



# Arkansas Methodist

OFFICIAL ORGAN OF THE LITTLE ROCK AND NORTH ARKANSAS CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH



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

Volume LIII

LITTLE ROCK, ARKANSAS, DECEMBER 20, 1934

No. 51

## A HAPPY CHRISTMAS

THE conventional wish, or salutation, is "Merry Christmas." Our dictionary gives the following definitions of "merry," "mirthful, bright, jolly, amusing," and the following as synonyms, "cheerful, blythe, sportive, jocular, hilarious, gay, vivacious." When we remember that Christmas is the sacred festival of the Church in remembrance of one of the most glorious religious events in human history the adjective "merry," with its dictionary definitions, seems incongruous and almost sacrilegious. To the world, outside of a few devout souls, the dictionary significance is accepted, and the day, with many is a day of jollity and hilarity. With some the day is profaned with dancing, card-playing, drinking, and general debauchery. In the commercial world, Christmas is the season of much buying, of unusual sales, and large profits. We do not condemn merchants and manufacturers for selling to their customers the goods that they demand; but it seems a travesty that this holy, blessed season has become so thoroughly commercialized.

The coming of the Christ in human form, God becoming flesh, the Almighty divesting himself of power, Divinity descending to humanity, humanity reaching up to Divinity, the Eternal becoming temporal, was the most stupendous event after the creation of Adam, and should be to all true Christians a sacred, blessed, holy day. It should mean more than the Sabbath Day, which stands for rest and worship. Christmas, natal day, celebrates a new life in the world, a higher form of life, the opening of new and greater possibilities for humanity. While the little child may find it a merry day, and youth a joyous day, for Christians it should be a "Holy Day," not merely a holiday.

Although it may still be, for the sinful and unregenerate, merely a "merry" day, with all of its sensuous social significance, and for the business world a day of plentitude of profits, let us who love and honor the Christ and profess allegiance to him as "The Prince of Peace," rejoice with holy joy and make of Christmas a sacred, blessed holy day, and let our salutation be "Happy Christmas;" and let us make it a happy day for those for whom Christ was born.

## AN AUSPICIOUS NEW YEAR

COUPLED with the salutation, "Merry Christmas," is the formal wish for a "Happy New Year." This is treating the term "New Year" with more respect than we accord to "Christmas." There is nothing degrading nor sensual nor necessarily secular in wishing our friends happiness on the birth of another year. And yet we might improve on that salutation. Happiness is largely a present condition, a feeling of satisfaction with what we have. It is a result rather than an incentive or a motive. The true Christian should be happy, even in adversity, because he has Christ as his Savior and the abundant life within. But New Year's Day is a time of beginning, a day of forgetting what is behind and starting anew, a day of fresh resolutions, a day of forming higher purposes, of setting a nobler ideal. On the foundation laid in the involvements and implications of Christmas, a better life is to be built; consequently, instead of being merely a "Happy New Year," it should be an auspicious date, the starting point of a better year. Regardless of the successes and blessings of the past, we should welcome each coming year as opportunity to do better and to be better. Christ's ideal for his disciples was perfection: "Be ye therefore perfect, even as your Father in heaven is perfect." Be better and yet better. Christian evolution should be the objective of Christians. To aim lower is indicative of weakness; to seek less is a sign of satisfaction with little when one may have much.

We are living in a period of disillusionment. For the last hundred years, with the increasing quantity and variety of material things, growing out of the use of marvelous inventions, comforts, conveniences,

\* \* \* \* \*  
\* NOW ALL THIS WAS DONE THAT IT  
\* MIGHT BE FULFILLED WHICH WAS  
\* SPOKEN OF THE LORD BY THE PROPHET,  
\* SAYING, BEHOLD, A VIRGIN SHALL BE  
\* WITH CHILD, AND SHALL BRING FORTH  
\* A SON, AND THEY SHALL CALL HIS  
\* NAME EMMANUEL, WHICH BEING IN-  
\* TERPRETED IS, GOD WITH US.—Matthew  
\* 1:22-23.  
\* \* \* \* \*

## SECULAR PAPER PRAISES CHURCH PRESS

THE religious press, unfortunately, has been in a period of decline for several years. Numerous church papers that once were flourishing journals have merged. Conditions have been against these papers remaining self-supporting, and a short-sighted clerical leadership and an indifferent and uninformed laity have failed to offer, in the case of a number of these papers, the necessary co-operation. The tendency to neglect its press has been a serious blunder on the part of most Protestant denominations during the last decade and more. One of the greatest handicaps to the carrying out of the Church's program today is the lack of information among the church membership about what is being done and what is proposed. The church paper is the best medium of communication within the bounds of the Church. As one of the most vital agencies in promoting denominational and religious progress, it deserves ample support.—Houston (Texas) Post.

and even luxuries have been the conscious objectives of the multitudes. Even Christians, professed followers of Him who owned no place to lay his head, majored in the acquisition of "things." To be sure, some have sought wealth with intent to use it for the benefit of their fellows and the promotion of God's Kingdom; but few have they been and far between. Even some who have started with that objective, as wealth increased and comforts and conveniences multiplied, have lost sight of the high ideals of youth and have sunk to sordid and sensuous levels. Many who have enjoyed the pleasure of the pursuit of wealth have denied themselves the blessedness of giving; have not realized the significance of the Master's saying, "It is more blessed to give than to receive."

We are not numbered among those who think that the more money a man has the greater sinner he is. Many a poor man is poor because he had no high objective. Many a man is a sinner because he has not earned and saved. We do not believe in technical Socialism, that equalizing the distribution of material goods will, in itself, make men good; but we do believe that every man who seeks wealth should have as his objective the amelioration of the conditions of human life and the promotion of the interests of the Kingdom of God through the proper distribution of what God permits him to acquire; because all wealth is after all the result of understanding and using the laws of nature, which are, fundamentally, God's laws. It is our privilege to co-operate with God in material things as well as in spiritual, and indeed, to spiritualize the material, even to cause material goods to serve and honor Him.

In view of all this, after thanking God for all that the Christmas event has brought us and renewing allegiance to the Christ, let us wish each other an "Auspicious Year," a year that is bigger with truly good things, a year that is better because of its motivation, of a year that will redound to the glory of God. We wish all a "Happy Christmas" and an "Auspicious New Year."

## START! BEGIN! COMMENCE!

THE experience of the past year has clearly demonstrated that the preachers who began early to prepare for their revivals, were those who have had ingatherings; and those who started soon to take pledges and collect on the Benevolences, were the ones who reported collections in full. It is supreme folly, a form of spiritual treason, to dilly-dally and shilly-shally about the work at the beginning of the year. Of course, a few days, in some instances, perhaps, a few weeks may be necessary, after the adjournment of Conference, for adjustment and perfecting plans. But definite plans should speedily be formed, and then, with coat off and sleeves rolled up, to use a familiar figure of speech, preachers and lay workers should begin to do things.

For this year our General Conference, our Annual Conferences, our Bishops and other chosen leaders have indicated that we should major on Evangelism, cultivation of the spiritual life, and induce our people, in scriptural ways, to give sacrificially of their means and thus meet the sacred needs represented in the Benevolences. The Conferences met earlier than usual; consequently there has been time already for much preliminary activity. Our people now have more money than they have had since the depression began. Those who read our denominational literature and hear the challenges of the pulpit, know that earlier and larger giving is expected. If properly approached, they will gladly respond. Delay is dangerous. Floods may come. Drouth may kill. Financial fluctuations may diminish value. During the next two months, in most of the stations and many of the circuits, with well planned effort and prayerful approach, practically all the Benevolences can be raised. You say it has not been done, that it is, therefore, impossible. Remember that now we are expected to "specialize in the wholly impossible." It shall be done, and in most cases it will be done.

