

The Main Issue Regarding Act Number 2

DESPITE all of the sand and dust and dirt storms created by the liquor forces in an attempt to becloud the issue at stake regarding Act Number 2, it still remains that there is but one real issue to face and one real question for the voters to answer.

The one clear-cut issue Arkansas voters face in the November election regarding Act Number 2 is, "Do we favor liquor, and all it stands for, or do we favor prohibition and the goal for which it stands?" Liquor never makes its fight directly on the value and worth of liquor itself. In every fight on this basic issue, liquor attempts to becloud the question by taking out of the moth balls the age-old, shop-worn arguments it habitually uses when its lucrative business is threatened.

Despite what liquor says the issue is not a matter of state revenue. Arkansas has gotten along beautifully without liquor revenue in the years past and it certainly could do so again. It should make any citizen of Arkansas blush with shame to argue, or even think, that the welfare of our state depends on revenue received from the sale of booze. Is it profitable for Arkansas to spend forty million dollars for liquor that the state may collect five millions in revenue?

In this fight the bootlegger is not a real issue. No sober-minded, red-blooded citizen of Arkansas doubts that our state can enforce its laws against the liquor forces just as well as its laws are enforced elsewhere, if a majority of the voters of Arkansas demand it. It would be a shameful, humiliating experience indeed if the sovereign state of Arkansas were to confess that our state government is weaker than any band of renegade bootleggers that might try to operate in our midst, if the state votes dry.

The issue is not a matter of the "personal right" of an individual to drink. The real issue regarding controversial questions in a democracy is the personal right of the majority. In this issue, if a majority of our citizens vote against Act Number 2, temperance forces, as law abiding citizens, will recognize the legal right of liquor forces to sell liquor in the state wherever that sale is legal. If the majority of voters favor Act Number 2, that majority has rights that should just as truly be recognized in a democratic community.

Despite the hypocritical cries of the liquor interests regarding the "one quart" provision of Act 2, the real issue in this contest is not whether one may possess a quart of liquor under Act Number 2, if he can get it; the issue is whether or not we want the unlimited sale of liquor, regardless of quantities, in the hundreds of outlets in Arkansas tempting the drinker at every turn.

The issue certainly does not resolve itself into a "milk and toast" question of "Temperance and Tolerance." It is a question of sobriety, sanity and complete salvation from the destructive hurt of liquor. That is the ultimate goal of those who support the adoption of Act Number 2.

When you are considering the matter of how your vote is to be cast on Act Number 2, in the coming election, ask yourself the question, "Do I favor liquor, with all it stands for, or do I favor prohibition with the goal for which it stands?" When you answer these direct, clean-cut questions you will have the answer that should guide you in determining how you will vote on Act Number 2.

The Protestant Reformation Rediscovered The Individual

IN the Jewish Church of Christ's day the individual was of secondary importance. The church, with its endless laws and precepts, was of primary importance in the mind of Jewish leaders. However burdensome, impractical and meaningless many of the laws and interpretation of laws were to the common people they were required to fit into that scheme of religion for the sake of the church. In the teachings of Jesus, the welfare and interests of the individual were given first place. In Christ's way of life all laws, customs and creeds had value only as they ministered to and met the needs of the individual.

Long before the beginning of the Protestant Reformation the church had again largely lost sight of the value and importance of the individual. The Roman Catholic Church was a highly centralized

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

—Matthew 11:28

organization that often submerged the rights and interests of the individual to what the church leaders conceived to be the welfare of the church. The individual was made to serve the interests of the church instead of the church attempting to serve and minister to the needs of the individual.

Despite the inherent right Christ recognized in the individual to approach God for himself, the church of the Middle Ages assumed the sole right to open or close the doors of heaven for every man. According to the teaching of the existing church the individual had no chance of salvation apart from the ritualistic ordinances of the church as administered by its leaders. By the practice of excommunication assumed by the church it professed to have the power irrevocably to consign a soul to hell.

The church of the Middle Ages taught that the individual could approach God for the forgiveness of sin only through the priests of the church. He must confess his sins to a priest who acted as a mediator between him and God in the forgiveness of his sins.

By these and other similar practices and doctrines of the church the individual became so enmeshed in a tangle of ecclesiastical red tape that individual personality was so submerged that he was little more than a religious-minded robot whose every religious thought and act was dictated by the church.

The Protestant Reformation rediscovered some of the basic religious truths emphasized by Jesus and His disciples. A re-emphasis of these truths led to the rediscovery of the individual and his value and importance in God's plan of salvation. The democracy of Protestantism, as compared to the dictatorial powers assumed by Catholicism, is still a basic difference between these two great bodies of Christendom.

Advance Giving In Arkansas Methodism

COMPARATIVE analysis of reports made available at the Indianapolis District Superintendents' Meeting show that the Arkansas-Louisiana Episcopal Area ranks eighth in the total amount given to date to Advance Specials in the quadrennial Advance For Christ program. There are thirty-five Episcopal Areas in the church. Another report showed that the North Arkansas and Little Rock Conference rank twenty-ninth and thirty-first, respectively, in Annual Conference giving to the same program. There are 108 annual conferences.

We report and publicize these comparative figures to say that the financial support by Methodism in Arkansas of the Advance for Christ program is to be commended. This standing as shown by these figures is a tribute to the Episcopal and ministerial leadership, on the districts and in the pastorates which Arkansas Methodism has, and it is even a greater tribute to the laity who have responded in a sacrificial way. While we are all aware that financially we perhaps could do more, we can with pardonable pride point to what we have and are doing to undergird this great missionary program of The Methodist Church. May the remaining nineteen months see Methodism in Arkansas continue on such a high level of Advance giving.

L. R. Conference W.S.C.S. In Annual Meet

THE tenth anniversary meeting of the Little Rock Conference Woman's Society of Christian Service was pronounced as one of the finest the organization has ever known by many of those in attendance. We find no difficulty in joining that estimate of the conference. Meeting at a fall season date rather than the spring because of a conflict in dates, the conference was well-planned, well-attended, and well-provided for as the Methodists of Asbury Church, Little Rock, can.

The program was especially good. With such participants as Bishop Martin, Dr. George Baker, Chaplain, SMU; Willard P. Bass, Superintendent Navajo Methodist School, Farmington, N. M.; Dr. George B. Workman and Miss Pearle McCain, China missionaries, the program had much to offer in the way of inspiration and information. The Hendrix College Chapel Choir and the Philander Smith College Choir added to the enjoyment of the sessions.

The Conference was possessed of a spiritual power that seemed to permeate its every phase. This can be attributed in no small measure to the continuous prayer vigil that began in the Asbury Memorial Chapel before the Conference convened and continued twenty-four hours a day until after the Conference adjournment. At all times there were several persons at prayer, praying for the conference and its work. Several times the actual Conference program was stopped for a few moments to join in spirit the continuous intercessory prayer of the prayer vigil. This writer heard more than one pastor in attendance at the meeting suggest that such a vigil would add much to the regular Annual Conference sessions of the ministers and laymen.

The business and promotional aspect of the Conference was taken care of through the leadership of capable conference officers who plan-

(Continued on page 4)



Arkansas' Great Enemy

By CLYDE C. COULTER, Executive Director
Arkansas United Drys



THE most vicious, arrogant enemy Arkansas, or any other State, has is the "legal" liquor traffic. In all its history it has been and is now the greatest single evil and a promoter of almost every other evil. Since its re-legalization in Arkansas it has become increasingly contemptible. It has no regard for the laws of God nor for the laws of man. It tries continually to contravene the will of the people and to break down every law that it doesn't like. Even as this is written, the liquor people are challenging the state-wide prohibition Petition which the Drys have filed with the Secretary of State for a Prohibition election on November 7, 1950. The arrogant liquor promoters would, if they could, prevent the people from even having a vote on the issue. It will respect absolutely no law unless forced to do so. It has despised and "wiped its feet" on the Constitution of the Nation and of the several States. Just as a rattlesnake's nature is to strike its victims and sink its venom in their flesh, so is it the liquor traffic's nature to flaunt and "spit upon" any law that it doesn't like. The Initiative Petition which was filed required 19,945 signatures, and it contained 53,244. Even so, the booze interests are trying to keep the Prohibition Measure from being placed on the General Election ballot. Contemptible? That is putting it mildly. It is believed they will fail in their attempt. And as surely as God is greater, infinitely greater, than Satan, so surely shall the satanic liquor traffic be ultimately destroyed.

Liquor Traffic an Inside Enemy.

The people of Arkansas and of all the States have always been, and are now, willing to make war on any and all outside enemies. We gave of our manhood and womanhood and of our treasure in two world wars, to destroy outside enemies, in order that America and other nations might be free from oppression by dictators. At this very time American soldiers are giving their lives, along with their comrades, to stop a dangerous present-day outside enemy. How absurd it is for our Government—State and National—to "legalize" a powerful, dangerous inside enemy—the liquor traffic—that is destroying the moral character of millions of our people, breeding crime of every sort, wrecking countless homes, ruining health and damning souls. The liquor traffic is a CHEAT, a LIAR, a ROBBER, and a MURDERER. This monstrous destroyer must itself be destroyed. Christians, VOTE IT OUT OF ARKANSAS November 7.

Arkansas' Great Opportunity. The Dry forces of Arkansas have an opportunity that is unsurpassed, if not unequalled, in the Nation. During recent years 39 of the State's 75 counties have voted Dry; and a number of townships and towns are Dry in Wet counties. The Dry leaders decided that 1950 is the time to make an all-out effort to drive the liquor traffic entirely out of the State. Now the Drys and the Wets face each other in a show-down fight. And one fact is clear: the Drys can win this battle if they really try. It will require much hard work and much earnest prayer; and

all of that, we are doing and shall do. Christians everywhere, please pray with us and for us.

Beware of False Prophets. The booze promoters are dishing out the same old shop-worn LIES they employ everywhere. They are howling about the revenue they pay, and about the bootleggers they pretend to hate so much. Liquor traffic pays no revenue at all. The DRINKERS pay it; and it should be called BLOOD money, for that's what it is. Jesus warned us against false prophets, who wear sheep's clothing, but inwardly are ravening wolves. Truly, that's what the liquor promoters are. Even now, in this State, a motion picture film is being sponsored by an organization called "Temperance and Tolerance Association of America", and the film is titled, "The Truth Shall Make You Free." If there ever was a case of WOLVES IN SHEEP'S CLOTHING, this is believed to be just that. It is an insult to intelligence and an offense against God, in the opinion of informed persons who have seen it.

The Bootlegger Argument False.

Careful research reveals more bootleggers in Wet territory. Our survey in Arkansas revealed 60 bootleggers with Federal permits in thirty-eight DRY counties, and 394 bootleggers with Federal permits in 37 WET counties. In five different surveys in different years, the results were practically the same. The wetter the area, the more bootleggers. In the American Legion Magazine for April, 1950, an article titled, "The Bootlegger is Back", has the following statement: "bootlegging and moonshining are riding high, wide and handsome . . . the new bootlegger is smarter, slicker . . . than his hoodlum forebears. He is flooding the country with bootleg hootch".

Revenue Argument Exploded.

The liquor people "holler loud" about the revenue they pay. Here are the facts on Arkansas for 1949: The "revenue" was \$5,251,000.00. To get that sum, the drinkers paid \$41,625,000.00 PLUS, for beer, wine, whiskey, etc. The revenue was \$2.62 per capita, and the liquor bill was \$20.81 per capita. In addition, auto accidents and deaths cost the people of Arkansas \$3,537,000.00 last

year. Besides all that, the CRIME bill caused by liquor was \$30,700,000.00. Each \$1.00 COST \$14.00 plus. Arkansas voters, let's stop this enormous waste! And the moral and spiritual loss is so great that only God Himself can calculate it.

Some statements concerning alcoholic liquors and the traffic in them:

(a) On July 11, 1917—two and one-half years before National Prohibition came, the Wet Chicago Daily Tribune said, editorially:

"If the veritable narrative of the American saloon were ever written, it would make the decadence of Rome look like an age of pristine purity in comparison. If the secret records of the brewing and distilling industries were ever brought to light, they would tell a story of social and political corruption unequalled in the annals of our history". (It is even more dangerous now.)

(b) Dr. Haven Emerson, eminent medical scientist, great authority on the alcohol problem, states:

"The actual and potential damage to human health from alcohol in the U. S. A. is greater than can be justly charged to any other commonly-used drug substance, or to all of the so-called narcotic drugs combined as they are available to the laity today."

(c) Mr. W. C. Blewster, President of First National Bank, Magnolia, Ark., and past President of the State Bankers Association, said:

" . . . It is my candid opinion that if there is not something done about the drinking of intoxicating liquors, we are fast traveling the road of moral destruction. Voting liquor out is the thing to do. . . ."

The Christian churches of Arkansas and the church-hating, Christ-hating, God-defying liquor traffic cannot live together. One or the other will have to go. Citizens of Arkansas, which will you choose? Think straight and think hard, voters of Arkansas. Christ Himself has said, "He that is not for me is against me." Be clear in thinking on this great MORAL ISSUE.

Jesus was—is—a Prohibitionist.

In the Sermon on the Mount, he warned: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringest not forth good fruit is hewn down, and cast into the fire." Look around you; never have you seen the "liquor tree" bring good fruit. All its fruits are EVIL. To be a REAL Christian, one must—MUST—be courageously FOR everything Christ is for, and AGAINST everything Christ is against. Help cut down the liquor tree. Vote DRY, vote CHRISTIAN, on November 7th.

Prohibition Does Prohibit! The liquor people have tried in seven DRY counties to vote those counties back WET. The voters said, "NO", with a total Dry majority in those seven counties more than THREE TIMES as large the Dry majority in the first elections. They have found that PROHIBITION DOES PROHIBIT, and they LIKE IT. Now, Arkansas Christians, and Christians of America, let's pray together that the entire State may have VICTORY IN OUR PROHIBITION campaign. Dry forces of Arkansas have a TRULY GREAT OPPORTUNITY. In Christ's name we GO FORWARD—to VICTORY!

Mr. Hayward Johnson in Arkansas.

Mr. Johnson is helping the Dry forces in Arkansas both in the Prohibition campaign and in reaching high schools with his scientific lecture on alcohol. His approach to the subject is sound, logical, scientific, gripping. Fortunate are the students who hear his message; it helps them, it lifts them, it leads them to think straight on the problem that confronts them—whether or not they will drink. Arkansas Christians are grateful to Mr. Johnson and to the Methodist Board of Temperance for his being in this state during these weeks.

W. E. SHAW IS KOREA CHAPLAIN

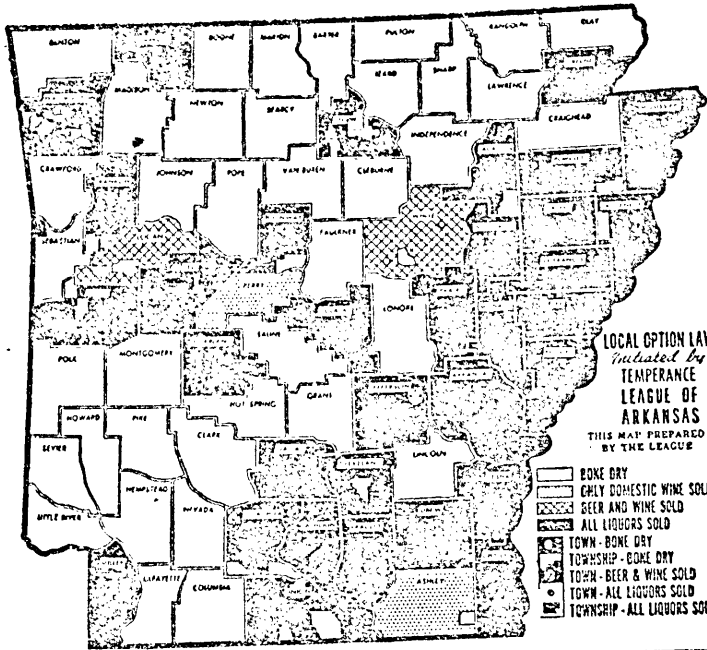
The Rev. William E. Shaw, D.D., of Delaware, Ohio is the first of the Methodist missionaries recently evacuated from Korea because of the outbreak of hostilities involving American forces, who has been able to return to that land. Dr. Shaw has been appointed a civilian chaplain, with the rank of lieutenant-colonel, and has been assigned as a liaison officer between chaplains of the American army and those of the Korean army. He will also direct civilian relief work.

