

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. LXI

LITTLE ROCK, ARKANSAS, OCTOBER 15, 1942

NO. 42

But Shylock Got His Pound of Flesh

SOME days ago the daily press carried a report from Forrest City of two soldier boys on a visit to relatives and friends who "began drinking Saturday night and started to 'take over' the town. Testimony showed the three men—one the father of one of the soldiers—went from one drinking place to another, insulting civilians and shoving them around." When the Chief of Police and another officer arrested them the real trouble began.

We mention some of the immediate results of this drinking party: Two officers were so badly beaten that they lay on the ground unconscious; one may have suffered the permanent loss of an eye. The two soldiers were killed by an officer who came to the rescue. The only reason given for the actions of these otherwise normal, peaceful young men; the only reason given for this useless, unnecessary tragedy was that the boys were drinking. That is a sufficient explanation for people who know the effects of liquor. Another fact, as bewildering as the tragedy itself, is the stupid, supine, asinine manner in which the public generally recognizes that liquor is solely to blame for the whole bloody mess and then does absolutely nothing about it.

It must be a great consolation to the mothers of these two lads, when they think of their dead boys—dead because they were temporarily crazed by drink—to remember that the liquor gang got its profit and the government got its revenue from the sale of the liquor that drove these soldier boys to their death.

"What fools we mortals be." When you try to figure it out you meet yourself coming back from so many different directions that you give it up in mental confusion. The government makes laws to protect its citizens and employs officers to enforce its protective laws. The government then grants license to some of its citizens to sell a mind-destroying poison to other of its citizens which makes them so dangerously crazy that the officers it has employed to protect them must kill them in order to preserve the peace. Try to work that out.

Nevertheless, while some of its citizens kill themselves drinking and others must be killed because of drink, revenue goes to the government and profits pile up in the over-stuffed coffers of the liquor peddlers; Shylock must have his pound of flesh. That according to the view of some is more important than soldiers on the battle front in this hour of national peril.

Write To Your Senator

SENATE BILL 2748, providing for the drafting of boys eighteen and nineteen years old for military service is now being considered by the Senate Military Affairs Committee. The Josh Lee Amendment to this bill is being proposed which will give protection to our boys within and around the camps from alcoholic beverages and vice. This amendment embodies the provisions of the Sheppard Bill which has been lying dormant for quite a while. Letters should be written to Senator Robert Reynolds, Chairman of Military Affairs Committee, asking for favorable consideration of the amendment. Letters should also be written to the two senators from Arkansas in Washington, asking them to support this amendment when it comes to the senate floor. Write these letters now lest you neglect it and forget it.

Excuses Advertise Our Failures

THERE are two classes of people in this world of ours. In one class are found those people who do successfully the things they are supposed to do. In the other class we find the people who do not get the job done but who have always elaborate excuses to explain why it could not be done. The poorer we are in accomplishments, the richer we are in excuses. The world pays a high tribute to those who succeed and pays little attention to the excuses of those who fail.

Instead of helping the predicament we are in, because of our failures, our excuses do little more than to advertise to the world the fact that we have failed. High-sounding excuses are simply a different method of getting over to our listeners the fact that we failed to complete the job.

Our excuses, after all, are merely apologies to ourselves and to our friends, for our failures. The apology accomplishes little more than to advertise the weakness that caused the failure. We

AND THEY ALL WITH ONE
CONSENT BEGAN TO MAKE
EXCUSE. Matt. 14:18. BUT HE,
WILLING TO JUSTIFY HIM-
SELF, SAID— Luke 10:29.

do not apologize for our success; no apology is necessary. Successful accomplishments stand in their own right, they defend themselves. We do not offer excuses or apologies for our virtues. Who ever thought to apologize or give excuse for honesty, sobriety or moral cleanliness. We do offer excuses for dishonesty, drunkenness and moral delinquency. The excuse only gives additional publicity to the fault we attempt to excuse.

If we do our work well or live our lives well, there is no necessity for hiring a publicity agent to get the fact over to the world about us. The story of successful living or successful accomplishments travels on its own momentum. The very smallest effort the individual concerned makes to help the story along only hinders it.

If our lives are poorly lived or our work poorly done, that story travels also under its own power. While our effort to help a personal success story along but hinders it, our efforts to stop the story of our failures only helps it along.

Unfortunately we usually find the reason for our failures outside ourselves. Usually the real reason is inside ourselves and only when we so recognize it and confess it, at least to ourselves, is there hope that we can turn our failures into the success we desire.

Supreme Court Decision Favorable to Prohibitionists

MONDAY of this week the Supreme Court gave its decision, sustaining the legality of the petition filed by the prohibition forces which calls for a vote on the change of liquor laws controlling the sale of liquor in Arkansas.

By a four to three decision, the Court decided that the petition carried sufficient legal voters to make an election on the question necessary. Monday afternoon, the liquor crowd, somewhat "flabbergasted and befuddled" by the decision, gave notice that they would ask the Supreme Court for a new trial. This all but unprecedented procedure to challenge the decision of the Supreme Court, is going on as we go to press this Tuesday. It now seems to be up to the court to decide a second time whether or not they were right the first time. It is very poor sportsmanship—to use an ultra-conservative word—to whine when you are whipped, especially so when you have had every advantage possible in the fight.

Its Policy--The Law Of The Jungle

REICHMARSHAL GOERING'S recent statement indicates that Germany has adopted the law of the jungle for the coming winter; Germany will eat even though the rest of Europe starves. With a chilling exhibition of selfishness and indifference Goering, the fat "best fed man of Europe," coolly says, "It is my wish that the populations of territories placed under our care or conquered by us should not suffer hunger. If difficulties of food supply arise due to measures by the enemy then all should know: If there is hunger, in no event will it be in Germany."

If it would cause no more inconvenience than merely to wish it, then Goering wants the starving people under the Nazi regime to know that somewhere beneath his bulging beltline there is a heart big enough, after Germany has been fed to the full, to at least "wish" that they might not be hungry. If, however, Germany needs the food in countries under her control, whether they be friend or conquered foe, it will be appropriated for German use, although the people who produced the food starve. Here at last the mask falls off. This attitude is indicative of the principle—or lack of principle—which has been the moving might in the German march to conquest which has wrapped the world in the flames of its most destructive war.

As a result of the teachings of the Nazi philosophy of a super-German race, born to rule the world, the rights, property and lives of individuals as well as that of nations large or small are but fuel for their burning fires of egotism and greed; but food for their gluttonous, grasping desire for world dominion. It has been centuries since any supposedly civilized people have so brazenly and shamelessly adopted the theory that "might makes right." When the weight of the United Nations, in strength, begins to be felt and the Axis powers stand hopelessly at bay, it is quite probable that we will then see more clearly than even this exhibition of selfishness reveals, the fate which the world would have suffered under Axis domination. Death

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CHURCH CALENDAR

November 4, North Arkansas Conference, First Church, Batesville.

November 11, Little Rock Conference, First Church, Hot Springs.



IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

The young person who sees a real man in his teacher or preacher has discovered something that inspires.

* * *

"No man can portray a character greater than himself." Neither the Church nor State can be better than the individual citizenry.

* * *

If you have made a mistake, do not despair. There is a right way. You can do better. Seek that right way and the next time success will attend you.

* * *

Truth has a directness as sure as a straight line. Truth knows no evasion or equivocation. The truthful use few words in speaking. The equivocators multiply words. The truthful never attempt to deceive. The untruthful have no other purpose than to conceal their motives and methods. Beware of the man of many words.

* * *

Few individuals stop their wrong doing because they are told to desist, or that persistence in the wrong doing will work their own injury and probably prosecution. Even children often persist in wrong doing in a spirit of defiance. The grown up evil doers persist in wrong doing through malice or a presumed injustice.

* * *

Not all people can provide for their retirement in old age, but any man or woman who will can by diligence and economy provide for himself day by day. The rich may be mighty, but they are few in number. The middle class and humble are many, but they make the substance of life for all others to enjoy. And God and good men are not unmindful of their labors.

* * *

It is not necessary that every boy and girl should have a place on the school's honor roll. The facts are only a minimum of students in any school make the honor roll. But it is necessary, if one would make his school days count that he should be diligent in study and when he completes his term have made the passing grades. It is not what one knows but what he has learned in discipline and the power of application that counts in his after school years.

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE Warren Methodist Church, Rev. E. D. Galloway, pastor, reports that a very impressive ceremony was held on World Communion Day, with an offering of \$139.00 being left on the church altar by those who received the sacrament.

REV. DOYLE T. ROWE, our pastor at Carr Memorial Church, Pine Bluff, has received orders from the War Department to report as chaplain to Harvard University, Cambridge, Mass., on October 25 where he will receive training preparatory to assuming active duty with the army. Bro. Rowe has three sons in the service.

THE staff of the Raewind Christian Institute in Punjab, India, under the principalship of the Rev. Earle M. Rugg, has recently been enriched by the addition of the Rev. and Mrs. C. E. Olmstead, evacuated from Burma after the attack on that country by the Japanese. They are both experienced high school teachers, had previously visited Raewind, and now will remain on its staff "for the duration." The Institute also has a new faculty member in the Rev. Marion L. Kumler, a minister and teacher of science.

THE International Missionary Council, representing Protestant mission agencies throughout the world, announces the election of Dr. John W. Decker, as an American secretary, succeeding Dr. A. L. Warnshuis who retires at his own request because of age limits. Dr. Decker, a former naval chaplain, a former missionary of the Baptist Church in China, and more recently foreign secretary of the American Baptist Foreign Mission Society, will assume his new duties on January 1, 1943. He is a graduate of the University of Richmond and the Southern Baptist Theological Seminary.

AT AN impressive service recently in St. Paul's Cathedral, London, attendance by church leaders from England, Scotland, Ireland, and Wales, and with the Archbishop of Canterbury as the principal speaker, the British Council of Churches was formed. This Council is the British counterpart of America's Federal Council of the Churches of Christ. It contains high and low churches, and practically every denomination of Protestants. Three large interdenominational bodies are incorporated in the new Council: the Council on the Christian Faith and the Common Life, the Commission of Churches for International Friendship and Social Responsibility, and the British section of the World Conference on Faith and Order.

A FUND of \$50,000 (Chinese) is being raised in West China for the erection of a memorial chapel in the Methodist Memorial Church, Chungking, to the late Rev. William Albert McCurdy, when the church is reconstructed after the war. This twice-bombed institutional church was in itself a monument to twenty-five years of missionary service to Mr. McCurdy who died last December. The edifice has served the social and recreational needs as well as the religious life of thousands of people before it was bombed in 1939 and again in 1940 in Japanese raids. Chinese alumni of Northwestern University (Evanston, Ill.), which was also Mr. McCurdy's alma mater, are leading in the plans for this post-war memorial chapel.

FOR fifteen years Hugh H. Linn, M.D., has been carrying on a unique medical mission service in India as founder and superintendent of the "All-India Missions Tablet Industry" at Bowringpet. During that period he has manufactured and distributed more than three-fourths of a million homeopathic tablets per month—the largest quantities being of quinine to fight malaria. England, Germany, the United States and the Netherlands Indies furnishes most of the drugs; the tablets went everywhere in India and to practically every country in Asia and the nearby islands. Because of the war, Dr. Linn is having great difficulty in securing cinchona, the tree bark from which quinine is extracted.

So important is the Bowringpet supply to the welfare of the white man, especially that of the Salvation Army, local governments, and various missionary agencies are helping round up supplies of cinchona. The cost of these tablets, Dr. Linn says, is now more than twice the pre-war price.

IN A LETTER to the president of the Catholic Total Abstinence Union, assembled in convention in Buffalo, Cardinal Dougherty of Philadelphia said: "The evil of drink is spreading, the warfare against it should be waged relentlessly. Hence, it is hoped that all priests will take up arms against it, both by word and example; that life pledges against drink will be given to youth, particularly in our schools, academies, colleges and seminaries; and that parents will be made to understand that they will be responsible for their neglect and especially for any bad example of theirs in this horrible pest of drink."

DR. D. SPENCER HATCH and his wife, Dr. Emily G. Hatch, perhaps the best-known rural life experts serving the outcaste peoples of India—having been for twenty years in charge of the development of the Martandam Rural Reconstruction Center in South India—have been "loaned" to the Young Men's Christian Association of Mexico to help in development of a program there for the betterment of the peons and poorer rural groups. At the village of Camohmila ("place of the sweet potato") they have begun a demonstration center for the rounded reconstruction of village life: improving the soil, demonstrating field crops, fruits and vegetables suitable for village growing, controlling insect pests, selecting and distributing improved breeds of animals and poultry, and erecting a model house.

REV. S. O. PATTY, pastor at Augusta, writes: "The first of August Patterson was left without a preacher and I have been serving the church since that time. Beginning Aug. 9 we had a revival lasting eleven days. The visible results were forty-five added to our church there, thirty-six by vows and baptism and nine by certificate. There were several rededications, large crowds and good interest as well as a prayer meeting started. Patterson will be 100 percent on all finances at quarterly conference. These are fine people and I predict for them a great year ahead. Rev. R. A. Bevis, of Patterson, and I went to Fitzhugh for a meeting, August 23, and carried it on for ten days. I have seldom seen larger crowds than we had at each service. The results were fifteen added to our church and several to go to the Baptist Church. We received twelve by baptism and three by certificate. The finances for Fitzhugh are 100 percent."

ITS POLICY—THE LAW OF JUNGLE

(Continued from Page One)

would be a welcome relief in such a world. The War Production Board tells us that we are now spending \$277,000,000 daily, in the United States, in our war effort; that is more than two million dollars per day for every man, woman and child in the United States. That sounds like a tremendous price to pay. Yet freedom from this threatened tyranny will be cheap at any monetary cost.

A PRAYER FOR OUR PASTORS

Our heavenly Father, we thank Thee for the many blessings and favors Thou has bestowed upon us. Give our ministers and church members power to greatly extend Thy Kingdom upon the earth. Remember in tender mercy, we beseech Thee, our aged and disabled ministers and widows of our ministers. Put the arms of Thy love around them, comfort them, support them, and sustain them. Do Thou move the hearts of our people to love them as Thou dost love them, and to supply their every need. These things we ask in the name and in the merits of Thy dear Son, our Saviour, Jesus Christ. Amen. —In the Messenger.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

POLICE SEEK CHURCH AID

At a recent conference of Indianapolis, Indiana, pastors and church representatives with members of the juvenile aid division of the police department an effort was made to find ways in which the church and the police department may cooperate to reduce juvenile delinquency. The chief of police stated that many of the children who come under the investigation of the department have no church affiliation. "Four 'Pal Clubs' have been established under police supervision in neighborhoods where there are no other youth clubs," the Christian Century reports.—From Union Signal.