Pastors who get their "Claims" early help the stewards to collect the salaries. If the Benevolences are in hand in February, it will be easy to collect the salary. Pastors and stewards will not be making their appeals at the same time. If the pastor takes his collections early, he will have provoked his people to good works and they will respond when his interests are presented. Then, too, (Pardon us for mentioning it), the pastor who puts his church paper into the hands of his people has it working for him all the year. It is a silent reminder of church and duty. It informs the people of the plans and purposes and uses of the funds for which pleas are presented. It will pay, every day, in every way, to get our people to reading about Kingdom affairs. They are reading about business and politics and secular society. Get them to read about the business and policies of the Church and their duties in Methodist society.

Then, when the Benevolences are out of the way, the pastor may devote himself assiduously to pastoral visiting and his evangelistic meetings. Wherever possible, meetings, too, should be held early. Then the pastor has opportunity to train the new members before Conference meets and get them in the church harness and working during the close of the year. This will, in a large measure, prevent backsliding. Undoubtedly many new converts, who have joined the church only a few weeks before the pastor leaves, are not initiated in church activities, and the new pastor fails to contact them in time to prevent their falling away.

All these things, and many more, argue for prompt and persistent work; consequently we earnestly plead with our pastors to start planning at once; to begin work early, and to commence to do things now. Let us this year "specialize in the wholly impossible," because "the impossible" may, with proper methods and divine help, become "the possible."

# The Arkansas Methodist

PUBLISHED EVERY THURSDAY

A. C. MILLAR, D. D., LL. D. .... Editor and Manager  
ANNIE WINBURNE ..... Treasurer

Owned, maintained, and published by the Methodist Episcopal Church, South, in Arkansas

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Our Foreign Advertising Department is in charge of JACOBS LIST, Inc.

Address correspondence to the Home office of Jacobs List, Inc., Clinton, S. C.  
Arkansas Advertising Manager, O. E. Williams  
1018 Scott Street, Little Rock, Arkansas

## SUBSCRIPTION RATE

One year, in advance ..... \$1.00

Subscribers should watch the date on label and remit before expiration to avoid missing any issues. If date is not changed within two weeks, notify the office. Mistakes will be cheerfully corrected.

Office of Publication, 1018 Scott Street  
LITTLE ROCK, ARKANSAS

Make money orders and checks payable to the  
ARKANSAS METHODIST

Matter for publication should be addressed to the Editor, and should reach the office Monday, or earlier, to insure appearance in the next issue. Obituaries should be brief and carefully written.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103 Act of October 3, 1917, authorized September 12, 1918.

## Personal and Other Items

REV. V. B. UTLEY, superannuate of North Arkansas Conference, who has been living at Bartlesville, Okla., has moved to Senath, Mo.

NO PAPER NEXT WEEK, because it is our custom to publish no paper during the week of holidays, in order that the editor and assistants may have a little respite from regular work.

WHY not make a year's subscription to the Arkansas Methodist a Christmas gift to some absent member of your family or some friend? It would be an appreciated gift that would last for a year.

REV. E. M. PIPKIN, superannuate of Little Rock Conference, who about two months ago was injured in a wreck at Alexandria, La., after treatment in St. Vincent's Infirmary in this city, last week was able to return to his home in Arkadelphia.

REV. ROY E. FAWCETT, P. E. of Arkadelphia District, announces that Rev. T. L. Stinson has been appointed to supply Percy Circuit and Rev. Thos. Sanderlin to supply Arkadelphia Circuit, and that Bishop Moore has approved the changes.

REV. J. R. DICKERSON, who has been staying at Mt. Valley near Hot Springs, is quite ill, and Mrs. Dickerson writes that he has been moved from the hospital to the Woodcock Apartments, 323 Olive St., Hot Springs, where they had formerly lived.

WESLEYAN UNIVERSITY, Middletown, Conn., the oldest university of American Methodism, will receive \$2,904,468 from the estate of the late Charles H. Morse. It is to be used to establish a Persis C. Thorndike Fund in memory of his mother.

DR. JAMES THOMAS, Superintendent of the Methodist Orphanage, reports that Rev. A. J. Bearden, pastor of Hot Springs Circuit, last week delivered a very remarkable gift of edibles, which is greatly appreciated and is worthy of special notice.

READERS should tell friends who are not subscribers, that, beginning in the first number of the paper for next year, the story, "The Itinerant Daughter," the tale of an Arkansas itinerant's home, will begin and run for about fifteen weeks; also a really wonderful resume of Methodist History in about twelve chapters. No one should miss these interesting contributions.

GOOD temper, like a sunny day, spreads a brightness over everything; it is the sweetener of toil and the soother of disquietude.—Washington Irving.

THE FEDERAL GRAND JURY in Brooklyn found evidence that a half million dollars' worth of candy, filled with alcohol, has been sold in the nation's metropolis, much of it to school children.—Ex.

REV. L. C. WILSON, formerly of Little Rock Conference, but for many years a faithful member of the Louisiana Conference, took the superannuate relation at the last session of his Conference. He is a brother of the late Rev. E. F. Wilson of Little Rock Conference.

REV. M. N. JOHNSTON, having moved from Earle to Piggott, reports that the pastor and family have been royally received, with a gracious greeting and splendid supper and the usual "pounding" given in the church on Nov. 28, and that the year is starting well.

DR. WALTER R. MILES, of Yale, states that probably one-third of the fatal auto accidents result from the use of alcohol, though the records show a much smaller percentage. It is held that the driver who is not drunk, but has slowed down his perception and reaction by a drink or two, is the most dangerous.—Ex.

REV. JOHN M. McCORMACK, the new pastor at Charleston, writes: "Our work is moving off nicely. The parsonage has been repaired and new furniture purchased for the living room. The stewards tell me that more people have been coming to church since Conference than have been seen in our church for several years."

THE thirty-two students applying for degrees and certificates in the School of Theology of Southern Methodist University, represent an extensive geographical territory, 20 being from Texas, three from Arkansas, two from Alabama, and one each from Georgia, Kansas, Oklahoma, Tennessee, New Mexico, Korea, and China.

WE are able to project a reliable image of the universe, because in our minds is working the same creative impulse that has fashioned the events we interpret. The whole scientific enterprise is an assurance that we are not strangers to God, but actually share in his creation, and are moved by his indwelling life.—Frank Kingdon.

A PINT of beer contains less than an ounce of sugar, less than one-fifteenth of an ounce of malt and less than one-sixteenth of an ounce of hops, and approximately a pint of water with an alcoholic content varying from 2.75 per cent to 6 per cent. It also carries quite a load of federal and state revenues, and an immense profit to the brewer.—Ex.

A RECENT series of revivals conducted in the city of Porto Alegre, Brazil, under the supervision of Rev. J. W. Daniel, the Presiding Elder of the Porto Alegre District, resulted in nearly 200 conversions and a deepening of the spiritual life of all the Methodists of the city. Professor J. E. Moreland, director of Porto Alegre College, declares that the results even exceeded expectations since the trend of the times in Brazil today is not toward a deeper spirituality.