As a missionary with twenty-five years of experience in Korea, he is familiar with the language of the people and with their thinking. Because of his age he could not be given regular military status, but because of his valuable training he was granted a special "civilian" status. He is taking a large quantity of Korean Bibles into Korea from Japan, and he hopes to contact Christian leaders who are in refugee camps in the country.

A son, William H. Shaw, is now in Tokyo as a U. S. Navy intelligence officer.

Methodist young people have given to the Methodist Youth Fund since it started in 1941, the sum of \$1,661,538.

An increasing number of conference boards of education are employing full-time directors of children's work.



THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

There is a deep tendency in human nature to become like that which you imagine yourself to be . . .

Religious faith puts fight into a man so that he develops a terrific resistance to defeat . . .

Christianity is entirely practical . . .

Practice believing that God is with you and you will get to believing that nothing can be against you . . .

Faith is stronger than fear; adequacy is stronger than inadequacy.

—FROM A GUIDE TO CONFIDENT LIVING, by Norman Vincent Peale

THE FOLLOW-THROUGH

"Why?" That is the question through which any child proceeds from wonderment to understanding. We can use it in the same way. "Why?"

"Why isn't prayer effective with me?"

Have I been praying for strength and then failing to exercise properly and live temperately?

Have I been praying for insight and then failing to study and observe people?

Have I been praying for God's guidance and then failing to read those things and observe those acts which will draw me closer to God? Have I been ignoring the guidance when I received it?

Have I prayed for the coming of the kingdom of God on earth and then forgotten God in the rush of living, saying it is impossible for me to be a Christian in all phases of life?

Have I prayed for brotherhood and then been harsh with people of a different economic level or another color?

Have I prayed for a Christian nation and a Christian peace and then failed to vote for honest civic leaders and inform them of my views?

Have I prayed for a strong, Christ-like church, and then failed to support it by giving my time, my talents, my money?

I must watch out—prayers are not magic—I must help if they are to be answered. They are like dynamite, but I must provide the flame to set their power free.

Read Matthew 6:9-15.

Seed thought: Jeremiah 29:13.

—In Power.

PRAYER FOR THE WEEK

Our Father, in our bigoted frame of mind we have passed by the quest that makes life rich and happy. We have closed our minds and our hearts to the appeal of truth and have closed the door to advancement. Forgive us and help us that we may more completely yield our lives to Christ that pride and self will may be overcome and meekness rule our hearts. Help us to know that this virtue is unattainable without Thy presence. We are humbled by our failures; but, may our failures be experiences that will correct our pride and clear our vision. Father, help Christians around the world to seek this virtue that it may be an index to the pathway of righteousness everywhere. May the inspira-

"THEY THAT WAIT UPON THE LORD"

(ISAIAH XL, 31)

O WEARY one, lay hold on God and claim This glorious promise, prove its depth and length,

And let it warm your being like a flame:

Who waits on God, he shall renew his strength.

Your weariness shall pass forevermore;

You shall forget your sorrow and your tears,

You shall be young again—God will restore

The years to you, the seeming wasted years.

You shall mount up as eagles, you shall fly

On strong swift pinions through the dazzling noon,

Or cleave the night on wings to reach the sky,

One with the racing wind, the stars, the moon.

And you shall run and not be weary, Heart,

The golden hills shall fall beneath your feet,

The journey's ending will be as the start,

So fresh you will be, and the way so sweet.

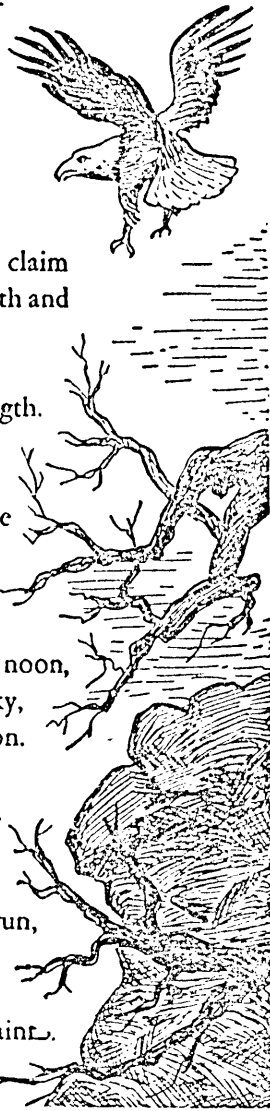
But more than lifting wings, or strength to run,

Will be the joy, after the old restraint:

To walk unburdened, free beneath the sun,

The long bright miles before you, and not faint.

Grace Noll Crowell



A MORNING RESOLVE

I will try this day to live a simple, sincere and serene life, repelling promptly every thought of discontent, anxiety, discouragement, self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, generosity in giving, carefulness in conversation, diligence in appointed service, fidelity to every trust and a childlike faith in God . . . In particular I will try to be faithful in those habits of prayer, work, study, physical exercise, eating and sleep which I believe the Holy Spirit has shown me to be right.

And as I cannot in my own strength do this, nor even with a hope of success attempt it, I look to Thee, O Lord my Father, in Jesus Christ my Saviour, and ask for the help of the Holy Spirit.—Forward

A JOB FOR ME

And he said to them, "How is it that you sought me? Did you not know that I must be in my Father's house?" Luke 2:49

Are you filling your place in the Master's work, or are you leaving your job for someone else to do? It is so easy to let someone else do it—or to leave it undone entirely. It is so human to control our output by our feeling of the moment—or our lack of feeling. We just don't have time.

George Washington Carver, the great scientist, said, "God has given me a job to do, and if I fail to do it, it will never be done. No matter how many other people might try to fill my place, they can't do my share of the work."

And we might add, for ourselves, "Nor would I choose to have it any other way."

No matter how meager the task might be that our Father assigns to us, we must learn to discover, to do his will. Sometimes the job won't be pleasant and easy, but we can learn to be assured that he is with us. We may call on him at any time, and he will take our hand in his and lead us through the dark places.

Are you about your Father's business? Are you always ready to answer his call, saying, "Here am I, Lord, send me?" If I fail, Father, it is my fault; if I succeed, it is your will.

Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness, and thee,
Lord of my life, I come. Amen.

Seed thought: Romans 8:28

—Power

hill. The family unity remains intact despite anything that may come, because it is cemented together with ties that cannot break.

When we appreciate what the Church means in the lives of people the world over, we will see that our only hope for a finer society throughout the world is in making the modern Church fill the needs of the people, and in filling their need, to inspire them to realize their highest ideals. No thinking person can fail to accept this opportunity of being a partner in such a great enterprise.

Does Your Family Go To Church Together?

By ELIZABETH LEE

LIFE is made up of responses.

When a man sees no glory in the sunshine, no greenness in the grass, no inspiration in the flowers, no pathos in the tears of an aged mother, no beauty in the smile of a little child, then he is in Hell. The more one responds to the influence of the good in life, the more complete his life will be. And what he determines as that good, will be entirely due to his sense of values.

For centuries the Christian Church has been an institution that has fostered all that is uplifting and inspirational in life. Take the Church out of our civilization, and what would we have left of the educational, and worthwhile factors in our lives? Take Christianity—the spirit of love—from our hearts and what of true value is then left for us? The symbol of the Cross of Jesus has been the inspiration for all the great forward movements of the many years since it became the sign of undying love for all people. Today it has more of beauty and value for each of us than ever before, for if this world of turmoil is ever to become a world where brotherly love and good will reign, it cannot forget the Cross.

Henry Van Dyke writes:
"Four things a man must learn to do
If he would make his record true:

tion of the saints of old direct us
to Him who can save us foolish pride,
even Jesus Christ our Lord. Amen.

To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely."

Where can we obtain the character-building thoughts that will make us such a man if not in the Church, where the very highest of ethics, the deepest of philosophical truths, and the most broadening, sympathetic views of life are taught?

And yet so many folks do not avail themselves of the opportunity of sharing the joys of Christianity with their neighbors and friends. This world would be a mighty unhappy place in which to live if it were not for our friends. Christian fellowship together, the feeling of mutual dependence upon a Father of love, the joy in the peace that passes all understanding, these are a few of the blessings that the Church gives.

Whittier says: "When we climb to Heaven 'tis on the rounds of love to men." Here in the Church, when we see the Father and the Mother of a little family with the tiny heads just rising above the top of the pew, we realize that these parents have learned the value of Church life, and the value of teaching their children love for all people. A family which has the Church life as its central inspiration, and the spirit of good will to all, will not go on the rocks. It is as a house that is built upon a

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PRESIDENT'S MESSAGE TO W. S. C. S. LITTLE ROCK CONFERENCE

(Continued from page 10)

of Christian Service, were challenged to the far reaches of eternity with what the Christian faith can do for a world in revolution. Mrs. Edward Harris, chairman of the program committee and her committee, have prepared for this annual meeting a most challenging program on the theme, Together Through Faith. Some one has so well said that no person is a Christian to himself, it is only in relationship to others can one be truly Christian.

The word together has had such meaning for us in the Church in the past few years. It is an ecumenical word; it is a brotherhood word; it is a friendship word; it is a fellowship word; it is a cooperation word; it is a love word. And so, it has been chosen as the high keynote word of this annual meeting. I hope you will say it as often as you can, and take it home with you for a working word in your Churches and Societies this year. Together, Together Through Faith.

It was Dr. Harold Bosley who said, "our religion is what we do with our togetherness."

In his significant book, "Bold Galilean," LeGette Blythe pictures a scene at the foot of the cross where Christ had just died. Two Roman dignitaries—the centurion, Gaius Sempronius, and the senator, Marcus Cappurnius—are engaged in discussing the great importance of the tragedy they have just witnessed.

It was Marcus who spoke first—"Centurion, the world's in a bad way. Everywhere nations—Rome, Greece, Egypt, everywhere you look—are striving for power, building armies that overrun defenseless people, seeking alliances under the guise of strengthening their defense. We are nominally at peace. We may be at our supreme power, I don't know. They may say of later, that the age of Augustus and Tiberius constituted our golden era. We are rotten at the center. Morally, we are decadent. Our philosophy is wrong. It will lead, I don't know when, but I know in time it will to, disaster. This Rabbi's plan, if I understand it, will work . . . His idea, if carried out, would bring all nations, and individuals to a peaceful way of life. If the individual man would just maintain a right feeling toward other men, and toward this Divinity, which the Rabbi Jesus seemed always to be in communion with, according to what I have heard of Him, Gaius, why wouldn't that solve all this trouble between races, and people everywhere?"

And so, in the light of this conversation, nations and peoples everywhere and especially the Church, might ask the same question. Will it work? What can I do to make it work?

Our program is planned to deepen within us the Christian Faith. When enough of us believe it deeply enough it will work.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. GEORGE KERR of Rison announce the birth of a son, George Edward Kerr on October 13. Brother Kerr is our pastor at Rison.

THE re-building of the Blevins Church which burned last year, is nearing completion. A gift of \$9,000.00 by a friend of the church in memory of Rev. J. M. Bruce, originally of the Little Rock Conference, will make possible the completion of the church plant without a debt. Rev. Cagle E. Fair is pastor.

REV. E. D. GALLOWAY, district superintendent of the Hope District, announces a change in the meeting place of the Hope District Conference. The Conference originally scheduled to be held at DeQueen on December 7 will be held at Nashville. This change is due to a building program now in process.

BISHOP MARTIN was in charge of services at the First Methodist Church, Blytheville, Sunday, October 22, when the cornerstone was laid for the new sanctuary which is now under construction. Rev. Roy I. Bagley is pastor. Sunday night, Bishop and Mrs. Martin spoke at the First Methodist Church, Jonesboro, of their recent trip to India.

MISS MARGARET HILLS is the librarian of what is probably one of the most unique libraries in the world. It is the library of the American Bible Society, housed on the second floor of the Society's headquarters 450 Park Avenue, New York City. This library contains only volumes of scriptures—Bibles or parts of the Bible. Miss Hills reports that it contains 17,514 volumes in 935 languages.

BISHOP ELEAZAR GUERRA, head of the Methodist Church of Mexico, and regarded as the leading evangelical churchman of the Republic, was re-elected bishop for the quadrennium 1950-54 at the recent General Conference of the denomination. He was first elected to the episcopal office in 1938, being the third minister elected bishop of this "Offspring" of United States Methodist mission in Mexico. His residence continues in Mexico City.

THE work of redecorating the sanctuary of the First Methodist Church, Clarksville is progressing nicely, according to a report from Rev. C. N. Guice, pastor. The congregation has worshipped the past two Sundays in the Recreation Room of the new Education Building which was formally opened Sunday, October 8. The redecoration work is expected to be completed this week and services will be resumed in the sanctuary.

BISHOP PAUL E. MARTIN has made the following appointments in the Hope District according to announcement of Rev. E. D. Galloway, district superintendent of the Hope District: Rev. Logan Simpson to Mena Circuit, succeeding Rev. Virgil Bell who has entered Vanderbilt University; Rev. W. H. Worthey, associated pastor on the Washington Charge and Rev. George Townsend, associate pastor of the Dierks Charge.

LEADERS of the Navajo Methodist Missions School, Farmington, New Mexico recently gathered in 74 children of shepherds in the northeast corner of Navajoland for summer school. Attending school for the first time in their lives, the Indian children learned the rudiments of the three "R's" in the recently concluded month-long session. Three-fifths of all Navajo children were not in school last year. There are some school facilities for these reservation children. Illiteracy is 80 per cent.

TO serve the growing Puerto Rican population in New York City, a trained social worker has been named by the Woman's Society of Christian Service of the Methodist Church to develop a religious-social program for them. She is Miss Mildred Ford, of Attica, Ohio, formerly in settlement work at Marcy Center, Chicago. There are 300,000 Puerto Ricans, most of them recent immigrants, many living in the slum areas of New York, with problems of employ-

ment, language, cultures, schools, churches. Sixty-five Spanish-speaking Protestant churches minister to them.

MIMEOGRAPH ILLUSTRATIONS, formerly released from 150 Fifth Avenue, New York City, to a list of ministers ordering them at a service charge of \$1.00 per year, are now being issued by The World Service Agencies, 740 Rush Street, Chicago, Illinois. These are line illustrations printed four on one side of an 8½x11 inch sheet, together with suggested captions, so that the local church may transfer these by mimeograph stylus to use in the church bulletin, parish paper, or for church school lesson use. Send remittance of \$1.00 to: Thomas B. Lugg, Treasurer, The Methodist Church, 740 Rush Street, Chicago 11, Illinois. The illustrations are mailed bi-monthly.

THE JESSUP METHODIST CHURCH, Paragould District, has changed its name to the Eli M. Lindsey Memorial Methodist Church in memory of Rev. Eli Lindsey, a pioneer Methodist preacher who began Protestant religious work in Northern Arkansas the early part of last century. At a service held Sunday afternoon October 22, the historical significance of the Jessup church was stressed by the district superintendent of the Paragould District, Rev. A. N. Storey, when representatives from other churches in Lawrence County were in attendance. Dr. E. T. Wayland, grandson of Rev. Jonathan Wayland who worked with Rev. Eli Lindsey, preached at the afternoon service. The church building is now in the process of being remodeled, the outside having been stone veneered, a new roof added, and the inside being redecorated. Persons interested in the purchase of memorial windows and pews are asked to contact Mrs. Claude Durham, Smithville, Arkansas.

WHY I WILL VOTE FOR INITIATED ACT NUMBER TWO

(Continued from page 6)

far as we can from the reach of those who do not care for the right and holy things of life.