ONLY BELIEVE

If Israel had only come to the east side of Jordan at an ordinary season of the year, it would have been possible, in fact quite easy, for God to bring them into the Promised Land, for the river is usually fordable at this point. But they had come when Jordan was overflowing its banks. Therefore to pass over seems quite impossible. So we reason and so we limit God!

Jairus' daughter was sick "nigh unto death." Still there was life in her. And "while there is life there is hope." This ruler besought the Lord for the healing of his child. Jesus went with the anxious father, but even as they passed through the throng, a servant of the ruler met them, saying, "Thy daughter is dead. Why troublest thou the Master any further?" Now there is no hope, for the child is dead. So this informer limits the power of God!

Nevertheless, Israel did cross the river, even at floodtime. And the Lord said to the ruler, even as the terrible news reached his ears, "Be not afraid, only believe." And He brought the child back not merely from the terrible sickness but from death, the supposedly undefeatable enemy.

Then let us take courage for the hard circumstances and the hard cases. Let us not "limit the Holy One of Israel." Many mighty and blessed things have been brought to pass, not because the advantages were on the side of the accomplishment but because some way the power of the Almighty was released in this behalf.

"Be not afraid; only believe."—Free Methodist.

WHOSE EYES ARE OPEN

The world and all its people are Christ's own, His very own. The pity of it—that the world is blind, and, like the Jerusalem of long ago, does not know the day of its visitation! But always there are those whose eyes are open—and to as many as receive Him, He gives today as ever the right to become the children of God.—Zions Herald.

TRUE ENOUGH!

Someone tells of a man who came to Charles Finney, the lawyer-evangelist, and said, "I don't believe in the existence of a devil."

"Don't you?" said Mr. Finney. "Well, you resist him for a while and you will soon believe in his existence."—Sunday School Times.

I SHALL NOT PASS AGAIN THIS WAY

*The bread that bringeth strength I want to give,
The water pure that bids the thirsty live;
I want to help the fainting day by day;
I'm sure I shall not pass again this way.*

*I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.*

*I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears
Beauty for ashes may I give away,
I'm sure I shall not pass again this way.*

*I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.*

—W. R. FITCH.

WHAT TO DO ABOUT IT

We all realize that the world is at the cross-roads. We know that something needs to be done. Many will say that the thing which needs to be done is to win the war and that we should concentrate all of our attention upon the accomplishment of that task. I would not discourage that idea, but I do insist that along with it we should think seriously about the kind of peace we are to have. This is where the church comes in. One of the greatest forces we know about is public sentiment and the church with all of its short-comings is the greatest moulder of righteous sentiment in the world. This leads me to say that there is something every church member can do about the situation we face today.

What can we do? We can pray. Tennyson was right when he said, "More things are wrought by prayer than this world dreams of." A few weeks ago the writer was talking to a group of older ladies at the Confederate Home. The subject of the war came to the front and the question was asked, "What can we do about it? We are a group of older ladies here in this home for the most part too old to work and many are sick, so what can we do? We want to do something." The answer was given, "You can pray. Pray, not in a spirit of hate and revenge but in love and goodwill even for our enemies. Pray earnestly for our boys in the service. Pray daily for the parents of boys who have already been lost in action. Pray for the leaders of our nation that they may be guided aright. Pray that lasting peace based upon the principles and teachings of Christ may soon come." People who for various reasons cannot work have a great deal of time on their hands. If they spend that time in prayer they might, after all, be rendering the greatest of all services to the nation and the world. "Prayer is a powerful thing for God has bound and tied Himself thereto." "Prayer, like a chain of gold, binds the world about the feet of God." A few weeks later in a service at the School for the Blind the same thought was emphasized. The point is, each one can find something to

do. At least, every person can pray and there is nothing which is more important.

Another thing all of us can do is to become real consecrated Christians. I'm thoroughly convinced that if all who profess to be Christians throughout the world lived right up to their profession there would be no war. More than any other religious teacher Christ both preached and practiced the non-resistance of evil and love and good-will for all. But it will be remembered that the last two great wars had their origin among so-called Christian nations and not the nations who practice heathen religions. In discouragement over the situation some one remarked, "Christianity has failed." But a greater thinker replied, "Christianity has not failed. It has never been faithfully tried." It is high time that we professed Christians dared to live up to the teachings and example of Christ.

As members of the church we can more faithfully live up to the vows we made in joining. We said before God and man that we would be loyal to the church. That we would support it with our time, our talents, our prayers, our presence and our money. Have we kept those vows? King David said, "I will pay unto the Lord my vows." Have we been as honest as he? Do we seek earnestly and habitually to put first things first? It is all right to make money, purchase the conveniences and comforts of life, lay by a little for a rainy day, enjoy legitimate pleasures and engage in helpful recreation, but these things should never come first in life. Too often, however, such is the case. Let us all remember the words of Jesus, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." There is a place in life for things but they must not be given the first place.

There is something that each one can do. God help each one of us to find his task and do it to the best of his ability.—H. O. B.

The chains of habit are too weak to be felt until they are too strong to be broken.—Samuel Johnson.

A SOLDIER'S PRAYER FOR COUNTRY AND FRIENDS

God of our fathers and our mothers, through all the years the same, keep us, we pray Thee, close to Thy heart in the midst of the storm and stress of life. We are Thy children, and we need Thy Fatherly blessing. Keep us ever brave and true in the service of our country and of Thee, our God. Strengthen us for every duty, prepare us for every trial and temptation, deliver us from all evil, and help us in the day of battle as in the time of peace.

Bless and preserve us as a nation, as we seek to serve Thee. Be with our homes and loved ones, wherever they may be; and as their hearts are turned towards us, so may our hearts turn in living memory and prayer towards them in these trying days of separation. Thou art our Helper and our Guide.

Thou art the God of all nations, and we pray that Thou wilt rule and overrule in all the councils of the world that the forces of evil and unrighteousness may be overcome and that Thy Kingdom of righteousness and peace may prevail throughout the earth. Be with all in places of authority in our country. Bless all our soldiers and sailors on land and sea and in the air. Help those who are sick or wounded, bless those who may fall in the battle, minister unto the poor and needy, and gather us all at last into Thy heavenly home, through Jesus Christ, our Lord. Amen.—Frank D. Scott, Chaplain, Camp Livingston, Louisiana.

THE FUNCTION OF THE CHURCH

The position of the church in such a time as this, remarks a keen observer, is like the radiator of an automobile—it must stay out in front, and it must keep the engine cool. There is a sense in which the church must always be out in front, leading the human procession. Its first function is not to trail along like an ambulance in the rear to pick up the fragments of humanity, however worthy such work of mercy is. Its prime business is to get out in the front line of every moral combat and by its courage inspire men to press on. And it must be ready to take whatever bumps come to those who get out ahead. But it is also the ministry of the church to regulate the temperature of the social organism, so that it will keep sufficiently warm to do its work with enthusiasm and effectiveness, and sufficiently cool that no fevered overheating may waste its energy and defeat its purpose. It bids men be calm and confident. Even in times of great stress it is better to keep cool than to get hot.—Missionary Herald.

Faith marches at the head of the army of progress. It is found beside the most refined life, the freest government, the profoundest philosophy, the noblest poetry, the purest humanity.—T. T. Munger.

He who would have nothing to do with thorns must never attempt to gather flowers.—Cumberland Presbyterian.

"We Will Love Both Friend And Foe"

By Sarah Elizabeth Evans

A SENTRY stood on guard at the gate. The fairgrounds was not the usual gay place of carnival and fun. War had changed its role to that of a temporary home provided by the War Civil Control Assembly for some four thousand Japanese and Japanese Americans evacuated from their Pacific Coast homes. I gave my name, previously submitted as a possible teacher in Sunday school to be held there that morning, and was admitted. I was



DR. FRANK HERRON SMITH

directed toward the grandstand where services were to be held. Walking in that direction, I thought this to be the first time I knew Sunday school to be a grandstand attraction. War had indeed changed things!

The strains of "Faith of Our Fathers," increasingly audible as I approached, were somewhat reassuring in this strange setting.

*"Faith of our fathers! living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy
When'er we hear that glorious word!
Faith of our fathers, holy faith!
We will be true to thee till death."*

I tried to place myself in the situation of these who sang. Would I, if evacuated from my home, forced to give up school or a job, leave friendly associations behind, sing as sincerely as these people.

*"Faith of our fathers! We will love
Both friends and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life;
Faith of our fathers, holy faith!
We will be true to thee till death."*

By this time I had reached the stand, where 150 or 200 Japanese and Japanese Americans of various ages gathered. Primary and junior youngsters wriggled on the lower rows. High schoolers and adults climbed higher. Two good-looking high school girls shared their hymnal with me as we sang again, this time, "How Firm a Foundation." I tried it, but somehow the words caught in my throat.

*"Fear not, I am with thee; O be not dismayed
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee
to stand*

Upheld by my righteous, omnipotent hand."

Never had I heard these words sung with more feeling. As the music drifted out over the camp a person paused to listen, among them workmen who were spraying the racetrack to lay the dust. Several interested spectators sat in the section next to us, too timid to participate, but curious enough to remain for the service. One man promised to attend next Sunday. From somewhere we heard strains of the familiar tune, "Jesus Loves Me." "Who is singing?" I asked, thinking this to be the only Sunday school in session. "It's the Buddhists," I was told.

A volunteer helper in another center had told me of a Japanese woman, glad for the opportunity to attend Sunday services. At home, she said, her husband had not permitted her to go to church. Here he accompanied her. She rejoiced, too, because he was unable to buy liquor in the camp!

Many Japanese being reached in these centers have had no previous association with the Christian church. Not only are the Sunday and weekly religious services helpful, but personal counseling by Christian leaders and church members is a stabilizing force among many whose world had suddenly been turned upside-down.

The Assembly Centers have been "convenient gathering points within a military area, where evacuees live temporarily while awaiting the opportunity for orderly, planned movement to a Relocation Center outside of the military area. In most cases, the Assembly Centers were set up at local fairgrounds or racetracks where some building equipment was already available. Simple barracks, 100 by 20 feet were erected and divided into four or five rooms or compartments. Dining facilities, baths, toilets, laundry, recreation rooms, etc., were on a community basis, with individual privacy much to be desired. Aside from the chief administrations, the various activities in these Centers have been carried on by the Japanese themselves."

"If morale is high in these Centers—and in my three visits to W. C. C. A. Centers, I found it to be—it is due to the tone set by our Japanese Christians," Dr. Frank Herron Smith had said a day or so before. Dr. Smith, superintendent of the Methodist Pacific Japanese Provisional Conference for 17 years, and formerly a missionary to Japan, knows the Japanese people as few Americans are privileged to know them. Because he has faith in them, Dr. Smith is working even more strenuously than ever to strengthen their morale in these trying days. He has been made chairman of the Western Area Protestant Church Commission for Wartime Japanese Service, whose purpose is to "coordinate and promote such wartime religious, social, and educational service among the Japanese residents of the Western area as may be desired by Japanese pastors, congregations, officers of Japanese church federations and as requested by various denominational agencies involved especially in assembly centers and also in the resettlements." The organization conforms to government regulations in all activities and represents a unified approach between church agencies and agents of the W. C. C. A. and the Relocation Authorities.

Churches and missions among the Japanese in this country are thought by Dr. Smith to be the strongest Americanizing influences among the Japanese outside the schools. The fact that native Christian leaders have assumed intelligently nine-tenths of the leadership throughout the Japanese evacuation centers and the Buddhists only one-tenth seems to substantiate his conviction that the Christian religion trains these people to minister effectively to the whole of life. Ministers of the Japanese Provisional Conference (of the Methodist Church) are a loyal group of well-trained men. Two years ago Dr. Smith, sensing the present conflict to be imminent, gave every man an opportunity to return to Japan if he so desired. Two did. The others, devoted to their people and their task, are now engaged in lifting morale in this strange new life in which they find themselves.

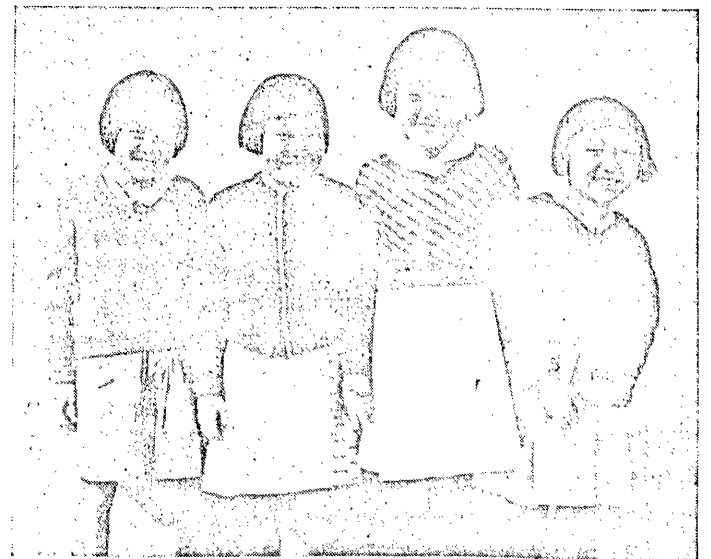
With the exception of cooks and a few teachers, the evacuees are unable to continue their vocational work in the centers, although many have been helpful in organizing the educational program and leisure-time activities. One minister, who headed the center's ministerial association, was also chairman of the educational committee to provide elementary and high

school programs for boys and girls in the Center. There were 1,600 pupils now in attendance at that time. More than 700 persons attended Sunday school services in this Center each week. It was interesting to learn that money for supplies first purchased for the schools here had been subscribed by the Japanese for war relief before evacuation proceedings started. The earnest and co-operative attitude of the Japanese had prompted authorities to use the money on their behalf.

A prominent Methodist layman was manager of one of the messhalls at this Center, a trained optometrist, he had a fine practice in Fresno before the war. He was one of eleven children in a splendid Christian family. Three brothers and two sisters are also optometrists. Neither he nor anyone with whom we spoke on our visits complained about the interruption of their careers or the happier way of life they had known. They made no comment about the barracks or renovated stables in which they were living and which we were not permitted to visit, nor the food for which they stood in line cafeteria-style. They accept as necessary the role to which they are subjected and more than one smiled philosophically and said, "We just make the best of it." One pastor, who suddenly found himself "a shepherd of five thousand souls," writes, "Of course life in the camp is hard and trying as long as you remember the life that was yours. You must die to the former life—your old world. Then you can be thankful for each day with all its blessings—here I have the freedom of living an utterly self-forgotten, self-giving life."

Leisure-time activities are important, for there is more time than activity. English classes are popular. Libraries would be if there were sufficient books. The young people enthusiastically engage in baseball, volley ball and other games and a discussion of cooperatives was scheduled for a fine group of young people immediately after the Sunday school. On the night preceding our visit one Center had enjoyed a taste of political campaigning in a spontaneous parade, held by candidates for community councilman. The election, in progress while we were there, was carried on as it might have been in any other American community.

