

# 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 22, 1944

NO. 43

## Act Number One Goes On The Ballot

THE liquor forces have finally exhausted every possibility, legal, technical and strategical, in their effort to prevent the citizenship of Arkansas from voting on a law which would make it easier, later on, to have an election on whether or not they want liquor. In spite of their unfair subterfuge of delay, their questionable strategy and chicanery, their high-priced hand-writing expert and high-priced legal talent, ACT NUMBER 1 will go on the ballot in the general election.

When the liquor forces finally announced their long-delayed challenge of our petition, the case went directly to the Supreme Court. The Court set the case forward on the calendar and on Oct. 12th it announced that the petition carried sufficient legal signatures for its purpose. Not content with this decision by the highest court of the state, our liquor lights immediately challenged the decision of the Supreme Court and asked for a new trial. We have had such impudent, brazen procedure in the Supreme Court of Arkansas but once before in more than a century. On October 13th—unlucky day for booze—the Court heard their pleas and for the second consecutive day ruled that the petitions were sufficient.

Now we are to have what the liquor crowd wants least and fears most; an expression from the rank and file of the citizenship of Arkansas on a matter concerning the liquor traffic. Let it be understood, however, once and for all that ACT NUMBER 1 is not a prohibition law. If ACT NUMBER 1 becomes a law by the vote of the people of Arkansas, it will not, of itself, close one whiskey dive or beer joint in the state. This Act, which liquor has fought so hard, simply provides for the calling of elections on the liquor question in a given area, when a petition carrying fifteen percent of the legal voters of the area request it. Today, by a provision of our state constitution, a petition carrying fifteen percent of legal voters is sufficient to bring about an election on any question except that of liquor. ACT NUMBER 1 merely asks that liquor take the same rating as every other question about which our people are concerned. How law-makers of Arkansas could ever have been so blind, stupid and dumb as to give liquor this priority rating in the first place is difficult to understand.

ACT NUMBER 1 is not a prohibition law. It only makes it easier for voters of Arkansas to call an election where they can vote on whether or not they want liquor. That is democracy. If the liquorites do not believe in that law, they do not believe in the democracy we are fighting to preserve. If they do not want this law, they do not really want democracy. Their fight against this law is a fight against the practical processes of the democracy they so hypocritically profess to love.

The question now of whether or not ACT NUMBER 1 becomes a law is up to the voters of the state. We do not have much time to work in preparation for the election. However, we have as much time as the opposition has. If our people are as active for the measure as they should be we can muster an organization for this battle that will be stronger, as voluntary workers, than liquor forces can develop even with their money. Let us remember one thing, we must win this election or we have lost our opportunity for quite a while.

## Excuses Usually Unsuccessful Efforts To Deceive

WHEN we have failed in an undertaking, we usually offer a reason or an excuse for our failure. When we offer a reason, that is an honest effort to explain the real cause of our failure. If we offer an excuse that is an insincere and usually an unsuccessful effort to cover up the real cause of our break-down.

It is seldom that an excuse fools anybody. You will likely remember the ridiculous statement of Aaron, when Moses on his return after forty-day absence, found the children of Israel worshipping a golden calf. Moses turned to Aaron for an explanation of the origin of this golden image. His pitiable answer was that on the demand of the Israelites for a god he had called for the gold they possessed. Aaron said, "They gave it me; then I cast it into the fire, and there came out this calf." He would like for Moses to believe that he was the most surprised man in the land

FOR IF A MAN THINK HIMSELF TO BE SOMETHING, WHEN HE IS NOTHING, HE DECEIVETH HIMSELF. Gal. 6:3.

when the molten gold took the form of a calf. Who believed him? This statement really deceived nobody in earth or heaven.

When Saul, king of Israel, was found with spoils of battle which the Lord had commanded him to destroy, his weak explanation of his disobedience was that "the people took of the spoils." Who believed him? Samuel did not; neither did the Lord; neither do you. When people are invited to be present at the wedding feast of a king's son and begin to excuse themselves because they have just married, or have oxen or land that they must look over, we know that they are attempting to cover up the real reason for refusing the invitation. Their excuses have been held up to ridicule for two thousand years. They deceived no one.

While a pastor, the editor once discovered that the Chairman of his Board of Stewards was very irregular about church attendance. Having missed him for two or three consecutive Sundays, we visited him in his down-town office. Early in the conversation, he explained that sickness had kept him from the services. Later on, when the conversation again turned to the matter of health, we expressed appreciation of the fact that we had never been dangerously sick. Apparently forgetting the earlier statement the Chairman said that he had not missed a day's work in twenty-six years. Who could believe his first story? An excuse is usually an unsuccessful effort to deceive.

## Why the Bishop and Cabinet Keep Late Hours

NOT long after the editor was assigned to a district as presiding elder for the first time, a pastor, who had spent some years in the cabinet, and whose sincerity and religion and judgment we trusted implicitly made a statement to us which we have not forgotten, although it sounded somewhat strange at the time. He said, "The work of the Bishop and his cabinet would not be difficult if all of our preachers and people would be reasonable." He was referring, in this statement, to the work of making appointments. Anyone who has spent very long in the Bishop's cabinet understands what our friend was saying.

Fortunately, the percentage of preachers or churches that are not reasonable is very small. If the percent were not small, it would be impossible to make the appointments within the time set apart for that work or to make them with the general satisfaction which is usually in evidence when appointments are read.

It is not at all unusual for the Bishop and cabinet to spend a large percent of their time on a small percent of the appointments. Some churches make demands that cannot be met if the good of the whole conference is to be considered. Occasionally a preacher makes an urgent request that cannot be granted when all factors involved have been properly weighed. It would appear that a few of these requests of churches and preachers are grounded on the old adage that "The wheel that does the screaming gets the grease." That venerable adage does not work so well in Annual Conference activities.

But for an honest, sincere effort, on the part of the Bishop and his cabinet, to make appointments that will best serve the work of the Kingdom and at the same time be the most satisfactory, possible, to churches and ministers, the appointments could be made almost as fast as the Secretary of the cabinet could write them down. The long, late hours kept by the Bishop and cabinet members during an Annual Conference are not of their own choosing. There is certainly enough pressure on each of them during an Annual Conference session to make a regular night's sleep very desirable. They deserve the prayers and sympathetic co-operation of all concerned in the enormous responsibility that will soon be theirs of making appointments for a new conference year.

## When Modern Prophets Get Too Specific

IT IS all very well for our modern prophets to delve into the mysteries embodied in the symbols, similes and allegories of the apocalyptic writings of the Bible until they get so specific in their interpretations as that they can call names and set dates. When they get to that stage they soon join the innumerable host of false forgotten prophets. The press reports the death of Wilbur Glenn Voliva, the self-styled prophet. Voliva again and again set the date for the end of the world and also set the date for some of the signs of the approaching end. He lived long enough to see all of these prophecies proven false except the last which set 1943 as his last guess as to the time the world would come to an end. He had prophesied

(Continued on Page Two)

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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 good citizen on all questions of public concern, asks what is best for the general welfare.

Brotherhood in Christ is a holy inspiration, a divine dynamic and the sure way of the coming of peace on earth and good will among men.

Not until the conservative masses are aroused to the perils and viciousness of public evils and corrupting practices of bad men is there any hope of correction.

The individual reformer always has a long hard fight. That is why moral progress is slow. It takes the united public opinion and enlightened conscience to make effectual the ameliorative process and collective uplift of the people.

Your opinions merit consideration only when they have a social value. The man little and unknown will be heard for his opinions when he speaks for the collective good. Such opinions are arrived at in thoughtfulness and grow out of deep convictions. Prophets were born when they brooded over public evils and the public welfare and expressed their convictions. Idealists and dreamers became leaders of men when they made their visions articulate and workable.

Our times demand an intelligent and well informed public opinion. Every evil has its advocates and propagandists. Witness the liquor traffic and war. Liquor contends for right of privilege and protests any denial of liberty. War has its advocates in defensive military measures even in peace times in jobs for men and profits for industries. Both the liquor traffic and war live by profits. The present period is suffused by excessive propaganda or the increased sale of liquor that the government may have the tax money to spend for more war equipment. An intelligent and well informed public opinion should protest both evils.

Success comes only to those who lead the life of endeavor.—Theodore Roosevelt.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**REV. ALFRED KNOX**, our pastor at McCrory, will report to Harvard University, Cambridge, Mass., on October 24, where he will receive training preparatory to assuming active duty with the army as a chaplain.

**REV. J. W. CRICHLAW**, former member of the North Arkansas Conference, and district superintendent of the Cape Girardeau District of the St. Louis Conference, for the past five years, was appointed to the pastorate of the Missouri Methodist Church at Columbia, Mo., at the recent session of the conference.

**REV. FRED G. ROEBUCK**, pastor of Asbury Church, Little Rock, announces that Bishop Charles C. Seelman will dedicate the church on Sunday, November 1 at 11 a. m. All former pastors are invited. The church which was built in 1908 is now debt free. In June a service was held in celebration of the completion of the church remodeling program when extensive repairs and improvements were made.

**PLANS** are under way for the organic union of the Congregational Christian Church and the Evangelical and Reformed Church in the United States. Oddly enough, both of these churches are now the result of still earlier union of other denominations. The new church, uniting at least four former denominations, would be called "The United Church of America," all former titles being dropped.

**THE** United States Navy Department announces that it needs by January 1, 1943, some four hundred additional naval chaplains from eleven communions. Those churches that have not filled their quotas of chaplains are the Roman Catholic, the Baptist, the Methodist, the Congregational-Christian, the Protestant Episcopal, the Disciples of Christ, the Lutheran, the Reformed, the United Brethren, the Unitarian, and the Presbyterian. To be eligible for a navy chaplaincy a minister must be not more than 44 years of age, ordained, and have both a college and a theological seminary training. They are commissioned in the Naval Reserve as lieutenants or lieutenants (junior grade).

**REV. O. R. FINDLEY**, pastor at Lincoln writes: "Rev. George Melvin Dutton, age 78, local preacher of the Fayetteville District, died after a long illness. Brother Dutton was born at Goshen and following the example of his father and grandfather, he was licensed to preach in 1915 and as did they, gave his service to the church as a local preacher serving needy communities in Madison and Washington Counties. Brother Dutton leaves his wife and seven children, also many relatives and friends. His funeral was conducted at Goshen by the writer and Rev. J. E. Thomas. Many hallow his memory who have been touched by his useful life as he is gathered to his fathers."

**A** LEAFLET, "Christian Aid to China," portrays some of the results and plans of relief activities carried on in China through the Church Committee for China Relief—using funds contributed by American Protestantism—had been made available for circulation. It may be had in individual copies, or in numbers sufficient for pastors to distribute among members of their congregations. Copies may be had free of charge by requesting the Church Committee for China Relief, 105 East 22nd Street, New York, or the Methodist Committee for Overseas Relief (which cooperate with the Church Committee) at 150 Fifth Avenue, New York, New York.

**REV. J. L. SHELBY**, pastor at Bald Knob-Bradford Charge writes: "The charge is closing out one of the best years in its history. We have had fourteen additions by vows and eight by certificate. The old fifteen year old debt on the fine Bald Knob church was paid off and the church dedicated last June by our bishop. We have some of the best people on earth in this charge and they have been fine to us. The

stone church, worth \$5,000.00 built without a debt at Russell will be dedicated by the district superintendent, Rev. H. H. Griffin, on October 25 at 7:30 p. m. All former pastors and district superintendents are asked to be there. Our district superintendent will conduct the fourth quarterly conference following the dedication and we invite each member of the church in the bounds of the charge to attend."

**THE** Home Missions Council of North America will hold its annual meeting in Cleveland from December 5 to 10 in order to share in a conference of American Cooperative Christianity. Other organizations participating in the joint sessions in December are the Federal Council of Churches of Christ in America, the Foreign Missions Conference, United Council of Church Women, United Stewardship Council, and certain divisions of the International Council of Religious Education and Missionary Education Movement. Among subjects to be considered will be "Religious Work in Defense Areas," "Japanese Work in the United States," "Race and Culture," "War Emergency and a Post-War World," and "Religion in Education in a Democracy." On Sunday, December 8, representatives of the Council will occupy pulpits of Cleveland churches.

**A** HOST of friends of Bishop Herbert Welch, of the Methodist Church, will gather in Christ Church, New York City, on November 7, to celebrate the eightieth birthday of this remarkable and still active leader of American Protestantism. A former pastor in New York, a former president of Ohio Wesleyan University, Dr. Welch was elected bishop in 1916, and assigned to service in Japan and Korea. Later he was bishop in Pittsburgh, then in Shanghai, and was retired in 1936. Two years later he was recalled from retirement and assigned to an episcopal vacancy in Boston. Since 1940 he has headed the Methodist Committee for Overseas Relief. Participating in his birthday celebration will be representatives of the Federal Council of Churches, the Methodist Board of Missions, Drew and Ohio Wesleyan Universities, Nanking (China) Theological Seminary, United China Relief, American Bible Society—with all of which he maintains active relationship.

## A PRAYER FOR NATIONAL MISSIONS

O, Thou Great King Eternal, who hast set an undying hope and longing in our hearts that Thy Kingdom shall be established on earth so that all the ends of the earth may be saved, grant that Thy compassionate love may be proclaimed to all men everywhere. Graciously incline the hearts of the children of men to accept the Good News of Thy redeeming grace. Endue Thy servants with a consuming zeal for the souls of their fellowmen. Grant us, O Merciful Father, an understanding vision and a sympathetic hearing for the needs of our fellowmen. Speed our feet on errands of mercy, strengthen and soften our hands and hearts in the ministry of compassion to raise the fallen, to restore the lost, to reclaim the captives, and to heal the hurts of the wounded. May the rule of Thy Spirit inform and hallow all our social relationships to the end that Thy will shall be done on earth as it is in heaven, through Jesus Christ our Lord. Amen.—H. H. Lohans in The Messenger.