I cannot answer all the arguments of the wet forces in thirty minutes. They can all be answered. I have not been concerned with arguing with the wets. I have endeavored to state to you in as positive a manner as I know how why I will vote for Initiated Act Number Two.

You are a congregation of Christian people. Your responsibility is to vote your convictions. As your minister I cannot ask you to do more. God holds you responsible just as he holds me responsible. I have one suggestion, however; you may talk to God about this thing before you make up your mind. I believe in prayer, and I think God will reveal to you what he wants you to do when you go to him in earnest prayer.

As for me, I have already reached my decision. I will vote against liquor whenever and wherever I get the chance. I will vote the Initiated Act Number Two and against the liquor traffic.

L. R. CONFERENCE W. S. C. S. IN ANNUAL MEET

(Continued from page 1)

ned and carried out the conference sessions in an efficient and gracious manner. Mrs. E. D. Galloway, president of the conference for the past four years, was succeeded at the close of the conference sessions by Mrs. T. S. Lovett who has served for several years as Conference Promotional Secretary. The officers for the new year are mentioned elsewhere in this issue. Important advances were reported in all lines of work with notable gains in number of societies, membership and total amount given for all purposes.

As long as the women of Arkansas Methodism continue in such a fine way to contribute to the total work of the church, there never need be any doubt as to the march of Methodism in our midst or in the far places of the world.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE WITCH'S BREW

By Aunt Peggy

Over the farthest hill and down a crooked path lived a little old woman. Her shoulders were stooped and her clothes were plain and worn. The little old woman lived all alone. With her black cat and her spotted dog she roamed through the woods minding her cows, sheep and pigs. On hot summer days she tended her little garden, always accompanied by her black cat and spotted dog.

To the people living over the hill she was a woman of mystery.

"Never comes to town," one said.

"Chops her own wood, and keeps smoke coming out of that tumble-down chimney all the time," said another, wagging his head knowingly.

"Guess the revenue officers have investigated to see if she is bootlegging," added a third.

"Touched in the head," they all agreed as they dropped the subject for the moment.

But the little old woman was never out of the minds of the people who lived over the hills from her. Her every little act was discussed back and forth as neighbors met at church or in the country store.

She never talked to any of them and no one ever entered the broken old gate that barred the crooked path leading down to her place from the country road a quarter of a mile away.

But boys and girls picking galax leaves to sell to the city florists sometimes caught a glimpse of her searching among the forest trees with her old cane. They told stories about the basket she always carried on her arm, into which she would drop something she raked out from under the dead leaves. When she had gone they would search the place where she had been, but never found anything more than a little upturned earth and scattered leaves.

So gradually the legend grew in the hills that she was a witch out gathering poison plants for her witch's brew. And little children were frightened into obedience by threatening to give them to the witch if they misbehaved.

As the years rolled by, more and more stories were told about the mysterious old woman. Then came the war and the boys who had spied on her movements left the hill country to join the army. And the girls went away to work in munition plants. The elder men and women, trying to carry on without the help of their sons and daughters, gradually lost sight of her.

Once in a while someone would see her moving silently around in the forest, but the war news was more interesting, and bit by bit she ceased to find a place in the conversation when friend met friend at church and store.

Slowly the war years slipped by, and first one then another wounded son came home to the hills. And as they came they talked about a new medicine that they had seen used



HALLOWE'EN

A happy time is Hallowe'en,
We plan a nice surprise,
And when the girls and boys arrive
They can't believe their eyes.

A frightening witch is at the door,
She speaks in hollow tones,
A black cat stares with steady gaze,
A ghost gives sighs and moans.

The jack-o'-lanterns are about
With wide and funny grins,
And when we put the candles in
The fun really begins.

So we look forward to this time
Of fun with all our friends,
The time flies by so rapidly
We're sorry when it ends.

—A.E.W.

on the battlefields and in hospitals. "It saved my life," said a sailor home on leave.

"Why haven't we had this medicine before?" someone asked. "My father would be living today if we had had it."

"The papers say it's made from herbs that grew in our hills here," said another.

"Don't know," said the sailor, "but it's my guess that somebody is getting rich from the medicine made from that old weed. Enough of it's being used by the navy to bring a tidy fortune."

No one thought of the old woman of the hills until cameramen came to make a newsreel of her. They took pictures of her, accompanied by her black cat and spotted dog, gathering herbs in the woods. They made more pictures of her working with her test tubes. They even made pictures of the weathered cabin, the battered gate, and the little garden.

Then came the story of a heroic woman who had forsaken comfort in a distant city to spend years of near-poverty in the hills studying the mysterious healing powers of an herb she had found long ago while on a summer vacation.

"Why didn't she sell her formula and buy a decent house?" the navy lad asked.

"She claims the cabin is more

cozy than a foxhole," someone laughed.

"Now her experiments are over, and she is going away," another said, and after a moment's hesitation added, "we'll miss her here in the hills."—North Carolina Christian Advocate.

JUST FOR FUN

The class had been instructed to write an essay on winter. Before beginning, the teacher gave a few hints, suggesting, among other things, that they might introduce a paragraph on migration.

One child's attempt read: "In winter it is very cold. Many old people die in winter, and many birds also go to a warmer climate."—Conveyor, Zinc Corp'n & New Broken Hill Consolidated. (New S. Wales, Australia)

A class was studying geography. The teacher had a globe in her hand and gave it a spin saying at the same time that the world revolves around its axis. She told about the poles and then to make sure that everyone understood she asked, "What is at the north and south ends of the axis?"

A little girl replied: "A bolt and

IN THE WORLD OF BOYS AND GIRLS

MR. PUMPKIN

Hello there, Mr. Pumpkin,
Looking bold and wise,
Sitting on the picket-fence,
Blinking your big eyes.
You needn't think that I'm afraid,
Mr. Pumpkin-head,
Of your great big, shiny teeth,
And your nose all red.
Think I'll run from you?
No sir, no, indeed.
Why I knew you
When you were just a seed.—In The United Church Observer

FINGER PLAY

1. Five little Brownies in suits so bright came out to give advice on Hallowe'en night.

2. Said the first little Brownie, "We must be kind."

3. Said the second little Brownie, "And we must learn to mind."

4. Said the third little Brownie, "It is so hard to behave."

5. Said the fourth little Brownie, "We must learn to be brave."

6. Said the last little Brownie, "We must all do what is right."

7. Then running on their tippy toes they scampered out of sight.

Directions

Draw five little Brownie faces and pointed cap. Cut them out and paste on narrow strips of paper, making a circle or ring that will just fit on the finger tips. Slip these on your fingers and say the finger play with each little Brownie making a bow as he gives his advice.

On number seven, move the fingers quickly and down and hide behind their backs. — The United Church Observer.

BLOCKS

By Winifred Catherine Marshall

When rain is pattering on the roof
And the skies are dull and gray,
Betty and I don't mind one bit,
We get out our blocks and play.

We build fine castles with little towers,
And bridges to span the streams,
Or wonderful ships that sail away
All loaded with happy dreams.

When rain is pattering on the roof,
And the skies are dull and gray,
Betty and I know what to do,
We get out our blocks and play.

—The Presbyterian

a nut."—Floorcraft, Floorcraft Publishing Co.

Mrs. Murphy was sick of Mrs. Alexander's kittenish ways, and determined to bring her friend down a peg or two. The opportunity came at a small gathering at Mrs. Alexander's home, when that dear lady opened a photograph album, displayed a portrait of herself in her mother's arms, and coyly remarked: "This is how I looked twenty years ago."

"Really!" remarked Mrs. Murphy. "Who is the baby in your arms?"

Why I Will Vote For Initiated Act Number Two

By DR. AUBREY G. WALTON, Pastor
First Methodist Church, Little Rock

Editor's Note: The following sermon was delivered by Dr. Walton Sunday, October 22, at the morning worship service, First Methodist Church, Little Rock.

Text: Isaiah 5:11-16.

I WILL vote for Initiated Act Number Two because I am opposed to liquor. I do not think that such a statement will surprise any of you. If I were not opposed to liquor I should not be the minister of this church. If I were not opposed to liquor I do not believe that you would want me to be your minister. But I am not against liquor just because you would expect it of me. Out of my own personal experience and observation and, as a result of my own judgment, I am opposed to liquor. I am opposed to the manufacture, the sale, and the use of it, I am opposed to the legalization of it by the state, and I will so vote my convictions on November 7.

In addition to my personal position, the Methodist Church is opposed to liquor. This may not be true of some churches, but it has always been true of the Methodist Church. No one should ever have joined the Methodist Church deceived at this point—because the discipline of the Church has been quite clear. None of the evangelical churches of Christendom has been more active and outspoken against liquor than The Methodist Church. For your information I will quote just a few paragraphs from the 1948 Discipline of the Methodist Church. These statements were adopted by the General Conference of the Methodist Church, and are printed in the Discipline as the expressions of that body which alone, in all American Methodism, has the right to speak with authority for the whole Methodist Church. And remember that the General Conference is composed of an equal number of ministers and laymen.

"The Church of Jesus Christ from its very nature stands at variance with the liquor traffic. For it to be silent in its opposition would be to be disloyal in its function. Therefore to be true to itself the Church of Christ must be militant."

"In this hour Methodism accepts its responsibility and calls all its members to join the fight. We must continue to press toward the goals of total abstinence for the individual and legal prohibition by the State."

"... We urge all Methodists everywhere to promote in all their communities and in the states public sentiment in favor of restrictions and prohibitions of intoxicating liquor by no-license campaigns..."

"Methodism has insisted and does now insist that intoxicating liquor cannot be legalized without sin. Wine through the centuries has not ceased to be a mocker, destroying individuals and blighting society. The legalized liquor traffic is today, as it has always been, an antisocial institution."
Discipline of the Methodist Church, 1948, Paragraph 2623, pp. 590-593.

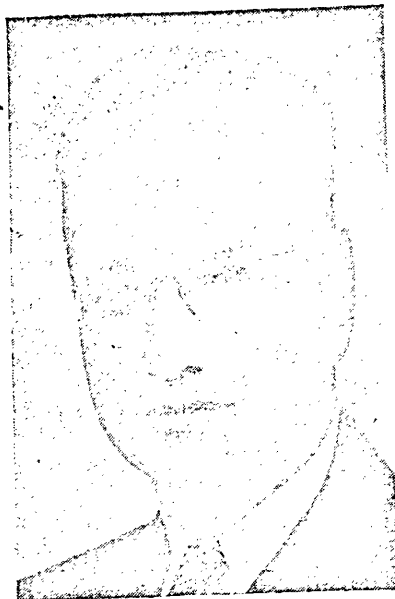
This is the position of your church and mine.

But there are reasons why your Church and your minister are opposed to liquor. I propose to tell you why I will vote for Initiated Act Number Two. My personal experience and observation, together with a longtime study of the facts concerning liquor, have convinced me of three things. First, alcohol is a poisonous, habit-forming drug that is destructive to the bodies, the minds, and the souls of men. Second, as such, alcohol is an evil which must be opposed by the Christian Church. Third, the reasonable, Christian thing to do with this social and moral evil is to forbid by law its manufacture, sale, and use. For these three reasons, among others, I will vote for Initiated Act Number Two.

In the first place we will do well to recognize that the verdict of science has been delivered against ethyl alcohol. Ethyl alcohol is that kind of alcohol contained in beverages like whiskey, beer, wine, etc. The verdict of science is to the effect that ethyl alcohol is a poisonous, habit-forming drug. For me to make the statement that alcohol is a poison may not attract much attention but when from the modern scientific laboratory of the unbiased physiologist and psychologist comes this same statement, one had best heed the verdict of modern science in this field in which science is prepared to speak with authority.

Dr. Haven Emerson, former President of the Board of Health and Commissioner of the Department of Public Health of New York City, is the editor of a book entitled "Alcohol and Man," which is a compilation of medical and other scientific information as to the character and effects of alcohol. This work is one of the best documented and most thorough scientific studies of alcohol to come from the press in our generation. The works of Dr. Emerson, together with the reports of the Yale School of Alcohol Studies, and the research work done by Bertha Rachel Palmer, former Superintendent of Public Instruction of the state of North Dakota, furnish the source material for the following statements which I will make concerning alcohol, what it is and what it does. I intend to make no generalizations and every factual statement in this sermon is supported by competent authority.

Years ago from the field of physiology came



DR. AUBREY G. WALTON

the proof of the harmful effects of alcohol upon bodily tissues. Now, in our generation, from the youngest of the sciences, psychology, comes an additional indictment against alcohol. It is to the effect that alcohol, instead of being a stimulant, is one of the narcotic drugs; that instead of being a bracer, alcohol actually deadens the nervous processes and slows down the muscular responses that instead of warming the body it actually reduces bodily temperature; and that instead of quickening impulses it produces sleep.

Ethyl alcohol is a poisonous drug. From sixteen to twenty ounces of alcohol, fully absorbed, is sufficient to kill a man of average size. Alcohol will kill a man when the concentration in his blood reaches five parts alcohol to each one thousand parts of his blood. It is established beyond all argument that occasionally men do absorb enough alcohol to kill them. But the point is that much smaller doses of alcohol absorbed into the bloodstream, while they do not kill, do harm and interfere with the proper operation of certain organs of the body. Ethyl alcohol attacks the nerve centers and causes the nervous system to go to sleep. Even though the drinker continues to move about, he is temporarily poisoned so that he forgets his responsibilities, loses his self-control, and is not clearly conscious of what he is doing and saying. He is thus in a condition in which he may bring shame, danger, lasting injury, and even death, not only to himself but to others.

When ethyl alcohol is taken into the stomach it does not need to wait for digestion, but immediately it begins to be absorbed from the stomach into the intestines, unchanged in form and nature, and passes directly into the bloodstream, where it makes the complete circulation of every organ in the body from hand to foot in thirty-seven seconds, or twice a minute as long as there is any of it left in the system. The drinker says that it "goes to his head." The truth of the matter is it reaches any other part of his body as quickly as it does his head, but

because the brain is the most delicate part of his whole body, alcohol strikes there first. This is why the drinker loses his sense of judgment, his self-control, and the normal restraining effects of conscience. With the deadening of a certain portion of his brain man sinks to the level of a beast. If more alcohol is consumed even the animal characteristics are put to sleep, and he loses memory, sense, and motion. Still more alcohol will paralyze the organs of circulation and respiration, and the drinker will die. The degree of intoxication is determined not by the amount of alcohol in the stomach, but by the amount of alcohol that gets into the bloodstream where it comes into contact with the nervous system. Hence to intoxicate means to poison. There is no use to labor this point. Abundant proof is supplied by science. Alcohol is a poison. Science says that it is a narcotic. That means that it is a drug along with chloroform, ether (from which the name ethyl comes), morphine, and other narcotics, the action of which is to numb, dull, deaden, and thereby tend to put the nervous system to sleep. Alcohol is a poisonous drug that should be kept away from people.

We have known for a long time that alcohol is habit-forming. It is estimated that there are between three and four million "habitual" or "excessive" drinkers in the United States. These terms refer to the problem drinker. Of this number more than seven hundred fifty thousand are alcoholics and the number is increasing all the time. But you and I know that these statistics do not cover all the cases. As far back as 1910 Dr. Gustave Von Burge, in an address delivered before the University of Basel, said, "Statistics record only the smallest part of the misery caused by alcohol. From the first glass to insanity, to crime, to despair and suicide, there are a thousand degrees. Only those who fall the lowest are accounted for by Statistics."

Time does not permit a discussion with you concerning the question, "What is an alcoholic?" I have been working with the organization known as Alcoholics Anonymous for over ten years. In fact I have a sort of diploma presented to me by that group making me an honorary member. It is framed and hangs on the wall of my study, and I treasure what my friends in that organization meant when they gave it to me. I spoke to the Main Street group no later than two weeks ago, and scarcely a week goes by that I do not work with one or more of the self-confessed alcoholics who are going through the program. I know something of alcoholics and their problems. Alcohol with them has become a habit and more than a habit—it has become a disease.