Under the sponsorship of the Protestant Commission for Japanese Service, arrangements are being made for some Japanese American stu-



YOUNG AMERICANS WITH JAPANESE FACES

dents to study in midwestern schools this fall. Dr. Smith feels that the anti-Japanese prejudice is stronger in the East than in the West and that much remains to be done to encourage tolerance for the young people of Japanese descent. He is encouraged by the cooperation given by prominent educators in western colleges and universities where these students have demonstrated their abilities. Deans, professors and administrators of these schools have voluntarily visited the Centers to help students arrange their

(Continued on Page Twelve)

RICHARD PERDUE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

ALVIN MURRAY
President North Arkansas Conference
Co-Editor

TOYS ???

In many churches the idea of giving awards is considered childish. It is true that in some circles of religious education the giving of Bibles, pins, and certificates is hotly condemned for fear the child or adult will attend church school, study his lesson, encourage others to be faithful, only to obtain the award. If this is the only motive instilled there is danger that the person will lose the joy of serving. Furthermore after a long period the zeal for winning awards passes and with it goes all the desire for service.

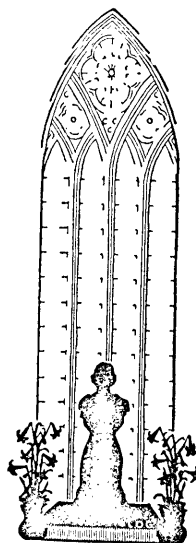
On the other side is this fact: Specific public recognition of workers and the proper use of rewards certainly encourages people to greater effort. Sidney Powell in his recent book, "Where Are the People?" tells of a woman who attended a large Christian church in Washington, D. C. She expected to find everything very formal. She was surprised to see a wellfilled church and to hear a simple direct sermon. At the close many young people responded to the invitation to Christian discipleship. After the minister had spoken to the group at the altar he said to the congregation, "It is only fair to say that these people did not come forward because of my sermon, but because the young people of this church have found new values in the deeper spiritual life and have been sharing their faith in Christ all week in the stores and offices where they are employed."

Such words of praise are awards that stimulate youth. Everyone loves to be appreciated and recognized. I spent a night in a good Christian home in south Arkansas last week. At the dinner table mention was made of pins that three out of the five members of the family had received for perfect church school attendance over a period of three years. The other two members had been absent only one Sunday. Does this throw any light on the use of awards?

You and I may disagree with some of the methods used by many organizations to promote effective work and loyalty. Scoreboards, red and gold stars, and service bars may appear as toys and seem trivial. However, it might be well at this point to recall how the members of the high school band thrill at the sight of their uniform and gold braid, how the army officers flash their wings or bars, and how the man of letters proudly wears a bit of crimson velvet over his doctor's robe and the key of distinction on his watch chain. "YOU CALL THESE TOYS?" observed Napoleon of the ribbons and crosses of his Legion of Honor. "Well, you manage men with toys."

If we are careful in making and explaining the material award it will not be an end in itself, but will be a means of recognition for effective work. It will likewise be food for the heart that hungers for appreciation.—H. O. E.

The morale that comes out of a bottle is not the morale to put into a battle.—Dr. George Barton Cullen, President, Colgate University.



Let Us Pray

By FRANCIS CHRISTIE
Student Hendrix College

Often we have heard the minister say, "Let us pray." We bow our heads, and then our thoughts take different channels. Sometimes we bow in ardent worship and seek for the Supreme Reality. Sometimes our thoughts drift into worlds of fancy and dreams. Sometimes we even find ourselves silently criticizing something about us—the awful hat that lady is wearing, or that repulsive green suit that the man sitting next to us is wearing. Are these statements unfair? I think not. But we need not say that prayer is not worthwhile because such attitudes exist in a congregation of people. There are depths of prayer in the life of each individual that set him apart from all the other people about him.

There is not a normal person who does not pray in some way or another. Every man has some ideal toward which he is striving. Each desire to be more like this ideal is, in a sense, a prayer. "Prayer is the soul's sincere desire." In prayers of this sort one person might pray for great material wealth—another for love—and another for the opportunities to serve. These simple prayers govern the living and actions of the individual as seen by the world about him.

Then, there is a side of prayer that offers opportunity for the searching of one's self. Is it not a pleasant thing to sit down in some beautiful and quiet place and think? It is in moments like these that we really get to know ourselves and just what our aims and ideals are. We have a chance to think of ourselves in relation to a universe and its Creator. God is often found in moments like these.

Often when asked what prayer means people will reply, "It is communication with God." It is a stirring feeling to know that one is able to speak to a Heavenly Father who understands. When all the world refuses to listen to what we say, God has an ear for us. He is never too busy to hear the wishes and thoughts of his many children. But this is not a one-way communication. Honest and meaningful prayer gives God opportunity to speak. The heart that opens and pours out its thoughts is also open to the counsel of one who knows every heart. There is nothing mythical about this. Every good thought in man is the working of a good God. The creative genius in man is the product of a creative mind behind the race. God is real and does speak to man. All of us have heard the "still small voice."

But one might say, "All this theorizing about prayer is all right, but we want, as did the disciples, to learn how to pray." There is a familiarity of Jesus. This is the Lord's Prayer, which we repeat so often. In this prayer is the recognition and exaltation of God, a devotion to a cause, a realization of bodily needs, a plea for forgiveness, a plea for personal integrity, and again the recognition of God and His power. How often as we repeat these words do we think of their content? If one truly seeks to pray, let him heed the words of the Master as He says, "After this manner therefore pray ye: Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, the power, and the glory forever. Amen."

When we are able to pray this prayer sincerely we are then aware of a strengthening at the mention of prayer. The old hymn that we sing says, "Let us pray," we will pray and not let our thoughts amble loosely about.

YOUTH PRAYS

By ELIZABETH KNIGHT, Hamburg, Ark.

Who does the praying in your church—the pastor and a few old men, or do young people have a part? At Extra, a small rural church, the young people take a leading part in prayer and worship services. Practically every boy and girl from twelve years old and up will lead in public prayer. This didn't happen as if by magic. It requires years of patient training.

The idea originated in special services that Rev. Stuart R. Oglesby, Presbyterian minister from Monticello, conducted at A. and M. College for a week before Easter each year. Bro. Oglesby preached from 7:00 to 7:30 p. m. to the entire student body. At 9:00 the students met in seven groups in the dormitories. The goal was to have every student present and taking an active part in the service, especially in the sentence prayers. The goal was often reached.

When school days were over we began trying to apply this method of service in our home church. We didn't set the world on fire at first, and there were times of discouragement. However, we didn't give up. We found that better results were obtained if the congregation was divided into four groups—men, women, young people, and children. After

YOUTH FELLOWSHIP NEWS

The Little Rock Sub-District Methodist Youth Fellowship met Monday night, September 21, at Highland Methodist Church. Miss Talmadge Butler and Miss Marjorie Krouse assisted in the devotional service. The Rev. Fred Harrison, minister of Pulaski Heights Methodist Church was the principal speaker, using as his subject, "The Qualifications For Good Leadership." The Rev. Mr. Harrison chose as his text these words: "Jesus grew in wisdom and in stature and in favor with God and man." Challenging the young people, especially the officers to be elected, to grow in favor with God and man he stated that this would be possible through becoming more dependable, more enthusiastic over the church's task, and more cooperative in planning and promoting the work of the Youth Fellowship.

Following the devotional message the business meeting was held with Robert Price presiding. The chairman of the Nominating Committee, William Fumphyrey, presented the slate of officers for the new year. The slate was accepted without a dissenting vote. The following are the new officers who will be installed at the October meeting:

President, Robert Price, Scott Street Methodist Church (re-elected); Vice-president, Gene Tucker, First Church; Secretary, Mary Jane Ivy, Asbury; Treasurer, Lee McClean, Scott Street; Publicity Chairman, Carol Palmer, Twenty-eighth Street; Imogene Shaer, Twenty-eighth Street; William Graham, Forrest Park; Anna Green, Pulaski Heights; Marjorie Krouse, Highland; were elected chairmen of the four commissions, "Worship and Evangelism," "World Friendship," "Community Service," and "Recreation," respectively.

By a unanimous vote Mrs. M. E. Couch of Asbury was re-elected Adult Counsellor for the Sub-District Fellowship. Her services have been most helpful and her faith and loyalty an inspiration to all the Little Rock young people.

After the business session the group adjourned to the basement of the church for recreation and refreshments.

meeting in groups for awhile, we began holding services together again. The only contribution formerly made by the young people to a service where the entire congregation met together was their presence. Now they take part in discussions, prayers, testimonies and even lead the service when called upon to do so.

We have had numbers of preachers and visitors to compliment the behavior and participation of our young people during religious services. We believe that the young people realize more of the sacredness of a service when they have a part in it. We, also, believe that these services have a great influence on the daily conduct of our young people.

Complaints are like perfume, to be inhaled, not swallowed.—Wesleyan Christian Advocate.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

TERRIFIED TERRY

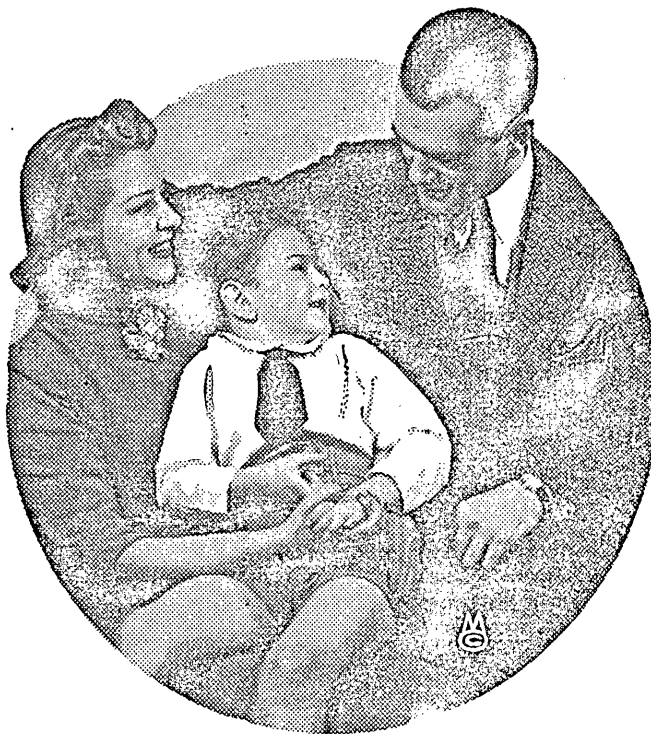
By FRANCIS F. WRIGHT

It was October. There had been three heavy frosts. Terry knew that the nuts were falling. So, on a still, bright Saturday morning, he took a meal sack and a bite of lunch and set out to gather his winter supply. He walked along the winding path that led through the deep woods. Dead leaves rustled under his feet. A little squirrel now and then scampered across his path and whisked up a tree out of sight. A bob-white called cheerfully to his mate. Terry was entirely happy. He came at last to the scaly bark hickory tree. He kicked through the leaves on the ground, under the tree, and found that there were plenty of nuts. He began picking them up. The hulls were loose. It was no trouble to shell them off. The sack began to get nice and heavy after a while, as Terry kept putting in nuts, a handful at a time. A bold squirrel came out on a high limb and began scolding. Terry laughed. "Don't you worry, mister," he said. "I'll leave plenty for you!"

After a while a small clock inside told Terry it was noon. So he sat down and ate his sandwiches and his tea cakes, and presently the warm sun filtering through the bare branches made him very drowsy. He lay down and looked across the fields and wooded hills. A haze like soft blue smoke filled the air. It was Indian summer. Terry could see the shocks of corn in a field near by. They looked like rows and rows of small brown tents. How jolly it would be, he thought, if they were tents and brave Indian chiefs lived in them. Terry sighed. He wished he had lived sooner, when men killed deer and wild turkeys to eat and little boys could help fight Indians.

Terry lay and watched the cornstalk tents slowly change into teepees made of skins. An Indian chief, tall and brown, with war paint on his face and a war bonnet of feathers on his head, came to the door of the first tent. He pointed to where Terry lay under the scaly bark tree. He gave a loud and warlike yell and leaped upon a buckskin pony. At once other Indian braves, all very tall and brown and brightly painted, came out of other tents. They leaped upon other ponies and, led by the big chief, came galloping toward Terry.

On they came, a yelling band, waving tomahawks wildly. Terry tried to get up and climb the tree. But he found he could not move a muscle. Big drops of sweat came out on him. The Indians were upon him now. They grabbed him and wanted to know what he meant by taking all their scaly barks. Terry told them that they could have them back and welcome! But they said no. They must punish him, or other little boys would raid their nuts. The big chief lifted him upon his pony and away they went. They stopped at last and decided they would burn him at the stake. Terry's teeth chattered so that he could not even beg for mercy. He saw the



OUR JOURNEYS

*When daddy tells a story
Just before I go to bed,
And mother holds me close and smiles
At daddy 'cross my head.*

*We travel near and travel far
In lands across the sea,
We stop in fairyland awhile
And linger there for tea.*

*Our travels we continue
'Till the sandman joins, then we
End the journey up in dreamland
With two travelers 'stead of three.*
—A. E. W.

stake ahead with brush all piled around it, ready to burn him up.

At that minute something soft whisked across his face. Terry eyes opened. It was the cross old squirrel. He'd been trying to get back some of his nuts! Terry gave a happy shout. It was just a dream, a very bad dream, the worst dream, in fact, that Terry had ever had. Perhaps he had eaten too many paw-paws on the road that morning. The tents were there in the field as before he went to sleep, but they were made of cornstalks again. And instead of painted Indians Terry saw a flock of friendly blackbirds circling around them. At last he sighed. "I'm glad I live nowadays. I don't reckon a massacre's all it's cracked up to be!"

The sun was getting low. The cows at home would be waiting to be milked. Terry took a handful of nuts and threw them down for the old squirrel. "You did me a good turn, old fellow when you waked me up," he said. Then he shouldered his bag of nuts and went down the winding path toward home. —Christian Observer.

Never be discouraged because good things get on so slowly. No need to be in a hurry, but be diligent. Enter in the sublime patience of the Lord. —George McDonald.

BOYS AND GIRLS OF OTHER LANDS

A SMALL BOY'S CONSCIENCE

Mr. Robert Speer's little boy came into his father's room one morning with his purse in his hand counting his money. "What are you going to do with all that money?" asked his father.

"I am going to spend it at the fair today," replied the little boy.

"I think if I were you I would put some of that money in my missionary bank before going to the fair," the father said. "You will have a much happier day."

"O, no," he said; "I need all this money to spend at the fair!"