## WHEN MODERN PROPHETS GET TOO SPECIFIC

(Continued from Page One)

also that he would live one hundred and six years. His death proved that to be an exaggeration instead of a prophecy since he was only seventy-two at the time of his death. Interpreters of Daniel and Revelation may wax eloquent on generalities but they had better be careful about specific dates else they may prove their undoing.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## HERALDS OF FAITH

By Bishop John M. Moore

Christians show too much pessimism about the future of the world, civilization, the Church, and Christianity. To my mind it is wholly unwarranted. Pessimism is a sorry commodity to be received or passed out or on, and especially so when a new life is being born in the world. It has no place in our thinking, our feeling, or our willing. No victory was ever won by it, nor ever will be.

This world was not created nor constituted for defeat and destruction, nor was man, nor religion, nor the Church of God. Our belief is that man came forth in the image of God and to have dominion over and in the works of God. That provision in creation has never been repealed. It should never be surrendered in the economy of man.

Dark days, dark eras, dark centuries and dark ages have been upon the world as history has recorded, but they all passed. The faint-hearted and the soft-minded were then in the vast majority. But the stout-hearted and the tough-minded were somewhere stowed away and they never lost the gleam or allowed the fires to go out. A greater world was built by them.

Our world is not on the way to the cemetery; civilization is not passing out; Christianity is not entering any eclipse; the Church is not going into the discard. This is the day of their refining and not of their extinction. These hot, blazing fires now raging are not destroying the gold; they are only refining it. The corners of the world and even some high places have become cluttered with triviality, frivolity, decaying materialism and putrifying philosophies of ambition, imperialism and tyranny. When these are burned out, as they should be, in all countries including our own, a new epoch will be possible and probable.

Madness and hatred, despotism and conquest, war and destruction soon pass. They bring black, lowering clouds, but they blow out no suns. This is the testimony of thirty centuries, and it will be that of thirty more, but grander. This is a day of great hope. The expanding horizon holds bows of great promise. But the new epoch will require Abrahams who trust God and move at his command.

This is a time for strong-voiced authoritative heralds of faith, illuminating faith, quickening faith, faith in God, faith in Christ, faith in Christianity and its ultimate triumph. Men and women have lost God, from their lives, their families, their business, and even from their sanctuaries. They have flouted his will and denied him his rights, and they sit in darkness. Their lights have gone out, and should be turned on. They need more than a lantern for the night; they need a star and a sun that never fail. Blessed are those who are or shall be to them heralds of an enlightening and victorious faith.—From The Christian Advocate.

Faith assumes victory, abolishes uncertainty and stops the clock of time.—John G. Woolley.

## SWELLITIS

Somebody said he'd done it well,  
And presto! his head began to swell;  
Bigger and bigger the poor thing grew—  
A wonder it didn't split in two.  
In size a balloon could scarcely match it;  
He needed a fishing-pole to scratch it;  
But six and a half was the size of his hat,  
And it rattled around on his head at that!

"Good work," somebody chanced to say,  
And his chest swelled big as a load of hay.  
About himself, like a rooster, he crowed;  
Of his wonderful work he bragged and blowed.  
He marched around with a peacock strut;  
Gigantic to him was the figure he cut;—  
But he wore a very small-sized suit,  
And loosely it hung on him, to boot!

HE was the chap who made things hum  
HE was the drumstick and the drum!  
HE was shirt bosom and the starch!  
HE was the keystone in the arch!  
HE was the axis of the earth!  
Nothing existed before his birth!  
But when he was off from work a day,  
Nobody knew that he was away!

This is a fact that is sad to tell:  
It's the empty head that is bound to swell;  
It's the light-weight fellow who soars to the skies  
And bursts like a bubble before our eyes.  
A big man is humbled by honest praise,  
And tries to think of all the ways  
To improve his work and do it well;—  
But a little man starts of himself to swell.

—JOSEPH MORRIS.

## THE GRACE OF HUMILITY

There are many great graces in life and that of humility ranks among the highest. Some one has said that spiritually speaking the way up is down; down on the knees before God.

Some years ago two scientists were standing on the bank of the Niagara river just above the falls. It was before any of the power of these great falls had been harnessed. They were thinking of the power which was going to waste there. One of them remarked, "There is power enough in these falls going to waste to turn every wheel in the world, to light the whole world and to furnish all necessary heat." The other answered, "Yes, that is true, but to get the power of Niagara you have got to get down under it." I am told that later workers using diamond pointed drills bored holes for more than a hundred feet down through the solid rock in order that the great turbine engines might be placed under the falls and harnessed to their power. They got down under the falls and thus received the power from them. This event in natural life might well be applied as a parable in spiritual life. There is power enough in the God-head—Father, Son and Holy Spirit—to save every lost soul in the world, to change our world from a state of greed, hatred, confusion and war to one of universal brotherhood, good-will and helpful service. The trouble is power is largely going to waste. The free-moral agency of the human family makes it possible for us to labor with God in building a better world or fight against Him, and the majority have chosen the latter position.

We lament the fact that two-thirds of the people of the world make no profession of Christianity, but even at that there are a half billion professed followers of Christ. Surely, that number should make a better showing than has been the case in the past. Jesus said, "A little leaven, leavens the whole lump." Christians are in the world not to conform to it but to change it. Here as in most cases, however, we are face to face with a rule which works both ways; Christians do lift the world to a little higher moral level but in turn we are pulled down below our own ideals by the world. The place for a ship is in the water but if you get too much water in the ship, it will sink. The place for the church is in the world but if you get too much worldliness in the church, it will sink. I fear selfishness and self-seeking is bidding fair to sink us. People in general are thinking more about place than they are peace; more about self than service to others; more about gold than God. Don't think I have assumed the role of prophet or reformer. Before God, we are all guilty. We are a thousand miles from the state of humility, self-crucifixion, self-forgetfulness in service to others and love for all mankind regardless of race, creed or color. In the long ago God said, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land."

I would not even insinuate that we have not heard from heaven.

## PRAYER FOR THE TIMES

By Oscar Thomas Olson

Almighty God, our Eternal Father, by whose life we live, by whose spirit we gain insight, thou art the answer to our prayer and the inspiration of our hearts. The omens of our day are dark with evil and bring but scant comfort to the people of Christ. Baffled often and frustrated by anxiety and walking close to a great abyss of humiliation and defeat, O God, thou dost behold us.

Steady us with the power promised to those who come up to the help of the Lord against the mighty. Grant us a strengthening of spirit, that in this difficult day we may not falter nor surrender to fear. Vindicate our faith in thine eternal purpose; renew in us that love which never fails; and cause us to lift up our eyes to behold, beyond the things which are seen and temporal, the things that are unseen and eternal.

In returning and rest shall we be saved, in quietness and confidence shall be our strength. By the might of thy spirit lift us, we pray thee, into thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. Amen.—The Christian Advocate.

## WRONG PLACE TO PUT THE PADLOCK

Woe to him that buildeth a town with blood, and stablisheth a city by iniquity! (Habakkuk 2:12).

A story is told of a woman who stood near the magistrate who was hearing a case against her husband. Somehow the pathetic face of the woman touched the judge, and he said to her, "I am sorry, but I must lock up your husband." "Your honor," she returned, "wouldn't it be better for me and the children if you locked up the saloon and let my husband go to work?"—Christian Endeavor World.

Everyone of us has a mission. We are to represent Christ by deeds and by word. We are in the world, sent by God, to greatness and to glorify life.—George W. Truett.

He that does good for good's sake, seeks neither praise nor reward, but he is sure of both in the end.—William Penn.

We hear from there every day, but the terrible hurt of the world has not yet been healed. There is balm in Gilead. There is a Physician whose remedies never fail. There is power enough in the God-head to transform this world; to turn the wheels of progress toward the accomplishment of God's eternal purpose; to illuminate it with a light which will dispel all darkness; and to warm it with a love that looks toward the brotherhood of mankind. The question is, are we humble enough for God to trust us with that power? "A haughty pride goeth before a fall." "They who humble themselves shall be exalted." Spiritually speaking, the way up is down. To get the power of God we have got to get down under Him. May He give us a double portion of this grace of humility.—H. O. B.



# The Fight Is On

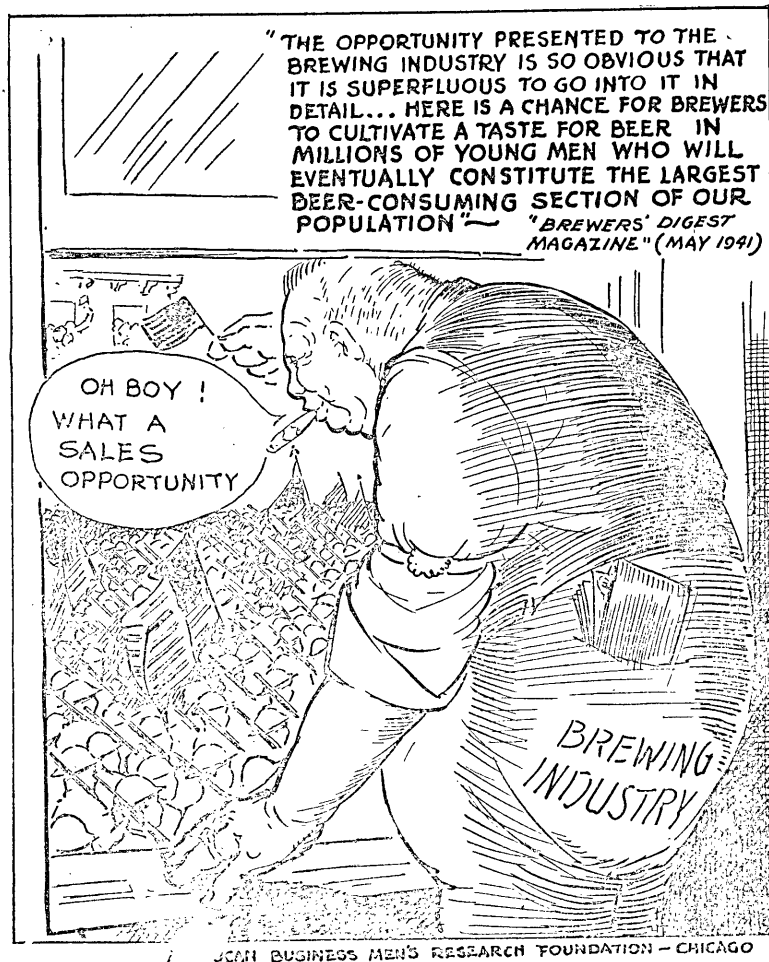
By E. T. WAYLAND

**A**N ALL-OUT fight is on between the soberminded, patriotic citizenship of Arkansas and the liquor interests that would exploit our citizenship—in the Army and without—for personal gain. The accompanying illustration, with its brazen, shameless, conscienceless declaration of purpose, as quoted from the Brewer's Digest Magazine of May, 1941, is but one angle of the well-laid plans of the liquor forces to turn the bodies of our people into swill-barrells even though the cost may be the destruction of soul and body of their victims and the loss of liberty for our country.

While the double-barrelled decision of the Supreme Court, which placed ACT NUMBER 1 on the ballot in the November election, intensified the fight in Arkansas, do not let anyone tell you that this is a local matter. Across this nation, from north to south and east to west, "The Fight Is On." We receive religious periodicals from various sections of the nation and almost without exception there is evidence on their pages that the battle with this age-old curse is in full swing. The daily press from across the nation tells the same story. There is an awakened consciousness among the multitudes of America that we must destroy this enemy within if we are to have the sanity and moral stamina to prevent our destruction by the enemies from without.

In the immediate fight here in Arkansas we are up against a part of the same crooked, unscrupulous, unprincipled group that is trying to chain the liquor traffic about the necks of our citizenship from one end of our nation to the other. From the crowd that has resorted to the various, unfair methods that have already been used, we may expect any sort of subterfuge and deception. There are two points that will likely be played up strong between this and the November election.

1. PROPAGANDA ALREADY BEING CIRCULATED ATTEMPTS TO LEAD VOTERS TO THINK THAT ACT NUMBER 1 IS A PROHIBITION LAW WHICH WILL, OVERNIGHT, BRING IN STATE-WIDE PROHIBITION. We should emphasize at every opportunity that ACT NUMBER 1 is not a prohibition law but an act to set up a fair local option law, in keeping with our state constitution on every other matter except liquor. When



this act becomes a law, it will, in itself, effect in no wise the sale of liquor in Arkansas. It merely makes possible an election on the liquor question at a later date, at which time the voters can, by their ballot, say whether or not they want the sale of intoxicating drinks to continue. If they vote yes the sale of liquor will continue as now although ACT NUMBER 1 is a law. Liquor sales will be stopped only if, in these later elections, our people vote to stop it. It only asks that it be possible to call this election with a petition carrying the same percentage of voters as is required to call an election on any other matter of interest. Liquor forces do not oppose this act because it will effect the sale of liquor but because it will make possible later on elections on the question that can limit or prohibit the sale of liquor. The direct vote on the liquor question by the people, at a later date, is just what they do not want because they have already heard the rumblings

of the gathering storm and have felt in the past something of its force and fury.