Who are these alcoholics? Someone who thinks that he knows it all will try to tell you that only those who have neurotic or diseased personalities become alcoholics. This is not true. Listen to Dr. E. M. Jellinek, Director of the Yale School of Alcohol Studies: "In a complex society, with so many tensions at work, we have the neurotic or diseased personality. It is natural that they should take recourse to intoxication to a larger degree than others. They probably constitute forty per cent of the inebriate population, but sixty per cent comes to alcoholism from an entirely normal origin and only in the course of drink. They are not seeking release. They are conforming to certain habits of their set."

And Dr. Robert Fleming of the Harvard Medical School has this to say: "It takes some people longer than others to attain addiction but no human being can be regarded as immune."

And again from the pen of Dr. Fleming: "Whatever the initial cause of drinking, be it social or physical or psychological, and whatever the nature of the person, be it normal or neurotic, true addiction will ultimately develop if heavy drinking is continued long enough."

The use of alcohol contributes in no small measure to the destruction of the mental faculties and processes of man. Here is a quotation from Deets Pickett: "Drunkness, the psychiatrist says is a temporary psychosis. In saying so he merely repeats what Seneca said thousands of years ago, 'Drunkness is nothing but an insanity purposely assumed'."

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WHY I WILL VOTE FOR INITIATED ACT NUMBER TWO

(Continued from page 6)

We have said that alcohol is a poisonous, habit-forming drug that is destructive to the bodies, the minds, and the souls of men. What more evidence is needed? The social sciences long ago rendered their verdict when they traced much of the poverty and social evil of a generation ago to the manufacture and consumption of alcoholic beverages. It was in 1898 that Gladstone said "The ravages of drink are greater than those of war, pestilence, and famine combined." And a generation later, in 1928, Sir Wilfred Grenfell, the great medical missionary to Labrador, said in almost the same words: "Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor."

But, of course, in our day the liquor forces have sought to deaden the tax-conscious public to this truth by inducing the state to turn revenue derived from the liquor traffic to the support of the public schools, the welfare agencies, the tuberculosis sanatorium, etc. So the state of Arkansas receives more than five million dollars a year in revenue from the legalized sale of alcohol. A portion of this goes to support the schools and welfare agencies. And thus one of the arguments which the wets are working overtime to defeat Initiated Act Number Two is that if this Act is adopted the state will lose this revenue.

It is perfectly clear that if the revenue from the sale of liquor in Arkansas is over five million dollars, the total amount of money spent for liquor in this State in one year really runs into millions of dollars. Millions of dollars that could have been spent for useful purposes: for food and clothing for families that needed them; for medical treatment that children needed and never received; for myriad things that might have improved life and made it more abundant for thousands of our citizens. While the state gets a few million dollars in revenue each year, the really worthwhile business interests of Arkansas must watch enormous sums go down the channels that destroy rather than improve the economy of the state.

Of course our schools and welfare agencies need money to carry on their important programs of education and relief. But just a little thought will reveal that liquor creates more problems by far than the financial sop which is thrown to educational and relief agencies can take care of. Almost any welfare worker who is coming into daily contact with the people who are in need can tell you stories about what liquor is doing in the way of breaking up homes, and ruining the lives of little children, and creating welfare problems that will literally chill your blood.

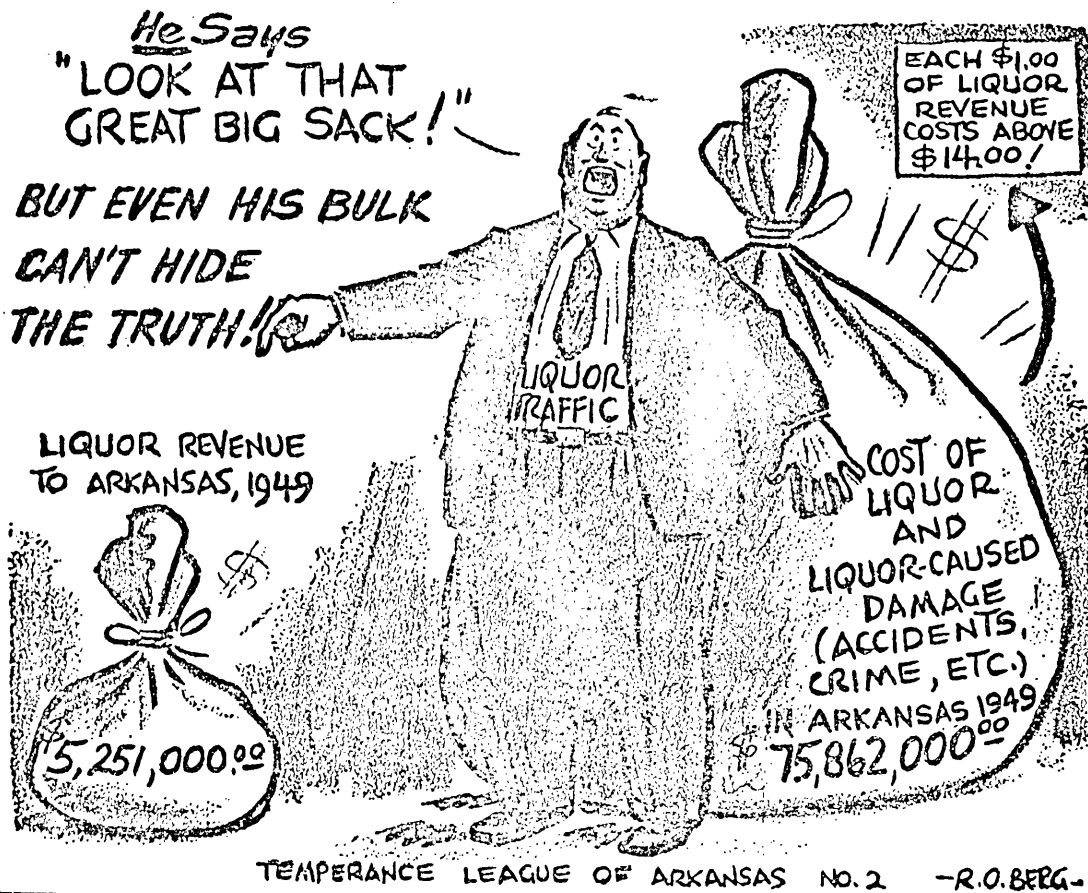
Then if you really want to become alarmed consider the problem of crime which is the result of liquor. We do not have the proper statistics for Arkansas available but we have some very reliable statistics from Massachusetts for 1945—and I do not believe the situations will be entirely different.

A special commission was appointed by the state of Massachusetts to study the problem of alcoholism in that state. After two years of study the report was made on March 6, 1945. It was signed by Judge Joseph T. Zottoli, Justice of the Boston Municipal Court, Dr. Clifton T. Perkins, Commissioner of Health, Reuben L. Lurie, former Chairman of the State Parole Board, and others. The report includes forty-eight pages of findings and nearly 400 pages of charts and graphs. Included in the report are these items:

"The commission estimates the total tangible cost of alcoholism to the citizens of the state at \$61,000,000 annually. This is broken down as follows: annual cost of caring for mental patients whose illnesses have been caused or precipitated by alcoholism, \$4,000,000; annual cost of crime due to drink, \$6,000,000; annual cost of financial dependence on others due to drink approximately \$51,000,000.

"... About fifty per cent of the felonies committed in Massachusetts are related to alcoholism and about eighty five per cent of the commitments for misdemeanors are due to alcoholism or crimes related thereto."

How many of the accidents on our highways



can be traced directly to liquor? Just a week ago last Friday night one of the finest Episcopalian laymen of this state was killed, his wife terribly injured, and his little daughter left unconscious for days by an automobile accident between Brinkley and Forrest City. Mr. Polk, a prominent attorney and resident of Helena, president of the Helena-West Helena School Board, had attended a football game at Brinkley. He and his family were on the way home. From the columns of the Arkansas Gazette of Sunday, October 15, date line Forrest City, I read the following:

"Houston Pitts, 23, of Muskogee, Okla., was arrested and is in jail here charged with negligent homicide. Sgt. R. E. Brown of the State Police said that the accident occurred when Pitts, who was driving west, sideswiped a car driven by Paul Choate, 57, of Hickman, Ky., who was traveling east, and then ran head-on into the east bound Polk car. Sergeant Brown said that investigating troopers Delmar Campbell and Herley Gwyn reported Pitts drunk."

Now add to the crimes committed by alcohol the destruction of the souls of men. The fullness of life consists in living and loving and being loved; of finding in the discoveries of science, the beauty of art, the delights of music, the revelations of literature, the fellowship with human beings; the creative enterprises of mankind, and the power of religious faith, that which enables man to rise above obstacles, to catch holy visions, and to enter into fellowship with the great Creator and Redeemer of all. Alcohol destroys this for man. It pulls him down, kills his self-respect, and loses for him the respect of others. Alcohol is a poisonous, habit-forming drug, destructive to the mind, the body, and the soul of man.

As such alcohol is an evil which must be opposed by the Christian Church. I can state the position of the Church in regard to Initiated Act Number Two in just a few sentences.

The Church does not say that prohibition will entirely solve the liquor problem. Neither does the Church admit that such a law is impossible of enforcement. To do so would be to impeach the integrity of every law-enforcement officer and every court in this state of ours. And those who insist that these men and women will not enforce the law are doing just that thing. The Church does not say, however, that prohibition will be some magic wand that we may wave and solve the liquor problem.

The Church does say that liquor is both a moral and a social evil, destructive to the bodies, the minds, and the souls of men, and that it is a dangerous, poisonous, habit-forming drug. The Church says then, that the state has no moral right to legalize this evil and to take revenue from it. The Church says that the function of

the state is to protect its citizens; that when it legalizes liquor and, instead of trying to protect its citizens from this evil, places it before the people with the approval and support of the participates in that which destroys rather than protects its citizens.

Furthermore, the Church contends that moral issues can never be solved along economic lines. If liquor is an evil—and it is—no amount of revenue derived from the legal sale of it can make it right or take away its awful consequences.

And I personally, speaking only for myself, would like to say that if the only way my children can be educated by the state is by revenue received from the sale of liquor I would rather that, so far as my children are concerned, the schools would close. But we had tax-supported public schools long before they received any revenue from liquor and we will have them when such costly funds are no longer available.

Now all this leads me to my final point which is more of a conclusion than it is an argument. Since alcohol is what it is, and because I am convinced that the reasonable Christian thing to do with this social and moral evil is to forbid by law its manufacture, sale, and use, I will vote for Initiated Act Number Two.

I want to keep this evil thing with all its vicious consequences as far away from me and mine as I can. Now I am able to keep it out of my own system. I may be, by the help of God, able to keep it out of the systems of those of my family. I may have some influence in keeping it away from some of my friends. But beyond that, unless I have some protection by law I cannot be sure of what will happen when it gets into the systems of others.

No, if my government wants to protect me and mine it will not give to a man that which may destroy him and me, and say to him, "You take this and drink it and we will take revenue from it, but when it has had its evil effect upon you, we will punish you for what you do when it has impaired your judgment and taken away your self-control." Is that reasonable? I tell you NO!

On the other hand it is not only reasonable to support an act that will make the state forbid the manufacture and sale of liquor, but I am convinced that it is also Christian. Christ came to make possible for men the abundant life. Anything that stands in the way of that life is hindering the cause of Christ. The strong must protect the weak. I am my brother's keeper. Let us do all we can to remove temptation from the path of those who are not strong enough to resist. Especially should we remove it from the path of the young. Let us remove this evil as

(Continued on page 4)

NOVEMBER SPECIAL FOR TRAINING AND HENDRIX COLLEGE

PURPOSES

Two major goals characterize the November Special for Ministerial Training and Hendrix College:

1. TO HELP ENLARGE AND TRAIN OUR MINISTRY. Part of the funds raised will be used to give direct aid to our Arkansas ministerial students, in whatever college or university they may be. The Little Rock Conference has set \$3,000 as its minimum goal for this purpose. The North Arkansas Conference has set \$5,000.

2. TO HELP SUPPORT HENDRIX COLLEGE. The other portion of the funds raised will go to the current budget for Hendrix. Each Conference has set \$5,000 as its minimum goal for this purpose.

"NOVEMBER SPECIAL" DRIVE BEGINS SOON

Arkansas Methodism's "November Special," the annual drive for Ministerial Training and Hendrix College, comes this year from November 19 to 26.

Through the drive, funds are obtained which play a major part in the support of Hendrix and of the Ministerial Training programs in our two Conferences.

Preparing Our Ministers

The steady gain in recent years in the number of Arkansas men preparing for the Methodist ministry has been most encouraging. This year approximately 150 Arkansas Methodists are preparing for the ministry in various colleges and universities. Hendrix College alone has nearly 60. Funds raised each year in the November Special (formerly the February Special) have had a great deal to do with the increase.

Helping Hendrix College

Hendrix College has also been strengthened in its year to year program by the funds which have come to it through the Special. Those funds which go to Hendrix go to the college's current budget. One of the college's greatest needs is to increase these funds for regular expenditures.

During the years of the November Special, Hendrix has benefited from it by an average annual amount of \$12,000. This is equivalent to the return at 3 per cent on an invest-

ment of \$400,000. The November Special therefore can be thought of as equivalent to nearly half a million dollars in endowment.

How The Funds Will Be Used

The November Special plan calls for each Conference to raise a minimum of \$5,000 for Hendrix. In addition the Little Rock Conference plans to raise a minimum of \$3,000 for its Ministerial Training program. The North Arkansas Conference plans to raise \$5,000 for its Ministerial Training Program.

The amounts going to Ministerial Training are used in each Conference to help men in college, to help men taking conference courses of study, and to provide a scholarship by each Conference at Southern Methodist University.

When To Take The Offering

The week of November 19-26 has been set for the cultivation work in the Special. The offering should be taken on Sunday, November 26 unless the church has made other plans which it considers more desirable.

Treasurers for the November Special

November Special collections in the Little Rock Conference should be sent to James H. Johnson, Worthen Bank and Trust Co., Little Rock. In the North Arkansas Conference they should be sent to E. W. Martin, Hendrix Station, Conway.

Into Methodist colleges go only 1% of the children from Methodist families, but out of Methodist colleges come more than 80% of our Methodist Ministers.



RECORD PRE-LOGICAL

The Hendrix Pre-Theological Fellowship this year is one of the largest in the college's history. Its membership is composed of more than 100 students, one-fifth of the entire student body, all of whom have dedicated their lives to full-time Christian service.

Sixty men of the group are preparing for the ministry. They are equally distributed between the Little Rock and North Arkansas Conferences. Other members plan to devote their lives as religious education directors or other workers in the church.

Rev. James S. Upton and Rev. George Avent of the Hendrix Department of Religion are counselors for the group.