"Very well," said Mr. Speer, "but let us kneel down and say our prayers before we go down to breakfast." So they knelt down.

The little boy was accustomed to say in his prayers: "And bless the missionaries and the little children on the other side of the world." The father noticed that this petition was omitted, and he called his son's attention to the fact. The little fellow answered indignantly: "Now, look here, father, who is saying this prayer?"

"Well, it is your prayer," the father answered; "but I think you ought not to leave out the missionaries and the little folks on the other side of the world."

"But father," said the boy, "I need all this money."

"I didn't say anything about the money," said the father.

So the little boy thought a moment, and they prayed as usual. When he rose he quietly remarked: "I guess I had better put some of that money in my missionary bank." —Mary Baird, in Biblical Recorder.

GEOGRAPHY

By Mae Norton Morris

*Today I went to Africa
Across the desert sand,
And rode upon a camel
And met an Arab band;
Last week I stopped in Italy
And went to ancient Rome.
I've traveled most around the world
While sitting here at home.
To Sweden, France and Germany
I'll go before I'm done,
Pretending helps geography
And makes the lesson fun.*
—Child's Gem.

"can you find a better form for that sentence?"

"Yes, ma'am, I think I can," was the prompt answer. "Richard can ride the mule if the mule wants him to." —Boys' Life.

"I sure have got a bad case of hay fever."

"That so? Here, try some of this."

"Is it really good?"

"I'll say so! I've had hay fever for thirty-eight years, and never use anything else."

Grocer: "Well, little boy, what can I do for you?"

Little Boy: "Mother sent me to get change for a dollar and she said she would give you the dollar tomorrow." —Kansas City Star.

JUST FOR FUN

What type of man is the longest liver?

The one who stands six feet four inches.—Contributed.

Geography Teacher: "Now, class, remember Iceland is about as large as Siam." —

Johnny (in test paper): "Iceland is about as large as teacher." —Onward.

Woman: "And these two boys are sister's."

Census Taker: "Lady, that is impossible."

Woman: "It is not. Sister lives just next door."

Dad: "Now wasn't that a nice ride on my knee, son?"

Son: "Yeah, but I'd lots rather ride a real donkey." —Selected.

A teacher was instructing a class in English, and called on a small boy named Jimmy Brown.

"James," she said, "write on the board, 'Richard can ride the mule if he wants to.'"

"Now," continued the teacher when Jimmy had finished writing,

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

TRIBUTE TO HARVEY T. HARRISON

(This address was delivered by Dr. Reves at the funeral of Mr. Harrison on Wednesday September 29.)

THERE come times in our lives, as you well know, when our silence speaks more eloquently than our words can speak. So much is it so that I have the feeling, as I stand here, that I might better with silence than with words pay tribute to the character of him whom we honor in this service. And all the more is this feeling mine when I remember that there are occasions when our words, even our very best words, are commonplace and ordinary. Surely they must be such when they are spoken of him, for he was no ordinary soul. Even among the unusual he was no ordinary man, and among the common run of us he stood out as the lone, towering peak in the whole mountain range. And as our best words about him, yours and mine, cannot rise above the level of the inadequate and the unworthy. But, even so, I shall speak them—my poor, pale words I shall speak, trusting that the spirit of the hour will transform and glorify him as the spirit and the purpose back of it all transform and glorify the bits of scrap which have been so much in evidence along our streets this week.

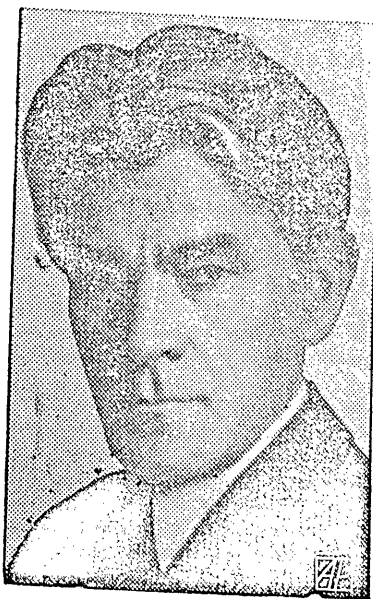
Too long and too eventful, too rich in its details, and too comprehensive in its interests is the story of his life to be told in such a talk as this. State pride finds deep satisfaction in the fact that he was born in Arkansas and lived out his life among us. Every parsonage home finds added glory in the fact that he was the son of a noble Methodist itinerant and a godly Methodist mother. The church college in which he was educated might find abundant justification for its existence if it had never done anything more than to give to the world one layman such as he has been. The legal profession, in which he is well known and highly esteemed not only in Arkansas but throughout the nation, may well point to him as a man whose unusual gifts and integrity of character give him an honorable distinction to the practice of law. As a writer and speaker whose fame is widespread his voice was lifted up on all kinds of occasions and in the interest of all good causes—lifted sometimes to make men laugh at as rare and wholesome humor as was ever heard, lifted sometimes to thrill men with the charm and beauty of his speech, and lifted always to make men think more clearly and to make them want to live more nobly. What a versatile, what a many-sided, what an unusual character he was. But I am going to speak of him in these few moments as the man I knew him to be, the great, noble soul whose character and spirit give to manhood its crowning glory.

Sometimes it happens in an hour like this that we bring a distinguished man almost as a stranger to the house of God for his last rites. But it is not so with him of whom we are thinking now. Loving hands have borne him tenderly here today, but for more than a quarter of a century he has been bringing himself to this holy place in faithful and regular attendance upon public worship and in active participation in the work of the church. He is as much at home here as he would be in his own house. He knew as but few laymen do the history of the Christian church and the history of his own church; he believed in the church with all his heart; he loved the church with all his heart; he loved the church with a passionate devotion; and he gave to the church his largest and best service.

Practically all of his life he was a steward in the Methodist Church. In this capacity he has been a tower of strength to this congregation, the First Methodist Church. Always his counsel was sane and statesmanlike, shot through with heavenly wisdom and characterized by spiritual insight and appreciation. What a rare and pic-

turesque figure he has been in Board meetings. More than once, by one of his characteristic speeches, he has transformed what would otherwise have been a hum-drum session into a never-to-be-forgotten evening. The now sainted Phillip Cone Fletcher was wont to say that a meeting of the Official Board of First Methodist Church brought together a body equal in dignity and talent to the Senate of the United States. Well, if it was so, then nothing did more to make it so than did the presence of our dear friend and brother.

But I suppose it must be said that Mr. Harrison has made his largest contribution as a churchman through his work as teacher of the



HARVEY T. HARRISON

Century Bible Class. Through twenty-six years, as teacher and member of this class, he has touched hundreds of men for whom he made the Bible a living book and to whom he gave a philosophy of life that has been for their souls what bread has been for their bodies.

However, he was far more than a great churchman. He was a great Christian spirit, a genuine Christian spirit.

For one thing, he was a very intelligent Christian. He knew what Christianity is in its teachings and in its principles. I have often said that he had as keen spiritual insight and discernment as any man I have ever known. He could come as nearly getting the true and vital meaning of the Scriptures as anybody I was ever associated with. Those of you who knew him well bear me out in this: His conversations, his addresses, and his writings revealed a wider and more intimate knowledge of and familiarity with the Bible than most of us ministers have. He knew the Bible—its language, its figure of speech, its stories, and its spirit—and he talked the Bible.

How, I wonder, did that happen? Why was it so? I think I know. He was the child of a parsonage home, the child of a very unusual parsonage home. He began life with a father and a mother who lived with the Bible as truly as they lived with each other. And so the son breathed in the Bible in that parsonage home much as he breathed in the air on which he lived. And then in college he had a great teacher, who sits here on the platform with me today in tribute to his distinguished pupil—he had a great teacher, a man of many books but a man to whom the Bible is the book of books. And so, having the Bible in the home and in college as a vital factor in his early environment, Mr. Harrison came to make the Bible the book of books in his own life.

He was, I am saying, a very intelligent Christian—a man who with his intellect as well

as with his emotions worshipped God and served Him.

And then he was a Christian who not only knew what Christianity is but who lived the Christian way. Though I have been intimate enough with him across the years for familiarity to breed contempt, if that it does, I stand here to say that I have never had the least occasion to feel that the little and the mean and the common had any place in his life, but increasingly I have felt that he was goodness at its best, hard by us in the ways of life, that he was greatness perfectly at home in our little worlds. Some of us know that he might have been richer in things material had he not been his whole life through so deeply and so genuinely concerned about things eternal. Intellect and gifts extraordinary combined to make him master over men; the touch of Christ upon his heart and life kept him always the servant of mankind. Only recently a young man sought him out for much needed legal counsel and advice. In several conferences they worked together and, at length, came to a satisfactory solution of the problem with which they wrestled. After it was all over that fine young man said to me, with deep and genuine feeling, "It has been one of the high experiences of my life to meet Mr. Harrison and to know him. I had never dreamed that a great professional man could have in his heart so much of understanding and sympathy and love."

Such men as he pass but they do not die. At his father's funeral service—and I discovered last night, as I read again the message which I delivered on that occasion, that what I said about the preacher father and well-nigh all I said could with equal fitness be said here today about the son—I quoted Edwin Markham's lines which refer to the passing of Abraham Lincoln. They are:

*When he fell he went! down
As when a lordly cedar, green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky."*

Yes; that's so. His going leaves that "lonesome place against the sky." But it also sets a new light in the window of heaven. At ten o'clock Tuesday night, after a full and fruitful day of labor in his office, when he was seemingly in his usual health and strength, as he descended the stairs in his home an angel met him, eagerly, in the way, to lead his soul to God. And so he died—if dying be but passing sweetly out of time into eternity. No; such men as he die not. They walk out of life some day to disappear into immortality, and they leave us with our tear-stained faces lifted heavenward.

*"He is gone who seemed so great—
Gone. But nothing can bereave him
Of the force he made his own.
Being here, and we believe him
Something far advanced in state,
And that he wears a truer crown
Than any wreath that man can weave him.
God accept him. Christ receive him."*

THE BIBLE

Bare words from the Bible can still lead nations into or out of captivity, can open to us the doors of other worlds, can stir us so intolerably that we can scarcely abide to look at our own souls. As a great modern preacher puts it: "Why, the Book has wrestled with me; the Book has smitten me; the Book has comforted me; the Book has smiled on me; the Book has frowned on me; the Book has clasped my hand; the Book has warmed my heart. The Book weeps with me and sings with me; it whispers to me and it preaches to me; it maps my way and holds up my goings. It is a live Book; from its first chapter to its last word it is full of a strange, mystic vitality."—Selected.

ARKANSAS METHODIST ORPHANAGE

The conditions through which we are passing cause us to think and endeavor to keep ourselves in an attitude where we can be a help in solving and ironing out world conditions. I ask myself this question, "Have I ever done anything to cause little children to be well-fed and safely reared?"

One of our girls who recently graduated from the High School was in to see me yesterday. She has a job in one of the leading banks in this city and is doing well. Shortly after she was in, Mrs. Lane, our matron, called to see me and we discussed some of the other children at the Home who have been fortunate enough to get work to do between school hours and one of our girls had so highly pleased the manager of one of the departments in a leading mercantile business here that he told Mrs. Lane if she had worn trousers, he would make her his assistant manager. And so, it pleases me very much and I know it pleases my brethren and sisters, not only in Arkansas but throughout the nation, who read these notes, that we are doing work of this kind.

The year has been a happy one and at the end of our fiscal year, which was the first of this month, we are not ashamed of our report, though our expenses at times have been heavy. We cannot help it; we did the best we could.

I am thinking now much of the coming Conferences and the Christmas that will roll around in a short time after Conference, at which time we are supposed to give everyone in Arkansas an opportunity to help this institution.

May God bless you, brothers and sisters, and I pray that you may continue to be loyal to us in all of our efforts.—James Thomas, Supt.

DODDRIDGE CIRCUIT

Olive Branch church held its first Daily Vacation school August 1-9. The school was a real success, due to the splendid co-operation of the Church School Superintendent, the pastor, the parents and two faithful and consecrated Primary-Beginner and Junior teachers, Mrs. Ethel Thomas and Mrs. Willis Sasser. "The Land Where Jesus Lived" was our unit of study. A sand relief map of Palestine was made by the boys. Seventeen "Things To Remember" booklets were made for the pupils. The group told stories, sang and in unison prayed in the homes of six "shut-ins" or sick folk. Refreshments were served three times, climaxing with ice cream enough for all.

We have served here almost a year and have found these people

hospitable, co-operative and they bring up the finances without being driven to do so.—Rev. and Mrs. F. C. Cannon.

THE WORK AT EGYPT

It was our good fortune to hold our first service at Egypt on June 7th of this year and organize a Sunday School. The Sunday School now has an enrollment of sixty with an

opportunity for a healthy growth for many years to come.

We held a meeting early in September and Rev. E. C. Hance of the Dell Circuit was our evangelist. There was a goodly number of conversions, ten, and so far twenty-four have been received into the church.

It is the plan first of all to secure a choice plot of ground on

which to build the church building, and then within three years, if we can get the materials, to have the building paid for. This is "Extension" work of the Jonesboro District. Yes, they have a mind to work.—C. F. Wilson.

The creeds of the Church should be regarded as formulas for life; not moulds.—G. E. Clary.

SEARS COMPLETE BOYS' DEPARTMENT

Boys' Dress Shirts

With Non-Wilt Collar **89¢**
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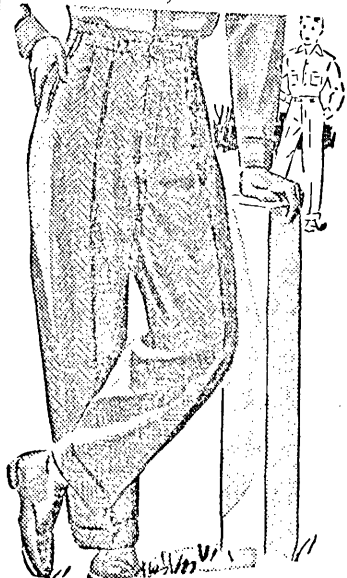
Sleeveless V-neck pull-overs with ribbed bottoms. Elastic stitch . . . range of sizes. **\$1.29**

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Sanforized Shrunken **\$1.79**

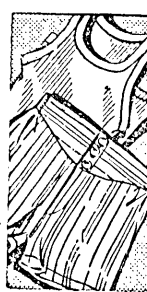
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LITTLE ROCK



The Church and the Countryside

By
Glenn F. Sanford

THE HARVEST FESTIVAL—A CHURCH SERVICE

There should be a "Harvest Festival" service in each church and in each community.