2. On the theory that the adoption of ACT NUMBER 1 will usher in prohibition, the liquorites are holding up the bugaboo of lost revenue. WE MUST ESTABLISH, IN THE MINDS OF OUR PEOPLE, THE FACT THAT LIQUOR DOES NOT PRODUCE THE REVENUE IT PAYS TO GOVERNMENT. IT MERELY ACTS AS A COLLECTING AGENCY AND TAKES IT OFF ITS CUSTOMERS. Liquor no more produces the revenue it pays into the state than a merchant produces the sales tax he pays to our state. The money for the state tax, in both instances, comes out of the pockets of the customer. There is, however, this very striking difference in the two transactions. When I pay eight dollars to the grocer I get value received in food, a necessity of life, and the state gets a percent in taxes. When I pay a liquor dealer eight dollars for

liquor, the state gets a dollar in taxes and I get a distilled poison that is worse than worthless to me. If I use the stuff I have received for my eight dollars I am worse off physically, financially and morally. Having been foolish enough to make the purchase, I would be much better off if I immediately took the liquor to the bridge and dumped it into the river. I could at least go on my way sober and in my right mind and be able to report for work the next morning. Under such circumstances, I could at least feel that I had made a one dollar contribution to the expense of state government without any hurt to myself except the loss of the seven dollars.

If I have eight dollars that I just must let go, the state would be just as well off, and I would be better off if I would just mail a dollar to the state treasurer and throw the other seven dollars out the window. Some one might find the money that needed it and I would be saved from the necessity of rubbing elbows with the crowd that is willing to sell me down the river for profit.

Better than either of these suggestions, let the state prohibit the sale of liquor and put a direct tax on me for two of the eight dollars to be spent for liquor, which would double the income to the state and, without liquor, I would still have six dollars to spend for products or activities that would help me rather than destroy me. If Arkansas must spend almost twenty-four millions of dollars, as they did in 1941, for something that is not only worthless, but positively hurtful, in order that the state may have three millions of dollars in revenue, then this must indeed be a cockeyed world.

Such elections, as the one recently held in Cabot, where the prohibitionists won one hundred and two to two, have given the liquor forces a bad case of nerves. No one is surprised that they are fighting so desperately against elections on the subject. The Supreme Court's decision favorable to the petition of the prohibitionists threw them into a panic. In their frantic confusion they did the foolish thing of asking the Supreme Court to render a decision twice within twenty-four hours on the same question—a plain case of nerves. There is a reason behind the results of the Cabot election. There is a reason behind the aroused public opinion which demands that liquor submit its case to a popular vote. THE FIGHT IS ON.

## ARKANSAS METHODIST ORPHANAGE

The annual meeting of the Orphanage Board was held in my office, Thursday, October 15th, and I am glad to report to our readers what was revealed. During the year our income amounted to \$13,437.61, our expenses were \$10,991.68, and we had on hand as of October 1, 1942, a balance of \$2,445.93. This cash on hand will run us practically until Christmas when the Christmas Offerings begin to come in.

The year has been a delightful one and we have much to be thankful for. At the beginning of the fiscal

year, we had 38 children; have received during the year three children, have let out 15 and at the close of the year, October 1, we had a colony of 26 children in the Home. We have had one boy and four girls to graduate from the High School during the past year. As you will see from these reports, we have cared for over six hundred children since the Orphanage began and in many cases we have had great success in making men and women of these children.

Our children all attend church and Sunday School services at Highland Church, where Rev. John B. Hefley is pastor and he and his

wife are very much beloved by our group.

Mrs. Lane, our matron, has been ill for several days but is getting along nicely now.

I want all of you to begin to pray and lay the foundation for the Christmas Offering for we will need it and must have it if we carry on. We are begging the Conferences to give us the best assessments possible. We are proud of the fact that we belong to a Church that has an institution like our Children's Home which does not owe a cent.

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

## Good For Over 100 Years

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

→ GRAY'S OINTMENT

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RICHARD PERDUE  
President Little Rock Conference  
Co-Editor

# YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

ALVIN MURRAY  
President North Arkansas Conference  
Co-Editor

## Details Or "de" "tails" Of Worship

Methodist youth through education in worship provided in the Church School curriculum, the assembly program, and by actual experience, is coming more and more to see the need for careful preparation if a service is to be worshipful and inspiring. Youth today is paying attention to the details, the important minute factors, of worship. Unless careful attention is given to these factors they become the defeating loose ends of a worship service—they become "de" "tails" which may be as nauseating to the worshipper as the loose ends of a ragged sleeve are to a person reaching over the bowl of gravy to pass the mashed potatoes.

To assist youth in planning helpful services of worship Edward D. Staples, of the General Board of Education, offers the following suggestions which appear in the "Workshop" for November.

1. **Preparation.** Half of the beauty and effectiveness of the service depends upon adequate preparation. Choose the theme, hymns, Bible reading, prayers, call to worship, and even the prelude and postlude with meticulous care.

2. **Cooperation.** When someone else is to give a talk or lead the discussion, be sure that the other parts of the service do not conflict with his theme. Do the ushers know when to seat late-comers and where to find the offering plates? Are the hymn books ready?

3. **Begin On Time.** Lateness is a habit and congregations can be trained to arrive on time.

4. **Opening the Service.** Quiet music helps in beginning a period of meditation. A few Scripture verses or a verse of poetry which reminds the worshiper of the majesty of God, will do much to set the atmosphere for the service.

5. **The Hymns.** The hymns should express the thought which the leader desires to get across to the groups. Have a time when new hymns may be learned, before or after the worship service. If it is a hymn that is not familiar and the first stanza does not go well, try another which is better known, or read the remainder of the hymn and learn it at some later time.

6. **Prayers.** There is no place for insincerity in prayer. One can become more skilled in expression by reading the prayers of others. Beware of offering prayers which are only empty phrases. The occasional use of a litany invites participation. Sentence prayers by members of the group may also be used but care should be taken to ask a few to participate in advance. Silent prayer, with the leader suggesting the topics for prayer is helpful.

7. **The Scripture Lesson.** Read the selection chosen clearly and with meaning. Read it over several times before the meeting so as to be certain of the pronunciation and meaning of the words used.

8. **Relationship.** Poetry, prayers, Scripture hymns, should all be related to the theme of the talk, discussion or drama. This means coordination and careful planning upon the part of all leaders.



## YOUTH ACTIVITIES WEEK

First Church, Jonesboro

Knowing the importance of Youth Caravan Work and realizing the limited supply of these Christian youth teams, First Church, Jonesboro, under the leadership of Reverend A. W. Martin and Miss Lucille Adams, youth director, set out to find a substitute which would truly help to meet the needs of young people, encourage them in Christian living, and develop their resources for leadership in the local church and community. Such a substitute which in many respects proved even better than the original was found in a planned YOUTH ACTIVITY WEEK which made use of local church leadership.

The pictures above speak volumes though they carry no captions. The joy that these young people will find in seeing their pictures on this "page" is small compared to the joy that they found in doing the work of the church and in manifesting their interest in the Master's cause. It is true the week is past but the spirit of the movement still lives in the hearts of the young people and its echoes will be heard and seen in the speech and actions of these young people tomorrow and in tomorrow's tomorrows.

In Miss Adams' own words: "Plans were made by the Intermediate Fellowship Council for a week of intensive study, worship, recreation and fellowship. The entire membership was contacted by deputation teams from the Council, and the week preceding Intermediate Youth Activities Week, the homes and parents of all Intermediates were visited by the Pastor, Youth Director, and several adult workers in the Department. All third year Juniors, coming into the Department on Promotion Day, were contacted and invited to attend.

Registration opened on Sunday morning preceding the Church School hour. Special emphasis was given the Youth Work in the morning services. Sunday afternoon deputation phoning teams continued their efforts and Youth Activities Week "proper" opened at 6:00 p. m. Sunday with a fellowship supper.

The program each night consisted of a fellowship supper in the church basement (furnished by the Woman's Society of Christian Service—giving them a new vision of the possibilities and importance of Intermediate Work), classes in Community Service for second and third year Intermediates, and Working and Building Program in the Intermediate Fellowship for third year Juniors, and first year Intermediates.

Following classes, the entire group gathered in the Recreation Hall for a period of open forum and group singing. This was followed by a worship service planned and prepared by the Intermediates. Following this service, the group met on the lighted lawn for recreation, after which the fellowship circle was formed and a "good-night devotional fellowship" period closed each evening's activities.

Some of the project work in the afternoons consisted of radio programs over KBTM, planned worship services and community surveys.

During the week enrollment passed the 90 mark and our average attendance for the week was 75. On the last night a consecration service was held. The group went from the dimly lighted place of worship, each placing a candle on a large maltese cross, signifying the renewal of his desire to become more Christian in his living.

We watched the Intermediate Youth learn many things during the week: reverence in worship, cooperation, a new sense of responsibility for others, and most important, a new and better understanding of the Christian life and its possibilities for them as individuals."

## S. C. Jurisdictional Conference

Plans for carrying out a new interpretation of the place of the jurisdictional organization in the Methodist Youth Fellowship took shape at a Dallas meeting October 2-4 of the South Central Jurisdictional Council, of which Richard Perdue, Little Rock Conference MYF president and Gene Haun, Little Rock, are members. The council recommended that every conference in the jurisdiction feel more definitely the existence of their next largest stage of organization and explore its uses. Leyland Hester, Lubbock, Texas, is the president of the Jurisdiction, Bill Stephenson of Georgetown, Texas, is vice-president, Flora Belle Ivie, Oklahoma City, is secretary, Haun and Perdue are Historian and Publicity Chairman, respectively. Marcus Birrell of Nashville, Tennessee, is counselor and was also present at the meeting.

The national organization of annual conference MYF is very necessary and will always have utmost support, the council reported, but the jurisdictional stage of organization is less bulky from a working standpoint, much as sub-districts are more intimate with the local church organization, and has unlimited value in increasing the effectiveness of conference work.

Transportation difficulties which the Leadership Conference at Mt. Sequoyah next August will encounter were given substantial thought. A major decline in attendance next year is not expected even though delegates may have to start planning earlier. If other assemblies are not affected it was recommended that Mt. Sequoyah Assembly begin in the middle of the week to do away with week-end travel and the necessity of many pastors missing three Sundays at their church.—R. P.

## PRAYER DEFINED

*Prayer is the soul's sincere desire,  
Unuttered or expressed;  
The motion of a hidden fire  
That trembles in the breast.*

*Prayer is the burden of a sigh,  
The falling of a tear,  
The upward glancing of an eye,  
When none but God is near.*

*Prayer is the simplest form of speech  
That infant lips can try;  
Prayer the sublimest strains that  
reach  
The Majesty on high.*

*Prayer is the contrite sinner's voice,  
Returning from his ways;  
While angels in their songs rejoice  
And cry, "Behold, he prays!"*

*Prayer is the Christian's vital breath,  
The Christian's native air,  
His watchword at the gates of death;  
He enters heaven with prayer.*

*O Thou, by whom we come to God,  
The Life, the Truth, the Way:  
The path of prayer Thyself hast trod:  
Lord, teach us how to pray!*

—JAMES MONTGOMERY  
Meth. Hymnal 303.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE LITTLE RED HOUSE

Once upon a time there was a little boy who was tired of all his toys and tired of all his picture books and tired of all his play. "What shall I do?" he asked his dear mother.

And his dear mother, who always knew beautiful things for little boys to do, said: "You shall go on a journey and find a little red house with no doors and with a beautiful star inside."

Then the little boy's eyes grew big with wonder. "Which way shall I go," he asked, "to find a little red house with no doors and a star inside?"

"Down the lane past the farmer's house and over the hill," said his dear mother. "Come back as soon as you can and tell me about your journey."

So the little boy started out. He had not walked very far down the lane when he came to a very little girl dancing along in the sunshine. "Do you know where I shall find a little red house with no doors and a star inside?" the little boy asked her.

The little girl laughed. "Ask my father, the farmer," she said.

So the little boy went on until he came to the great brown barn, where the farmer himself stood in the doorway looking out over the pastures and grain fields.

"Do you know where I shall find a little red house with no doors and a star inside?" asked the little boy.

The farmer laughed, too. "I've lived a great many years, and I never saw one," he chuckled. "But ask the granny who lives at the foot of the hill. She knows how to make arrowroot taffy, popcorn balls and red mittens. Perhaps she can direct you to it."

So the little boy went on farther still until he came to the granny sitting in her pretty garden of herbs and marigolds. "Please, dear granny," asked the little boy, "where shall I find a little red house with no doors and a star inside?"

The granny was knitting a red mitten, but when she heard the little boy's question she laughed cheerily, "I should like to find that little house myself," she chuckled. "I would be warm when the frosty nights come, and the starlight would be prettier than a candle. But ask the wind, who blows about so much and listens at all the chimneys. Perhaps the wind can direct you to the little house."

So the little boy took off his cap politely to granny and went up the hill. The wind was coming down the hill as the little boy climbed up. As they met, the wind turned about and went singing along beside him. It whistled in his ear.

"O wind," asked the little boy, after they had gone along together quite a way, "can you help me to find a little red house with no doors and a star inside?"