THE one outstanding feature of the Convention of the United States Brewers Association, recently held in New York City, was their open admission that every brewer is violating the law. Charles Lick of the Los Angeles Brewing Company, according to the New York World-Telegram, stated: "Everybody does it (violates the law) now. I don't know a man in this room who isn't doing it now," and R. W. Jackson, vice-president of the famous Blatz Brewing Co. of Milwaukee, chimed in: "Sure! They're all doing it! The biggest bunch of hypocrites I ever saw."

THE LOGIC of modern thought is the denial of historical Christianity; so it has been claimed, and a deadly impotence has fallen upon many a guardian of the faith as he weakly conceded the claim. It is time that we declared the claim to be false. It is time, too, that we compelled the champions of much vaunted modernity to admit that it is becoming increasingly evident that the logic of the denial of historical Christianity, is that the more a man learns the more he is baffled and that the further the journeying of his mind the less he knows where he is. The Church needs the faith. Modernity needs it too.—Edwin Lewis in A Christian Manifesto.

## FINANCING THE CHURCH

WHAT we call the new financial plan gives to each church the right to say what amount it will assume for the support of the general work of the church throughout the world. Heretofore a definite amount has been apportioned to each charge or congregation. The amounts thus apportioned represent in the aggregate the minimum amount needed to carry on varied activities of the church at large. The new financial plan does not reduce the amount needed, does not lower the cost of a missionary's food nor lessen the quantity necessary for his sustenance. If it makes the burden on the churches easier it will just as surely make the difficulties of our enterprises greater. In all conscience we ought to frankly and fairly face the situation.

When the Quarterly Conference is told the amount it will have to pay in order that the work may go on, it ought to be sure that its failure to pay that amount is due to its inability and to nothing less. The truth is the Methodist Episcopal Church, South, is well able to pay every penny it is asked to pay for all connectional purposes. To assume or to pay less than the askings will be our everlasting shame. Let no Quarterly Conference scale these askings. This is our Sesquicentennial year. Let us think of what we owe the memory of those who built our Methodism. We never needed the spirit of adventure as we need it today. We have a right to call upon our Methodism to undertake something big in this quadrennium. We must not trifle with our obligations to God and his church and world in this trying hour.—Southwestern Advocate.

## BOOK REVIEWS

The Scarlet Coat; by Frances Gaither; published by the Macmillan Company, New York; price, \$2.

Any young reader would enjoy the thrilling adventures of Pierre Rolland, the boy hero of The Scarlet Coat, as he moves through the tragic events of LaSalle's last venture into the heart of an unknown continent. The book is beautifully and appropriately illustrated by Harve Stein. In making out your Christmas lists for that half-grown boy or girl, don't forget to add this book.

Broken Dykes; by Hawthorne Daniel; published by the Macmillan Company, New York; price, \$2.

This is a story of the siege of Leyden. The hero, Hendrick Van Trier, is a boy well worth knowing, and you will be thrilled to go with him through all his interesting and exciting adventures, while he serves as messenger for William, Prince of Orange—Nassau. The characters are all well drawn; the events well chosen, calling for keenness of wit and ready courage. The historic atmosphere which pervades the story, gives one the feeling of reality without too much tedious detail.

Children of the Covered Wagon; by Mary Jane Carr; published by Thomas Y. Crowell; New York; price, \$2.00.

Miss Carr was born in Portland, Oregon, and there grew up as one of a family of nine children. This gave her opportunity to know Oregon and to understand child nature. In this story of a pioneer wagon-train, following the Oregon trail, she has given a vivid picture of the hardships, adventures, thrills, and delights that come to Jim, Jerry and Myra on this daring journey which began, May, 1844, at Independence, Mo., and ended in the Willamette Valley. Plenty of wholesome excitement, and interest fall to the lot of the reader. It is a book your boy or girl will thoroughly enjoy. The charm of the book is greatly increased by the appropriate illustrations by Esther Brown.

Living Triumphant; by Kirby Page, published by Farrar and Rinehart, Inc., New York; price, \$2.

In this volume the author offers his readers sound and inspiring discussions on many of the most vital questions of the day. To the following subjects, skilfully treated, he adds an anthology of 100 Daily Readings: "What Are the Values of a Spiritual Interpretation of the Universe?" "Has Science Overthrown Such An Interpretation?" "Methods of Validating a Spiritual Interpretation and of Transforming Personality and Society." Under this head he points out the method used to bring about more perfect conditions; Intensify the Vividness of the Ideal; Probe the Roots of the Present Economic Order; Struggle to Supplant Capitalism; Strive to Abolish War; Refuse to Sanction or to Participate in Any War Among Nations or Between Classes; Seek to Uproot Racial Enmity and Exploitation; Take Time for Worship; Live With Joyous and Triumphant Abandon. This is a most useful and stimulating volume to read and place in your library.

## WHAT IS IT?

Oh, it isn't the holly, it isn't the snow;  
It isn't the tree or the firelight glow;  
It's the flame that goes from the hearts  
of men  
When Christmas love is abroad again.  
It's the laughter of children quivering  
high

In a shower of radiance to the sky.  
For wishes are real, and love is a force,  
And the torch which ages ago had  
source  
In the star that lighted the wise men's  
way,  
Burns with a musical fire today.

—Angela Morgan.

## CHRISTMAS ON FOOT

"You're sure we'd better go?" asked Mrs. Martin. "It's snowing hard already, and sixty miles to Boston. But I suppose the children would be disappointed."

"Nonsense!" encouraged Mr. Martin. "What's sixty miles, with four wheels under us? Disappointed? Hear Peter and Joan racing around like mad upstairs, getting their Christmas bundles together for the Christmas Eve party tonight! You wouldn't miss the blaze of candles on Beacon Hill yourself, now would you?"

"The Beacon Hill candles are lovely," said Mrs. Martin quietly. "But after all, home is home on Christmas. Yes, they're lovely—but with so many, are you sure it's just as easy to hear His footsteps?"

"So many? His footsteps?"

"The lovely old legend," went on Mrs. Martin. "Don't you remember? On Christmas Eve the Christ-Child wanders through the dark streets to become the guest of him who sets a lighted candle in the window. Perhaps one candle in the window, with that age-old legend behind it, does help us to hear His footsteps better than—"

"Fun driving in a blizzard!" said Peter an hour later.

"I wish it would stick to plain snow," said Mr. Martin. "But it's sleet and snow now. If we can make that long grade before the world turns into one sheet of glare ice—"

"Oh, we'll make it," encouraged Peter.

Leaving the friendly lights of a little village behind an hour later, they started on the long up grade.

"Hello! Look at the string of little red lights ahead!" said Peter, after fifteen minutes of careful crawling up the slippery grade.

"Tail-lights!" said Mr. Martin. "So here's where we join the stalled procession."

Mr. Martin slid the car to a careful stop, and jumped out to join the coon-skin-coated figures gathering from the cars ahead.

"Nearest village is two or three miles back," said one man. "We'd better fix the cars to leave, and walk back."

Common disaster instantly unites strangers into a strong bond of fellowship, and, like one large family, all the marooned travelers set to work to carry out a common plan.

As they were about to start back to the sheltering village, one man stopped them all. "If I can find the sign—it's just about here somewhere—we won't have to walk back to the village. Last summer we came up this very road for a week-end, and we saw a sign that lured us off on a side road to the biggest, friendliest old farmhouse. It can't be a quarter of a mile from here. Now if I could find that sign—"

Equipped with a flashlight, he was slipping and sliding, as he spoke, from post to post of an old fence bordering the road. "Here we are!" he suddenly shouted in delight. "Follow me."

Five minutes, and, rounding a sud-

den curve, the Christmas celebrants came to a sudden hushed stop.

"Oh!" breathed Mrs. Martin. "To find it here, waiting for us."