The harvest festival is as old as the history of religion. It is and always has been a religious festival. Down through the centuries the germinating seed, the growing plants, and the maturing harvest have inspired men to a sense of wonder and to expressions of praise and thanksgiving to God. The Jews had three festivals, The Feast of the Unleavened Bread, The Feast of Pentecost, and the Feast of the Tabernacle, all of which were connected directly to the harvest of grain and fruit. England, Germany, Scotland, in fact most all of Europe, celebrate the harvest time with pageantry, festivals, and fellowship between all groups and classes.

In North America the early pilgrims made Thanksgiving a time for religious exercises and feasting. We today should make much of the thanksgiving spirit. Especially this year of all years we should observe this day in the best possible way. The harvest festival should be a day of family gatherings and public worship with a display of the products of the soil.

One may secure beautiful helps for your "Harvest Festival Service" from the Town and Country Com-

mittee, 297 Fourth Avenue, New York, N. Y. Two helpful programs, with which I am acquainted, are "Order of Service for a Harvest Festival" and "The Ceremony of the Soil—A Worship Service." Price 3c each or 25 copies 50c. A copy of Bailey's "Holy Earth" will be included with the order of the last named program. This should make a significant Sunday morning service.

ARKADELPHIA DISTRICT MODERNIZES HOME DEPARTMENT

By R. E. Simpson, District Reporter

At a meeting of the Hot Springs pastors and the district superintendent plans were discussed concerning the Christian Advance Movement. Special emphasis will be given to the Home Department. The superintendents of each Home Department will contact every home in the church and will enroll all who, for any reason, find it impossible to attend the morning sessions at the church. Then, if this home has a radio and will promise to listen to the Radio Sunday School Lesson each Sunday morning at 8 o'clock over a local station, they will be counted as attending Sunday School.

Your reporter, pastor of Grand Avenue Methodist Church in Hot Springs, is the teacher on the Sunday morning feature of KWFC, "Your Sunday School Lesson," at 8 o'clock. The program is broadcast from the First Methodist Church, and Mrs. Robert Braughton, organist at Grand Avenue, presides at the organ at First Church. This is a thirty minute program and the time is given as a public service feature of KWFC. The station is found at 1340 kilocycles, and has a radius of about 60 miles. Thus it will cover

most of the Arkadelphia District and parts of several others.

Rev. J. E. Cooper, district superintendent, is enlisting the activity of leaders in the other churches of the district in developing the "Home" Department along this line. It is a fine way to secure the attendance of members who otherwise are deprived of the privilege. We do not know of any area where this type of work is being done, through the service of the radio, added to that of the church. We believe it has great prospects for good. Most stations have a local Sunday School Lesson program, but if it comes on Sunday morning it really is "made to order" for this purpose.

Each quarter the superintendent places in the hands of each home a copy of the Upper Room, Sunday School Lesson Quarterly and an offering envelope. The offering is to be given or sent to the local church.

A STRIKING SIMILE

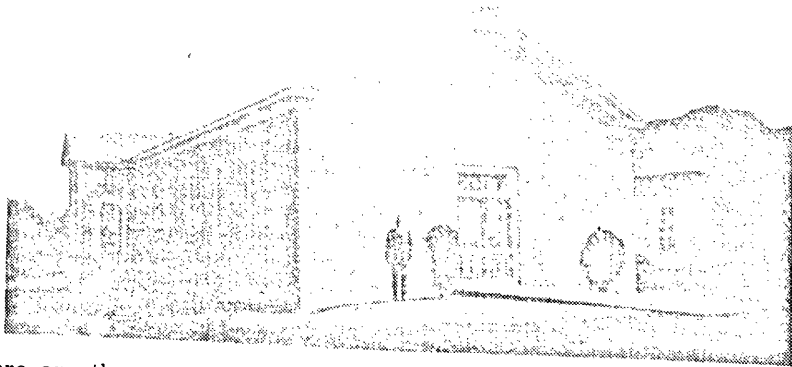
As to a lack of faith and practice in prayer, James uses a simile which is ludicrously striking—the wave, literally, "The surge of the sea, driven with the wind and tossed." There are two motions when the sea is tempestuous: undulation, up and down; fluctuation, to and fro. Both are referred to—"driven with the wind," fluctuation; "tossed," undulation. The peculiarity of the wave is that it stays nowhere; and so the double-souled man is unstable in all his ways. If he is impelled forward, he falls back; if he is lifted up, he sinks down again. If he believes one moment, he distrusts the next; if he gets a little ahead, he cannot hold on to any advantage. Unstable as water he cannot excel.—Selected.

Inclination is the first step to knowledge.—Portuguese.

Churches Dedicated In Fort Smith District

The Midland Methodist Church (top picture), Fort Smith District, was dedicated at eleven o'clock, Sunday, October 11, by the district superintendent, Rev. W. V. Womack. This building was started during the pastorate of Rev. J. J. Webb; it was finished while Rev. W. W. Peterson was pastor. The indebtedness was cleared this year, the second year of Rev. O. D. Peters' pastorate. The trustees of the church are: Ed Crigger, V. C. Peters and Mrs. Frank Taylor. The building is valued at \$3,500.00. For the past several years Midland has been on the Hackett Charge.

The new church at Hartman (lower picture) in the Fort Smith District, was dedicated at the morning hour, September 27. Rev. W. V. Womack, district superintendent, delivered the sermon and conducted the dedicatory service. This beautiful brick building is the gift of Mr. W. W. Thompson of Clarksville, who has had business interests at Hartman for many years. The building has a commodious auditorium with dining room and kitchen in the rear; these rear rooms are also used for children's work. The auditorium is lighted with fluorescent lights and is furnished with comfortable new pews, the pews and lights being provided by the church membership. The church was completed in 1941 during the pastorate of Rev. W. W. Peterson. Rev. J. C. Cofer is now the pastor.



There are three other churches associated with Hartman—Spadra, Hays' Chapel and Mt. Zion. All four churches have active organizations of the Woman's Society of Christian Service.

A man who looks pious is not always a saint.—Ex.

A lot of prodigals would be willing to be saved if they could stay in the far country.—The Cumberland Presbyterian.

It is almost as presumptuous to think you can do nothing as to think you can do everything.—Brooks.

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Try CARDUI, which may help in one of two ways: (1) as a tonic, it may pep up appetite, and digestion, and thus help build up energy for the "time" to come; (2) started 3 days before the time, and taken as directed, it may aid in relieving purely functional, periodic pain.

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CLEVELAND CONVOCATION POSTPONED

The Christian World Mission Convocation, drawing together some 5,000 Protestant church lay and ministerial leaders from all parts of the United States and from overseas, which was scheduled to be held in Cleveland, December 6 to 10, has been postponed to "as early a date as domestic and international conditions may make possible." Announcement of this postponement was made by Dr. Emory Ross, secretary of the Foreign Missions Conference of North America, and general secretary of the proposed convocation.

The postponement was made nec-

essary, according to Dr. Ross, by the situations caused by the war, especially the transportation problem that arose since the gathering was first proposed, and by the impossibility at this time of bringing from Asia, Africa, and Europe the missionary and national representatives necessary to make the convocation an international meeting. The general committee of direction of the convocation, under the leadership of Bishop Henry St. George Tucker, is being continued to plan for the gathering whenever it is held.

Six interdenominational and nationwide church bodies are planning to hold meetings in Cleveland around the dates of the postponed

convocation, and they, plus a number of denominational home and foreign mission boards, will hold united sessions from December 6 to 10 to consider many of their mutual problems growing out of the war emergency and post-war plans, Dr. Ross says. The interdenominational bodies include the Federal Council of the Churches of Christ in America, the United Council of Church Women, the Home Missions Council, the Foreign Missions Conference, the International Council of Religious Education, the Missionary Education Movement, and the United Stewardship Council.

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FRUITS OF DRUNKENNESS

Some of the domestic evils of drunkenness are houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners. Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the house, clothes on the children, vigor in the body, intelligence in the brain and spirit in the whole constitution.—Benjamin Franklin.

Few people have sufficient wisdom to prefer censure which is useful to them, to praise which deceives them.—Christian (Mich.) Advocate.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

PINE BLUFF DISTRICT SEMINAR

The First Methodist Church of Pine Bluff was hostess to the District meeting September 24, at which time the Seminar was held under the capable direction of Mrs. E. D. Galloway, Conference Secretary of Missionary Education, Mrs. V. O. Buck, Conference Secretary of Literature and Publications, and Miss Lila Ashby, Conference Secretary of Christian Social Relations.

Mrs. T. S. Lovett, Pine Bluff, District Secretary, presided throughout the day. She extended greetings from Mrs. A. M. Hart, president of Pine Bluff district, who was unable to be present.

The morning session convened in joint session with the pastors of the district for the morning devotion, which was led by Rev. Neill Hart.

The chairman stressed the importance of organizing a Girls' and Young Women's Society, and told of the new duty of the student secretary, occasioned by the war, that of keeping in touch with the local boys who are in Selective Service.

Mrs. Lovett introduced Mrs. Neill Hart, Conference Secretary of Children's Work, who explained the Children's Work. The mission study in this area is in the same field as that of the W. S. C. S., Latin America.

Mrs. E. D. Galloway opened the study seminar with an inspirational message. She stressed the fact that we must not neglect the business of the church, saying, "If the church of God goes out of business, we have no need of other organizations."

Mrs. Galloway suggested that the entire year's study program be worked out between the time of election of officers and their installation, by the study committee and that the schedule be put in the Year Book. She presented the mission study in a very appealing manner, creating a desire in each secretary of Missionary Education present to go home and have the best mission study she'd ever conducted. The fall mission study is Latin America.

Mrs. McKaye presented six ladies who gave as a skit a trip to South America in the Pan-American Clipper, which was both informative and enjoyable.

At the luncheon hour we were taken to Latin America by means of colorful Latin American decorated tables, with place cards for the Conference officers made to simulate Mexican sombreros, favors, made of art paper cut in the shape of the North and South American continents, and the Latin American menu served by the ladies of First Church. To further increase the enchantment of the hour, music in the Latin American mood, was played and sung.

At the afternoon session Miss Lila Ashby discussed in a capable manner the spring study on Peace. She stated that real peace can only be found as it is taught in the New Testament by Christ—by invocation rather than by direct doctrine.

Mrs. Lovett introduced the Bible study for this year, which is based on Stewardship, using the textbook, "Will a Man Rob God?" by Bishop Cushman.

My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.—Isaiah 51:5.

CLARION CALL

*In the year of 1940, one balmy September morn
The Woman's Society of Christian Service in First Church was born*

*In our lovely, spacious parlors. Many members gathered there
And for the meeting began to plan and to prepare.
Brother Walton was much in evidence, and kind of led the way,
Assisted by Mrs. Owen and her committee on this important day.
Everybody filed by the table upon which was laid the book
In which each name was signed as new vows we took.
And in good old Methodist fashion, each one an offering made
And signed up absentee members in this most solemn parade.
And so today we've waxed older in this 1942*

*We've learned things the new way as His work we've tried to do;
Our problems have been varied, and these we've tried to meet
In joy and gratitude for blessings, and for fellowship sweet.
And now as demands are greater in this mad war-torn world
We must keep Christ's banner floating—o'er every land unfurled.
Our leaders have sent out a clarion emergency call
That each member make an offering either large or small.
Remembering Christ's birth in the manger in the town of Bethlehem,*

*How the wise men, and the simple folk came bearing gifts to Him.
As we've all had showers of blessings, and with a joyful heart
Each member is ready and willing—yea—eager to do her part.
So let's sing, and plan, and give, and as the future we face
Let's love, and pray, and labor, and never, never cease
Until Christ rules the world, and we see the dawn of Peace.*

—MRS. PRATT P. BACON.

(Read at the anniversary meeting at Texarkana First Church.)

TEXARKANA ANNIVERSARY

The Woman's Society of Christian Service of First Methodist church, Sixth and Laurel streets, met Monday for the program and fellowship meeting.

To commemorate the second birthday anniversary of the W. S. C. S., Mrs. Pratt Bacon read an original poem, "Clarion Call," and led an impressive service for the presentation of a birthday offering. After a duet by Mrs. E. Lee Tucker and Mrs. R. E. Martin, accompanied by Mrs. Bacon, the offering was placed on the birthday table which was laid with a lace cloth and centered with a large bowl of mixed summer flowers and the birthday cake. The Rev. Aubrey G. Walton closed with a prayer of thanks for the offering.

At noon, Circles One and Two, Mrs. W. F. Meissner and Mrs. A. Cato, chairmen, served luncheon.

After luncheon, Miss Dina Rizzi, who is a teacher at Instituto Metodista in Ribeiras Preto, Sao Paulo, Brazil, was guest speaker. Miss Rizzi has a broad perspective of Methodist mission work in Brazil and stated that the spiritual ties between the United States and Brazil are made and cannot ever be broken, even though the good-neighbor policy should fail.

It was pointed out that the missionaries had laid the ground-work for the good-neighbor policy.

MALVERN SOCIETY

The Woman's Society of Christian Service of Malvern has been functioning in an efficient way under the able leadership of Mrs. K. S. L. Cooke, their president, and aided and inspired at all times, where possible, by the pastor, Dr. W. C. Watson.

This society has four circles of about thirty-five members each and the Wesleyan Guild.

"Democracy and Christianity" was enjoyed as a mission study and they are in the midst of the Bible study, "Our Times." These are presented by Mrs. J. H. Reeves.

Mrs. Wm. Murry has organized the children's work and Mrs. Ross McCormack is cooperating with the young people in missionary work.

In June Mrs. Wade came from Hot Springs and gave a resume of the Missionary Jurisdictional meeting which was very interesting and greatly appreciated by the ladies.

The Spiritual Life Committee, with Mrs. W. C. Watson as chairman, has been active. Recently on the second anniversary of the organization of the Woman's Society of Christian Service, they sponsored a silver tea, the offering to be given to the Emergency Gift funds for missions.

At this time the devotional was by Dr. W. C. Watson with prayer by Rev. Charles H. Giessen.

Music was furnished by Mrs. T. H. McLean, organist, and Mrs. J. Garner Green, violinist.

Mrs. Charles H. Giessen, who was Miss Thelma Fish, missionary to Japan, before her marriage, spoke on the mission work of the church. She is a talented, attractive speaker and all who heard her were inspired and entertained.—Mrs. Leonard Gephardt, Secretary.