The wind cannot speak in our words, but it went singing on ahead of the little boy until it came to an orchard. There it climbed up in an



## SHARING

*What fun it is to go to the park  
On a clear, fine autumn day,  
With a basket packed with a lunch to spread  
And watch the squirrels at play.*

*They scamper here and scamper there  
And give their heads a funny shake  
As they peer through the leaves with a friendly look  
When some of their nuts we take.*

*We smile up at them in a happy way  
And we believe they understand  
We are friends of theirs, a few nuts we'll take,  
But plenty we'll leave on hand.*

*It is fun to be there with our friends of the woods  
They learn to trust us you see,  
They are glad to share the good things they have,  
If they can share, why can't we?—A. E. W.*

apple tree and shook the branches. When the little boy caught up, there at his feet, lay a rosy apple. The little boy picked up the apple. It was as much as his two hands could hold. It was as red as the sun had been able to paint it, and the thick brown stem stood up as straight as a chimney. It was a little red house in which the apple blossom lately had gone to sleep. It had no windows.

"I wonder," thought the little boy. He took his jackknife from his pocket and cut the apple straight through the center. Oh, how wonderful! There, inside the apple lay a star holding brown seeds.

So the little boy called, "Thank you" to the wind, and the wind whistled back, "You're welcome." Then the little boy ran home to his mother and gave her the apple.

"It is too wonderful to eat without looking at the star, isn't it?" he said.

"Yes, indeed," answered his dear mother.—Carolyn Sherwin Bailey, in Mother's Magazine.

## BIBLE BEES

The "bees" of the Bible never sting; they yield a great deal of honey, and it is their nature to be found together in swarms. Here are some of them:

"Be kindly affectionate one to another."

"Be sober, and watch unto prayer."

"Be content with such things as ye have."

"Be strong in the Lord."

"Be courteous."

"Be not wise in your own conceit."

"Be not forgetful to entertain strangers."

"Be ye followers of God, as dear children."

"Be thou faithful unto death, and I will give thee a crown of life." —Selected.

## BOYS AND GIRLS OF OTHER LANDS

### THE HAPPIEST BOY

Once a king had a son whom he loved very dearly. He gave him beautiful rooms to live in, and pictures and toys and books, a pony to ride, and a boat on the lake. He provided teachers to give him knowledge that would make him good and great.

But the young prince was not happy. He was always wishing for something he did not have.

One day a wise man came to court. He said to the king: "I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the wise man took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. He then went away and asked no price at all. The boy did as he was told, and the white letters on the paper turned into a beautiful blue. They formed these words:

"Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom. That is good advice for every boy and girl.—Our Little Ones.

### THE BOY WHO RECOMMENDED HIMSELF

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to him. Out of the whole number, he selected one, and dismissed the rest.

"I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation?"

"You are mistaken," said the gentleman, "he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful."

"He gave his seat instantly to that lame old man, showing that he was kind and thoughtful."

"He took off his cap when he came in and answered my questions promptly, showing that he was polite and gentlemanly."

"He picked up the book, which I had purposely laid on the floor, and replaced it on the table, showing that he was orderly. All the rest stepped over it. He waited quietly for his turn, instead of pushing and crowding."

"When I talked to him, I noticed that his clothing was tidy, his hair neatly brushed, and his finger nails clean. Do you not call these things letters of recommendation? I do." —Selected.

I long to accomplish great and noble tasks, but it is my chief duty and joy to accomplish humble tasks as though they were great and noble.—Helen Keller.

## JUST FOR FUN

I was warning my little neighbor about being careful crossing the street.

"Oh, don't worry," the child assured me. "I always wait for the empty space to come by."

\* \* \*

A small boy was asked to write an essay in as few words as possible on two of life's greatest problems. He wrote, "twins."

\* \* \*

"That is a skyscraper," announced the guide.

Old Lady: "Oh, my! I'd love to see it work."

\* \* \*

Father: "When I was your age, son, I was glad to get dry bread to eat."

Bright Five-year-old: "You're much better off now that you are living with us, aren't you, daddy?" —Wesleyan Wasp.

\* \* \*

"So you complain of finding sand in your soup?"

"Yes, sir."

"Did you join the army to serve your country, or complain about the soup?"

"To serve my country, sir—not to eat it."—Exchange.

\* \* \*

The Boston man, careful of his and other folks' grammar, asked the clerk for a man's comb.

"Do you want a narrow man's comb?" the clerk asked.

"No," said the man, "I want a comb for a stout man with rubber teeth."—Windsor Star.

\* \* \*

"I'd like a penny's worth of licorice, please," said the little girl.

"I'm sorry, but I'm afraid I have no licorice today, dear. Won't something else do?"

"No. You see our canary died and I'm in mourning," was the reply.



# The Divine Comfort

By NOLAN B. HARMON, JR.

(The following sermon was recently preached by Dr. Harmon over Mutual Broadcasting System's regular Radio Chapel Hour. He was elected in 1940 Book Editor of The Methodist Church, which includes editorship of the Abingdon-Cokesbury Press and the quarterly, Religion in Life.)

"COMFORT ye, comfort ye my people, saith your God." So reads the first verse of the 40th chapter of Isaiah—a text for this morning.

People need a great deal of comfort. No matter how well we cover ourselves with an armor of reserve, no matter how carefully we conceal our inner feelings, there is always a deep desire to be comforted, and this is as true of God's people as of any others. It may be that we are after all no more than grown-up children—as men, they say, are simply boys grown older; but in women, too, there abides something of the dependence of childhood. They may have put away the dolls of girlhood and laid away all the little dreams of yesterday, and now in the full flower of life be living as matrons, mothers, and wives, but they, too, need the same sort of gentle treatment which they know so well how to give unto their children.

All of us—whether men or women—find ourselves in a very large world, and there is so much we do not understand. We have indeed learned much, but the sum total of all our knowledge makes us feel weak and infinitesimal against the vast inscrutability of the universe in which we live.

We look into the heavens at night and are impressed with the immeasurable vastness of the creation of God. We see the Pleiades, the seven sisters, glistening "like a swarm of fireflies tangled in a silver braid," and we marvel at the wonder of their far-distant association. We see the constellations crossing the night sky in their appointed seasons, the Scorpion now trailing his long tail above the Southern sky horizon, later on, Orion, with his "bands" taking his place in the winter time. We consider that these stars have seen the armies of Cyrus crawl under the water gate into Babylon; they have watched Caesars legions escarp in the forests of Germany; and they now watch Briton and Germany face each other on the sands of Egypt, or American and Japanese clash in the warm waters of the Southern seas. The stars are so very, very old.

We think of infinity and of eternity, and we really do not know what these expressions mean. How can things exist forever? How can time go on forever? There must be somewhere, somehow, an end,—and yet, after the end, what? So we send out our thoughts, penetrating into the vast reaches of space or into the hidden things of God until like frightened birds, they come reeling back to us. We act like children at night around a campfire. All very brave as long as the grown people sit there talking, but conscious all the while that the great black shadow of night is ringing us all around, and we do not wish to move away from the light of the fire. No one knows what is there!

Sometimes we look at our own bodies, and find much about our persons we do not understand. There are vital processes that go on within us—how, we cannot tell; why, we do not know. There are secret glands, a whole battery of them, whose workings are full of mystery. There are diseases whose very germs are invisible. Perhaps that is what the Psalmist meant when he wrote something about the "pestilence that walketh in darkness." I repeat—what a little we really know, even about ourselves.

Over and above all, we are conscious in our own age that we have added to our problems by making a sad and sorry mess even of the opportunities we have. Sickness and death and natural disaster, we can accept; but war and murder and starvation and sin seem so unnecessary. Men have added to their own ills, and man's inhumanity to man is today causing weep-

ing pain on the shores of almost every ocean—"Why must these things be, and where then is God?" good people cry, and because there is no way to understand, they become fearful and afraid and are in desperate need of an even greater comfort.

And so born of this ignorance and fear, there comes distrust and worry. In all countries, in all ages, there have been disasters and evils. Man leaves no records, but those that reflect sorrow and sin and hatred and death—all sorts of blasted hopes, all kinds of broken hearts. "Man is born to sorrow as the sparks fly upwards," said Job in the dawn of time. The daily papers in our era reflect the very same situation observed by the man of Uz in the long ago. No one feels safe. Mothers worry over daughters, and fathers over sons; business men are concerned for their businesses, and the in-



The Rev. Noland B. Harmon, Jr., D.D.

urance companies underwrite vast sums as they undertake to ward off certain types of danger.

But how shall we ward it off? And how shall we undertake what one has called the "quest of fear?"

Well, man has usually adopted one of two or three standard systems by which other men have lived their lives, and by which they would solve, if not answer, the riddle of life. These systems are very old. One got its name from a certain school of courageous thinkers—the Stoics—back in Ancient Greece. Stoicism was, and is, in brief, a frank acceptance of the evils and ills of life, coupled with a strong and determined effort to go ahead in spite of them. The Stoics said, "Yes, there is trouble in the world—as a matter of fact, we are afraid, but let us not show any fear. Why cry about it? Why whine? Better be brave than fearful." Put in modern phraseology this would be: "Tighten up your belt," "take it on the chin," "see it through." Or as Henley expressed it in his "Invictus":

"Out of the night that covers me,  
Black as the pit from pole to pole,  
I thank whatever God there be,—  
For my unconquerable soul."

That is Stoicism—and there could be worse philosophies. It is admirable, but it is cheerless; for to me, it is as cold as the moonlight on marble.

But there is another system, another solution proposed, by which man has endeavored to find comfort and refuge amid the troubles of life. This system, too, originated far back in ancient Greece, a thinker by the name of Epicurus being given credit for its origin. This teaching is, that the best way to solve the difficulties of life is to get all the pleasure out of it we can. "Certainly there is trouble," says the Epicurean, "But quit thinking about it. Have a good time; eat, drink, and be merry; if we must die, at least let us live now." As Omar Khayyam put it, "Take the cash and let the credit go." And so, like a court jester who shakes his cap and bells, those who so speak try to forget troubles in the thrill

of a good time (a sort of "laugh-clown-laugh philosophy.")

The trouble is, it doesn't work, for it doesn't last. It may be all right for the moment, but it is rather terrible the morning after. Horace, the Latin poet, who was more of an Epicurean than anything else, wrote some lines once which seem to me to ring down the curtain on that whole attitude. Describing the end of one of those glittering Roman banquets, he says:

*Thou has played enough, thou hast eaten enough, likewise hast thou drunk, now it's time for you to go."*

Time to go—and the door always opens into the shadows. The gay twenties of life, and the lazy thirties, are followed by the restless forties; the futile fifties; and the ashy gray sixties. Life lived for pleasure has a way of crumbling in at the last.

All this might be amplified—but let me give you now a system that has far more of promise and hope and joy in it. We who believe in God above, in his Fatherhood, in his mercy, and are sure that He has not placed us here to live cold, meaningless lives in a cold, meaningless universe. Neither do we believe that he has put up here to snatch a few pleasures out of life before we go into an endless night. We are God's children; God is our Father—and in that truth is the foreshadowing of the tremendous answer.

For the God of all Comfort is our Father in Heaven, and when that is said, all is said. What man of you that is a father has not, time and again taken your child in your arms and comforted him when in distress? What man of you will not give yourself for your child when it comes to life or death or that vast forever? And if you do this for yours, do you think that the God of Heaven and the God and Father of our Lord Jesus Christ, will do as much for you?

The story is told of General Robert E. Lee (in Dr. Freeman's great biography) that some time after the Civil War he went with his family to White Sulphur Springs for a summer's rest. While there, his daughter became quite ill, and in her illness insisted that her father should stay near and hold her hand. After a time she grew petulant, and excited, and unreasonable about it, as sick people are apt to do, and the great General, who was also a great father, yielded to her wishes. So in the evenings while the orchestra was playing at the hotel nearby, and while there was walking and talking about the grounds, General Lee sat in a little upstairs room of the cottage he had rented, holding the hand of his sick daughter. After a while the noises began to die away, and as the last strollers came in, the grounds finally became quiet—but through the long watches of the night, General Lee sat there in the little upstairs room, holding his daughter's hand, never moving. And what thoughts were then turning over in his mind? Was he thinking of the men he had sent into battle? Of the scattered legions he had once led, of the victories he had won? Or was he just a father comforting his child? At any rate, he did not fail in that. No father will. And if a human father will do that much, may we not trust our Father above to do far more than we?

And there is another thought which I should like to emphasize here: If God comforts us and wishes us to be comforted, we should in turn lend our comfort to others. It is at this point that we can make an impact on the world which is unmistakable. People may not understand our doctrines, our creeds, our Churches, our forms of service, but they do understand our kindness, our compassion; and if the hungry, tired, war torn, and uncomfortable old world feels that, it will respond. As a matter of fact, there are people worried and distressed all around us, and the true follower of Jesus Christ today will look at them, and like the Master Himself, have compassion not only on one here and there but upon

(Continued on Page Fifteen)

## With The Churches

### COMMISSION ON MINISTERIAL SUSTENTATION CALLED

The Conference Commission on Ministerial Sustentation is called to meet in First Church, Hot Springs, at 2:30 p. m., Nov. 11, 1942. Personnel of the Commission is found on page 4 of the 1941 Journal. Since our Secretary, Rev. A. C. Caraway, is now in the chaplaincy of the U. S. Army, District Superintendents are earnestly requested to notify each of the lay members of the Commission in his district, lest that one should overlook this notice.—R. H. Cannon, Chairman.

### TYRONZA METHODISM

Working our way towards the close of another conference year, Tyronza Methodism has much for which to be thankful. We have not reached the peak of perfection, but we have made marked progress.

We are glad to say that the last penny of our old church debt has been paid, and now our beautiful little church is ready to be dedicated. We have one of the best and most beautiful little churches to be found in the North Arkansas Conference, fully equipped and finished from top to bottom. Salaries as well as the 1001 other things have been paid in full, and figures reveal that our membership has paid nearly \$30.00 per person for this year. It is good to know that we

are debt-free, and that so much has been accomplished during the last three years.