Members pictured here are as follows:

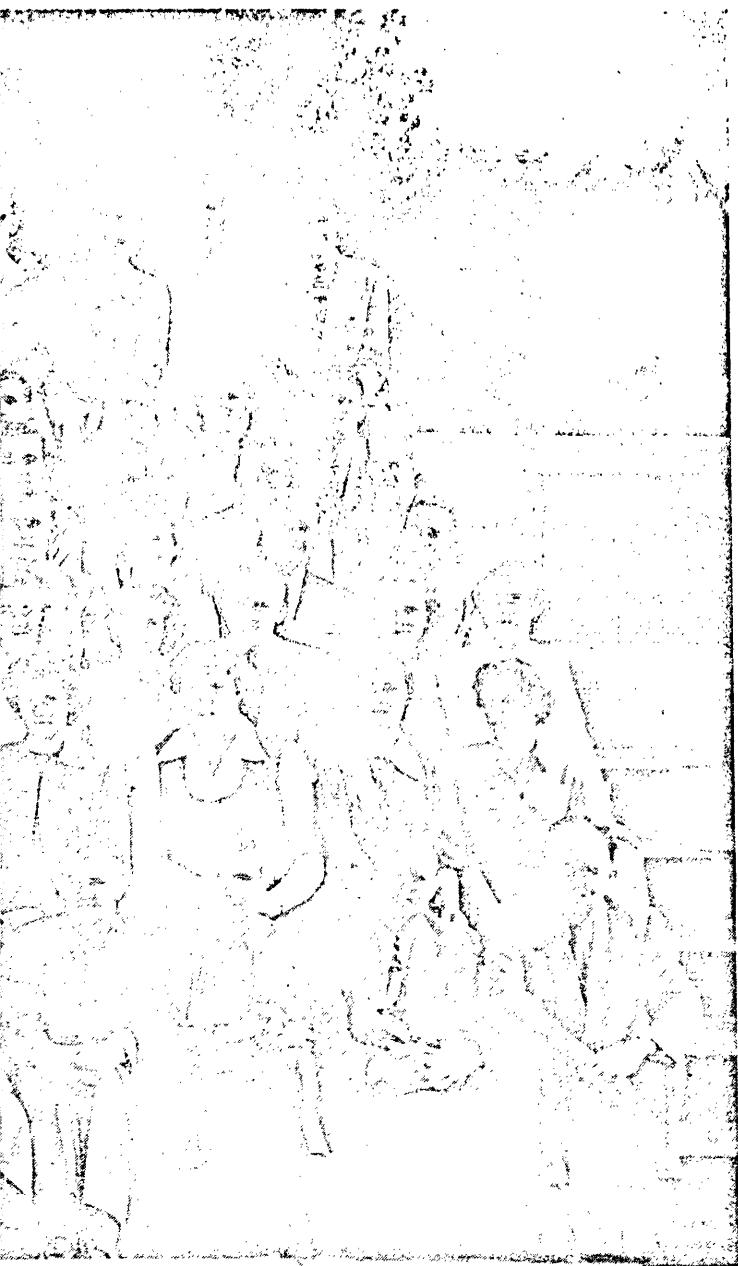
FRONT ROW, left to right: Gerald Fincher, Waldo; Cannon Kinney, Thompson Station, Tenn.; Betty Gaye Hurt, Paragould; Martha June Wadsworth, West Memphis; John Miles, Hot Springs; Sue Huffaker, Beebe; Suella Anderson, Little Rock; Bill Elliott, Texarkana; Roy Moyers, Antioch; Rev. George Avent, Conway; Rev. James S. Upton, Conway.

SECOND ROW: Lynette McKenzie, Little Rock; Marilyn Locker, Helena; Dot Baber, Little Rock; Jean Dodds, St. Louis, Mo.; Frances K. North Little Rock; Minola Caplena, Brinkley; Pat Crow, El Dorado; Mary Kincannon, Little Rock; Regina Watson, Imboden; Louise Fincher, Waldo; Bettye Moore, El Dorado.

THIRD ROW: Hallie Jo Hart, Camden; Freda Lockwood, Paragould; Carolyn Ricketts, Bauxite; Marion Sorrells, Little Rock; Betty Hawkins, Dallas, Tex.; Ann Able, Dallas, Tex.; Bobbye Lee Hays, Benton; Nancy Sanders, Little Rock; Alicia Bell, Lepanto; Barbara Pettingill, Plummerville; Jim Clemens, Wynne; Julia Caldwell, Searcy; Leita Ballew, Jonesboro.

FOURTH ROW: John Hays, Little Rock; Freda Wilson, Greenbrier;

FOR MINISTERIAL COLLEGE... NOV. 22 to 26



L GROUP

, Batesville; Catherine Graham, Fort Smith; Frances Caudle, Carl Scott, Conway; J. G. Greening, Camden; Arthur Sears, Hot Arnold, Little Rock; Gloria Mitchell, Searcy; Harold Davis, Little Boyd, Little Rock.
W: Maxie Spurlock, Mammoth Springs; Jerry Delleney, Dallas, el, Dallas, Tex.; Allan Brockway, Fayetteville; Howard Childs, Walter Rockwell, Fort Smith; Thomas Nation, Vilonia; Richard nt; David Crouch, Lexa; Gerald Hammett, McRae; Vernon Pay- g Shade; George Schisler, Passo Fundo, Brazil.
OW: Chester Phillips, El Dorado; Ed Hollenbeck, Pine Bluff; vis, Manila; James Beal, Rector; Bill Holmes, Little Rock; David ville, Tenn.; George Wayne Martin, Morrilton; Maurice Webb, ubra Hays, Cato; Travis Williams, Jonesboro; Robert Howerton,
ROW: Lamar Davis, Trumann; Elbert Jean, Plummerville; Leo ; Fred Mooring, Harrisburg Corner; Willie Walker, Rogers; Ralph m, Conway; Don Smith, North Little Rock; Fred Hubbs, Little Starkey, Little Rock; Stanley Reed, Jonesboro; Palmer Garner, Thompson, Conway.
ed are the following members: Thomas Cobb, Conway; Robert Rock; James Hendrix, Jonesboro; Rose Mary Holt, North Little ghes, Searcy; Harvey Hazelwood, Conway; Herbert Hurst, Mem- ank Jones, Flat River, Mo.; Crosby Key, Conway; Arvest Lawson, ames Mosley, Conway; Bob Ritter, Rogers; Wesley Ross, Jones- rner, Greenbrier; Nancy Belk, Dallas, Tex.; Mary Moore, Conway; on, Paris; Marian Ragsdale, Newellton, La.; Shirley Simpson, n Tennyson, Smackover; Martha Lou Turner, Conway; Hettie Lue rings; Emma Nell Witt, Paragould; and Calvin Roetzel, Russell.

LEADERS HEARTILY ENDORSE NOVEMBER SPECIAL

Church and college leaders have been enthusiastic from the first about the November Special and the important purposes it serves. Funds received from the Special have come to play an essential part in both the Hendrix and the Ministerial Training programs.

President Ellis

Dr. Matt L. Ellis, Hendrix presi- dent, has said:

"Ministers in Arkansas Method- ism are in short supply. But that serious problem would be more serious today without the aid of the November Special, through which the church has ably assisted so many young men. More Novem- ber Special funds will help a grow- ing number of young men in pre- paring for their life service.

"Since a goodly portion of the November Special funds come to Hendrix, benefits to Hendrix have also been very great. A study of the record shows the significance of this cooperative statewide effort in our church."

Bishop Martin

Bishop Paul E. Martin has said: "The importance of a trained ministry is alone enough to enlist the support of the Methodists of Arkansas in this campaign. Recently

some friends in an adjoining state gave a fortune to our School of Theology at Southern Methodist University because of a deep-seated conviction that (as they said) the future peace of the world is de- pendent upon the work and influ- ence of the church and thus the need for properly trained ministers must be met.

"However, this fund is used for general Hendrix College needs as well. The Methodists of Arkansas are concerned about a trained min- istry, but they are equally concern- ed that our boys and girls, who are to be leaders in their local churches, may have in their own college a type of training not found in any other institution.

"I commend to our people the Special for Ministerial Training and Hendrix College."

Conference Boards Also Endorse

The Boards of Education of the two Conferences from the first have urged the importance of the No- vember Special. The Boards of Ministerial Training have deep in- terest in the success of the Special since they administer a large por- tion of the resulting funds.

Members of the Conference boards are as follows:

LITTLE ROCK CONFERENCE

Board of Education

Executive Secretary: Roy E. Faw- cett, Little Rock.

Officers: W. Neill Hart, Camden, chairman; George G. Meyer, Nash- ville, secretary; James H. John- son, Little Rock, treasurer.

Clerical: Fred Schwendimann, Lake Village; Ralph Clayton, Mc- Gehee; Kenneth L. Spore, Pine Bluff; James A. Simpson, Lewisville; A. J. Christie, Stuttgart; Alfred Doss, Stephens; Mark Vaught, Mena; J. E. Cooper, Warren; Fred R. Harrison, Texarkana.

Lay: J. T. Thompson, Little Rock; Silas Snow, Crossett; Jerry Patter- son, Pine Bluff; Albert Graves, Hope; Judge A. P. Steele, Texar-

kana; Dr. D. D. McBrien, Arkadel- phia; Howard Elder, El Dorado; Ed McCuiston, Little Rock.

Board of Ministerial Training and Qualifications

Officers: Edward W. Harris, El Dorado, chairman; Ralph Clayton, McGehee, treasurer; Charles H. Giessen, Camden; registrar.

Clerical: Robert W. Core, El Do- rado; Charles W. Richards, England; Roy E. Fawcett, Little Rock; Louis W. Averitt, Dumas; C. Ray Hozen- dorf, Hot Springs; R. O. Beck, Eu- dora; Mark Vaught, Mena; Fred W. Schwendimann, Lake Village; Rufus F. Sorrells, Little Rock; W. L. Arnold, Little Rock; Alfred Doss, Stephens.

NORTH ARKANSAS CONFERENCE

Board of Education

Executive Secretary: Ira A. Brumley.

Officers: Horace M. Lewis, For- rest City, chairman; R. W. Gregg, Fort Smith, vice-chairman; D. L. Dykes, Fayetteville, secretary.

Clerical: Thurston Masters, Ty- ronza; Gaither McKelvey, Monette; C. W. Good, Cabot; David Conyers, Batesville; LeRoy Henry, Trumann; J. H. Hoggard, Van Buren; James R. Chandler, Cotton Plant; G. C. Taylor, Osceola.

Lay: Noble Gill, Dell; J. A. Wise- man, Searcy; Mrs. Alfred Hathcock, Fayetteville; Ralph McNeil, Piggott; T. G. Bratton, Forrest City; R. B. Brawner, North Little Rock; Mrs.

H. D. Castleberry, Jonesboro; W. D. Murphy, Jr., Batesville.

Youth: George Wayne Martin, Conway; Martin Cal Martin, Fort Smith; Stanley Reed, Conway.

Board of Ministerial Training and Qualifications

Officers: Allen D. Stewart, Con- way, chairman; Ralph Hillis, Searcy, registrar; Lloyd Conyers, Wynne, treasurer.

Clerical: I. L. Claud, North Little Rock; Paul Bumpers, Marked Tree; J. Clarence Wilcox, Mountain Home; Lyman T. Barger, Jonesboro; James S. Upton, Conway; J. Q. Schisler, Nashville, Tenn. D. L. Dykes, Fayetteville; J. H. Hoggard, Van Buren.

President's Message To W. S. C. S., Little Rock Conference

By MRS. E. D. GALLOWAY

(The following message was delivered by Mrs. E. D. Galloway, president of the Little Rock Conference Woman's Society of Christian Service, at its Annual Meeting at Little Rock on October 17-18-19.)

THAT was a momentous day in the life of Methodist women of the Little Rock Conference, when on October 3rd, 1940, at First Church Little Rock—just ten years ago the 3rd of this month, our women stood and sang, "O God Our Help In Ages Past, Our Hope For Years To Come," thus opening the first session of the organization meeting of the Little Rock Conference Woman's Society of Christian Service. Dr. C. M. Reves convened the Society in the absence of Bishop Charles C. Sealeman.

It was Mrs. J. M. Stinson, beloved last president of the Little Rock Conference Woman's Missionary Society, who piloted us so carefully into the great new organization—now so dear to our hearts, and so much the hope of so many groups of the peoples of the world. Her opening greeting to us was, "It is a beautiful thought that we can carry into our new organization all the sweet memories of the blessings that have been ours through the years, and upon this foundation we can meet the challenge of the future, unafraid because of the love and faith that are ours." Though she spoke wisely, it is doubtful if she knew how wisely. These have been ten of the most fully tested years in the history of civilized man.

Credentials of the delegates from the societies of the former Methodist Episcopal, the Protestant Methodist, and the Methodist Episcopal South Churches were presented, and the Little Rock Conference Woman's Society of Christian Service was born. Preparation for the event included the organization of 137 Societies with 8,888 members. The annual meeting closed the period for charter membership. It was as though a multitude of loving devoted hearts and hands had stood by to minister to the needs consequent to the labor and travail at the time of a great birth. A number of Negro Methodist women of the Southwest Conference Churches were present and laid upon the altar the reports of their charter meetings.

The infant organization was strong from the very beginning, but needed the nurture and guidance of a devoted faithful leader and mother. We could not have been more fortunate in our choice of this one, than we were in the person of Mrs. A. R. McKinney, first president, who led us for five and one half years.

Other charter organization officers elected that day to serve with Mrs. McKinney were, Mrs. B. J. Reaves; Mrs. H. King Wade; Mrs. Walter Ryland; Mrs. Jessie Hotchkiss Smith; Mrs. E. D. Galloway; Miss Lila Ashby; Miss Beryl Henry; Mrs. Fred Longstreth, Mrs. Thomas Russell; Mrs. Surrey Gilliam; Mrs. G. N. Kephart, and Mrs. Fred Harrison. Three of these have been translated and are among the immortals in the Society Eternal. They are: Mrs. B. J. Reaves, charter vice president; Miss Lila Ashby, charter secretary of Christian Social Relations and Local Church Activities; and Mrs. G. N. Kephart, charter secretary of Literature and Publications.

The charter pledge of our Conference was \$20,100.00 and was overpaid. \$900.00.

We were a year and two months old when Pearl Harbor became a synonym for the outbreak of World War Two. These were difficult times for a new organization that was likely to see days of struggle. And there was struggle—at times there was no gasoline to get us to our meetings—travel was greatly limited and we had to forego one annual meeting, as well as many others of all types. But never did we fail to grow as an organization.

When Mrs. McKinney retired from the presidency at the end of five and one half years of service, the Conference pledge for the last year of her term was \$28,150.00—an increase over the beginning pledge of \$8,050.00, and it was overpaid.

Then at Lakeside, Pine Bluff in 1946, a

strange thing happened—and some said a very rash thing, indeed—when a youngish sort of woman a little past forty was elected president. There were worries, of course about our future—would our giving hold up, would the membership continue to build up, would the Executive Committee of the Conference follow her, and be faithful in spite of her? It was doubtful, but we'd see. Worse things had happened some one said. But not much worse, some one else said. A very strong slate of officers was elected to serve. But the glory of the work of our great Society is that it is not wholly dependent upon the president, nor any other person, for its success. And so, some things have happened in spite of that election.



Mrs. E. D. Galloway, Conference President past four years, hands gavel to her successor, Mrs. T. S. Lovett.

And now, it becomes my sacred responsibility to try to interpret for you something of the factual momentum of these fast fleeting ten years, and the challenging theme of the annual meeting, which when ended brings to a close my four years of service as president of my beloved Little Rock Conference Society. During these ten years we have seen the beginning and ending of a four-year world war—that is a shooting war. We have known of hundreds of thousands of refugees and displaced persons with all the consequent disease and starvation; we have witnessed the decline and division of the British Empire; the achievement of political freedom of India after centuries of struggle toward this end; the untimely death of Ghandi; the organization of the United Nations, the world's greatest roundtable of nations (coming into being largely as a result of Christian Missions around the earth, the rise of Communism to the domination of one third of the world's population—which includes the political control of all China; the trial, conviction and punishment of many war criminals; the signing of the Atlantic Pact; the instigation of the European Recovery Plan; the occupation of Japan, Germany and Korea by Russia and the United States; the advent of the hydrogen bomb; and now we feel the reverberations of a war that has in it the explosive possibility of another world war, when viewed at its worst by some of the world leaders, believe it could end western civilization. To sum it all up, one thing is certain, we have seen with our own eyes the end of an age, and are witnessing at the turn of the century the most bombastic world revolution ever known to mankind. Some of the old certainties and safeguards we once counted upon to maintain the status quo are gone.

The Church has been a part of the mortal struggle of these chaotic days. New sense of our togetherness has brought into being the World Council of Churches, organized at Amster-

dam in August of 1948, and this fall the National Council of Christian Churches. In this span of time, Methodism has enterprised two great quadrennial programs—the Crusade for Christ when in one year we added one million persons to our Church, and in four years we raised 27 million dollars for relief and rehabilitation. Then the Advance in which we are now engaged in the study of our faith, our Church, our ministry, and our mission. We aim to double our giving for missions in the quadrennium so that instead of raising 32 millions, we will give 64 millions. Our Woman's Division of the Board of Missions has answered with the intention of enrolling every Methodist woman in the Society, and enlisting every member in studying, praying, building, and giving, the recruitment and training one thousand missionaries and deaconesses in this quadrennium, and the increasing of our giving for missions by 1/3 the first two years and 15% more this year.