Directly ahead loomed a great, square farmhouse, its side windows softly

glowing with promised warmth and shelter. And in one of its front windows, one single lighted candle, promising welcome.

Peter, guided by the light, ran ahead and rapped sharply with the old

knocker. And as if by magic, the great door swung open to show, against the lighted room, two children who called joyously: "Oh, who are you? We're so glad you've come!"

Such a Christmas Eve as followed,

# The Spirit of Christmas

by Katherine Edelman



THE Spirit of Christmas has descended upon the world. In some mysterious, magic way, it has entered into your heart and mine, transforming, changing us from the everyday people of yesterday. We have become more human, more understanding, more likable. The walls of coldness, of pride and of selfishness have fallen into ruins, the barriers of misunderstanding have crumbled into ashes, before the force of this mighty Spirit. Light and love and faith have entered into our hearts, bringing with them the peace that passeth all understanding. Friends have grown more close and dear; ties of home and kindred have become a thousand times more precious. Our hearts go out to the poor and unfortunate in a great rush of sympathy and we grow eager and anxious to make their way more easy. Our homes reflect the joy in our souls; they glow with brightness and cheer and with a gracious spirit of hospitality.



THE Spirit of Christmas has filled us with a desire to serve, to give, to make others happy. We are glad and proud to sacrifice our own pleasure that others may have greater joy. We grow fearful and afraid lest one home in all our land should be forgotten; lest one little child should fail to be remembered . . . You and I, and all the rest of mankind, have been changed into messengers of joy, of peace, and of goodwill through this beautiful Spirit of Christmas that has taken possession of our hearts.



those twenty or thirty motorists will never forget.

Such a warm bustle of concern and hospitality followed their entrance! Were they dangerously chilled? Mr. Green, who had been helping his children trim their tree with popcorn strings, piled the open fire into a roar. Mrs. Green, who had been making Christmas goodies in the great, pumpkin-painted kitchen, flew about to brew tea and heap plates with bread and butter.

"But how can you keep us all? Because we're all going to stay!" laughed Mrs. Martin.

"How could anything be happier for us?" Mrs. Green assured her warmly. "What I've always wanted—a big Christmas party. We've got stoves, upstairs and a good many beds, and we'll roll the children on the floor in some of these coats when they dry. You'll have to make up your minds to spend Christmas Day here, likely, if this sleet keeps up. No more cars will get over the grade till they can get sand up here. Food? Well, now, don't worry. We're a farm, you know. It may not be citified, but there'll be food."

In one corner of the big sitting room stood the tree, half trimmed. After coats were dried, the seven lucky children who shared this Christmas adventure were rolled in them, and stowed for the night in the dining room. And when they were certainly asleep, the men slipped into their coats, and guided this time by a dependable barn lantern, tramped back to the cars, from which they extracted armfuls of bundles.

"Never mind what was intended for whom!" said Mrs. Martin. "This is the first real Christmas of our lives, and every one is to be heaped with presents!" And forthwith, that Christmas tree was laden till its branches could bear no more.

"Breakfast before presents!" ordered Mrs. Green next morning.

Was there ever such a breakfast? Mrs. Green's guests thought not, as they feasted on griddle cakes and maple syrup, bacon and coffee, and the best milk in the world for the hungry children.

The tree with its weight of presents kept every one busy till late in the morning. Such unexpected gifts for every one! Nancy and Bob, the two Green children, were in a golden daze.

"Mother said every Christmas, when we put the lighted candle in the window, that you never knew who might come," Nancy confided to Mrs. Martin. "But no one did come before, and last night when we lighted it in this storm, we couldn't believe mother at all. Oh, I'm glad it's still storming! You can't possibly go on to Boston, can you?"

"Not possibly." And Mrs. Martin's voice was as happy as Nancy's own.

Happiness, hospitality, and warm Christmas cheer within, and a glistening storm without! Women cooking, children helping, men carrying in wood and helping with the farm chores!

"I wish this Christmas would last a week!" sighed Mr. Martin, as dusk fell on a clearing world. "Looks as if we might have to leave you in the morning. Afraid it's melting just enough so the sand trucks will make the grade."

"Come again! All come again!" Mr. and Mrs. Green bade their departing guests next morning. "No, don't thank us. You've given us the happiest Christmas of our lives."

"We'll just run on into Boston," decided Mr. Martin. "Sorry you missed the town celebration?" He turned to smile at Mrs. Martin.

And that night at dinner at her

usual beauty of this year's illumination:

"Did you ever think that one candle, in the window of a country house, is almost lovelier than too many lights? You do know the old legend, don't you?"—Rose Brooks in Zion's Herald.

#### CHRISTMAS FOR RICH AND POOR (Written by A. C. Millar, Dec. 23, 1882)

Christmas has come! The rich rejoice,  
As wrapped in furs they go,  
In comfort to their splendid homes,  
Through storm and wind and snow.

Christmas has come! The poor lament,  
As through the bitter cold  
They sadly plod to those drear huts—  
To call them homes were bold.

The one has all that heart could wish;  
He cannot ask for more.  
The other has no food, no clothes;  
The wolf is at his door.

O rich man, look around and see,  
If others are in need;  
And then rejoice, if you can do  
For them a kindly deed.

The Christ, whose birth you celebrate,  
Died for the rich and poor.  
Then do good deeds in Jesus' name;  
Rewarded is the doer.

Thus of your great abundance give,  
And verily believe  
That more blessed 'tis by far,  
To give than to receive.

#### CHRISTMAS OPENS THE HEART

It is the Glad some Season When the  
Happiest People Are Those  
Who Give the Most.

Christmas is one of the words of the language that convey a suggestion, create a vision, project an atmosphere of glamour, romance and sentiment far greater than themselves.

To say Christmas is to open the eyes of the mind and the doors of the heart to the dearest recollections of our childhood; and these fond and shadowy remembrances mean little unless they create in us the desire to have Christmas mean as much to children today as it meant to us when we were tiny.

For Christmas, the birthday of an immortal child, was, is and must remain especially the festival of the bright innocence of infancy. That is why we resent it when some over-literal and painfully conscientious person rises up in duty bound to declare there is no Santa Claus. Such joy-killers, robbing the nursery of an illusion cherished, would take away the fairy tales and quell the spirit of adventure and flood every mystery of shadowland with the light of common day.

Let no improving modernist tamper with the old-time, traditional observance of Christmas. We need for the life of our own souls the Christmas tree and the Yule log at the domestic hearth, and the stockings hung a-row, and the joyful clatter of the great morning, and the dinner with the family gathered round in glad reunion.

We need the sweet custom of the interchange of tokens, when into that custom there creeps no accent of compulsion, no hint of a mercenary calculation. For we know that it is of the very essence of Christmas to give, not to receive. The blessing rests on those whose love, "great enough to hold the world," seeks an outlet on this day to other lives—cramped and pinched, alone and poor, meager in comfort, facing the day without a smile and the night without the pillow of a hope.

It is a wretched celebration of the time to shut oneself in with a surfeit of a feast and a piled hoard of gifts and

coming year is certain to be happiest, are those who give the most away, and in the giving give themselves.—Philadelphia Ledger.

#### THE CRADLE SONG

Hush thee, hush thee, baby Christ,  
Lord of all mankind:  
Thou the happy lullaby  
Of my mind!

Hush thee, hush thee, Jesus, Lord,  
Stay of all that art:  
Thou the happy lullaby  
Of my heart!

Hush thee, hush thee, home of peace,  
Lo, love lying there!  
Thou the happy lullaby  
Of my care!