Then there is that all-important side to our church work, that deeper part, in this there has been made much progress. Many have been brought into a saving knowledge of our Lord, many have been reclaimed, this has brought a manifestation of a deeper Spiritual life, which is reflected in the attendance and interest in all church services. There is much to be accomplished in this parish, and we believe much will come to pass during the next year.

While we give thanks to God for all things, still we are not unmindful of the wise leadership that has been ours for the past three years. Rev. E. G. Kaetzel has been a moving spirit in our midst, his planning has been timely and because of his effort we have come down to this good day. He gets thing done by doing things. This has inspired his membership and they have joined him in his efforts. He is a splendid preacher, one who preaches a straight-forward gospel sermon. A growing interest is being manifested in our worship services. This noble man has done more than any one could estimate during these years. Naturally, we expect the conference to return him for another year. Our official board instructed our delegate to the Annual Conference to do all within his power to see that Brother Kaetzel is re-

turned. It follows that the salary will be raised and that he will be well received for another year. Mrs. Kaetzel has not been idle. She, like her husband, has been busy. She has upon her many responsibilities in the church, and she has worked well.

This has been a very happy year, with much having been accomplished in this little charge, for which we are truly thankful.—Reporter.

### MONETTE CHURCH

Sunday night, September 27, Rev. and Mrs. Geo. L. McGhehey held open house in celebration of a complete remodeling of the parsonage. Dr. E. W. Potter and Rev. and Mrs. E. H. Hall of Leachville were special guests.

After the Fourth Quarterly Conference the congregation went to the parsonage, which was beautifully decorated. Mrs. Lorel Hubbard assisted Mrs. Carmack Nelson and Josephine Moore served tea and cookies. During the social hour Mrs. O. D. Howard rendered some lovely piano music.

The parsonage was leveled up and a new foundation with end-matched pine flooring and a new roof, walls papered, doors and windows added, also built-in closets and kitchen cabinet. The total cost of the remodeling was placed at \$700.

This remodeling program was the climax to a three-year program that has paid a \$1,500.00 church debt, repaired the church building, both inside and out, built a cabinet in

the basement, installed a bath room in the parsonage in addition to the remodeling of the parsonage.

Last year this church, which had been struggling with this church debt for twenty years, went from a three-point circuit to a station, doubling the salary and benevolences.


Much of this achievement has been due to the leadership and untiring efforts of the pastor and his wife along with the loyalty of some of the church leaders.

Next year promises to be one of the best years for this church in many years.—Reporter.

Whoever is satisfied with what he does has reached his culminating point—he will progress no more. Man's destiny is to be not dissatisfied, but forever unsatisfied.—F. W. Robertson.

"Obstacles are those frightful things you see when you take your eyes off the goal."

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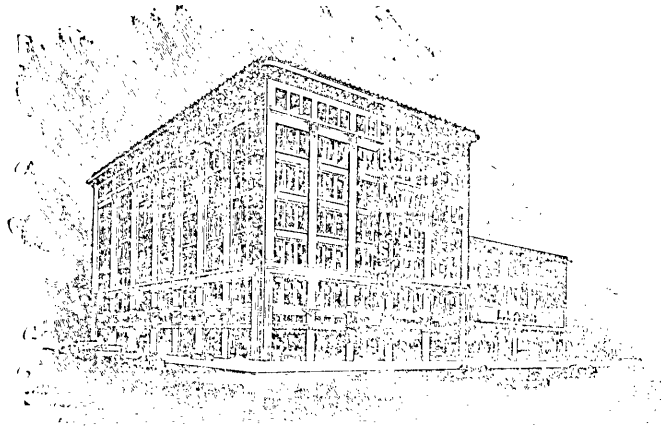
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## Prohibitionists Face Their Biggest Opportunity to Defeat Liquor In Arkansas

The Supreme Court decision places Local Option Bill on ballot in the general election, November 3rd.

Every prohibitionist should thank God, take courage, and hopefully join in the battle for a fair Local Option Bill—Act Number 1.

Expect the liquor crowd to resort to any measure possible to defeat this democratic measure. Do not let their false propaganda deceive you.

If we do our best against the worst that they can do we will win this election. It will require the earnest, vigorous, prayerful work of the church, together with all other agencies that believe in a sober America in this time of crisis, to win with the convincing majority Act Number 1 should have.

In pulpits, in press, on platform of all kinds and by personal touch preach this gospel of a sober nation. There are more dry voters in Arkansas than wet ones.

It is up to friends of Act Number 1 to get its supporters to the polls. Leaders of this cause should thoroughly organize every county and precinct for an All-Out fight for victory.

Campaign Slogan: "For Christ, the Church, the Home, the State, the Nation." Motto: Philippians 4:13.

## Anti-Saloon League of Arkansas

Clyde C. Coulter, Supt., Donaghey Building, Little Rock

## BOARD OF PUBLICATION MEETS

Appropriation of \$200,000 to Conference claimants in the various annual Conferences was made by the Board of Publication at its annual meeting held in Chicago at the Edgewater Beach Hotel, Sept. 9.

This amount makes a total of \$10,618,198 which has been appropriated to Conference claimants from the produce of the Methodist Publishing House over the years. It will be distributed at each Annual Conference session, after September 15, on the basis of years of service of the claimants who are members of the Conference.

Recognizing the part being played by the Publishing House in the war emergency through the publication of the daily devotions book for men in the service, "Strength for Service to God and Country," in the distribution of other religious literature, and in the number of employees now serving in the armed forces, the Board passed a resolution, which states in part:

"Be it hereby resolved, that we do support these men by prayer and act, and instruct our secretary to forward to each one, as a tangible expression of our devotion to them, a copy of 'Strength for Service to God and Country'; and

"Be it further resolved, that while we individually and collectively regret the necessity of resort to arms as a means of settlement of international differences, we do nevertheless approve and support the forceful prosecution of this war as the only practicable means to victory and a lasting peace."

The publishing agents, Dr. B. A. Whitmore of Nashville, Tenn., and Dr. Fred D. Stone of Chicago announced in their annual report that net sales of the Publishing House for the fiscal year ended May 31 reached a ten-year high of \$5,544,629, an increase of \$20,200 over a year ago.

The operating statement of the Publishing House for the fiscal year showed a net produce of \$305,720, an increase of \$198,590 over 1941.

Combined circulation of the 24 periodical publications for church schools reached the total of 4,757,522 per issue during the year. Seventy-three per cent of those enrolled in Methodist church schools received publications last year containing lesson material for class study.

The Abingdon-Cokesbury Press produced 49 new books and 74 new pamphlets during the year. More than a million copies of new books and reprints of old titles were printed during the twelve months and publication of 29 pamphlets reached the total of 1,703,200 copies.

Judge William H. Swiggart of Nashville presided at the board meeting as chairman. The Rev. Fred J. Jordan, pastor of the Methodist church in Eau Claire, Wis., was elected secretary to take the place of the Rev. Charles E. Schofield, president of Southwestern College, Winfield, Kansas, who resigned.

Dr. Harry E. Morris, president of Iliff School of Theology, Denver, Colo., was elected to membership in the board as a representative of the Western Jurisdiction in place of Dr. Schofield.

You do not have to have an opinion about everything in the world and if you do, you do not have to express it.—The late President Few of Duke University.

## WALNUT RIDGE CHURCH PROVIDES FOR THE SERVICE MEN

The arrival of soldiers assigned to the Walnut Ridge Flying Field in the past few days has found the local Methodist Church prepared to serve them in many capacities. One of the large basement rooms has been made into a soldiers' center. In one section of the room a homey and comfortable lounge has been provided with large easy chairs, radio, phonograph and records, piano, several musical instruments, current magazines and books. The remainder of the room is given over to large games and is equipped for table tennis, shuffle-board, etc. Small game tables for check-

ers and chess and writing tables with all necessary writing equipment are being provided. Every department of the church is making some contribution to the program. The Youth Fellowship purchased a radio-phonograph, the Board of Stewards is having special stationery prepared and the Woman's Society is sponsoring the contribution of furniture.

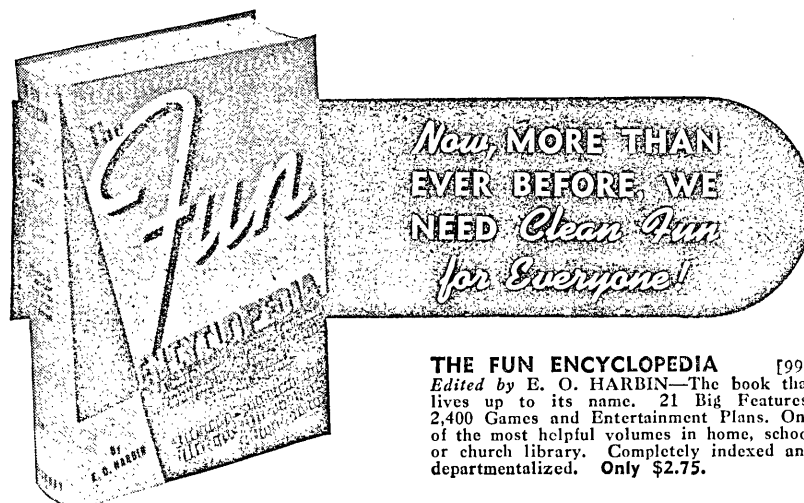
Signs have been set up in the business district directing soldiers to the center. Various members of the church will act as hosts and hostesses and on certain occasions coffee, cocoa and cakes will be served.

Although the soldiers have been in Walnut Ridge only about one week the center has attracted large

crowds. The people of the church feel that this room is much more than just a "play room." In a town where there are the usual beer joints and pool halls a direct Christian principle is involved. No church in a camp community can fail to answer such a challenge.

\* \* \*

Following each Sunday morning service soldiers will be taken to various homes for the noon meal. On Sunday morning, September 27, although there were only about 300 soldiers stationed here, twenty attended church school and thirty-five the morning worship. It is believed that this number will be greatly increased within a few weeks.—R. E. L. Bearden, Jr., Pastor.



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CATHERINE FITE and GARLAND PAYNE—This is the standard reference work in its field. Complete suggestions for almost every type of Shower—invitations, activities, decorations, menus, recipes, illustrated. At the popular price of \$1.75.

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This book, edited by ETHEL OWEN, contains new and favorite party plans—well arranged for practical use. Illustrated. \$1.00

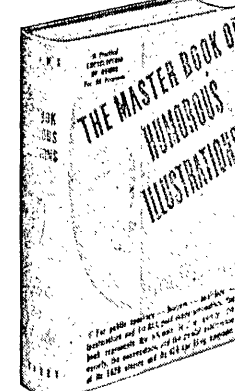
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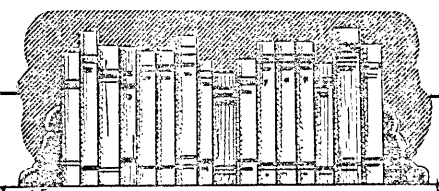
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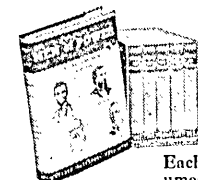
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## PRESCOTT DISTRICT SEMINAR

The Education Seminar was held for Prescott District at Prescott on September 16, beginning at 10 a. m. Brother Baugh, pastor of Prescott Methodist Church, brought the morning devotional, after which Mrs. Chas. Scott introduced Mrs. E. D. Galloway, Conference Secretary of Missionary Education, who gave a brief outline of the plan of study for the W. S. C. S.

Mrs. V. O. Buck, Conference Secretary of Literature and Publication, was presented by Mrs. Galloway and she stressed the importance of knowing our literature and using it. During the morning session little Miss Marilyn Lee of Blevins was given a Baby Life Membership certificate and a lovely corsage was presented to her by Mrs. Scott.

Throughout the day Mrs. Galloway, with her zeal and enthusiasm for her work instructed the women in the study program for the year and inspired them to work as never before in carrying out the program of the W. S. C. S. and furthering the work of the Master.

In the afternoon session Brother Spore, pastor of Hope church, led in prayer after which Mrs. Galloway and Mrs. Buck brought more information and instruction in regard to texts and subjects to be studied throughout the year.

A skit, entitled "A Plane Trip To South America," was given by six ladies of Hope.

The program for the day was closed by using a Commitment Service, led by Mrs. Galloway.

About sixty persons were present from 10 different churches.—Mrs. H. W. Timberlake.

## FAIRVIEW SOCIETY, TEXARKANA

Woman's Society of Christian Service of the Fairview Methodist church met Monday afternoon to observe the second anniversary of the society. Mrs. Myrtle Norwood was leader of the program and opened the meeting by singing "Dear Lord and Father of Mankind."

Mrs. C. I. Parsons gave the devotional, using a Scripture from Matthew, and gave an interesting talk on "Keeping Our Lights Bright and Burning," followed by prayer and singing, "O God Our Help In Ages past."

Mrs. Pearl Miller spoke on "The World Situation," while Mrs. Chas. Garner, Jr., used as her subject, "The Call to the Methodist Women."

Guest speaker for the afternoon was Miss Hallie Buie, returned missionary from Korea, who spoke on "Mission Schools In Korea."

Red roses and ferns were used on the altar rails of the auditorium and a table spread with an embroidered linen cloth and centered with a white cake topped with two candles was the inspiration for the love offering for the emergency fund as the members brought their offerings to the table.

Life memberships were given by Mrs. L. J. Thompson to her grandson, Heyl Gardner, Jr., and by Mrs. Ira Hunt to her nephew, Dan Young, Jr.—Mrs. Robert Hickman.