In these ten years we have grown as an organization from 137 societies with a membership of 8,888, and 22 Guild units, to 203 societies and 63 Guild units—with a membership of 12,138. Our per capita giving has increased from 2.67 to 4.31. Giving in Guilds has increased from \$1,336.30 to \$5,610.15.

I can speak at very close range of the past four years, as I have gone to bed every night of these years with the conscious responsibility for the total concern of our conference society program and goals. It is not an idle boast that we have all together invested our stewardship toward high ends in this quadrennium. The Society and Guild have moved from a membership of 9,471 four years ago to 12,138; from 186 Societies and 46 Guild Units to 203 societies and 63 Guild units. We have increased our Conference pledge from \$28,150.00 to \$57,500.00—an increase in four years of \$29,350.00 or more than twice what it was then. During the last fiscal year we made the 33 1/3 increase in giving, and are well on our way to the 15% increase this fiscal year.

But the increase in giving is not our greatest gain. It is one of the results of a far greater increase—that of the spiritual growth of thousands of our Methodist women in a courageous effort to face the continuing crisis of our day. Other items in growth are equally as notable as in our giving. A great new missionary mind has emerged and is active at the grass roots. "By a mission field, we used to mean an area of land; now we mean an area of life." We have learned that, "A mission field is any area of life in which Jesus Christ is unknown." The chief characteristic of missions used to be expansion; now it is penetration. The old word, go, still remains—not only "go out" to all the world, but go in to all of life. We used to speak of "neglected continents;" now we find that these continents are vast neglected areas of social, national, and international life. We used to speak of unoccupied fields; now we find them in human hearts everywhere. We used to speak of unfinished tasks; now we find them next door. We used to speak of the non-Christian world; now we find that America is part of it. We used to speak of "giving the gospel to the whole world;" now we speak of applying the gospel to the whole of life."

Our Conference is working much more nearly within that concept of such unity than formerly. We have seen old walls fall, and imaginary lines rubbed dim as we have moved into a working unity with our projects, within the framework of Methodism's Conference program. No more, do we set up a Woman's Division project within our bounds be it educational, institutional, rural, social welfare, training of Christian workers—except as it is related to the local Church at the grass roots, and the Annual Conference, both in matters of support and administration. Every Woman's Division supported project in our Conference is so related. Being the chief offenders at operating on our own, it is right and proper that we have made the gesture in this direction.

Those of us who had the privilege of attending the Third Assembly of the Woman's Society (Continued on page 4)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

REPORT ON W. S. C. S. ANNUAL MEETING

By Mrs. T. R. McGuire

"Together—through Faith" was the theme carried out at the annual meeting of the Little Rock Conference of the Woman's Society of Christian Service at Asbury Methodist Church, Little Rock, Arkansas, October 17-19. Three hundred and seventy-nine delegates and guests registered.

The meeting was undergirded by a continuous Prayer Vigil held in the Memorial Chapel with more than 300 persons joining in the Calvacade of prayer. In addition the entire Conference observed moments of silent prayer. Mrs. J. Gordon Wilson, Conference Secretary of Spiritual Life, prepared special meditation material.

The Conference was officially convened at the "World Federation of Methodist Women" banquet held Tuesday evening with approximately 400 attending. Mrs. T. W. McCoy, Conference Vice-President, introduced the fifteen women, dressed in authentic costumes, who brought personal greetings from the presidents of Methodist groups around the world. Bishop Paul E. Martin brought an address revealing the responsibilities of Methodists in taking Christ into the World. He was introduced by Mrs. E. D. Galloway, who presented him with a Life Membership in the Woman's Society.

Dr. George C. Baker, Chaplain, Southern Methodist University, brought a series of helpful messages to guide Conference members in applying faith in their lives today. Rev. George B. Workman and Miss Pearle McCain, missionaries home on furlough from China, helped the Conference to share their hope for the Christian Church in China.

Mr. Willard P. Bass, Superintendent, Navajo Methodist School, Farmington, New Mexico, made the supply project for the third quarter come alive through his address "Navajo Necessities," and his participation in the workshop on Conference Projects.

The Conference projects were featured at a luncheon on Wednesday, with pictures of action and maps showing location of projects, centering the tables. The Conference Workers sang an original song depicting their work.

The four Workshops: "The Local Church Woman," "Faith," "Conference Projects," and "Recruitment" were well attended and provoked recommendations which were later adopted by the Conference.

A feature of Wednesday evening was the introduction of all Missionaries, Deaconesses and paid workers, both active and retired, whose years of service totaled 229. The high point of the evening was the Commissioning by Bishop Martin of Miss Wanda Stahley from Stuttgart, as a missionary to India. She was the first Missionary to be commissioned in Arkansas since the unification of the Methodist Churches.

The tenth anniversary of the Woman's Society of Christian Service was observed at a luncheon Thursday with Mrs. Rufus Sorrells in charge. Special memberships presented at this time were: Life Memberships to Mrs. Bob McCammon, Mrs. Rufus Sorrells, and Mrs. T. R. McGuire; Honorary Life Memberships to Mrs. J. Russell Henderson, Mrs. R. H. Cole, and Mrs. W. Neill Hart; and Honorary Life Patron Membership was given Mrs. J. P. Carpenter for her many years of service as Conference Treasurer. A Memorial for the Rev. John Taylor and Mrs. Taylor was recorded in the Memorial Roll. A gift to the Student Loan Fund was given in honor of Mrs. H. S. Johnston.

Mrs. Galloway was elected to represent the Conference at the National Council of Churches. Mrs. Erick Jensen and Mrs. Earl Cotton were elected reserve delegates to the Jurisdiction Woman's Society of Christian Service for the remaining two years of the quadrennium. Mrs. Paul E. Martin offered a resolution that the Conference send a message to President Truman imploring him to assist in sending wheat from the United States to India. It was adopted. All members were urged to write their representatives.

The closing session was one of consecration and dedication in which the Conference Treasurer along with the District Treasurers made their pledge to the Division of \$57,500.00.

The newly elected officers were installed at an impressive service conducted by the Jurisdiction officers present: Mrs. J. Russell Henderson, Mrs. R. H. Cole and Mrs. W. Neill Hart. While all stood with bowed heads Mrs. Kenneth Spore



—Courtesy Arkansas Gazette

MISS WANDA STAHLEY

sang "Into Thy Hands."

Mrs. Galloway brought the message of personal dedication which was followed by the signing of Commitment Cards. The Conference was adjourned after Rev. Arthur Terry, host pastor, led the Little Rock ministers in the serving of Holy Communion.

Officers elected and installed for the year are: President, Mrs. T. S. Lovett, Grady; Vice President, Mrs. T. W. McCoy, Benton; Recording Secretary, Mrs. Erick Jensen, Stuttgart; Treasurer, Mrs. C. I. Parsons, Texarkana; Secretary of Promotion, Mrs. Ewing T. Wayland, Little Rock; Secretary of Missionary Education, Mrs. Eugene Stewart, Little Rock; Christian Social Relations, Mrs. Earl D. Cotton, Little Rock.

Secretary of Children's Work, Mrs. Ashley Ross, Little Rock; Secretary of Youth Work, Mrs. Edward McLean, Arkadelphia; Secretary of Student Work, Mrs. Wilmer A. Lewis, Magnolia; Secretary Wesleyan Service Guild, Miss Hanna Kelly, Little Rock; Secretary of Supply Work, Mrs. Leo Wiley, McGehee; Secretary of Spiritual Life, Mrs. J. Gordon Wilson, Little Rock; Secretary of Literature and Publications, Mrs. J. R. Meadors, Blevins; Secretary of Status of Women, Mrs. R. M. Shelton, Little Rock; Secretary of Missionary Personnel, Mrs. Edward Harris, El Dorado; Chairman of History Committee, Mrs. James Thomas, Little Rock.

DANVILLE W. S. C. S. ANNIVERSARY PROGRAM

The Woman's Society of Christian Service of the Danville Methodist Church observed the Tenth Anniversary of W. S. C. S. in a meeting at the church, Tuesday afternoon, September 26th. Members of Plainview and Belleville Societies were guests.

Mrs. Lynn opened the meeting with an organ prelude. Mrs. Baxtor Gatlin, promotion secretary, presented the theme for the year, "Thy Saving Health Among All Nations" and the September program.

Mrs. W. C. Landers, president, welcomed guests and conducted the anniversary program and lighting of the candles on a beautiful birthday cake which was made and decorated by Mrs. W. H. O'Hara. Ten candles represented the goals achieved by the society during the period 1940 to 1950. Appropriate responses were made after the lighting of each candle. The eleventh one to grow on was followed by a prayer for growth by Mrs. Julia Keathley.

After the Happy Birthday song there was an informal discussion by members of the societies represented and some of the first members and first presidents were named. Mrs. Riggs, from Plainview, paid tribute to past presidents and the present president of the North Arkansas Conference. The PURPOSE OF W. S. C. S. was read by Mrs. Virgil Keathley.

At the close of the meeting the cake was cut and served by Mrs. O'Hara with Mrs. C. C. Stringfield presiding at the punch bowl. — Bobbie Landers, President.

CHERRY VALLEY SOCIETY HAS ANNIVERSARY

The Woman's Society of Cherry Valley celebrated the Tenth Anniversary of the W. S. C. S. Tuesday afternoon, October 4th in the home of Mrs. Noel Morris.

Of the thirty-three attending, there were twelve guests from Colt church including the pastor, Rev. L. L. Langston and his wife, three district officers, Mrs. G. G. Dorris, Mrs. J. W. Glass, Mrs. T. M. Ellis and Mrs. Elmer Legg, the guest speaker, of Vandalia.

The program for the afternoon began by the vice-president, Mrs. Noel Morris, asking each one present to introduce themselves. The devotional was given by Mrs. Ralph Diggs.

Those taking part on the program were Rev. L. L. Langston, using as his subject "Woman's Society of Christian Service." Each of the district officers spoke concerning the work of their respective offices.

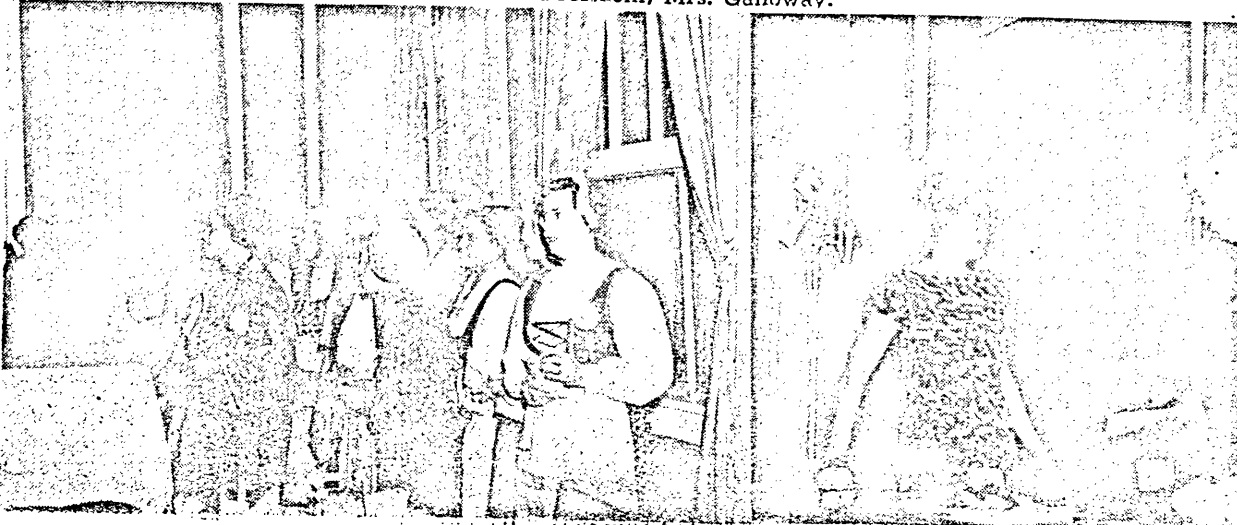
Mrs. Albert Pauchert, president of the Cherry Valley society, conducted the "Anniversary Program", lighting the candles on the birthday cake.

Delicious refreshments were served by the hostesses, Mrs. Pauschert and Mrs. Noel Morris.

The program of the afternoon was concluded by singing "Happy Birthday", and Mrs. J. H. Richardson, expressing her appreciation for the part given by each one, making the day a blessing to all present. — Reporter.

Lower Left: Group representatives of various countries of World Federation sending greetings to Conference at the World Federation Banquet.

Lower Right: Little Rock Conference W. S. C. S. makes important membership gain. Bishop Martin receiving Life Membership from Conference President, Mrs. Galloway.



CURRENT NEWS IN ARKANSAS METHODISM

HENDRIX COLLEGE NEWS

Ten students at Hendrix have been elected to Alpha Chi, national honorary scholastic society, Dr. O. T. Gooden, faculty sponsor, has announced. The induction ceremony was held last Thursday night.

Six of the newly-elected members received junior membership. They are Barbara Blackburn of North Little Rock, Dick Farr of Wwnne, Pat Flanigan of Little Rock, Juanita Lane of Conway, Manry Ann Mtezier of Moro, and Johnny Trice of Stuttgart. The students receiving senior membership were Marion Ware of Little Rock, Frank Jones of Flat River, Mo., Cecil Simmons of Conway, and Embry E. Wilson of Russellville.

Seven students who held junior membership last year were promoted to senior membership. They are Cynthia Brown of Bastrop, La., William Bullard of Little Rock, Clem Goode of Lonoke, Milton Linzel of Little Rock, Martha Riley of Little Rock, John Stuckey of Stuttgart, and Betty Jo Teeter of Fordyce.

Miss Arlie Salmons, assistant professor of modern languages, and Charles S. James, Jr., assistant professor of political science, were elected sponsors for the present year.

Hendrix Choir Roster

Thirty-five Hendrix students have been named to the college's Chapel Choir. V. Earle Copes, director of the Choir, has announced. The Choir is selected from the 96-member Chorister group on the basis of auditions.

The Little Rock Conference W. S. C. S. and Youth Banquet, held October 18 in Little Rock, marked the first appearance of the choral group this season. At that time the Choir sang for the banquet at Winfield Methodist Church and at the evening worship service at Asbury Methodist Church. The annual statewide tour of the Choir is scheduled for late February.

Members of the Chapel Choir are: sopranos: Ann Tennyson, Smackover; Ila Margaret Millar, Texarkana; Martha June Warner, West Memphis; Mary Jo Eaton, Blytheville; Julia Caldwell, Searcy; Bonnie Hein, Stuttgart; Jo Clarie Knoll, Stuttgart; Nona Eagle, Prescott; Dot Christopher, Conway; altos: Betty Hawkins, Dallas, Texas; Beth Rhid-dlehoovevr, Hot Springs; Elizabeth Smith, Kansas City, Mo.; Hettie Lue Wilson, Hot Springs; Marion Sorrells, Little Rock; Ruth Ryburn, Pine Bluff; tenors: Charles Millar, Texarkana; Ed Thompson, Conway; Harold Davis, Popular Bluff, Mo.; Arthur Sears, Hot Springs; Bill Steel, Dallas, Texas; Phil Dixon, Little Rock; Allan Brockway, Fayetteville; Sanders Clatworthy, Little Rock; basses: Bob Jordan, Little Rock; Homer Barrett, Little Rock; Charles Nichell, Popular Bluff, Mo.; Al Tredway, Marianna; George Schisler, Passo Fundo, Brazil; Bill Reutz, Gurdon; Dick Hudson, Springdale; Marvin Loyd, McGehee; Fred Walton, Benton.

Student-Faculty Committee Named

Relations between students and faculty at Hendrix will be stressed through the work of a new Student-Faculty Relations Committee.