Spiritual Life Plans For Fourth Quarter

OCTOBER—NOVEMBER—DECEMBER

THEME: THY KINGDOM COME, THY WILL BE DONE—
THROUGH FAITH AND PRAYER

1. Scripture text for the Quarter:
"And this is the victory that overcometh the world, even our faith."
I John 5:4.
2. Slogan: PRAYING, BELIEVING, RECEIVING.
3. Goals: Observe Week of Prayer.
Have all-day prayer retreat this quarter, if no observance was made last quarter.
Election of Spiritual Life Chairman in every W. S. C. S.
4. Other Prayer Projects: World Communion Sunday, October 4th.
Pray for divine guidance in election of W. S. C. S. officers.
Thanksgiving service. Follow Prayer Calendar.
5. Reading Materials: This is the Victory (Weatherhead); Creative Prayer (E. Herman); A School of Prayer (Michael Furse); Prayer (Geo. A. Buttrick); Handles of Power (L. L. Dunnington). (Order all of the above from Publishing House). Booklet: "Facing the World With Prayer Groups" (Glenn Clark); 2 for 5c; Macalester Park Publishing Co., Saint Paul, Minn. World Outlook; Methodist Woman.
6. How to use this outline: Each local chairman cut out and keep in your note book. Seek to reach the goals and promote the other prayer projects. Use this outline in your regular meetings, developing the theme, using any other material according to your own initiative and local situation.
Please send reports based on this outline and suggestions to your District Chairman by December 30th.

Mrs. D. G. Hindman, Chairman.
Mrs. J. L. Dedman, Secretary.

Notice! Secretaries Of Young Women and Girls

Wednesday, October 21, at 10 a. m. at Scott Street Methodist Church, Little Rock, there will be a meeting of Local Secretaries of Young Women and Girls' Work, and any others especially interested in this work.

Miss Helen L. Johnson, of New York City, the Divisional Secretary

of this department, will be with us all day to help us with our problems.

Write Mrs. Fred B. Longstreth, 2615 Bishop Street, Little Rock, for reservations for lunch which will be served at the church, or for any further information.—Mrs. Fred B. Longstreth.

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.

LITTLE ROCK CONFERENCE NOTES

By Clem Baker

First Report On Education Advance Up Through Saturday, Oct. 10th

Reports from ninety-nine pastors in the Little Rock Conference had been received showing their Church School enrollment up to October 1st. Of this number 52 of the 99 showed an increase in enrollment over the total reported for the year last Conference. We greatly appreciate these pastors sending in their reports so promptly and confidently expect the others are in the mail and will be received early this week. If any pastor has not yet been able to put his report in the mail, we still earnestly urge that this be done at once. In addition to the report on Church School enrollment, we are making up our new mailing list for the Fourth Sunday programs, are trying to perfect our service records and are seeking to determine the number of Conference Journals to be printed. It is important that we have this information just as soon as we can get it and we know that our good pastors will cooperate with us in this effort.

Eighteen Pastoral Charges Have 20% Increase

The Little Rock Conference set as its goal for Church School enrollment this year, 20% increase over the total reported last year. From the reports in hand, eighteen pastoral charges have already reached this goal. They are as follows:

S. K. Burnett, Tigert Memorial; Henry T. Miller, Benton Circuit; J. H. Cummins, Stephens; Kirvin Hale, Taylor Circuit; J. W. Nethercutt, McNeil Circuit; C. M. Atchley, Des Arc; R. C. Walsh, Arkansas City; Roy Bevan, Hermitage Circuit; Fred Schwendimann, Tillar; W. T. Bone, New Edinburg Circuit; L. R. Sparks, Swan Lake; V. D. Keeley, Gillett Circuit; R. E. Darrow, Stuttgart Grand Avenue; Van Harrell, First Church Stuttgart; Herschel Richert, Bayou Meto Circuit; Ralph Clayton, College Hill; J. F. Taylor and George Townsend, Umpire Circuit.

THE SUPERINTENDENT'S CORNER

By CLEM BAKER

"A SUPERINTENDENT TALKS TO HIS ASSISTANT SUPERINTENDENTS"

I am indebted to Mr. Russell Henderson, the General Superintendent of our Winfield Sunday School, for the following outline of suggestions which he recently made to the superintendents in charge of the three age group Divisions in the Winfield school. These suggestions which we give below will be helpful to all Sunday Schools and Sunday School workers in our Schools this year:

1. *Get Acquainted*—with the people, with the program that should be put on, with the literature to be used.
2. *Observe*—In a diplomatic way find out what is going on in each department and class so that you may be able to commend what is good and correct what is wrong.
3. *Keep in touch with your workers*. Make a directory of names, addresses, and telephone numbers of all officers, teachers and counsellors in your school and keep in touch by visitation, telephone and correspondence with your associates.
4. *Prepare for meetings*. Determine what workers' meetings are essential and see that the program for each meeting is carefully prepared in advance. Attend all meetings you possibly can.
5. *Records and Reports*. See that an adequate record system is used in each class and department, that all reports are made regularly; study these reports in order to know where the weak and strong points are in your schools.
6. *Study*. Study the literature used in the class, the leaflets and manuals supplied by our Church, the fine articles in our Church School magazines, keep careful file of same for future use. See that each teacher and pupil has proper literature.
7. *Missions*. Each Fourth Sunday should be observed in each department each World Service Sunday. See that your program for this Sunday is carefully prepared. This is our best opportunity for acquainting our people with the World Service program of Methodism.
8. *Your Calendar*. In order to conserve your time, you should carefully study the Church School calendar. A copy of "The Church School Year Book" is being supplied to each of you. Study it carefully. Make a note of the special events so that you will not have conflicting dates.

Thirty-four Other Charges Show Increase

In addition to the eighteen pastors whose charges have reached their goal, thirty-four pastoral charges in the Conference reporting, show an increase over last year. A number of these show quite a large increase, lacking only a few having reached their goal which they should certainly do before

Slack, Winfield Memorial; J. W. Hammons, Carlisle; H. H. McGuyre, Henderson; F. G. Roebuck, Asbury; John B. Hefley, Highland; T. T. McNeal, Crossett; A. W. Hamilton, Portland-Parkdale; Braska Savage, Drew Circuit; C. V. Mashburn, Wilmar Circuit; J. T. Thompson, Eudora; C. E. Whitten, Hamburg, K. K. Carithers, Fountain Hill Circuit; C. D. Cade, Sherrill-Tucker; K. L. Spore, Hope; E. H. Martin, Glenwood; L. O. Lee, Blevins; J. C. Williams, Spring Hill Circuit; Noel Cross, Amity Circuit; W. R. Boyd, Ashdown; C. R. Hozendorf, Mena; E. T. McAfee, Texarkana Circuit; Otto Teague, Fairview Texarkana; M. T. Rose, Foreman Circuit.

* * *

War Conditions Not Reflected In Reports

From reports received to date it does not appear that war conditions have seriously affected the total Church School enrollment this year. A study of the list given above will show that a large per cent of the charges showing an increase come from situations that have no war industries to bring increased population. On the other hand it might be expected that these charges would show a loss on account of so many leaving for the Army and to work in defense plants. We have not given the list of charges showing a decrease but a study of these reveal that some of the largest decreases in enrollment are in the situations where they have the largest increase in population. From this study we are convinced that the war situation should not seriously effect our reports this year.

* * *

Another Good Month To Work Before Conference

The reports we have given are up to October 1st. This leaves six fine weeks to work on Church School enrollment before Conference and our people are working. We trust that by the time of Conference the number of those showing an increase will be doubled and that the Conference as a whole will show a nice increase in enrollment over last year.

"WE WILL LOVE BOTH FRIEND AND FOE"

(Continued from Page Four)

credentials. As it has been said, "Military necessity and national security were officially declared to have dictated the course which events took and we will doubtless never know whether a less drastic policy would have sufficed."

Evacuees thrive on company. As we entered one Center, where calls were limited to one-half hour, many clustered at the gate, eyeing each newcomer hopefully for a familiar face. We visitors sat on one side of a long table and the Japanese sat opposite us. There were many other American visitors that day and across the table sat evacuees.

We talked informally as we might have during any social call. Yet when we rose to go, the Japanese accompanied us only as far as the

gate. There they turned back "to make the best of it."

ARE WE WORTH THE SACRIFICE?

Many a mother who sees her son go away into the country's service fears more the moral danger to which he is exposed than she fears the missiles of the opposing armies or navies, and with good reason.

Indeed, liquor in America is the ally of every nation that is arrayed against us. We are fulfilling Solomon's picture of the drunkard, who, after all his woe and sorrow and contentions and babbling and wounds without cause and redness of eyes, awakes from his stupor only to say, "I will seek it yet again." It is a picture hard to understand, but an impressive illustration of the "mystery of iniquity."

We are fast becoming a liquor-

soaked nation from the top down. With the constant let-down in morals, so glaringly apparent among all classes, one is led to wonder how long our defenders in uniform will have anything to defend.—Religious Telescope.

Desire of knowledge, like the thirst of riches, increases with the acquisition of it.—Sterne.

To know what we know, and what we do not know, is knowledge.—Confucius.

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WITH THE CHURCHES

N. ARKANSAS CONFERENCE SUSTENTATION FUND

The same general method of handling the distribution of the North Arkansas Conference Sustentation Fund that proved highly satisfactory last year will be followed this year.

All payments to this fund (both from churches and pastors) should be sent to the Conference Treasurer, Rev. Guy Murphy, Conway, Arkansas, in plenty of time for all checks to clear before Bro. Murphy leaves Conway for the conference at Batesville. Please indicate clearly whether the remittance is from the pastor or the church, in order that proper credit may be given. See page 51 of the 1941 Conference Journal or the schedule of payments.

A special committee from the Conference Board of Missions and Church Extension, composed of Rev. I. L. Claud, Mr. E. W. Martin, and Rev. J. T. Byrd, will distribute this fund to the beneficiaries according to the rules adopted by the Conference. This committee will also assist the treasurer (Brother Murphy) during the session of the Conference, and will prepare for publication in the Conference Journal a detailed statement of receipts and disbursements.

All ministers and churches responsible for contributions to this fund are earnestly requested to let nothing stand in the way of their contribution. The need for this supplemental contribution to the salaries of pastors receiving less than one thousand dollars is especially great at this time for the following reasons: (1) The rapidly rising cost of living. (2) The effort of the Conference Board of Missions and Church Extension to make a full time pastor in the defense area at Jacksonville possibly will necessarily mean a reduction in the amounts appropriated to mission charges throughout the Conference.—A. W. Martin, Chairman, North Arkansas Conference Board of Missions and Church Extension.

TEXARKANA DISTRICT BROTHERHOOD MEETING

The Texarkana District Brotherhood met at Fairview Church, Texarkana, September 22, at 10 a. m., with our district superintendent, Rev. Andrew J. Christie, in charge. J. W. House, layman of Fairview Church, was made an honorary member of the Brotherhood. Rev. A. J. Walton of First Church, Texarkana, brought a most helpful devotional, using as his subject, "God Has Not Given To Us the Spirit of Fear."

This meeting had a two-fold purpose: First, to present the Educational Advance as a District Program. Dr. Clem Baker, executive secretary of the Conference Board of Education, was presented, giving not only an informational, but a most inspirational talk on this great cause of extending the Kingdom. Emphasis to the youth work was given by the Conference and District Directors. The second phase was to receive reports from the pastors, and make final check in

order to ascertain just what our task was in order to make a 100% report for the District by Annual Conference. Seventeen of the 21 pastors were present, and the total reports were most gratifying. Four charges had reached their goal on increase in enrollment of Church School, and two had exceeded their goals of 20% increase. A total of 161 on profession of faith, and 232 by certificate, with estimate with complete reports coming in to exceed 500 additions by Conference. In the matter of finance every charge was in good shape, one having already paid out, most of the others up to date, and with good assurance that every Charge will pay Benevolences 100%, and the salaries in full, by Conference, giving the District an "In full" report.—Otto W. Teague, Secretary.

ARKADELPHIA

We have just closed a series of revival services in which Rev. E. C. Rule, of Pine Bluff, did the preaching, and Rev. J. E. Cooper, district superintendent of the Arkadelphia District, was our song leader. These two make quite a team.

Bro. Rule did a great service for First Church, Arkadelphia. He is a gentle spirit, loves people, is a marvelous preacher, possessed of a keen sense of humor, and preaches a simple, challenging, constructive Christian Gospel. He was greatly hampered in his work here by the fact that he was called home two days to hold funerals in his own community. But in spite of his overworked physical body, his spirit was afire with a passion to help people, and that fire was contagious. We received 11 new members, three of them by baptism and vows during the ten days, and numbers of people were at church during the services that had not been inside the church building during the three years of my pastorate here. And the revival did not close when Bro. Rule left, because he was but the consecrated instrument in God's hands for the kindling of that revival in the hearts of our people.

The preaching services closed Friday night, October 2. We baptized three persons Sunday morning, and received two other by letter. Sunday night, in fellowship with the First Presbyterian Church of Arkadelphia, we observed World Communion Sunday. The service was held in our church. As further evidence of the awakened interest of our people, our Methodist group at the communion table put \$146.50 on the altar as a contribution to Fellowship of Suffering and Service Special. We sent the entire amount to the treasurer at 740 Rush Street.

We are coming to Conference with a full report, and our church is ready to face the future of another Conference year with high hopes and courage in spite of the uncertainties all about. There are larger churches in Arkansas, numerically speaking, but there are none finer nor taller spiritually.—Forest E. Dudley, Pastor.

You can help a man in proportion as you strengthen his faith. You injure him in proportion as you weaken it.—J. D. Kilburn.

REPORT FOR PARAGOULD CIRCUIT

We have just closed our last revival with good success at all four places. We have had 55 additions, which are as follows: Wood's Chapel, 16; Pruitt Chapel, 16; Oak Grove, 4, and Shiloh, 19. There have been 9 infants baptized. David Schwamb from Shiloh, John Garland, Jr., and Robert Montgomery of Pruitt's Chapel have felt the call to the ministry and have been recommended by the Quarterly Conference. The salary of the pastor was raised at the beginning of the year twenty per cent. The claims were also raised twenty per cent. Every church on the charge is paid up to date, and claims are paid in full. Shiloh the first of the year has taken on half time, and made a \$1,200.00 improvement on their building. The Woman's Society at Shiloh is doing a nice work, helping with the new building improvement as well as the community as a whole. The Woman's Society at Wood's Chapel has \$50.00 in the treasury; also an acre of cotton and an acre of sorghum ready to harvest which will go for the improvement of the church building. We have increased the subscription for the Arkansas Methodist from 12 to 63. We have four good Sunday schools with growing attendance.

Paragould Circuit has been very fortunate in having Rev. J. H. Holt for their pastor and leader and our sincere prayer is that he might return to us for another year.—F. R. Lockwood, Recording Steward.

CHURCHES PROVIDE FOR SOLDIERS AT STUTTGART

Stuttgart has again led out in a new idea. The churches of Stuttgart have rented four large rooms in the heart of the business district of Stuttgart and have furnished them with game tables, a tennis table set, piano, radio, victrola, easy chairs and divans, writing tables and stationery. Two ministers and four of the laywomen of the churches serve each evening from four until ten o'clock, acting as hosts to the boys in uniform. They are given coffee and cookies and made to feel at home. They read, play the piano, dial the radio, write letters to the folks at home and engage in singing and much conversation. Many have asked concerning the churches and conferences with the pastors on duty are the rule. On the opening evening, Saturday, October 3rd, more than one hundred and fifty boys registered and enjoyed the facilities made possible by the churches. They started arriving on Sunday about two o'clock and a continuous stream of them found this a restful haven indeed.