Examine yourselves, whether ye be in the faith; prove your own selves.  
2 Cor. 13:5.

## WE SALUTE THEE

"O Woman's Society of Christian Service,  
This is your Anniversary Day!  
Yet, long before your timely birth,  
The cry of your need on earth,  
Lived in the hearts of Christian women.  
Today, Woman's Society of Christian Service,  
We salute thee,

"O, Woman's Society of Christian Service,  
This is your Anniversary Day!  
Only two short years space of time!  
Yet a million hearts beat in rhyme  
For you, since to earth you came.  
Today, Woman's Society of Christian Service,  
We salute thee.

"O, Woman's Society of Christian Service,  
This is your Anniversary Day!  
Brave hearts join your happy throng  
In prayer, that Love's banner wave high,  
Till "Peace and Good Will" hover nigh.  
Woman's Society of Christian Service,  
We salute thee.

"O, Woman's Society of Christian Service,  
This is your Anniversary Day!  
Our millions of women in battle march,  
With hands outstretched in prayer,  
That Christian love prevail everywhere.  
O, Woman's Society of Christian Service,  
We salute thee.

—Mrs. L. T. HARDIN

## MOOREFIELD W. S. C. S.

The second anniversary of the W. S. C. S. was observed by the Moorefield Society, Sept. 23, at the parsonage. "Blest Be The Tie" was the opening song for the meeting. "A World Call To Friendship," in the Cokesbury Hymnal (No. 343) was read responsively. Mrs. J. B. Stewart led in prayer. A duet was sung by Mrs. Guy Whitney and Mrs. C. E. Pace.

Mrs. M. E. Moore gave a brief talk, setting forth the purpose of the W. S. C. S. The Aim of the Society was given in a talk by Mrs. J. V. Brown. The Poem, We Salute Thee, was read by Mrs. L. T. Hardin.

The group formed a circle in the dining room and sang the birthday song, as they marched around the table, on which was the cake, lighted with two candles. A liberal offering was taken, and a short business session followed. Mrs. L. E. Massey furnished refreshments.—Mrs. J. B. Stewart.

## BETHLEHEM CHRISTIAN SERVICE

The W. S. C. S. met at the church Tuesday, October 6, for its regular meeting. Opening song, "Jesus Calls Us." The worship program was conducted by Mrs. Opal Hays. Her subject was "One Great Fellowship of Love." Talk, Mrs. Golden Tedford. Poem, Mrs. Lillie Tedford. During the business session, the leader of the girls' organization gave the proceeds of a musical concert to the treasurer of our society to be used as we may desire. Tuesday, October 27, we will have the Week of Prayer and self-denial. Mrs. Susie Bedell, Mrs. Grace James and Mrs. Golden Tedford were appointed to make plans for our annual banquet. The program was in charge of Mrs. Grace James. The subject was, "Christian Leadership Among Women In Latin America." Prayer by Mrs. Lillian Hays.—Reporter.

Problems often are solved by faith after intellect has failed.—Ex.

## SWIFTON W. S. C. S.

The Woman's Society of Christian Service observed an anniversary program at a special meeting on September 23 at the home of Mrs. Pinkie Moon. Mrs. J. B. Smith, only living charter member of the old Ladies' Aid Society of the local church was leader. Devotional, consisting of a patriotic song, scripture reading and talk by our chairman of Spiritual Life, Mrs. A. A. Cheek, prayer by Mrs. M. C. Kell, and a solo by Mrs. M. Jones. The leader gave an account of the early church and work of the women who were organized into an Aid Society about 1904 with only five members. The W. M. S. was organized about 1914 with about 18 members.

Other presidents reporting of their years of service were Mrs. W. H. Murphy and Mrs. J. H. Heathcott. Mrs. R. L. McClard was president when the W. S. C. S. was organized and Mrs. H. W. Jett is the present president. There are 43 members.—Mrs. Pearl Ashley.

## N. ARKANSAS CONFERENCE FINANCIAL STATEMENT THIRD QUARTER

Receipts:	
Pledge	\$4,072.13
Scarritt	93.00
Edith Martin	132.45
Bible Women (3)	90.00
Scholarships	210.00
Youth	65.65
Children	12.46
Life (3)	75.00
Memorial Life (1)	100.00
Honorable Life (1)	100.00
Baby Life (5)	55.00
Africa, Girls' Home	2.50
Lenten	12.58
Total	\$5,027.16
Wesleyan Guild	292.35
Supplies	165.25
Emergency Gift	1,292.18
Total Receipts	\$6,772.86
Wesleyan Guild—	
Pledge	\$2,401.69
Cultivated Fund	4.35
Baby Life (1)	5.00
Navajo Indians	5.00
Epworth School	5.00
Scholarship	10.00
Emergency Gift	19.21
China	2.50
Total	\$292.35
Supplies—	
Home	\$47.50
Foreign	8.25
China	62.00
Philippines	34.50
Edith Martin	6.00
Latin America	7.00
Total	\$165.25
Expenditures:	
Divisions—	
Pledge	\$3,784.13
Scarritt	93.00
Bible Women	90.00
Scholarships	210.00
Youth	65.65
Children	12.46
Life	100.00
Memorial	100.00
Honorary Life	100.00
Baby Life	100.00
Africa	55.00
Lenten	2.50
Total	\$4,625.32
Wesleyan	267.79
Supplies	182.00
Emergency Gift	1,292.18
Total to Division	\$6,367.29
Conference Expense—	
Officers	\$73.83
Secretaries	62.28
Mt. Sequoyah	69.50
Study Seminars	37.00
Rural Worker	125.00
Total	\$367.61
Balance Third Quarter	\$441.00

Baby Life—George Cathy Riggs, Central Ave., Batesville; Walter Henson Tittle, Fayetteville District; Dan Moody Vaughan, Sulphur Rock; Barbara Jean Ballard, Gravette; Doris Ann Coger, Huntsville; Tatum Wayland, Prairie Grove; Glenda Williams, Second Church, Fort Smith; Glenda Jean Absher, Midland Heights, Fort Smith; Elizabeth Ann Baker, Midland Heights, Ft. Smith; Linda Elizabeth Boyd, Blytheville First Church; Josephine Cromer Segraves, Osceola; Kathryn Grace Campbell, Wesleyan Guild, Central Ave., Batesville.

Adult Life—Mrs. G. A. Botts, Cabot; Mrs. James A. Dowdy, Clarksville; Mrs. T. G. Blackard, Clarksville.

Honorary Life—Mrs. Ella G. Gilmore, Eureka Springs.

Memorial—Mrs. Edith Rattenbury Ellis, Fayetteville; Mrs. Minerva Rattenbury, Fayetteville.—Mrs. W. T. Bacon.

## BLEVINS ANNIVERSARY

The second anniversary of the Woman's Society of Christian Service was observed September 21, at the new home of Mrs. H. W. Timberlake with an attendance of 17.

Discussion of the Emergency Fund was led by Mrs. Lester O. Lee, and a monologue by Mrs. Chester Stephens was given.

An offering was taken for the Emergency Gift Fund, which amounted to \$7.80.

Delicious refreshments were served by the hostess at the conclusion of the program.—Reporter.



# 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

### Seventy Pastors Report Increase In Enrollment

Additional reports received last week show that seventy pastors in the Conference had reported an increase in Church School enrollment over last year. Three of those reporting last week show that their charge has reached its goal of 20% increase. Those reaching their goal since our last report are: Rev. J. L. Tucker, Dermott; Rev. Aubrey G. Walton, First Church, Texarkana; and Rev. A. N. Stonecipher on the Columbia Circuit. Others showing an increase over last year since our last report are: Rev. Forest E. Dudley, Arkadelphia; Rev. L. C. Gatlin, Huttig; Rev. Fred L. Arnold, Star City; Rev. J. W. Rushing, Roe Circuit; Rev. W. C. Lewis, Horatio; Rev. M. E. Scott, Lewisville; Rev. H. H. Pinnell, Pullman Heights; Rev. G. B. Pixley, Ebenezer Circuit; Rev. A. E. Jacobs, Hazen; Rev. M. O. Barnett, Montrose; Rev. Curtis Williams, Douglasville - Geyer Springs; Rev. E. L. McCauley, Waterloo Circuit; Rev. W. R. Burks, Vantrease; Rev. Geo. G. Meyer, England; and Rev. B. F. Fitzhugh, Twenty-Eighth Street. These reports are in response to a questionnaire sent to the pastors some three or four weeks ago. At the time this is written, thirty-four pastoral charges have not yet sent back their information blank. When these are in we are sure that the number of charges showing an increase as of October 1st will be larger than the number now reported. We still have three weeks in which to work before Conference.

### Rev. C. D. Meux Reports 60% Increase On the Dierks Charge

Although we have not yet received the information blank from Brother Meux, and therefore, have not included his charge in the list given above, a personal note from Brother Meux brings the good news that the Dierks charge in the Texarkana District has increased its enrollment from 155 last year to 247 as of October 1st and that they are still going after new members. This is a 60% increase for the Dierks charge and one of the very best records made in our Conference to date. Brother Meux reports that they did this fine job by organizing "a couples class" and by attention to the Nursery and Home Departments. We congratulate Brother Meux and we congratulate the Dierks-Green's Chapel charge for having such a fine leader.

### A Good Day On the Austin Circuit

The executive secretary spent Sunday, October 11th, with Rev. C. A. Simpson on the Austin Circuit. We were told that Brother Simpson was to preach at 11:00 o'clock at Mt. Tabor and arrived at Mt. Tabor in time for Sunday School only to find that Brother Charlie was preaching at that hour at another church on his charge. In fact, we found that this energetic pastor, in order to preach to each of his seven churches at least twice each month,

## THE SUPERINTENDENT'S CORNER

By CLEM BAKER

### "THE SUPERINTENDENT CHECKING HIMSELF ON THE EDUCATION ADVANCE"

Arkansas Methodists are in a desperate campaign to increase their Church School enrollment. This campaign is known as the Education Advance. Our Church School Superintendents have been chosen to lead this Advance in the local churches. As we begin a new Church School year, here are some questions that every earnest Superintendent will want to answer for himself:

1. Do I know how many people my Church School ought to be reaching?
2. Do I know the exact number of people who have been enrolled in my Church School this Conference year?
3. Do I know whether or not my school has gained or lost in enrollment since the last Conference year?
4. Do I have a record system whereby my school keeps an actual up-to-date record on enrollment?
5. Do I have a definite plan for looking after absentees?
6. Do I have a "Cradle Roll" Superintendent who is actually on the job looking after all the babies?
7. Am I doing anything about the Home Department?
8. Would it be possible for my school to organize some Week Day classes for those who cannot come on Sunday?
9. Am I doing anything to help the young people promote the attendance and interest in evening meetings?
10. Have I really done anything about the Education Advance?

preaches four times on two Sundays out of the month and three times the other two Sundays, thus making fourteen regular preaching appointments each month. We wonder if there is another preacher in the Conference equaling this record? Brother Charlie got to Tabor in time to let me preach at 11:00 o'clock. At the noon hour we had a great dinner and a fine visit with the Sam Lassiter family. Many a preacher in the Little Rock Conference has enjoyed the hospitality of the Lassiter home and all will be happy to know that the family is carrying on in the same loyal way for that church even though Brother Lassiter passed away a few years ago. At three o'clock we were with Brother Simpson at Old Austin. This is one of the oldest churches in the Conference. The railroad missed this old town a number of years ago and left only a few families in this community but the few Methodists left at Old Austin are as loyal to Methodism as any people you will find in Arkansas. A few years ago they built and paid for an attractive new church. This year Old Austin was the first church on the charge to pay all of its claims in full. Brother Simpson has done a magnificent work on the Austin Circuit this year and there seems to be a unanimous plea for his return.

### Please Send In Your Reports

Up to Monday morning, October 19th, thirty-four pastors in the Little Rock Conference had not sent in those reports which I begged for by October 10th. I do not want to seem to be unduly persistent but actually, brethren, I need these reports to get ready for Conference. You will remember that I asked if your Service Record is correct. I cannot complete this record until I hear from each one of the preachers

in the Conference. You will also remember that I asked for the number of Conference Journals you actually need for your charge. The printer is pressing me for this information and I cannot give it to him until I hear from every preacher. You will also remember that I asked for a list of your superintendents and especially for a list of those to whom we are to send the Fourth Sunday World Service program. Last week we had to send this material out without knowing to whom to send it in thirty-four pastoral charges. Again may I beg for these reports. If you have misplaced yours or if it were sent and lost in the mail, please secure another copy of the report from your District Superintendent and send it at your earliest convenience. You will remember that I enclosed a self-addressed stamped envelope.

### "IT RAINED SUNDAY"

Yes, there are lots of times when it rains on Sunday. Rainy Sundays are frequently people's excuses in the days following for not having been at church. Really, was it the rain that kept you from church last Sunday? It was raining Monday morning, too, but you did not stay away from work on that account. Let's be honest and stop blaming our absence from the services of the church on the rain that falls on Sunday, at least not so long as we go to work on rainy Mondays. When we don't attend the worship services of our church rain is seldom a good thing to blame. What is more likely the reason is our lack of appreciation of what the church means. Our vacant pew is our vote for the church to close.—Selected.

"Yesterday is gone; today is here; and today may decide what tomorrow will be. Then live well today."

## HENDRIX COLLEGE NEWS

Replacing the annual Homecoming Day at Hendrix College for the duration, Campus Day will be held November 7, it was announced last week by William Clement, president of the Booster Club, student organization which is sponsoring Campus Day.