Faculty committee members appointed by President Matt L. Ellis

LAYMEN BUILD ANNEX AT LONOKE



Four scenes of night construction work being done by the men of Clarence Richey's Bible Class of the Methodist Church. This building is going up just west of the church and will be used by the Bible Class when completed.—Photo by Tankersley.

Six months ago the men of the Methodist Men's Fellowship decided to sponsor a new Bible Class in the Sunday School program of the church at Lonoke. Interest in the class from the very beginning was such that available space in the present church plant was insufficient even though the church expanded by adding an annex to the educational building two years ago to provide for the Children's Division.

After discussing the matter at length the class decided to build a brick veneer building adjoining the church matching the rest of the educational plant. The building is 24x50 feet and contains a class room and small kitchen.

All the various building skills,

except brick laying, are represented in the class and the men decided to do all the work themselves. Every man in the class has participated in some way and the general estimate is that it has not been like work but rather an adventure in fellowship.

Brother Jeff McCollum, a builder by profession, has furnished the tools and directed the building. The building committee is composed of R. L. Young, Lewis Rice, John Sims, George Smith, and Jeff McCollum. Jab Ketchem is president of the class; Alfred Cartwright, vice-president, and Elton Highfill, secretary. Judge Clarence Richey is teacher. Rev. J. E. Dunlap is pastor of the church.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Church School Rally Day Offerings

Since the report sent to the Arkansas Methodist on October 4 we have received the following Church School Rally Day offerings: Oil Trough, \$6.50; Weona, \$11.50; Wiggins Memorial, \$24.00; Sylvan Hills, \$7.50; Marmaduke, \$6.88; Forrest Chapel, \$2.00; Beach Grove, \$7.00; West Helena, \$21.12; Newport, First Church, \$75.00; Gravel Hill, \$2.00; Clover Bend, \$5.00; Hartford, \$20.00; Black Rock, \$5.00; Keiser, \$6.00; Pottsville, \$6.00; Judsonia, \$5.00; Springdale, \$50.00; Jonesboro, Huntington Avenue, \$15.00; Ft. Smith, St. Paul's, \$25.00; Knobel, \$3.33; Lake City, \$12.50; Manila, \$25.00; Piggott, \$25.00; Blackfish Lake, \$5.00; Mt. View (Kibler Charge), \$2.36; Griffin Memorial, Paragould, \$17.50; Denning, \$3.00; Huntsville, \$5.00; McRae, \$5.96; Oppelo, \$10.90; Bentonville, \$50.00; Highfill, \$6.00; Umstead Memorial, Newport, \$10.00; New Hope (St. John's-New Hope Charge), \$15.00; Biggers, \$2.19;

Booneville, \$50.00; Wright's Chapel, \$3.00; Prairie Grove, \$35.00; Harmon, \$11.00; Hardy, \$11.31.

Offerings are coming to the office almost every day. Yet there are a large number of churches which have not yet reported. It is hoped that all churches will complete the work at an early date so as to be ready for the next programs coming in the calendar of the year.

Should a church school still need programs for Church School Rally Day we have copies in the office.

Materials to Church School Superintendents

The Board of Education office is sending to the church school superintendents four pieces of materials which we hope will help them to better understand their work and to help them with the "Advance" emphasis. These materials are going out from the Conference office.

Jonesboro Training School

The Jonesboro Training School was held at Fisher St. Methodist Church, October 15-19, with Rev. E. B. Williams serving as Dean of the school. Three courses were offered in the school:

The Use of the Bible with Children, Mrs. W. A. Wooten, Memphis, Tenn.

The Old Testament; Content and Value, Rev. Ralph Hillis, Searcy.

The Camp Counselor, Rev. H. O. Eggensperger, Russellville.

The school had a good opening, but we have not yet had the final report on the school.

Ft. Smith Training School

The Ft. Smith Training School got under way on Monday night, October 23, with Rev. Robert Bearden, Jr., serving as Dean. It is being held in Goddard Memorial Church. The following courses are being offered:

The Use of the Bible with Children, Miss Fay McRae, Little Rock. Creative Teaching, Miss Marion Armstrong, Nashville, Tenn.

Guiding Intermediates in Christian Growth, Mrs. Roy A. Dillon, Oklahoma City, Okla.

Choosing a Vocation (youth only) Rev. Lee Cate, Lincoln.

A Christian's Vocation, Mrs. Johnnie McClure, Russellville.

The Church and Its Work, Dr. W. Henry Goodloe, Ft. Smith.

Helping Adults Learn, Dr. Walton S. Cole, Lee's Summit, Mo.

The Book of Acts, Ira A. Brumley.

Searcy Training School

The Searcy Area Training School will be held next week, October 29-Nov. 2, beginning on Sunday evening, with Rev. Ralph Hillis as Dean. The school will be in Searcy, First Church. The following courses are to be offered:

Teaching Children, Mrs. M. G. Joyce, Sikeston, Mo.

The Methodist Youth Fellowship, Miss Willie Frances Coleman, Tupelo, Miss.

The Work of the Adult Division, Okla.

The Church and Its Work, Ira A. Brumley.

Bach Recital

The 200th anniversary of the death of the German composer Bach was commemorated October 16 by a faculty recital given at the college. V. Earle Copes, organist, Miss Kathleen Rowe, pianist, and Donald Warmack, violinist, performed an all-Bach program.—Hendrix College Public Relations Office.

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WORLD SERVICE REPORT FOR SEPTEMBER, 1950

World Service Receipts for the Month of September, 1949	\$ 621,142.53
World Service Receipts for the Month of September, 1950	587,364.08
Decrease	33,778.45

Fiscal Year To Date

June 1, 1949, to September 30, 1949	\$1,491,727.59
June 1, 1950, to September 30, 1950	1,557,612.12
Increase	65,884.53
Per Cent of Increase	4.42

For the first four months of this fiscal year World Service has made an increase of \$65,884.53; a gain of 4.42%.

Rate caution must be exercised in the local church and in the annual conference to protect World Service and at the same time to strengthen the Advance.

At the recent meeting of District Superintendents in Indianapolis, attention was called to the fact that a church should accept its World Service apportionment in full before taking Advance Specials.

In transmitting funds, extreme care should be used to designate the exact purpose for which the donor made the gift.

ADVANCE FOR CHRIST AND HIS CHURCH

Month of September, 1950	\$ 273,188.89
June 1, 1948 Through September 30, 1950	5,694,880.80
1950 WEEK OF DEDICATION	
Through September 30, 1950	671,293.33

General Commission on World Service And Finance

THOMAS B. LUGG, Treasurer
740 Rush Street, Chicago 11

BENTON COUNTY
MINISTERIAL ALLIANCE
COMMENDS GAZETTE

The Benton County Ministerial Alliance, convening at Rogers October 16, went on record as highly commending the stand which the editor of the Gazette took on Prohibition as expressed in his editorial of October 1. This commendation is also being sent to the Editor of the Arkansas Gazette.

It is indeed gratifying to note that a great Editor of a great paper has lined up with ministers and laymen throughout the state in a fight for decency and sobriety. The vote of commendation and appreciation was taken Monday morning October 16 in the Rogers Methodist Church.

Rev. J. T. Randle, the host pastor, delivered a very fine message to the Protestant Ministers of Benton County on the "Art of Preaching."

H. W. Jinske, pastor, Methodist Church at Gravette, was elected secretary of the Alliance at this meet-

MINISTERS' WIVES OF
MONTICELLO DISTRICT

The Ministers' Wives of the Monticello District met in the new educational building of the Monticello Methodist Church, Friday, October 13, at 10:00 a. m.

Mrs. Clem Baker, president, was in charge of a very inspirational devotional service in the opening of the meeting.

Each lady had been asked to bring a piece of work that could be finished at the meeting. These were exchanged among the members, thus creating fun and entertainment. While the work was going on, Mrs. Ralph Clayton gave a very interesting talk on "The Minister's Wife."

Thirteen women enjoyed a delightful pot-luck lunch together, after which the time was spent in informal conversation. — Mrs. Fred Schwendiman, Secretary.

ing.—H. W. Jinske, Secretary Ministerial Alliance Benton County

"Along A Country Road"
The Town and Country
Commission

The Methodist Church
The North Arkansas Conference
Hendrix Station, Conway, Arkansas

Paul E. Martin, Bishop
Rev. Floyd G. Villines, Vice-President
Rev. N. Lee Cate, Secretary
Rev. J. Albert Gatlin, Executive Secretary

THE CHURCH THAT DID MORE THAN IT COULD!

ALL of us have at sometime made the statement, "I have done my best," or "I did all that I could." The Tilton Methodist Church has made a unique record in that it has done better than its best and more than it could. In a small open country community an unusually beautiful church structure is being erected and soon will stand forth as a monument to the vision and sacrifice of the pastor, Rev. Porter Weaver, the church membership, the entire community and even to friends beyond the community. Because of the willingness of the people to trust the leadership of their pastor, this project was begun and has continued to date. If those people had based the project simply on their own financial resources they would not have visioned such a structure. When the element of faith entered their planning the wheels of action began to turn.

At the beginning a generous man gave the timber. Willing and hard working men gave their time and ability in getting the timber ready. Another generous friend gave the land as his offering. The building plan was furnished by the pastor. All the labor was given by the men of the community. A friend from

another community seeing the possibility of an unusual church edifice was so inspired that he gave the stone for the walls. Thus it has gone along and will go along until the work is finished.

A sense of pride has filled the minds of the people. I heard more than one person explain in appreciation that the church building would be the finest building in the community. That is a compliment to the church as well as to the people of the community. That cannot be said in many places where the church and the parsonage are the last to get attention—if ever! This is, however, indicative of a changing attitude. One can sense a growing interest in God's Kingdom. What greater thing could a community do than to see that God's property is well established in beauty, is in good repair, and up-to-date?

We salute the people of Tilton and the pastor. We congratulate the church that did "More than it could."

"I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."

—J. Albert Gatlin

FOURCHE VALLEY YOUTH
MEETING

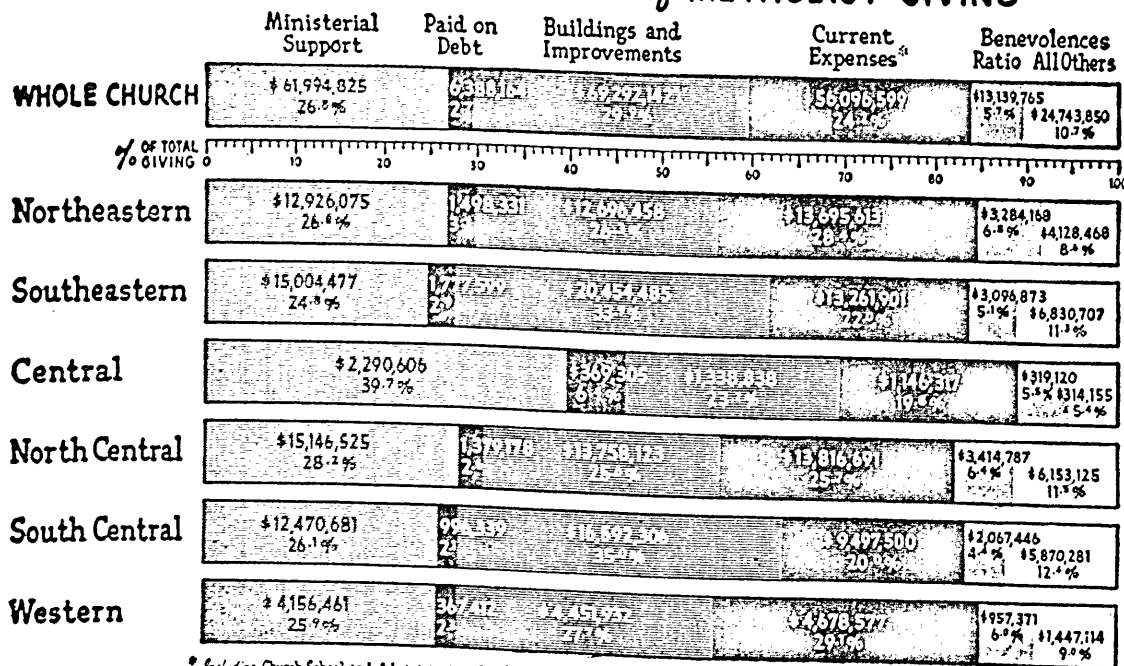
Anna Ruth Carpenter, vice-president, presided over the second Fourche Valley Youth meeting on October 8 at Fourche Valley high school auditorium at 2:30 o'clock. There were sixty-four present.

Charlotte Berry was in charge of the recreational part of the program after which the business session was held.

The next meeting will be on the fourth Sunday in October.—Maggie Nell Cooper

Praise the Lord, O my soul, while I live, will I praise the Lord; yea as long as I have any being, I will sing praises to my God.—Psalm 146:1.

PROPORTIONATE DISTRIBUTION of METHODIST GIVING



The above chart presented by Dr. Thomas B. Lugg, executive secretary and treasurer, to the 1950 annual meeting of the General Commission on World Service and Finance, shows the distribution of the \$231,655,345 which Methodists gave for all purposes last year. Of this amount, \$37,883,615 was for benevolent purposes.

SAM JONES' BOOKS

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NEWS

SUB-DISTRICT TRAINING PROGRAM AT HENDRIX

On November 3 and 4 the Sub-District presidents, Sub-District counselors, district directors of youth work and Conference youth officers, will pack their bags and come to Hendrix College for the week-end to the annual Leadership Training Program. The program will get under way with registration at 4:00 p. m. in room 110 of the administration building. After registration everyone will gather in Hulen Hall for supper and a "sing."

The schedule for the remainder of the program is as follows:

Friday night: 7:00-9:30 — Discussion of Sub-District problems and recreation.

9:30—Worship.

Saturday morning: 9:00-12:00 — Planning of a more effective Sub-District.

12:00—Lunch. Adjournment.

—Freda Lou Wilson, Secretary, North Arkansas Conference of the M. Y. F.

METHODIST YOUTH FELLOWSHIP AT MOUNT IDA

The young people of the Methodist church of Mount Ida have recently reorganized the M. Y. F. The following officers were elected:

President, Ida Sue O'Neal; Vice-President, Jon Allen Standridge; Secretary-Treasurer, Louie Dean Brakefield; Reporter, Freda Mae Sekavec; Worship and Evangelism, Charlene Barrett; Missions and World Friendship, Emma Sue Short; Community Service, Billy Watkins; Recreation and Community Activities, Elva Jean Eikleberry.

Mr. and Mrs. Amos Horn and Mr. Clyde Standridge are the counselors for this group.

The group has just recently had a Hobo Day at which time they raised \$37.00 which is to go in on their quota for the Arkadelphia District Cabin at Lake Catherine.—Reporter.

SUB-DISTRICT MEETING AT ASBURY CHURCH, BATESVILLE

Rev. Ellis Moseley was the inspirational speaker when 54 members of the M. Y. F. of Asbury, Central Avenue, First Church, Bethesda, Cushman, Grange, Moorefield, and Sulphur Rock met at the Asbury Methodist Church for the Methodist Youth Fellowship Sub-District meeting.

Rev. Mr. Moseley, Professor of Social Sciences at Arkansas College, spoke to the group on a "Christian Education." He explained the advantages of a Christian education over a secular education.

Bobby Leonard, president, presided over the business meeting and Ann Wilford led the group in singing. Refreshments were served by the Asbury M. Y. F.

The next meeting will be held November 13, at Cushman at 7:30.—Carol Ottinger, Reporter.

WORKSHOP AT ALDERSGATE

The Little Rock Sub-District Methodist Youth Fellowship will have its annual workshop at Camp Aldersgate Friday, October 27, and Saturday, October 28. Registration begins at 5:00 o'clock Friday, and the closing session will be at noon Saturday. Cost is .50 each. The main purpose of the workshop is to train local officers.