Hush thee, hush thee, soul of mine,  
Setting all men free:  
Thou the happy lullaby  
Of the whole of me!

—Narayan Vaman Tilak, India, in Record of Christian Work.

#### JANE AND THE BABE

"If you've finished wiping those dishes, Jane, maybe you'd better pack off to bed. No, there's nothing I'll want you for; going to do up a few presents, seeing tomorrow's Christmas, and maybe there'll be something for you. Run upstairs."

Nevertheless, Jane lingered. It was pleasanter in the warm, comfortable kitchen than in her little attic room with its skylight, where the snow sometimes drifted down through the cracks.

Jane had not known many Christmases, and her memories of those were vague—a bag of candy, a doll; but that was lost after Daddy went away to find a job, and it wasn't long after that when mother, somebody told Jane, went to heaven. What heaven was, or what Christmas was—

"Jane! Didn't you hear me tell you to go to bed?"

Jane started. "I—I was thinking. What is Christmas, Mrs. Dannerby?"

Mrs. Dannerby stared at Jane. "You little heathen! And you seven, going on eight! Not that I'm much on church going myself," she added hastily. "But—Christmas! If you don't know, I s'pose I ought to tell you that much anyway. Christmas—"

Mrs. Dannerby paused, somewhat confusedly. "'Course I know, but when it comes to telling— Maybe, Jane, seeing's we're in for it, you might as well take down the Bible; it's that thick book on the top shelf. Some folks don't own a Bible, but I think it looks well to have one in the house."

Jane listened with wide-open eyes as Mrs. Dannerby read the biblical accounts of the coming of the Babe. When she had finished, Jane drew a deep breath.

"It's lovely!" she murmured. "What—well—what does it mean, Mrs. Dannerby?"

"I'm no preacher," replied Mrs. Dannerby, "but as near's I make out, that little baby came to tell us how best to get along with one another, and to show us how. For telling ain't all; it's the showing that counts. There's a lot more, of course; but I guess that'll do for tonight. Now you skip off to bed!" And Mrs. Dannerby surprised Jane with a good-night kiss.

Jane went to bed, but not to sleep; she had altogether too much to think about. A baby—and Jane dearly loved babies. But this Babe—so wonderful, so holy! Jane felt this, although she could not have it put into words. And a Babe who could show people how best to get along with people at all, now that there was no daddy and no mother and Mrs. Dannerby was rushed with

gargon, who owned the big factory, to get Mrs. Dannerby to look after her; but then, Mr. Tredgorton was one of the Overseers, and the Overseers could do pretty much anything.

Jane pondered, vaguely conscious of the power and authority of the Overseers. Could this Babe show them anything, she wondered.

If she could find the Babe! This Babe was so wise—she might even find Daddy again. Gold, frankincense, and myrrh; she had nothing to give, but neither, it seemed, had the shepherds. But she could tend the Babe; they might be glad to let her do that! She would not be afraid of the oxen; the Babe was not afraid.

Dates, times, seasons, and centuries did not concern Jane as she thought of all this; it was enough for her that the Babe was born. She would go in search of the Babe. As for Bethlehem, it was probably only a little way across the fields.

Mrs. Dannerby was abed by this time, and fast asleep; of this Jane was positive. Jane slipped out of bed and dressed hurriedly; she pulled on her winter coat and drew her hood well down; it was snapping cold. She crept downstairs and let herself out at the back door. The snow glistened like a great

## To End Stubborn Cough, Mix This Recipe, at Home

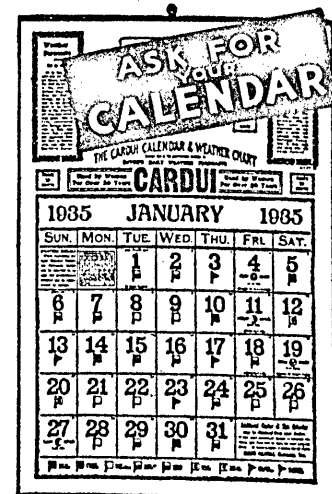
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From any druggist, get 2½ ounces of Pinex. Pour this into a pint bottle and fill the bottle with granulated sugar syrup, made with 2 cups of sugar and one cup of water, stirred a few moments until dissolved. No cooking needed—it's so easy! Thus you make a full pint of better remedy than you could buy ready-made, and you get four times as much for your money. It never spoils and children love its taste. This simple mixture soothes and heals the inflamed throat membranes with surprising ease. It loosens the germ-laden phlegm and eases chest soreness in a way that is really astonishing.

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frozen sheet in the moonlight that dimmed all the stars but one, which twinkled, jewel-like, in the sky.

"That must be the star Mrs. Dannerby read about," decided Jane, starting across the fields with the star for her guide.

It was bitterly cold. Jane's frozen fingers grew numb in her mittens. The star seemed as far away as ever; neither was there any sign of Bethlehem. She began to feel extremely sleepy; the cold ceased to bother her. Dropping down on the snow, she gave a little sigh of contentment as she closed her eyes.

"They've deserved it, I tell you! Snug in their beds! We'll wake 'em up! Been there by this time if it hadn't been for this kid."

Jane opened her eyes. She was wrapped up in a big coat, and a fire was blazing near by. A number of men were standing around it.

"Well, maybe you're right." It was the coatless man who spoke. "Plenty of folks had said that they were for us, back when I used to work around here, but none of 'em put their hands in their pockets. So I had to leave my wife and the baby and hunt for work. I struck an odd job here and there, and I sent a bit of cash to my wife. Letter came back, cash and all. 'Not found' Maybe I went a little off then. Anyway, I've been tramping it for the last four years or so. And what's become of her—or the baby—"

Jane stirred and sat up. Were these the shepherds, she wondered. Bethlehem? This did not seem like Bethlehem. And the Babe—

"I'm looking for a baby, too," she said.

"Hullo, kid's waked up," observed one of the men. "Didn't know whether she'd thaw out or not. Not much froze, or she wouldn't. You saw her tumble, didn't you, Jack?"

"Yes," replied the coatless man, curtly.

"Well, are you coming with us, or going to stay here, baby-tending?" sneered one of the men.

"I'm big enough to tend the baby," declared Jane, stoutly.

"Hear the kid!" laughed one of the men. "What baby are you talking about?"

"Don't you know?" Jane scrambled to her feet. "A baby that was born in a manger. There was a star over the manger, too. And the shepherds came, and the three kings; they wanted to see the baby. The kings brought the baby presents."

Some of the men began to move a little uneasily. "The kid's trying to tell us about Christmas," one of them muttered.

"And Mrs. Dannerby says that the baby came to show us how best to get along with one another," went on Jane. "and I want to know how, so I came out to find the baby. Mrs. Dannerby's pretty good to me; she never slaps me, even if I break a dish; but sometimes I wish mother was here to—tell me things." Jane's lips quivered.

"Who is Mrs. Dannerby?" cried Jack, catching her up. "Haven't you a mother?" he asked, almost roughly.

"Mrs. Dannerby's the lady who took me when they said my mother'd gone to heaven. Daddy's gone away. Mr. Tredgarton—he owns the big factory—got Mrs. Dannerby to take me. He's a kind man, and he's an Overseer, you know."

"Jane," declared John Brell, "Daddy's come back. I'm your Daddy, Jane."

"Daddy!" and Jane's arms went around his neck.

The men were edging away. "Guess you've got your hands full as it is, Jack," ventured one of them.