Money that would ordinarily be spent on decorations and entertainment for Homecoming Day will be used to send Christmas presents to the more than twenty-five alumni now serving in the armed forces outside the United States. The presents will include sewing kits, razor blades, soap, hard candy, and other personal items popular with soldiers.

Our plans for Campus Day include election of a campus queen, the annual freshman-sophomore football game, a formal dinner, followed by the coronation ceremony and a "frolic without frills."

Three new commission project studies, each in charge of two students and a faculty member, were launched by the Hendrix Christian Association at its regular meeting last week.

The three commissions that were established were "Christianity and World Construction" in charge of Walter Trulock of Pine Bluff, "Christianity and the Campus Community" which will be directed by Ruth Murphy of El Dorado, and "Personal Religion" led by Emily Lanier and Paul Bumpers of Conway, and Dr. R. J. Compton, professor of Religion at Hendrix.

The Hendrix Christian Association is a campus organization which has as its purpose the development and regulating of the students' spiritual life while at Hendrix.

Bishop W. C. Martin of Omaha, Nebraska, was a visitor on the campus last Tuesday and Wednesday. He was the guest of his son and his wife, Mr. and Mrs. Donald Martin.

Lowering the draft age to include 18 and 19 year old boys is both unwise and unnecessary, Dr. J. H. Reynolds, president, said last week, commenting upon President Roosevelt's radio address last Monday night.

Our present draft laws are providing all the men needed at present for the armed forces, Dr. Reynolds said, and it is unwise in any case to dissipate those youth below twenty who have not already enlisted.

"Half a million youth of this age with intellectual and social gifts should be placed in the general colleges," President Reynolds said, "to prepare for the larger intellectual and social responsibilities of post-war civilian leadership.

"Let America not forget that her history teaches that from general education have come her statesmen, educators and social leaders. For us to provide an inadequate supply of well-trained civilian leaders will lead straight to a third World War as this same failure did a quarter of a century ago."—Reporter.

# THE LAYMAN'S PAGE

A. J. SHIREY, Editor

## THE WIDOW'S MITES

If you read carefully the story of the widow's mites as recorded by St. Mark you will notice Christ was concerned with HOW people gave that day. The amount of the gift in dollars and cents was not the thing with which Christ concerned himself. There were wealthy men casting their gifts into the temple treasury that day. They gave great sums. Doubtless many people were favorably impressed to learn of the huge donations made by some of these wealthy men. Some of them must have caught their breath with amazement at such liberality when they learned that Brother Snicklefritz gave \$10,000. It is impossible to throw such amounts into the offering without it becoming known. The crowds would gasp in awe at such liberality. But Christ was left coldly unimpressed by such giving. The wealthy made their great and lavish contributions and passed on about their affairs. The less wealthy came and deposited their gifts. At last came the poor. In this group was a woman of extremely poor circumstances—a poor widow. She threw in her gift—two mites—almost too little to count. The crowds were totally unimpressed by her gift. But it was this gift that caused the heart of Christ to leap for joy. You can almost hear Him exclaim, "There is the gift that really counts!" Why? "The others gave out of their superabundance. Their gifts did not inconvenience them in the least. They still had plenty left. SHE HATH GIVEN ALL THAT SHE HAD."

It is the HOW we give that Christ is still concerned with as He watches our giving. To lay a hundred or a thousand dollar bill on the collection plates any Sunday morning in most Methodist churches would cause somewhat of a commotion. What would Christ think of it? Well, it would all depend upon whether or not the giver had to exercise greater frugality to live on what was left to him after having made the gift.

There is little or no spiritual blessing in giving that does not divide our very living with God's Kingdom. There is no special blessing to even the tither for his liberality, if the nine-tenths that are left are so ample for his wants that he finds that he does not have to deny himself ONE thing as a result of having tithed this income. It is when we have to rearrange our way of living as a result of our giving to the support of His Kingdom's work that Christ becomes impressed with our liberality. It is when we give till it really makes a difference in us that we get a blessing from giving.

## "AN EYE FOR AN EYE"

The Mosaic code was a great improvement in the determination of just punishment. "An eye for an eye and a tooth for a tooth" is much nearer to real justice than a "head for an eye" would be. One of the primary ideas of justice is that of making the punishment equal to the crime. That is the reason pictures of justice always include the balances in her hand. With the balances she is to weigh punishment

and crime, one over against the other until they are equal the one to the other.

There is much room for argument as to whether it is humanly possible to arrive at a delicate balance of guilt and punishment that fits every case. Whether Christ believed in man's power to determine justice in every case, or in any case, we do not know. We do know that He suggested something infinitely higher than seeking revenge and calling it "justice." He offers the way of love.

Love, as the term is used by Jesus, is something vastly different to the same term as used by Hollywood. Love as He uses the term, might be defined as "aggressive good-will." He talks of "returning good for evil." That is the very essence of Christian love. There is no such thing as "passive" Christian love. It is active. It is good-will that has gone "all-out" to deal with a person or a problem in such a manner that the sore of the world's evil will be diminished and the good increased.

It is of tremendous importance in a time like the present that the Church remember that we are not trying to carry out the ideas of Moses. We are faced with the task of giving the teachings of Jesus a chance to operate in human affairs. This may add to the complications of making a "just" peace, but, can there be a "lasting" peace established on any other basis than that of aggressive good-will? This is a question we must answer correctly before the guns cool off, for it will be too late to start making up our minds what kind of a peace we want then. We must be able to exert "pressure" sufficient to cause the diplomats to write the principles of Christ into the peace pact that shall follow this war or the dragon's teeth shall be sown again.

## THE CHURCH—IN THEIR HOUSE

St. Paul in speaking of some early Christians spoke of "the Church that is in their house" (Rom. 16:5). Of course, the reason for churches in private homes in that early day was due largely to persecution and the fact that the church as such could not hold property in its own name.

For an entirely different reason, but for just as sound justification, household churches may become a necessity again. With the end of automobile travel in sight, it would be a fine thing if something corresponding to the household churches of St. Paul's day, or to the class meetings of John Wesley's day might be revived in many places.

The writer is aware of the difficulty with which many people in some of the rural communities of Arkansas travel, even when travel is at its best and there is no rationing of tires and gasoline. Attendance at regular worship services of the church, which in some cases, is at least four miles away, will be very difficult now that winter is virtually here and automobile travel practically a thing of the past.

In the most extreme cases of difficult travel conditions, it would be a splendid thing if there might be groups organized to meet regularly

for worship services in the homes of the neighborhood. Sunday schools might well be carried on in this way. It might not be possible to hold worship services corresponding to those held in the church, but a good prayer meeting, testimony meeting or community hymn-singing might easily be held. As to what might be accomplished by such services—at least this much could be hoped for: (1) Reverence for God would be kept in the hearts of those participating; (2) The spirit of true neighborliness would be nurtured; and (3) The church would be kept alive.

## WHAT IS THE PURPOSE OF LIFE

Philosophers might differ greatly and debate long over a suitable answer to that question. Robert Browning has said, "Life is the chance to learn love." John tells us that "God is love," therefore God would be central in Browning's definition of life, if we modify his words with those of John. The old Westminster Shorter Catechism comes very close to giving an answer to the question when it says, "Man's chief end is to glorify God, and to enjoy Him forever." People may change their purposes or goals

as they travel along through life. It is well that they do. Unless man's purpose in life corresponds with the purpose of the Giver of Life there needs to be a change. No life can be successful that misses God's purpose for it.

Cowards falter, but danger is often overcome by those who dare.

Dear Reader: I have a most wonderful Recipe for a harmless herb remedy that stops all craving for tobacco which anyone can easily make and cure themselves of the bad and injurious habit of smoking, chewing, and using snuff. Thousands have been cured. I want every tobacco user to write to me and I will tell you all about it. Yours in doing good, LOOMIS O. HINTON, Spencer, Indiana.

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## NOW IS THE TIME TO SELECT CHRISTMAS GIFTS FOR THE MEN OVERSEAS

UNCLE SAM SAYS THEY MUST BE MAILED BEFORE NOVEMBER FIRST

We'll gladly give you information about size and weight army and navy require for packages.

If you are planning on sending a gift to a member of our armed forces overseas . . . do it now! It must be in the mail by November 1st. You'll find ample assortments of acceptable gifts ready for you at Cohn's.

## HERE ARE A FEW SUGGESTIONS

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Khaki Ties	\$1.00	Khaki Lined Gloves	\$2.50
Khaki Handkerchiefs,		Khaki Cigarette Cases	\$1.65
.....6 for	\$1.00	Khaki Fitted Toilet	
Khaki Balbriggan		Cases	\$3.95
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Khaki All-wool		Leather Toilet Cases,	
Mufflers	\$1.65	Unfitted	\$3.95
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Sweaters	\$3.95	Fitted	\$8.95
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Sleeves	\$6.50		

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Buy U. S. War Bonds and Stamps at Cohn's



MISS REGINA MOEDE

Working under the auspices of the state organization of the Woman's Christian Temperance Union, is a distinguished leader in the temperance field, Miss Regina Moede, field secretary of the National W. C. T. U. with headquarters at Evanston, Illinois. She will be in the state until December 15. Miss Moede has had experience as field worker and State General Secretary of the Youth's Temperance Council of her home state, Washington. She was a member of the Seminar in Alcohol Education, under Miss Bertha Rachel Palmer, taking this as a background for her general work and has since served most acceptably in several states, winning friends and recognition for the W. C. T. U. She is in the state at this time to assist in the liquor fight and in addition to surveying the temperance field, she gives definite

assistance in outlining programs of education for churches and other agencies interested in lending their help in this all-important matter.

Miss Moede can be reached through the headquarters of the Woman's Christian Temperance Union, 211½ Main Street, Little Rock, Arkansas.

#### PARSONAGE REMODELED

The parsonage on the Yarbrough Promised Land Charge has been completely remodeled and re-decorated by our good people. Two additional rooms and a pastor's study have been added, a new kitchen with a built-in cabinet covering one entire side. The dining room and kitchen are finished in white. Double windows have been put in five rooms, closets have been added, the bathroom remodeled. The cost of this work for labor and material was \$490.00. We expect to have it paid for by Annual Conference. Our people are very proud of their new parsonage and feel that it will add very much to the convenience and comfort of the pastor and family.—Reporter.

#### THE RETRIBUTION OF SIN

Many object to "Thou shalt not." Houses of correction are full of those who have been a law unto themselves. Wild oats have spoiled the soil upon which they grew. The sower is left with a worthless crop. Muriel Lester recently said: "The law of cause and effect is being made manifest today; and the retribution that inevitably follows sin is upon us."—Advance.

The surest and best way for most of us in this busy world to achieve humility is the way of good, hard work.—Arthur H. Bradford.

# PFEIFERS

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*Be An Early Bird Santa*



get the **BEST** Service  
—the **GEST** Assortments  
—the **BEST** Values! . . .

This year more than ever before, it's wise not to be caught napping in buying for Christmas. Save yourself last minute hurrying, worrying and high blood pressure—buy now while you have good assortments to choose from and better than ever values. Be an early bird this Christmas! Uncle Sam wants you to mail your packages earlier.

**USE PFEIFERS' PAYMENT PLAN 1-3 DOWN  
BALANCE IN FIVE MONTHS. FIVE DOLLARS  
MINIMUM MONTHLY PAYMENTS.**

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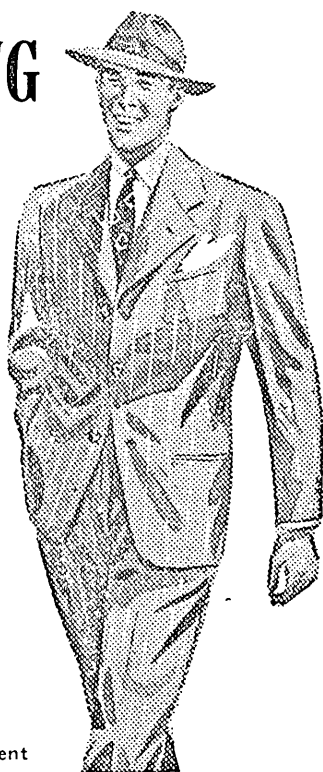
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"WE CARE"



# The Sunday School Lesson

By DR. W. P. WHALEY



## Steps Toward Solution Of The Alcohol Problem

LESSON FOR OCT. 25, 1942

SCRIPTURE: Ecclesiastes 10:17; Amos 5:21-24; Romans 14:19-21; 2 Corinthians 6:17; and 1 Peter 4:1-5.  
GOLDEN TEXT: "Let justice roll down as waters, and righteousness as a mighty stream." Amos 5:24.

Be sure to read the above scripture selections. They were written long ago. They show that the alcohol problem was with the righteous people in the long ago. Noah and Lot drank to drunkenness and shame. Ancient cities, like Sodom, became so corrupt that they could not stand. Yet the preachers of that age were crying out: "Woe to him that buildeth a town with blood, and establisheth a city by iniquity." "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness." Yet the alcohol problem has not been solved. Millions of men and women stagger on through poverty and disease to the poor house and to the insane asylum. City dads still think that it takes liquor to draw trade and population, and that they are justified in selling the health and morals of the people for a little liquor revenue. The brewing industry foundation has shrewdly shifted a part of its tax to the support of our welfare work and to the support of our public schools. This is done to buy the good-will of voters. It is a BRIBE. Anyone who allows himself to be taken in by this is allowing himself to be BRIBED. Christians will not submit to being BOUGHT and SOLD by a business that has been recognized as EVIL from the dawn of history. We may not be able to solve the problem and put down the evil. There are many problems we have not solved, and many evils we have not put down. However, we cannot give up. We must stay on the right side in this war. We must keep our honor, and save our own souls.