Those who will conduct the workshop will be Miss Ruby Galloway, Director of Religious Education at Winfield Methodist; Mrs. V. B. Storey, Director of Religious Education at Pulaski Heights Methodist Church; Miss Margaret Marshall, District Director of Youth Work; and Miss Emogene Dunlap, Conference Director of Youth Work. Mrs. Alton Raney of Pulaski Heights church will introduce the study material when she reviews the home missions text for 1950 "Once There Were Two Churches." Mrs. Fred Arnold, worship advisor for the sub-district, will be in charge of meals.

"The Church and the Community" will be the theme of the study, and the workshop will assist in the preparation of this unit or other program units to be used each Sunday evening in the Methodist Youth Fellowship groups. The unit of study to be used in the workshop will be presented simultaneously by young people in all churches of the Little Rock Sub-District.

Registrations must be in to Mrs. Duane E. Brothers, sub-district counselor, at First Methodist Church by the end of the week.—Reporter

MT. MAGAZINE SUB-DISTRICT SPEAKS ON LIQUOR ISSUE

As representative of the Mt. Magazine Sub-District I feel it my duty to express our stand toward prohibition. Our Sub-District has adopted a resolution pertaining to this amendment. We have mentioned that we want no part of alcoholism. I feel it is the duty of every young person belonging to the M. Y. F. to take a definite stand against alcoholism.

The temptations that a young person has to meet today are tremendous. Doing away with alcohol would eliminate the biggest temptation that youth faces today. This is an evil that destroys the physical body.

Speaking in behalf of the Mt. Magazine Sub-District I urge every Christian to take part in the November election. If all parents would just ask themselves, "Do I want my boy or girl to become a drunkard?" they would vote for Act. No. 2. If every young person would urge their parents to vote for this act, I truly believe we will do away with alcoholism.

I am sure what I have said is what every M. Y. F. member thinks about prohibition.—Robert Spencer, Lavaca M. Y. F.

It is a paradox that only slaves to art become its masters.—Samerlen.

LITTLE ROCK SUB-DISTRICT WORKSHOP

The Little Rock Sub-District Methodist Youth Fellowship will have its annual workshop for local officers at Camp Aldersgate, Friday and Saturday, October 27-28. The workshop is designed to help local churches plan more effectively for their Sunday evening programs. The theme of the study will be "The Church and the Community", the home missions theme for 1950-51, which the young people of this sub-district plan to study concurrently during the month of November.

Workshop leaders will be: Miss Emogene Dunlap, Conference Director of Youth Work; Miss Margaret Marshall, District Director of Youth Work; Miss Ruby Galloway, Director of Christian Education at Winfield Methodist; Mrs. V. B. Storey, Director of Christian Education at Pulaski Heights Methodist Church; Mrs. Alton Raney, of the Woman's Society of Christian Service; Mrs. Fred Arnold, Worship Advisor for the Sub-District, assisted by the sub-district officers.

The workshop will begin with registration from 4:30 to 5:30 Friday, followed by a picnic supper, which the young people will bring. Registration for the workshop may be sent in to Mrs. Duane Brothers, sub-district counselor at First Methodist Church, Little Rock. 50 cents is the total cost.—Jimmie Cox.

WEEK-END INSTITUTE AT SHORE'S LAKE CAMP

On October 7th-8th the Methodist Youth Fellowship of Jones' Memorial Methodist Church, Hartford, held a week-end institute at Shore's Lake Camp, of the Ft. Smith District.

Twenty-four young people from ages 12-23 were present. All had a very good time and felt a deep experience of new inspiration and fellowship together. We left on Saturday at 10:00 a. m. and arrived at the camp at 12:30 p. m.

After lunch, we had planned a hike, nature study, but rain caused us to change our plans. We spent the afternoon playing baseball, singing, and resting in our cabins. We enjoyed evening vespers at 5:00 together. After supper and kitchen duties, corn was popped and all was made ready for a big evening of fun, which lasted from 7:00-9:45. During that time our recreation consisted of Stunt Night, with each cabin having a stunt—Talent Show, everyone taking part, and Song fest and Folk games of many lands. We completed a great evening of fun and fellowship with a brief meditation and the benediction.

We arose Sunday morning at 6:30 and began the day with morning watch at 7:00. Following breakfast and kitchen duties, we rested and dressed for Sunday School and morning worship. Our Sunday school was a class discussion period. Morning worship was the climax of our institute. Rev. Aaron Barling, pastor, brought the message, "The Need of You," and led in a dedication service at the close of the service. Many came to the altar and dedicated themselves to higher realms of Christian living, and larger fields of service.

Miss Gloria Mitchell, student at Hendrix College, Mrs. Aaron Barling, youth director, Emerson McConnell, Hartford, Rev. Aaron Bar-

ling, pastor were the counselors of the group.

We would like to encourage all churches to plan such an institute with your local M. Y. F. It will be a great experience. There is an advantage in "getting out" with just the local group on such an institute. It can be a great religious feast, and a great time of fellowship and fun, for all who attend.—Reporter

YOUNG FOLKS CAN HELP MAKE ARKANSAS "DRY"

Do you want to help pass Act. No. 2 on November 7 and help make Arkansas "dry"? You do not have to be a voter to assist.

1. The young folks in Oklahoma practically turned the tide to save their "dry" law in last year's elections. They put a tag on door-knobs all over the state the night before election. The tag read something like this, "Vote for Act No. 2 and protect our young people". We can do this too. It sounds like a very simple thing, but it was remarkably effective. We just hang the tag on each door-knob in our town on the night of November 6, we do not even ring the bell. People find the message next morning when they start to vote.

Will you do this? If so, figure up how many houses in your town, and write at once to either Mary Ann Kincannon or Stan Reed, Hendrix College, Conway, Ark., to let them know how many you will need. That is, if you want to get them printed. If you are in a small community, you may want to get the tags, cardboard luggage tags about 3x2 inches at the ten cent store, and type or write the message yourself. The tags cost about .6c each this way. If they are printed they should cost less than a cent a piece. If you do not have money for this in your treasury, ask for donations from individuals or your Woman's Society of Christian Service.

We need to know how many tags you will use right away, so as to get the tags. Then you will want to begin planning at once for the actual work. If you can get the young people of other churches (denominations) in your town to join with you, that will be splendid. If not, our M. Y. F.s can do it alone. You will need, of course, to divide the town among the "taggers", carefully in advance, to make sure of reaching every family.

Watch for further details.

2. Read *Arkansas Methodist*, prepare yourself to answer questions, and ask your M. Y. F. to go on record in favor of Act. No. 2. Write it up for your local paper.—Mary Ann Kincannon, President M. Y. F., Little Rock Conference; Stan Reed, President M. Y. F., North Arkansas Conference.

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SUNDAY SCHOOL LESSON

(Continued from page 16)

ingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires." We have three types of sins here that of gluttony, impurity, and sins of temper.

All Are Tempted

In I Corinthians 10:12-13 Paul tells us that all suffer from temptation. "No temptation has overtaken you that is not common to man." Sometimes an individual feels that his temptations are more than he can bear. It is encouraging to know that others have suffered from the same temptations, and many of them, by the grace of God, have overcome. The Apostle goes on to tell us that God will not permit us to be tempted beyond our strength, but will make for us a way of escape. We need to always be on the alert for the means of escaping from the clutches of temptation. May we note some of these means:

One of the chief means of overcoming temptation is faith in God. Jesus was constantly saying to his disciples "Have faith in God; all things are possible if you can only believe. Faith as a grain of mustard seed can remove mountains." In this struggle against temptation one needs to fight, but he must realize that there is more in faith than there is in fight. "Fight" implies that one is going out in his own strength to overcome. Faith, on the other hand, brings one into contact with God who in turn wins the victory through him. The colored man, Mose, had lately received a good case of religion. One of his white friends noted that he had left off his vicious habits. He said, "Well, Mose, I see that at last you have gotten the mastery of Satan." The old Negro replied, "No sir, I ain't got the mastery of Satan. No man can do that. I've got the Master of Satan." That is the idea. We do not get the mastery of these temptations in our own strength. It is only as we permit Christ to dwell within us that we win the victory over temptation.

Again, in this struggle against temptation, there is more in trusting than there is in trying. Too often in trying to win we leave God out. It is when we fully trust him that our efforts are crowned with success. By experience we learn that there is more in holding on than there is in holding out. We hold to Christ and he does the holding out. He is more than a match for all the temptations that can come to us. In dealing with temptations he has always been victorious. Working through us, he can win us the same victory that he won for himself.

Our productivity is so efficient in America that practically all walks of life can ride.—Pathfinder.

how to have

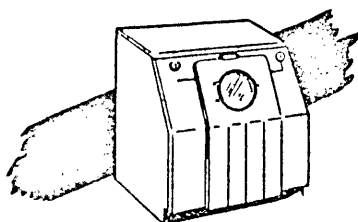


on Washday

Maybe you'll want to go about setting up a complete home laundry in easy steps. Start with one of the amazing new automatic washers . . . then you'll want to add a drier, and by all means an electric ironer.

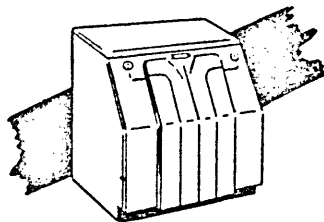
Visit your electrical appliance store for a demonstration of these modern-day home laundry appliances. See how they work miracles on washday! Buy them on easy terms from your dealer . . . and the cost of electric operation is negligible.

Start with a Modern Washer...



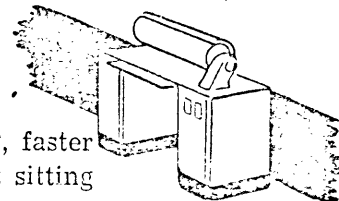
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The Sunday School Lesson

By REV. H. O. BOLIN

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

HOW CAN WE HELP THOSE WHO ARE TEMPTED?

LESSON FOR NOVEMBER 5, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Matthew 4:1-11; Romans 13:12-14; I Corinthians 10:12-13;
Hebrews 4:14-16.

GOLDEN TEXT: "Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life which God has promised to those who love him." James 1:12

Our theme today is in the form of a question—"How can we help those who are tempted?" This is a very important question for all are tempted, and not only so, but "all have sinned and come short of the glory of God." Therefore, to deal adequately with this question should be a help to all of us.

What Is Temptation?

We might well begin our study by raising the question, "What is temptation?" The word "temptation" has two meanings. In most cases in the New Testament it means moral trial. Jesus had this meaning in mind when he taught his disciples to pray, "Lead us not into temptation". In this case we are sure he did not mean enticement to evil. James put this question forever at rest: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed." (James 1:13-14.) It is quite obvious that James was thinking of the enticement to evil while Christ was thinking of the moral trial phase of temptation.

It is a well-known fact that people are made better by trials, provided they do not break under the strain. All of us have witnessed this in the lives of certain individuals. We have seen people lose their loved ones, their fortunes, or their health and in their loss we have seen them turn more definitely to God and the spiritual values of life. A certain professor in one of our great universities came down with a disease. It was known that his ailment would prove fatal. Some of his friends came to sympathize with him. They called attention to the tragedy of the whole affair. He replied, "It isn't too bad. It has led me to a reconsecration of my life to God and the higher things. I was so busy with the material side of life that I neglected my spiritual welfare. This disease will lead to my well-being throughout eternity. It has really proven to be a friend in disguise."

Even enticement to evil, when overcome, makes people better. In that respect we are like trees. Here is a tree which is growing in the middle of a field. It is not growing in the forest where other trees can protect it. The wind strikes it from every direction. If the wind is not strong enough to uproot the tree the very storm that beats upon it makes it stronger. So it is with life. Every time an individual overcomes a temptation, by the grace and help of God, he is made stronger by it. The poet was right when he sang, "Yield not to temptation; for yielding is sin." It is the yielding that

is wrong and not the temptation. Back to our illustration of the trees—the storm blows one tree down while it makes another strong. The different outcomes of the two is determined by their contact, or lack of sufficient contact, with mother earth. Rain, wind, and sunshine are the elements which produce growth in the tree so long as it is in harmony with its environment, but let it get out of harmony and these same elements will destroy it. They will cause it to die and rot and go back to the earth. The same is true with personality. So long as an individual is in harmony with God, experiences in the form of moral trial and temptations in the form of enticement to evil will make him grow stronger, but if he gets out of harmony with his spiritual environment these same forces will destroy him.

The writer once saw the announcement of a sermon with this question as a theme: "WHY DOESN'T GOD KILL THE DEVIL?" He does not approve of such spectacular themes, but after all the question might not be too hard. There is a possibility that God might be using Satan to make his children stronger. All will agree that without some difficulty in living the Christian life there could be no strong moral character. We become strong only as we struggle. Then, too, we deserve credit for being good when we are good by choice and not by necessity. If there were no temptations to evil there would be nothing for one to be except good, and he would deserve no credit on earth for being good. Man is dual in his nature which makes it possible for him to respond to either good or evil. He has enticement to good as well as to evil and he becomes either the one or the other by his own choice.

Temptation From Within And From Without

Since man has evil within his nature temptations can come from within as well as from without. James was speaking of the temptation from within when he said, "Every man is tempted when he is drawn away of his own lust." Some are so thoroughly sold on the idea of temptation from within that they deny the existence of a personal Devil. The biggest trouble with this idea is it goes contrary to the plain teachings of Christ himself. More than any one else Christ should have known whether or not there is such a being as a personal Devil. Then too, Christ himself was tempted and but very few would go so far as to say that his temptation came from evil in his own nature. It will be admitted, however, that Christ had within his nature the

ability to respond to enticement to evil otherwise his temptation would have been a farce rather than the real thing.

Satan is the ultimate source of all evil. He is not, however, the only source of outward temptation. All of us are aware of the fact that we are influenced by others either for good or evil. Some individuals are such a moral strain on other people or on nations that they become devils in their own rights. Take for example the high-powered advertisements that induce people to partake of that which will prove their ruin. This is done for no other purpose than to gain profit from that which hurts others. A person who will deal in that kind of thing is a blood-sucker; he is a parasite. He hasn't got manhood enough to get himself a legitimate job or engage in a wholesome business. Lacking these qualities which make for real manhood, or womanhood as the case might be, he makes his living or his fortune off of that which destroys others. The ridiculous thing about the whole matter is that many of these parasites have the guts to call themselves hundred per cent Americans. The real truth about the matter is that if there were enough of their kind there would be no America for anybody.

The Temptations Of Jesus

We are told that Jesus himself was tempted in all points as we are yet he was without sin. In speaking of the three distinct temptations that Jesus underwent immediately after his baptism, Chrisman, in his Home Quarterly has this to say: "Jesus likely sought the solitude of the hills in order to think about the new work opening before him. The first temptation was to sacrifice his spiritual responsibilities in order to live in comfort. The second was to advertise himself, and the third to become a great political leader."

If Christ had responded to the first temptation; that of turning the stones into bread he would have separated himself from mankind in general and would thus have defeated the whole force of his incarna-

tion. If he had responded to the second temptation; that of jumping off of the pinnacle of the Temple he would have made himself immediately popular. The people were constantly clamoring for a sign. This would have been a very spectacular sign that Christ was the promised Messiah, but it was not in keeping with God's will. It would not have revealed him as the type of Messiah that God wanted him to be. The third temptation was that of taking a short-cut in building his Kingdom on earth. Satan assured him that the world belonged to him and that he would turn it over to Christ if he would worship him.

Christ overcame all of these temptations by quotations of Scripture. Jesus was one of the greatest Bible students of his day. They only had the Old Testament at that time. Jesus had mastered it through years of study. He was constantly quoting it. Over and over again he used it throughout his ministry. He died with quotations from it on his lips. The Bible records seven statements he made while on the cross and nearly all of them are quotations from the Old Testament. If Christ, the only begotten Son of God, found the Bible of such help to him in overcoming temptations, how can we expect to win out against them without storing our minds with Scripture. The too, we have not only the Old but also the New Testament to help us in our day.

Paul Warns Against Temptations

In Romans 13:12-14 the great Apostle gives some good advice: "Let us conduct ourselves becomingly." (Continued on page 15)

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