"Looks that way," replied Brell, hold-

ing Jane tighter. "Are you boys going to beat 'em up, over in the town, like you said?"

The men glanced sheepishly at one another. "I reckon that's off," one of the men replied. "Looks like your kid's queered that turn. Maybe—well, you can tell the boss, when you see him, that we're ready to come back to the mill, and maybe some of the rest of the boys'll come, too."

"I'll tell him," assured Brell. "Come on, now, Janesy!"

Jane gave him a little hug. "I've found you, anyway, Daddy. Don't you think I can find that baby?"

"Looks to me as if you'd found that baby, Jane," replied Brell, seriously. "He was born, all right, in a manger, but if you know how to look, you can find him in the hearts of men.—Arthur Chamberlin in Religious Telescope.

CHRISTMAS TREES

(Apologies to Joyce Kilmer)

I hope that I shall never see  
A child without a Christmas tree;  
A young fir tree, from forest glen,  
Symbol of peace, good will to men,  
A tree whose slender, pointing spire,  
Leads human thoughts to pure desire.

It speaks of useful, peaceful life,  
Away from worldly, bitter strife;  
A simple child of snow and rain,  
The hope of Christ; surcease from pain.  
Forests are burned by fools, you see;  
God gave the child his Christmas tree.  
—American Forests.

SANTA CLAUS

Don't be cynical. There is a Santa Claus. You can tell your children that with perfect safety. Believe it yourself. There is a Santa Claus, if you only know where to look for him. You ought to know. He hides in a logical place—in the very place you would want him to be.

Where did you look for Santa Claus when you were a kid? People probably told you he came down the chimney. Likely you fell asleep waiting to hear the noise of his reindeer on the roof, fearful that the chimney might be too small.

When you didn't catch him at the fireplace one year, maybe the next year you looked under the bed, in the closet, back by the wood shed, or up and down the streets.

When you were a kid you never found him because no one told you the right place to look.

Remember the bitter disappointment when someone said, "There is no Santa Claus," and you believed it?

But then you grew up, and your children, wide-eyed and earnest, insisted, "There is a Santa Claus!" Memories flooded your mind—memories of your own futile search for the merry old rascal who makes so many folks happy.

Now you know you looked in the wrong place. He was not in any of the places where you expected to find him.

Instead, he is in the one place you were never told to search—deep down in your own heart!

Look there during the Christmas season. You will find a feeling of friendliness—a surge of unselfishness—a desire to divide your happiness with others.

You will find in your own heart all the marvelous qualities you once attributed to Santa Claus.

Your capacity to carry out those promptings in your heart may be limited; nevertheless they are genuine.

Santa Claus does not set a price on prosperity, nor weigh material gains against losses, to ask whether he will be welcomed or put off his visit for another year.

There is a Santa Claus if you know where to look for him!—Alfred Leymer in Nuggets.

CHURCHES UNITE IN FACING VITAL ISSUES

By Samuel McCrea Cavert

The Biennial Meeting of the Federal Council of Churches, held in Dayton, Ohio, December 4-7, was described by many of its members as marking the highest level both of spiritual insight and of effective unity ever attained by the Council.

The point of most popular interest was the address by Honorable Gerald P. Nye, Chairman of the Senate Committee Investigating the Munitions Industry, who spoke to an audience of 2,500, having left the hearings in Washington and making the trip to and from Dayton by aeroplane, for the purpose of addressing the churchmen. He paid an enthusiastic tribute to the part which the churches, through the Federal Council, had had in furthering world peace and in supporting the munitions inquiry. He declared that the pressure on him in Washington was so great that he would not have felt he had any right to leave or to speak to any other group than a representative body of church leaders. He spoke for an hour and forty minutes, giving con-



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crete evidence of the way in which munitions makers had been willing even to sell supplies to other countries to be used against our own men in case of another war. The Senator was interrupted nearly a score of times by spontaneous applause and received a magnificent ovation.

The public service of worship on the first evening was one of the most impressive ever held under the Council's auspices. The presidential address, given by Dr. Albert W. Beaven, on "The Church Facing Tomorrow," was broadcast over a national radio network. It interpreted the Federal Council as a body not only for co-ordinating the work of the churches on their present level but also for furnishing a prophetic leadership drawn from the best resources of Protestantism. He proposed the creation of a "Board of Vision" which should have no administrative responsibilities, but whose sole function should be to study Christian strategy with reference to the tasks that lie ahead. Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church of New York, speaking on "The Deeper Function of the Church," held that it is not to the discredit but to the credit of the Church that it affords "comfort" and that one must find the true sources of comfort in order to face bravely the struggles of life. He showed that comfort of this kind leads not to an "escape from life" but to a new commitment to great social objectives, such as the ending of militarism, of "economic lone-handedness" and of poverty. He further made it clear that one cannot appreciate the "deeper function" of the Church until he has come to understand how terrific a reality sin is in human life.

An innovation this year was the panel discussions, one dealing with "Building Church Cooperation in the Community," the other with "The Responsibility of the Church in the Economic Crisis—Rural and Urban." The many angles of approach brought out by this type of presentation, often with a surprising element of spontaneity, aroused intense interest.

The research report upon "The Relation of the Church to the Chaplaincy in the Army and Navy" pointed out the acute ethical problem which has come to be recognized by reason of the fact that, while the Church is bearing witness against war and the war system, its representatives in the Army and Navy are an organic part of the military organization. At the same time the study emphasized the necessity for the churches to provide a spiritual ministry to the men in the Army and Navy and suggested the possibility of providing some form of civilian chaplaincy. Instead of presenting formal recommendations at this time, the request was made that the study be continued and that the various denominations also give attention to the matter.

A preliminary report on the relation of the churches to the liquor problem, presented by the Department of Social Service, analyzed frankly the new situation which the churches face in the light of twelve months of experience with repeal. The report pointed out that a reorganization is taking place in the temperance agencies, responsibility now being chiefly located in the educational boards of the churches. Candidly recognizing that on many points there is little agreement and that there is no unanimous judgment supporting prohibition as the immediate major policy of the nation, the report insists that on one point at least there is agreement, namely, that the first need is for a more educational approach to the problem. The statement, which was presented as a report of information, was received and its rec-

ommendations adopted. The recommendations express satisfaction with the new educational approach which is now being made to the liquor problem and authorize further study of major problems of liquor control.

The emphasis upon evangelism was perhaps the outstanding note of the meeting as a whole. An address by Dr. Buttrick on "The Minister as Evangelist," was heart-searching and kindling. His simple and direct narrative of ways in which as pastor and preacher he had been led to a new sense of the possibilities of really changing the lives of men and women, inspired many to a new commitment on their own part. The proposal made by Dr. William Hiram Foulkes, the Chairman of the Federal Council's Department of Evangelism, for a National Preaching Mission to be held about a year hence after the most careful preparation had been made, was received with much enthusiasm. It is expected that some of the foremost preachers in the world, including those of other countries, will be called into service for a great united effort in interpreting the significance of the Christian Gospel in the leading cities of the country.

The noon-day periods of worship, led by Dr. Richard Roberts of Toronto, Moderator of the United Church of Canada, provided an atmosphere of spiritual warmth for the whole session. His heart-to-heart talks upon the Church, the Evangel, and the Cross, were luminous interpretations of the Christian witness to the world.

