pinnell.
Senior High Department: Subject, "The Good Life"; leader, Miss Nancy Jane Lessenberry.
Young People's Dept.: Subject, "Pathways of Worship"; leader, Miss Sylvia Glover.

All the departments of the Youth Division will welcome the new members who have become a part of the youth activities by promotion and those who have moved forward from one department to another. Each new member is cordially invited to attend his new department.

FOUR WINFIELD Y. P. STUDYING FOR CHRISTIAN SERVICE

Last week Miss Dorothy Few of the Fidelity Class of our Church School left for Nashville, Tenn., to enter Scarritt College. Winfield now has four young people away at school studying for definite Christian service. Miss Julia Dell Stevenson is spending her second year at Scarritt; Jim Major is studying his second year at Duke University, Durham, N. C.; and Gene Haun entered Hendrix this fall to begin studying for the ministry.

We think this is a record of which Winfield may be justly proud and we are hoping for these fine young people a most successful and fruitful school year.

OUR KNOWN SICK

Mrs. W. C. Lewis, wife of the Pastor at Horatio, Ark., and mother of our member, Eugene L. Lewis, is in St. Vincent's having undergone an operation last week.

Mrs. W. R. Alstadt is in St. Vincents, having undergone an operation on Wednesday of this week.