The churches pooled their funds and other resources and have found that the entire city is enthusiastic about this project and that its con-

tinuance is an accepted fact. The soldiers at the air base have been enthusiastic in their praise and the ten churches cooperating have found a deep satisfaction in this unity of work. This project is supplementary to the USO program, which, as yet, has not gotten under way under the sponsorship of that agency.—Roland E. Darrow.

A man can be best judged by what he is able to do without.—Phillips Brooks.



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REPORT OF LITTLE ROCK CONFERENCE TREASURER

As Treasurer of the Little Rock Conference, I am making a report of the remittances received during September.

—C. E. Hayes.

BISHOP'S FUND

Arkadelphia District	
Benton Station	\$ 16.50
Carthage-Tulip Charge	2.00
Hot Springs Ct.	8.17
Traskwood Ct.	10.00
Previously reported	265.65
Total	\$302.32

Camden District	
Camden Ct.	\$.79
Chidester Ct.	9.50
Ebenezer Ct.	.50
Vantrease Memorial	30.00
Jackson Street-Magnolia Charge	13.00
Junction City Ct.	3.56
Smackover	4.50
Thornton Ct.	2.17
Union Ct.	3.00
Previously reported	643.91
Total	\$710.93

Little Rock District	
Bryant Ct.	\$.25
Carlisle Ct.	2.25
Des Arc-New Bethel	2.25
DeValls Bluff	4.00
Hazen	6.66
First Church, Little Rock	67.50
Pulaski Heights, Little Rock	13.50
Previously reported	706.87
Total	\$803.23

Monticello District	
Arkansas City Charge	\$ 9.25
Crossett	16.51
Drew Ct.	3.38
Dumas	3.94
Eudora	1.25
Ft. Hill Ct.	3.80
Hermitage Ct.	4.04
Monticello	15.25
Montrose-Snyder	2.14
Wilmar Ct.	1.97
Previously reported	352.36
Total	\$413.89

Pine Bluff District	
Good Faith-Faith	\$ 4.95
Carr Memorial	27.00
Hawley Memorial	6.75
Rison	8.43
Sheridan-New Hope	2.70
Sheridan Ct.	1.00
Sherrill-Tucker	20.25
Whitehall-Glendale	5.00
Previously reported	503.15
Total	\$579.24

Prescott District	
Amity Charge	\$ 9.75
Bingen Ct.	7.80
Emmett-Bierne	5.02
Glenwood Charge	2.00
Gurdon	9.40
Prescott Ct.	1.21
Mineral Springs Ct.	9.97
Nashville	9.00
Waterloo Ct.	2.00
Previously reported	312.06
Total	\$368.21

Texarkana District	
Ashdown	\$ 9.00
Lewisville-Bradley	7.00
DeQueen	27.00
Lockesburg Ct.	2.76
College Hill, Texarkana	2.62
First Church, Texarkana	28.00
Previously reported	334.91
Total	\$411.29
Grand Total received to Oct. 1	\$3,589.16

CONFERENCE CLAIMANTS

Arkadelphia District	
Benton Station	\$ 65.00
Carthage-Tulip	4.00
Hot Springs Ct.	20.00
Traskwood Ct.	9.00
Previously reported	625.78
Total	\$ 723.78

Camden District	
Camden Station	\$ 148.00
Chidester Ct.	17.50
Ebenezer Ct.	2.50
First Church, El Dorado	100.00
Vantrease Memorial, El Dorado	47.00
Jackson Street Church, Magnolia	25.00
Junction City Ct.	6.44
Smackover	16.00
Thornton Ct.	4.35
Union Ct.	6.00
Previously reported	1,896.18
Total	\$2,268.97

Little Rock District	
Bryant Ct.	\$.59
Carlisle Ct.	5.00
Des Arc-New Bethel	6.00
DeValls Bluff Charge	7.20
Hazen	17.75
Asbury, Little Rock	220.00
Capitol View	47.00
First Church, Little Rock	330.00
Highland Church, Little Rock	167.00
Pulaski Heights, Little Rock	66.00
Previously reported	1,975.07
Total	\$2,841.61

Monticello District	
Arkansas City	\$ 5.75
Crossett	64.99
Drew Ct.	6.74

Dumas	14.00
Eudora	6.00
Ft. Hill Ct.	6.97
Hermitage Ct.	9.03
Monticello	60.50
Montrose-Snyder	4.76
Wilmar Ct.	11.03
Previously reported	1,024.68
Total	\$1,214.45

Pine Bluff District	
DeWitt	\$ 50.00
Good Faith-Faith	9.91
Grady-Gould	23.00
Humphrey Charge	22.00
Little Prairie Ct.	2.00
Hawley Memorial	18.00
Rison	22.50
Sheridan-New Hope	8.40
Sheridan Ct.	1.00
Grand Avenue, Stuttgart	41.00
Whitehall-Glendale	8.00
Previously reported	1,260.39
Total	\$1,466.20

Prescott District	
Amity Ct.	\$ 12.50
Bingen Ct.	17.00
Emmett-Bierne	15.77
Glenwood	5.00
Gurdon	33.50
Prescott Ct.	2.45
Mineral Springs Ct.	63.00
Murfreesboro-Delight	9.68
Nashville	28.00
Previously reported	910.21
Total	\$1,097.11

Texarkana District	
Ashdown	\$ 28.00
DeQueen	60.00
Hatfield Ct.	1.59
Lewisville-Bradley	18.00
Lockesburg Ct.	10.49
College Hill	7.00
First Church, Texarkana	137.50
Previously reported	1,011.52
Total	\$1,274.10

Grand Total Conference Claimants received to Oct. 1—\$10,886.22

BENEVOLENCES

Arkadelphia District	
Arkadelphia Station	\$ 100.00
Benton Station	175.00
Carthage-Tulip	41.00
Holly Springs Ct.	3.00
First Church, Hot Springs	225.00
Malvern Station	100.00
Malvern Circuit	15.00
Traskwood Ct.	1.00
Previously reported	3,389.25
Total	\$4,049.25

Camden District	
Chidester Ct.	\$ 20.00
Ebenezer Ct.	5.42
First Church, El Dorado	506.50
Couchwood Ct.	7.50
Fairview Ct.	75.00
Fordyce	16.34
Hampton Ct.	30.00
Jackson Street Charge, Magnolia	19.31
Junction City Circuit	20.00
Smackover	5,653.10
Previously reported	\$6,353.17
Total	\$12,006.37

Little Rock District	
Bryant Ct.	\$ 4.00
Carlisle Ct.	9.50
Des Arc-New Bethel	7.50
DeValls Bluff	15.00
First Church, Little Rock	900.00
Henders Church, Little Rock	72.00
Pulaski Heights, Little Rock	300.00
Previously reported	9,735.67
Total	\$10,143.67

Monticello District	
Dermott	\$ 75.00
Drew Ct.	18.44
Dumas	9.50
Hermitage Ct.	80.85
Monticello	137.50
Watson Chapel	18.00
Previously reported	1,979.80
Total	\$2,319.09

Pine Bluff District	
Grady-Gould	\$ 5.00
Little Prairie Ct.	8.00
Hawley Memorial	33.00
Sheridan-New Hope	25.00
Pine Bluff Ct.	5.10
Sheridan Ct.	16.75
First Church, Stuttgart	25.00
Grand Avenue, Stuttgart	98.00
Whitehall-Glendale	30.00
Previously reported	3,885.89
Total	\$4,131.74

Prescott District	
Amity Ct.	\$ 63.00
Antoine Ct.	4.00
Bingen Ct.	53.05
Emmett-Bierne	37.00
Gurdon	50.00
Prescott Ct.	9.34
Mineral Springs Ct.	67.75
Murfreesboro-Delight	27.50
Springhill Ct.	16.50
Previously reported	2,057.24
Total	\$2,385.38

Texarkana District	
Ashdown	\$ 56.25
Doddridge Ct.	8.30
Hatfield Ct.	4.80

Lewisville-Bradley	22.00
Lockesburg Ct.	8.00
College Hill	8.33
First Church, Texarkana	166.66
Previously reported	2,800.48
Total	\$3,074.82
Grand Total received to Oct. 1	\$33,357.12

GENERAL ADMINISTRATIVE AND JURISDICTIONAL CONFERENCE EXPENSE FUND

Arkadelphia District	
Hot Springs Ct.	\$ 7.00
Traskwood Ct.	5.00
Previously reported	107.99
Total	\$119.99

Camden District	
Camden Station	\$ 30.00
Chidester Ct.	4.50
Fairview Ct.	6.00
Huttig Charge	2.00
Junction City Ct.	2.15
Previously reported	113.23
Total	\$157.88

Little Rock District	
Carlisle Ct.	\$ 3.00
Des Arc-New Bethel	1.00
DeValls Bluff	3.00
Pulaski Heights, Little Rock	6.00
Previously reported	216.22
Total	\$229.22

Monticello District	
Frew Ct.	\$ 4.00
Lumas	1.25
Fountain Hill Ct.	5.00
Hermitage Ct.	6.00
Monticello	6.25
Previously reported	112.77
Total	\$135.27

Pine Bluff District	
Carr Memorial, Pine Bluff	\$ 7.50
Whitehall-Glendale	0
Previously reported	94.00
Total	\$102.00

Prescott District	
Amity Ct.	\$ 2.50
Emmett-Bierne	1.00
Gurdon	4.20
Mineral Springs Ct.	3.50
Previously reported	100.04
Total	\$111.24

Texarkana District	
Lockesburg Ct.	\$ 1.57
College Hill, Texarkana	1.00
First Church, Texarkana	30.00
Previously reported	68.84
Total	\$101.41
Grand Total received to Oct. 1	\$957.01

WORLD SERVICE (4TH SUNDAY OFFERINGS)

Arkadelphia District	
Benton Station	\$ 12.00
Benton Circuit	3.00
Couchwood Ct.	1.00
Dalark Ct.	1.00
Friendship Ct.	1.00
Hot Springs Ct.	7.00
Leola Ct.	4.72
Princeton Ct.	1.78
Sparkman-Sardis	2.00
Traskwood Ct.	9.00
Previously reported	418.01
Total	\$460.51

Camden District	
Camden Station	\$ 12.50
Camden Ct.	1.00
Chidester Ct.	5.50
Vantrease Memorial, El Dorado	10.50
Fordyce	28.30
Hampton Ct.	1.60
Smackover	5.00
Previously reported	680.43
Total	\$744.83

Little Rock District	
Austin Ct.	\$ 1.00
Bryant Ct.	2.00
Carlisle Ct.	1.82
Douglasville-Geyer Springs	5.50
Hickory Plains Ct.	9.00
Primrose Chapel	12.00
Roland	1.00
Previously reported	825.97
Total	\$858.29

Monticello District	
Crossett	\$114.52
Dermott	15.00
Drew Ct.	20.00
Dumas	3.00
Ft. Hill Ct.	10.83
Montrose-Snyder	15.00
Previously reported	254.91
Total	\$433.26

Pine Bluff District	
Grady-Gould	\$ 7.80
Humphrey-Sunshine	23.72
Carr Memorial	4.70
Lakeside, Pine Bluff	38.20
Pine Bluff Ct.	2.00
Roe Circuit	2.35
Grand Avenue, Stuttgart	19.00
Previously reported	913.95
Total	\$1,011.72

Prescott District	
Antoine Ct.	\$ 2.00
Bingen Ct.	2.00
Center Point Ct.	3.00
Emmett-Bierne	5.00
Gurdon	5.00

Prescott Ct.	2.00
Mineral Springs Ct.	12.60
Nashville	5.50
Springhill Ct.	2.70
Previously reported	236.85
Total	\$276.65

Texarkana District	
De Queen	\$ 15.00
Lewisville-Bradley	31.00
Lockesburg Ct.	4.83
Richmond Ct.	5.00
Previously reported	382.67
Total	\$438.50
Total received to Oct. 1	\$4,223.76

MINISTERIAL SUSTENTATION FUND

Arkadelphia District	
Benton Station	\$ 15.00
Previously reported	95.75
Total	\$110.75

Camden District	
Camden Station	\$ 36.00
Chidester Ct.	3.50
Junction City Ct.	1.50
Junction City Ct., Pastor	1.50
Roy E. Fawcett, Magnolia	30.00
Previously reported	218.84
Total	\$291.34

Little Rock District	
Des Arc-New Bethel	\$ 1.00
N. E. Jacobs, Hazen	8.00
Capitol View Church	24.00
First Church, Little Rock	15.00
Pulaski Heights, Little Rock	6.00
28th Street, B. F. Fitzhugh	7.50
Previously reported	512.12
Total	\$573.62

Monticello District	
Crossett Church	\$ 1.00
Dumas Church	1.75
R. H. Cannon, Lake Village	6.00
Monticello	6.75
Previously reported	179.30
Total	\$194.80

Pine Bluff District	
Carr Memorial, Pine Bluff	\$ 12.00
Hawley Memorial Church	6.00
Hawley Memorial Church, Pastor	6.00
Rison Church	7.50
Sheridan-New Hope	1.20
Sheridan-New Hope, Pastor	10.00
Sherrill-Tucker	10.00
Grand Avenue, Stuttgart	8.00
Grand Avenue, Stuttgart, Pastor	5.00
Previously reported	262.60
Total	\$328.30

Prescott District	
Amity Church	\$ 2.50
Emmett-Bierne	5.13
Emmett-Bierne, Pastor	14.00
Gurdon	4.20
Gurdon, Pastor	4.20
Mineral Springs Ct.	3.50
Prescott Station, Pastor	2.00
Previously reported	175.24
Total	\$210.77

	Texarkana District	
00	Lewisville-Bradley -----	\$ 3
72	Lewisville-Bradley-Pastor -----	5
00	Lockesburg Ct. -----	2
78	Mena-Pastor -----	5
00	College Hill Church, Texarkana....	1
00	Previously reported -----	24
01	Total -----	\$25
51	Grand Total received to Oct. 1 -----	\$1,96

The Sunday School Lesson

By DR. W. P. WHALEY



Growth In Christ

LESSON FOR OCT. 18, 1942

LESSON TEXT: Luke 2, verses 40 and 52; 2 Peter 1:1-8.
GOLDEN TEXT: "Grow in grace and knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:18.

I. The Growth of Jesus.

The girth of the Son of God in human flesh, his gradual growth to a man so like others that few noticed any difference between him and other men, is a divine "mystery" the profound scholars have not yet understood. St. Paul said: "And who does not admit how profound is the divine truth of our religion? It is He who was manifest in the flesh, vindicated by the Spirit, seen by angels, preached among the nations, believed on throughout the world, taken up to glory." (I Timothy 3:16 Moffatt).