The "Message" adopted by the Council was bugle call to a spiritual advance. Beginning with a recognition of the great historic evangelical convictions in which the churches are united in the Council, the Message gives frank recognition to the "difficulty of this age, its perplexity, futility and wrongness in many areas of life," passes on to a frank confession of shortcomings even in the Church itself, calls for a renewed faith in God, a reaffirmed loyalty to Christ, a new commitment, both to Christian social ideals and to personal devotion of life. It ends with an emphasis upon the present day as "a day of rebirth for the Christian Church," emphasizing the necessity for a greater unity, a more convincing presentation of the Gospel and a more courageous dealing with the great social and international task of the hour.

Dr. E. C. Homrighausen's analysis of the present crisis in German Protestantism, Dr. R. R. Wright's challenge to the churches to use their influence to secure justice for the Negro, Dr. Lewis S. Mudge's interpretative report of the service of the Federal Council during the biennium, Mrs. Harrie R. Chamberlin's appeal for a greater recognition of the place of women in the Church and Dr. George W. Richard's insistence on the unique character of the Christian Gospel as the revelation of God—all made important contributions to the thinking of the Council. There were also pertinent discussions of various resolutions dealing with support of conscientious objectors to military drill, endorsement of the Child Labor Amendment, and support of insurance against unemployment, illness and want in old age.

Following the official sessions of the Council, a full day was devoted to a "National Conference on the Churches and World Peace." Speaking on "Christianity and Nationalism," against the background of Christian history and of the "totalitarian state," Dr. C. C. Morrison summoned the churches to a new grappling with the spirit of nationalism as the great foe of Christianity. Kirby Page drew out the implications of the fact that the churches have declared that "war is sin" and Rt. Rev.

G. Ashton Oldham proposed that the churches concentrate on getting the Peace Pact really accepted by the nations, and on insisting that the churches can never support any war entered upon by a government which has declined to make a bona fide submission of its case to arbitration or some form of judicial decision.

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You will not be shy or self-conscious;  
You will never indulge in ill-natured gossip;  
You will never forget the respect due to old age;  
You will think of others before self;  
You will not boast of your deeds;  
You will not measure civility by people's bank accounts;  
You will be scrupulous in your regard for the rights of others;  
You will not forget engagements;  
You will never cause pain, if you can help it;  
You will not make fun of the peculiarities of others;  
You will not think that good inten-

tions compensate for crude or gruff manners;

You will be agreeable to social inferiors;

You will not have two sets of manners, one for "company" and one for home use.

You will never remind a cripple of his deformity;

You will never attract attention either by your loud talk or laughter, or show your egotism by trying to absorb the conversation.

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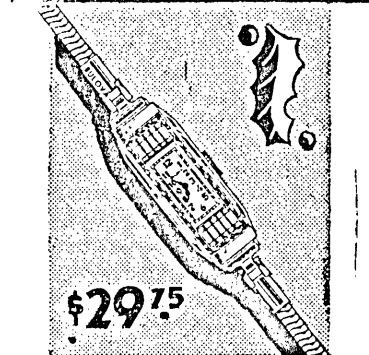
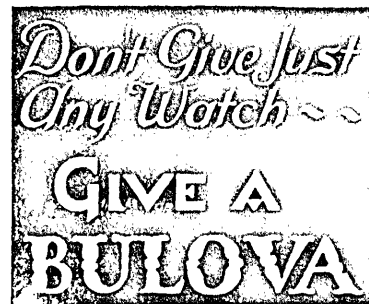
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MRS. A. C. MILLAR, Editor

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### CHRISTMAS GREETINGS

To each of my co-workers I wish to extend my thanks for their hearty co-operation, my wish for a Christmas of peace and plenty and a happy and prosperous year of service and progress; and, as a little expression of my appreciation, I dedicate to them the little poem that follows:

#### "Behold My Star!"

When shepherds watched on hill remote  
And the world in darkness lay,  
The angels sang in joyful note:  
"Our Christ is born today—  
Behold his star."

He now from above, at his Father's throne,  
Is seeking our footsteps to guide.  
Down through the ages, in clarion tone,  
Sounds the glad message of Christ-  
mastide:

"Onward! Press on!"

Battle scars, blinding grief from the fray,  
Grim want, dire disease, and stark sin,  
From our eyes, shut the light of Christ's day;  
Yet we may hear, over war's cursed din:  
"Be not afraid!"

From the Cross, clear rings the chal-  
lenging cry:  
"You travel the path my feet once trod,  
Striving to lift men fearing to die  
Up, close to the throne of their God."  
"Lend me your aid."

"Now, in this hour of man's great need,  
Without your help my hands are tied.  
Let not base fear nor shameless greed  
Stay halting steps." Again He cried:  
"Behold my star!"  
—Susie McKinnon Millar.

### ZONE MEETING AT POCAHONTAS

Members of Zone No. 2, Paragould District, met at Pocahontas December 6th, with Mrs. Wood of Mammoth Spring presiding. The devotional was conducted by Rev. B. L. Wilford. Mrs. Harndon of Pocahontas gave words of welcome, and the response was made by Mrs. S. F. Whittaker of Mammoth Spring.

Reports were given by delegates from Imboden, Hoxie, Pocahontas, and Mammoth Spring.

The Children's Division was discussed by Mrs. Bledsoe.

An inspirational talk was given by Mrs. E. H. Hall, District Secretary, in which she suggested as goals: new members each quarter, prompt and full reports, and deeper spiritual life.

Dismissed with prayer by Rev. Guy Murphy.

The Pocahontas ladies served a delicious luncheon.

The afternoon session was opened with a Prayer Retreat conducted by Mrs. B. L. Wilford. A beautiful solo, "Blessed Hour of Prayer," was sung by Mrs. Johnston.

Devotional was given by Rev. W. J. Clark.

Progress in Missions was discussed by Mrs. Arends.

Miss Wilma Yeager rendered a beautiful piano solo.

The World Outlook was represented by Mrs. Price.

A paper on Christian Social Relations was given by Mrs. M. F. Henders.

A report of the Edith Martin Circle at Mammoth Spring was given by Mrs. Randall.

The following new officers were elected: Chairman, Mrs. Guy Murphy, of Imboden; Vice-Chairman, Mrs. Daugherty, of Hardy; Secretary, Mrs. J. B. Arends, of Mammoth Spring.

Mammoth Spring was awarded the basket of flowers for having the largest attendance.

Imboden invited the members to meet with them in March.

Offering was taken for the Edith Martin Fund.—Secretary.

### ZONE MEETING AT JOINER

Zone No. 2 of Jonesboro District met at Joiner December 7, in an all-day meeting. Wilson, Joiner, Turrell, Gilmore, Tyrnza, Marked Tree, Marion and Garden Point Churches were represented.

The devotional was led by Mrs. Alice Elliott, Zone Secretary. A memorial service for Mrs. J. L. Pruitt was held. Reports were made by the Hospital Committee and a general round-up of the year's finances was given. A beautiful Quiet Hour service was led by Bro. H. M. Lewis before noon, consisting of "a Christmas in Song and Scripture." A bountiful turkey dinner was served by the Joiner ladies.

After dinner there was an hour of meditation and prayer led by Bro. E. K. Sewell. Prayers and expressions of answered prayers were given by members. Mrs. J. A. Sage sang "We Give Thee But Thine Own." Mrs. Sewell talked on "Harvest Season," urging the gathering of all funds that our missionaries may not suffer.—Mrs. J. Hickman, Sec.

### HARVEST DAY AT SILOAM SPRINGS

Mrs. E. F. Smith was hostess to the Missionary Society in the home of her daughter-in-law, Mrs. A. L. Smith, the afternoon of December 7.