### I. Our Fight Against Alcohol Does Save Many.

The era of greatest prosperity in this country was during the period the Eighteenth Amendment was in force. It was the most decent period. Our business streets were not messed up with liquor stores. Our girls were not sucking cigarettes and dispensing beer and liquors. One could ride across the continent and see no drinking. He could spend days in New York and not see a drunk man. People were working and spending their wages for the comforts of home. There was some bootlegging; for liquor people will defy the law; but the liquor the bootleggers could make and sell in their dark places was only a very small fraction of what is being sold now. Then the nation had the honor of outlawing a recognized evil; and the liquor business had the dishonor of living in the dark and defying the law. In that period, many men who would drink when the open saloon stood on the best streets and their friends were asking them in, quit drinking. They were weak when the evil was thrust upon them by their friends, but when it was outlawed and out of

sight, they did not trouble to hunt for it. Many thousands were saved from the ravages of alcohol in the period of the Eighteenth Amendment; and many thousands have relapsed since repeal. Every fight against the alcohol evil does good. Like the gospel of Christ, it does not save all but it saves some. The "few" that are rescued are worth all the effort and cost.

### II. License and Regulation Do Not Stop Bootlegging.

In the campaign to repeal the Eighteenth Amendment, the promise was made that it would stop bootlegging.

According to Theodore Irwin and Alfred Sinks, writing the Cleveland Plain Dealer:

"If all the still that have been seized had been worked at full capacity, they would have produced enough alcohol to make 331,747,435 gallons of whiskey and cost the treasury \$995,242,305 in alcohol taxes. So treasury agents are kept on the jump in pursuit of evaders. Year after year since repeal they have knocked over 800 to 1,100 stills a month. Last year they made 25,638 bootleg arrests. Fifty-six per cent of our present federal prison population are alcohol tax evaders."

Robert Barry, of the National Distillers Products, Inc., writes in Liberty:

"Twenty to twenty-five per cent of the liquor consumed in the United States is bootleg."

Very few bootleggers stopped their clandestine business because others went into the licensed liquor business. They have kept right on. The vast licensed liquor is just that much added to the bootleg liquor. Licensed liquor is just as harmful as bootleg. Licensed liquor has increased the amount three-fold; so the repeal of the Eighteenth Amendment has tremendously increased the evil effects of alcohol.

### III. Christening Our Soldiers With Liquor.

It is an old custom to break a bottle of champagne on the prow of a ship in the ceremony of launching. We are breaking the heads of our soldiers with beer bottles and whiskey flasks. Mr. Lloyd George of England says the greatest foe of the English army is drink. Mr. Payot, a prominent French editor, says alcoholism is destroying the French nation. Marshall Petain said recently: "Our soldiers were drunk and could not fight."

Dr. Seale Harris, professor emeritus of medicine at the University of Alabama and editor of the official medical journal of the American Expeditionary Forces in World War I, speaking before the W. C. T. U. convention in Birmingham, October 3, said: "The use of beer, wines, and whiskey has killed or disabled for military duty in the present war at least a million men."

A number of our own Arkansas

boys in uniform have been killed by liquor since we entered the war. Two boys on furlough came back to their home town for a brief visit with their families. They went down on the streets of their home town. They got drunk on home town whiskey. They created a disturbance on their home town streets. They had to be killed by their home town police. The Army lost two soldiers. Two homes were blasted. BUT THE SCHOOLS OF THE CITY GOT A LITTLE REVENUE FROM THE SALE OF THAT LIQUOR.

### IV. Steps To Be Taken.

(1) Teaching. A great many people do not know there is any moral law. They do not know what the Bible says about alcohol.

(2) Financing. Those who fight alcohol have almost no money. They are fighting with bare fists. The liquor people draw on their vast profits to finance their business through politics and the courts.

(3) Politics. The liquor business is in politics with money and with influence. The great fight over the alcohol problem will be made in the political arena. If we wish to win the fight against alcohol, we should never vote for a man who even tolerates liquor.

(4) The Church. All churches must become active in the fight.

### THE DIVINE COMFORT

(Continued from Page Seven)

the multitudes. When a man or woman lies in bed and knows that from that bed he shall never rise again; when a mother loses her child; when a wife sees her husband slipping away from her; when a middle-aged man knows that he has made a failure of his life—made a grand mess of what ought to have been a noble career before God—in all these situations, human hearts look around for refuge and support. Let us give that support to them, and at least point them to a God who is able to do far more than we can ever ask or think. There is a stark reality to life which no theories suffice to meet. Only the loving kindness of merciful God, and only the promise of a great Hope through faith in that God, and His Son, our Lord, will dispel the darkness which oftentimes surrounds His children.

Let us then think of these things, and in our own way reflect the comfort which we ourselves have received. For the rest, let there be no waiting until near death to seek for the divine comfort, but let it be ours NOW. So shall we understand the mystery of life, and so shall we be happy in our own way while we live; so too, shall we radiate comfort and shed abroad unto others, that peace which passeth all understanding.

Prayer:

O Lord, our heavenly Father, in reverence we approach Thy presence, asking for Thy blessing upon us all—all those who are far off, and all those who are near; all those who are sick and all those who are well; all those who enjoy the blessing of life, and all who lack these blessings—for all we pray. Make us worthy of Thy love, and may we, Thy children, love each other, even as Thou, for Christ's sake, has loved us. Comfort the distressed, heal the sick, lift up the fallen, bless the broken-hearted, and give unto us all Thy peace and Thy love, we ask in the name of Jesus Christ our Lord. Amen.

## It's no longer TABOO for girls to talk of this possible help

You can't expect a grin-and-bear-it attitude to bring relief from the distress of periodic, functional pain.

Perhaps that's why so many women use CARDUI. It has a 62 year record of 2-way help, when taken as directed: (1) started three days before "your time," it should help relieve pain due to purely periodic, functional causes; (2) taken as a tonic, CARDUI usually improves appetite, aids digestion by increasing the flow of gastric juices, and thus helps build resistance, which often aids in minimizing periodic functional distress.

Try CARDUI. You may be glad you did!

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**OLD RELIABLE EYE WASH**  
brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
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**HEADACHE**  
When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c.  
**LIQUID CAPUDINE**

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NEARLY HALF A CENTURY  
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ANNUAL PAYMENTS OF PREMIUM  
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**FIRE - LIGHTNING  
WINDSTORM - HAIL  
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## How To Relieve Bronchitis

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
for Coughs, Chest Colds, Bronchitis

# WINFIELD MEMORIAL METHODIST CHURCH

## NEW MEMBER

Miss Mary Elizabeth Pace, 1522 Spring.

## WEDDING BELLS

Gwynne D. Ellis and Miss Catherine King, both of Little Rock, October 11.

Lt. Wallace R. Barker, Little Rock and Miss Nell Blakeley, Dallas, were married October 9, at Raton, New Mexico.

## BAPTIZED OCTOBER 11, 1942

Thomas Kenneth Welker, son of Mr. and Mrs. Paul Welker.

William Stevenson Percival, son of Mr. and Mrs. Harold W. Percival.

## CONGRATULATIONS

To Mr. and Mrs. Peyton Golden, Jr., 5304 West Markham, on the birth of a daughter, Marguerite Anne, October 14, at Baptist Hospital.

To Ensign and Mrs. M. P. Morton, 1815 Park, on the birth of a daughter, October 13, at St. Vincent's.

## OUR KNOWN SICK

Mrs. Walter H. Laney, 1224 West 34th, at St. Vincent's.

## MAE JENKINS CLASS

The Mae Jenkins Class will have a party at the home of Mrs. J. P. Sibeck, 2914 Arch, on Tuesday evening, October 27, at 7:30. Retiring officers will be co-hostesses.

## TEMPERANCE SUNDAY

Next Sunday throughout Methodism the Church will pronounce its standard of human values against the liquor traffic and the use of liquor.

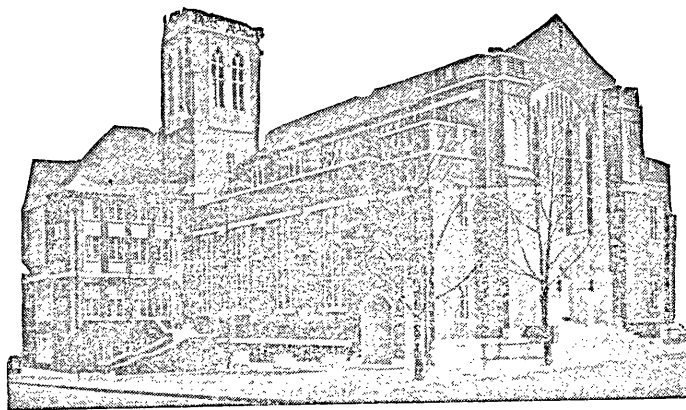
"We challenge the people called Methodists to have no part in the infamous liquor traffic. . . . The new saloon in its various guises is attended by shocking evils, . . . one of the most tragic features of the whole debacle is that the toll of distaster falls most heavily upon youth.

"Protection of its citizens is a function of the State. It is intolerable that any government, through participation in revenues, should be a party to a business which thrives upon the physical, social, moral and spiritual decay of its people. Unless Christian and moral forces rally in the united warfare against the evils attendant upon the legalized liquor traffic, we face an unprecedented era of debauchery and degradation. . . ."

"Adequate relief can come only through total abstinence for the individual and effective prohibition by the State," quoted from the Social Creed of the Methodist Church as of the General Conference of 1940.

War has aggravated the condition because of the double dangers that liquor place upon people. A drunken soldier is a poor protection.

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness, who love all these pleasure and chooseth to sit down upon his little handful of thorns.—Jeremy Taylor.



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 JOHNNIE V. GOLDEN  
Church Secretary



MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

MISS OLIVE SMITH, Director of Christian Education

## Next Sunday At Winfield

10:00 a. m. Church School, the Teaching hour.  
Join and increase our attendance.

10:55 a. m. The Sermon and Worship hour.  
"FAITH PAYS FOR ITSELF."

"And He did not many mighty works there because of their unbelief." Matt. 13:58.

This sermon is another phase of the one to which you responded so keenly last Sunday morning.

6:00 p. m. Youth Fellowship.

7:30 p. m.

PREACHING HOUR—Hymn singing  
Hear the Minister

"GOOD OUT OF GERMANY? JAPAN"

Text, "Can anything good come out of Nazareth?" John 1:44-51.

This one and two more will complete the series of sermons on "The men whom Jesus made." Be sure to finish out the series.

## The Minister's Message

NOW IS THE TIME FOR ALL GOOD METHODISTS TO COME TO THE AID OF THEIR CHURCH and pay up your pledge in full for the year. Conference meets on Wednesday evening, November 11th, at First Church, Hot Springs.

The payment on the Church debt for the last half must be made November first. If you desire to make a special offering to that cause please let us have it at once. War bonds are still being accepted for the Church debt, but they can not be used for that purpose now.

The benevolences must be paid in full by Wednesday, November 11th, but are desired before. If you have not made your special contribution to that Cause, as part of your tithe money, please let us have that at once.

The remaining part of the budget will then be taken care of by the payment of your pledge in full for the year.

SAVE SOME GAS FOR SUNDAY—Fill up your car for Winfield.

## Christian Education

By Miss Olive Smith

## YOUTH FELLOWSHIPS

October 25—6 P. M.

**YOUNG PEOPLE:** Plan to conduct their recreational program in the parlor on the first three Sunday evenings of the month, going to Fellowship Hall on the last Sunday. This plan gives the Seniors the recreation room for three Sundays a month. Since October 25 is the last Sunday, the young people's recreation commission in charge of Mr. and Mrs. Robert Majors, Betty Sanders, Helen Vandegriff and Charles Baughman have planned the activities and invite the Seniors to come to Fellowship Hall and join in their recreation. The worship service will be in the Chapel in charge of Bobbie Jean Davidson.

**SENIOR HIGH:** Meet with young people in Fellowship Hall, followed by a worship service in the the Friendship Class, led by Martin Caldwell on Latin America.

**JUNIOR HIGH:** Meet in Couples Class room for recreation. The worship service will be led by Ashley Ross and will continue the subject, "Building a Code For Living."

## CHURCH NIGHT SUPPER

The church night fellowship supper was postponed from last Wednesday and will be held Wednesday evening, October 28 at 6:30. Reservations **MUST** be phoned to the church office not later than noon Wednesday.

The Board of Education meets at 5 o'clock in the Hinton Class room. The devotional, led by Dr. Slack, will be at 7 o'clock, followed by Departmental meetings and Adult Council meeting at 7:30.

## MARION SLACK CLASS

A class has been organized in the interest of a group of young matrons whose husbands have gone to the service or those who are in Little Rock engaged in defense work. Mrs. W. B. Slack is the teacher and Mrs. J. E. Johnson, 1515 Spring Street, is the assistant teacher. Mrs. Guy Ross has contributed an organ for the class and officers have been installed.

## MRS. ARNOLD, NEW SUPER-INTENDENT

When it became necessary to fill the vacancy of Superintendent of the Children's Division, Mrs. C. C. Arnold was chosen for the place. Mrs. Arnold brings to her new job a wealth of experience gained as superintendent of the Nursery Department, which she organized and led for twenty-one years. She has served in many capacities in the church but her chief interest is with the younger children.

Mrs. O. A. Thompson, one of the workers in the Nursery is the new superintendent of the three-year-old group.

Mrs. J. H. Bowen is in charge of the two-year-old group.