Though Jesus was a MAN in all points like other men, He was a man FULL OF GOD. "It is in Christ that the entire fullness of deity has settled bodily" (Colossians 2:9 Moffatt). How the MAN Jesus became FULL OF GOD we do not know. Our lesson text says simply that He "Grew," and "Increased in wisdom and stature, and in favor with God and Man." To his family and to the town of Nazareth, Jesus' development seemed normal. Nobody saw anything extraordinary about Him until He began his public ministry.

II. The Growth of a Christian.

The Christian is to be A MAN FULL OF GOD, too. Paul wished for and prayed for Christians: "May you be filled with the entire fullness of God" (Eph. 3:19 Moffatt). "The fullness of Christ" is the goal Paul sets before Christians.

We reach that goal, not by any sudden leap, but by growth. We are to grow up in Christ. We grow physically. We grow mentally. We grow spiritually. We may be starved and dwarfed, or we may be fed and grow tall and strong. As we grow, we add to our stature and strength; we add to our knowledge and intellectual power; we add to our moral graces and our spiritual stature. Growth is normal, healthy, joyful. We have a good time growing up—physically, mentally, spiritually. Every attainment brings a thrill. Arrested growth is tragical.

III. Grace and Graces.

Grace means divine favor, the approval and good-will of God. Nehemiah prayed for God's attention and favor: "Think on me, my God, for good"; "Remember me, O my God." Growing in God's attention and good-will is a Christian privilege.

Grace means, also, the Christian way of life, rather than the Old Testament way: "Ye are not under the law, but under grace." The law has not been repealed; but Christ is reigning, the gospel of divine love is being proclaimed, and we are being saved "by grace." We are the children of a God of love, we have a religion of joy, and the invisible but living Christ is our "hope of glory." Growing in this grace means coming to an ever-increasing appreciation of our Christian religion.

It is not a common thing. It is the best thing our Heavenly Father has ever given us. It is the most costly thing to our Father: "Gave His only begotten Son," for this glorious thing which He so freely gives to us.

Growing in grace means, also, developing in ourselves the "graces" of our religion. "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Only seven Christian virtues are mentioned here, but this does not exhaust the list. Take your Bible and turn to the concordance in the back. Let your eye run down every column. Write down every moral quality and every spiritual ideal mentioned in your concordance. You will find more than TWO HUNDRED. As we beautify our gardens with a long list of beautiful flowers and delightful fruits, so we are to glorify our lives with these Christian graces. "If these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ." Where these graces are not planted and cultivated, a life is barren; and that is a most unfortunate condition in a professed Christian.

A Christian must be a good gardener. There is much to dig out, as well as much to plant in. Turning to your concordance again, you can find listed more than TWO HUNDRED evil qualities. This is the wild growth that must be cleared out to make place for the graces we wish to grow. Digging out and planting in! No wonder Peter exhorts us to give "all diligence." Paul exhorts people who have "salvation," "work out your own salvation." Digging out, planting in, and cultivating certainly takes work. But a Christian does not want his life all over-grown with brambles, and barren of the graces.

IV. Means of Grace.

"The Church is of God * * * All of every age and station stand in need of the MEANS OF GRACE which it alone supplies." (Discipline of the Methodist Church). The Church is a divine institution for the culture of Christians.

(1) It is in the Church that the Word of God is taught and preached. The Bible is THE BOOK of the ages and of the world. It is the text book of Christianity. It is the outstanding means of grace and knowledge of spiritual matters. The church distributes, teaches, preaches this indispensable Book.

(2) The SACRAMENTS of baptism and the Lord's Supper are administered by the Church. Properly received, these are means of grace.

(3) WORSHIP is conducted by the Church, and is a means of grace. Worship is coming before God, lift-

ing up the heart to God, offering thanksgiving and praise to God, getting into communion with God, and presenting our petitions to God.

(4) FELLOWSHIP. We go to Church not only to meet God, but to meet each other. Fellowship is as religious as worship. It is as important that we get close to each other as that we get close to God. God's plan is that we be CHRISTIANS IN GROUPS.

Besides these helps from the Church, we have our private prayer, our Bible reading, our daily opportunities for doing good.

"Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10:25).

"THE SOUL OF CULTURE IS THE CULTURE OF THE SOUL."

RELIGION NEVER IDLE

Any man who has a religion is bound to do one of two things with it, change it, or spread it. If it isn't true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. The true ideal of Christian evangelism is the propagation of Christianity, not by public preachers so much as by private conversation and the testimony of common men.

And no religious propaganda is likely to accomplish much that does not spring from, and rest upon, a family life visibly influenced by religion. If men talk about Christianity to their fellows and have religionless homes, or homes marked by unkindness, harshness, distrust, their talk is as sounding brass and clanging cymbals. When all our homes are evidently filled with the Spirit of Christ, then the gospel will spread as it will never spread from church or chapel.—Robert E. Speer.

No one can be perfectly free till all are free; no one can be perfectly moral till all are moral; no one can be perfectly happy till all are happy.—Herbert Spencer.

Before buying ANY laxative, consider these 3 Questions

Ques. Does it make any difference what laxative you buy? Ans. It certainly does; most people prefer a laxative that is gentle in action but thorough in results. Ques. How can you know what laxative, when taken as directed, will usually give gentle, thorough, prompt relief? Ans. One simple way is to ask for Black-Draught. Ques. Is Black-Draught economical? Ans. Very! Only 25c for 25 to 40 doses.

Black-Draught is purely herbal. It has been a best-seller in the South with four generations. Many say the new granulated form is even easier to take. Be sure to follow label directions.

If you cease to smile, you have lost out in the game of life.—Virginia Methodist Advocate.

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

SKIN ON FIRE?
For prompt, long-lasting relief, apply medicated, comforting Resinol 45 years in effective use

RESINOL

To Relieve Misery of

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Sec'y and Treas.

WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Mr. C. B. Nelson, 2100 Battery.
Mrs. C. B. Nelson, 2100 Battery.
Miss Eloise Nelson, 2100 Battery.
Miss Mary Ann Flannigan, 2201 Vance.
Mrs. R. E. Powell, Jr., 917 Skyline Drive, North Little Rock.

OUR KNOWN SICK

Mrs. J. W. Anderson, 2324 Ringo.
The mother of Mrs. R. E. Mathis, 3515 High.
Mrs. L. F. Campbell, Missouri-Pacific Hospital.

ASHBY FINANCE REPORT

The annual financial report of the Lila Ashby Bible class given at the last business meeting of the year, at the home of Miss Frances Rumrill, is as follows:

Church Dues	\$554.10
Ricks' Memorial Fund	155.00
(In addition to regular)	
Building Debt	100.00
Disbursements	264.99
Total	\$1,074.09

FRIENDSHIP MEETING

Circle No. 3, of which Mrs. Roy G. Paschal is chairman, will have a Neighborhood Friendship meeting for all members of Winfield, their families, and all prospective members of Winfield who live in their zone, at the home of Mrs. E. D. Irvine, 2418 Gaines, Tuesday evening, October 21, at 7:30.

This includes everyone living on West 9th to West 16th, Broadway to Chester—West 16th to West 25th, Broadway to and including Gaines.

OCTOBER CIRCLE MEETINGS

No. 1—Mrs. Clyde C. Arnold, chairman, to meet with Mrs. G. K. Swaim, 2422 Scott, for 1:30 meeting.

No. 2—Mrs. W. M. Rankin, chairman, to meet with Mrs. D. W. Gordon, 2116 Main; Mrs. J. W. McGarry and Mrs. George Wooldridge, co-hostesses, for 1 o'clock dessert luncheon.

No. 3—Mrs. Roy Paschal, chairman, has already met.

No. 4—Mrs. W. J. Pennington, chairman, to meet with Mrs. J. W. Norwood, 5324 Kavanaugh; Mrs. J. W. Rucker, co-hostess for 10 o'clock meeting.

No. 5—Mrs. Rufus Hunt, chairman, to meet with Mrs. O. B. McCoy, 2311 State; Mrs. Louisa Ostner, co-hostess, for 1 o'clock dessert lunch.

No. 6—Mrs. W. P. Ivy, chairman, to meet with Mrs. A. G. Elliott, 2418 Arch, for 1:30 dessert luncheon.

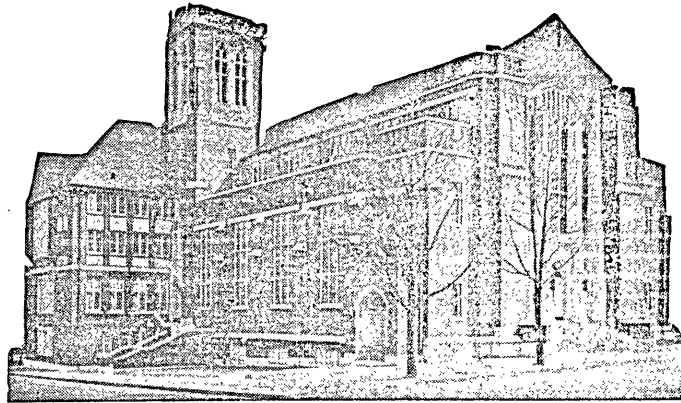
No. 7—Mrs. F. B. Thacker, chairman, to meet with Mrs. Dewey Price, 2614 Ringo; Mrs. M. E. Bradford, co-hostess, for 1:30 dessert luncheon.

No. 8—Mrs. L. M. Wilson, chairman, to meet with Mrs. H. T. Steele, 415 Colonial, for 1 o'clock dessert luncheon.

No. 9—To meet with Mrs. Crawford Greene, 601 N. Monroe, for 1 o'clock dessert luncheon.

No. 10—Mrs. H. C. Graham, chairman, to meet with Mrs. J. W. Allen, No. 4 Lombardy Lane, Normandy; Mrs. Paul James, co-hostess, for 1:30 dessert luncheon.

Young Matrons—Mrs. Julian Davidson, chairman, to meet with Mrs. Edgar Easley, 210 Linwood Court, for 12:30 luncheon.



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister
REV. W. W. NELSON, Church Visitor

J. R. HENDERSON
Church School Supt.

MISS JOHNIE V. GOLDEN
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Christian Education

By Miss Olive Smith

YOUTH FELLOWSHIPS

6:00 P. M.—October 18

YOUNG PEOPLE: Meet in the parlor for recreation, followed by a worship service in the chapel.

SENIOR HIGH: Meet in Fellowship Hall for recreation. Dorothy Mabry will lead the service to be held in the Friendship class room.

JUNIOR HIGH: Recreation in Buzbee class room, followed by a program in charge of Juanita Clift, on the theme "Building a Code For Good Living."

THANK YOU

When the call for census workers was made only a small group of Winfieldians responded. Our sincere thanks go to the following who so graciously devoted their time to this work:

Misses Mary Kate Myers, Eleanor Weber, Zora Cross, Olive Smith; Messrs. C. E. Bayne, L. H. Caldwell, J. R. Henderson, E. Q. Brothers, W. J. Allbright, Ray Scott, and Messrs. D. T. Owens, W. F. Arp, J. P. Moore, J. P. Lunn, N. T. Hollis, J. R. Henderson, Edith Lenhardt and Ray Scott.

CHURCH NIGHT SUPPER

When?—Wednesday, Oct. 21, 6:30.
Where?—Fellowship Hall.

Make your reservation.

NEW CHURCH SCHOOL PERSONNEL FOR YEAR

(Continued from last week)

Primary Department

Supt.—Miss Lillian Peaslee.
Assistant Superintendent—Miss Annie Winburne.

Secretary—Miss Carrie Peaslee.
Teachers—Miss Sula McMahan, Miss Vada Outlaw, Mrs. W. D. Simmons, Mrs. T. B. Wilson, Mrs. G. H. McCasland, Mrs. Charles Carter, Mrs. Earl Adkins, Mrs. B. F. Finger, Mrs. Vernon Bond, Mrs. C. O. Wilson.

Beginners Department

Superintendent—Miss Fay McRae.
Assistant Superintendent—Mrs. J. O. Turner.

Secretary—Miss Mary Frances Winburne.

Fianist—Miss Margaret Nicklaus.
Hostess—Mrs. J. A. Adams.

Sponsors—Mrs. M. D. McClain, Mrs. Murphy Slade, Mrs. Allen Mulkey.

Workers—Mrs. Miriam Freeman, Mrs. Frank Thacker, Mrs. W. P. Ivy.

Nursery Department

Supt.—Mrs. J. H. Bowen.
Secretary—Mrs. Harold Stice.

Workers—Mrs. Lem Kirkpatrick, Mrs. Mary Alice Hood, Mrs. L. W. Morris, Mrs. Arthur Martin, Mrs. O. A. Thompson, Mrs. A. R. Larsen, Mrs. Troy Welch.

Home Nursery Department

Superintendent—Mrs. J. H. Bowen.

Workers—Mrs. Marcus Billingsley, Mrs. J. H. Patterson, Jr., Mrs. Charles Wiley, Mrs. W. H. Reutlehuber.

Reserve Teachers

Mr. E. Q. Brothers, Mrs. Dewey Glasscock, Mr. H. T. Steele, Dr. Paul L. Day, Mr. C. R. Hamilton, Mr. H. G. Tanner.

Next Sunday At Winfield

10:00 a. m. Church School, The Teaching Hour.

10:55 a. m. Sermon, "FAITH IN THE DENYING GOD" by the Minister.

Text: "Tho He slay me, yet will I trust Him." Job 13:15.

6:00 p. m. Youth Fellowships,—Recreation, Refreshments, and Devotions.

7:30 p. m.

"The Doubter Is Convinced"

by the minister

Text: "And Thomas said unto Him, My Lord and my God." John 20:24-29.

This is another in the series on "The Men whom Jesus made" and deals with man's serious problem of believing in a Spiritual Reality in a material world.

The Minister's Message

WE ARE IN THE SCORING POSITION . . .

The response to the call to TITHE, plus the payment of your regular budget pledges, has enabled Winfield to advance financially to such a protected position that all financial obligations can be met in full and on time IF YOU WILL PAY YOUR BUDGET PLEDGE IN FULL.

The pledge is effective until November 30, which means that November obligations must be met after Conference. You will make new pledges effective December first.

We are trying to plan your trips to the Church in a way that will enable you to accomplish the most on one trip. That holds true when we ask you to POOL YOUR CAR, fill it up for Winfield.

That holds very true for Church Night suppers. You will come a little earlier and stay a little later (eat supper between times) and accomplish more while you are here.

Plan to be here for Church School Class Committees, Board of Steward Committees, Woman's Society Committees, Board of Education, Divisions and Departments, Youth Programs, etc. Eat together and plan while you eat.