The "Harvest Day" program was presented by Mrs. C. T. Easterbrook in a very interesting manner, using for her theme "The Harvest of the Heart" and reading a portion of Psalm 4. She also read beautiful poems which fitted into the program. While a duet, "We Give Thee But Thine Own," was sung by Mrs. Sam Casey and Mrs. J. O. Griser, the members presented their offerings to the Treasurer, a very impressive service. "Bless Thou the Gifts," was sung.

All officers were present and gave splendid reports of the year's work. An increase in membership was reported and the financial budget was paid in full, which made us all feel that we had had a successful year under the

fine leadership of our president, Mrs. C. T. Easterbrook.

One guest and twenty-eight members were present to enjoy this meeting.—Pub. Supt.

### TEXARKANA DISTRICT ZONE MEETING

The meeting of Zone No. 5 was called to order at Potter Church, Hatfield Circuit, Dec. 7, by our Chairman, Mrs. W. L. Mosley of Mena. Mrs. Walter Hicks of Hatfield led in prayer. The pastors and their wives were introduced: Rev. James Simpson and wife of Hatfield Circuit, Rev. J. B. Hoover and wife of Cherry Hill Circuit, and Mrs. H. H. McGuyre, wife of the Mena pastor. The welcome was given by Rev. J. Simpson. The keynote was "loving and serving." Response by Mrs. E. P. Titus of Dallas.

Mrs. C. P. Micheal of Mena made a talk on "What is the best background for a church organization?" She answered, "The Love of Christ." Rev. J. Simpson sang, "I Am Bound for the Beautiful City of God," followed by prayer by Rev. J. B. Hoover. Four Mission Study classes made encouraging reports followed by a discussion on, "The Importance of Mission Study." Rev. J. B. Hoover told of his experience in moving to a new work, that where he found a live Missionary Society, he found a live church. Mrs. H. H. McGuyre made an inspiring talk, stressing the living of a full life for Christ.

We were honored by having the Lane Orchestra of Potter. They rendered a medley, "Christmas Carols." A rising vote of thanks was given them. Reports of Zone officers were given. The same officers were re-elected. Mrs.

(Continued on Page Ten)

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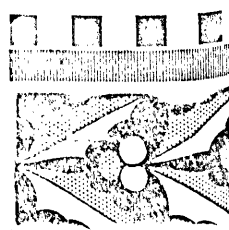


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**AMERICA**

CHAS. T.  
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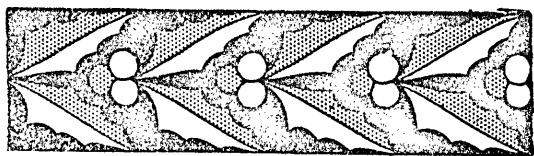
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**GREETINGS**

**Happy, Prosperous 1935!**

(Continued from Page Seven)

Mosley's ambition for the new year is that we have an organized Missionary Society in every church in Zone 5.

After a nice dinner served in the church, the afternoon session was called to order. Prayer by Mrs. R. P. Geyer. Devotional, "Giving," by Mrs. R. W. Peck. The keynote was "sacrifice." This helpful talk was followed by Mrs. Hartzell Geyer singing, "I Live for Him."

The most outstanding thing accomplished was the organization of an Auxiliary at Potter with the following officers: President, Mrs. Mae Murphy; Vice-President, Mrs. De Mars; Recording Secretary, Miss Edith Turner; Corresponding Secretary, Mrs. Roy Dodd; Treasurer, Miss Anna Linn.

Reports were made from the following Auxiliaries: Hatton, Hatfield, Mena, Cherry Hill, Dallas, and Highland. Aunt Charity Potter, an honored and beloved old-timer of the Potter community, was introduced. A mixed quartette sang, "He Whispers Sweet Peace To Me." We were so glad to have Mr. Clifton Mauldin with us. He is a singer of radio fame and sang for us, "I Am Completely Satisfied." The Dallas ladies presented the Missionary playlet, "Gather Us In." Mrs. Chris Hoover of Highland, led the devotional on "Prayer." She read a very fine paper, showing its importance. Mr. E. P. Titus of Dallas and Mr. Chris Hoover of Highland paid high tribute to one of Polk County's honored, beloved and saintly ministers of by-gone days, old Bro. Alexander, father of our Zone Chairman, Mrs. W. L. Mosley; and they expressed appreciation of the fact that the work of this grand, good old man was still being carried on through the life of his daughter. The next meeting will be held at Mena.—Mrs. Z. L. Mauzy, Secretary.

#### NEWPORT AUXILIARY

Circle No. 4 of First Church was the hostess to the regular joint quarterly meeting of all organizations in which the women are interested.

A miniature stable depicting the nativity was used in decorating the parlors. Potted poinsettias and other Christmas flowers were used, all bringing the Christmas spirit.

Mrs. S. R. Phillips presided. Annual reports were called for, and all were gratifying and showed an increase in receipts and splendid work done.

Mrs. A. G. Anderson spoke of an appeal that had been made by the Christmas Community Club through Mrs. Marion Dickens, general solicitor.

The following program had been arranged by Mrs. Jas. H. Johnston:

Hymn, "Hark the Herald Angels Sing."

Introduction—Dr. F. M. Tolleson.

Reports and announcements.

Call to worship—Mrs. C. L. Campbell.

Response—Miss Elizabeth Gullette.

Bible lesson—Mrs. A. G. Anderson.

Offering service.

Violin offertory, during which gifts were laid on the altar.

Song, "Bless Thou the Gifts."

Unison prayer.

A special feature of the afternoon was the installation of officers by Mrs. Tolleson, both admonitions and responses being beautiful and inspiring.

A screen was removed disclosing a beautifully lighted Christmas tree, around which were piled packages of all

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kinds, festive with bright Christmas wrappings, and Mrs. B. E. Snetser asked Dr. and Mrs. Tolleson, the new pastor and his wife, to accept the gifts as a greeting from the women of the church at large. Both responded graciously and expressed appreciation for the kindly thought of the members of the congregation.

A delightful social hour followed and an enjoyable musical program was presented by Mrs. Walter Patterson, Mrs. James Graham, Mrs. William Heard and Miss Rachel Lee Bleakley.

#### IMBODEN AUXILIARY

The Society met, Dec. 3, in a Birthday Party, celebrating the birthday of eleven members who had a birthday in the Third or Fourth Quarter of 1934. The table was prettily decorated with low bowls of yellow chrysanthemums, white candy baskets, rebus place cards, and the table centered with a large birthday cake with candles. Covers were laid for twelve, Brother Murphy being invited to enjoy the good luncheon with the ladies.

A short program of music and readings was given. The birthday offering goes to the Edith Martin Fund.

The officers for 1935 have been elected as follows: President, Mrs. A. W. Lindsay; Vice-President, Mrs. J. D. Fortenberry; Recording Secretary, Miss Lilly Steadman; Corresponding Secretary, Mrs. J. C. Poindexter; Treasurer, Mrs. Ora Ashburn; Local Treasurer, Mrs. Cleo Hill; Supt. Publicity, Mrs. Jewel Weir; Supt. Study, Mrs. Guy Murphy; Supt. of Children, Mrs. A. C. Moore; Supt. Supplies, Mrs. W. S. Southworth; Supt. Chr. So. Rel., Mrs. J. B. McKamey; Supt. Local Work, Mrs. M. F. Henderson; Agent for World Outlook, Mrs. Stella Henderson.—Lilly Steadman, Pub. Supt.

#### PIGGOTT AUXILIARY

The Auxiliary met Tuesday in the monthly business meeting.

Mrs. Josie Drace, President, conducted the meeting. Mrs. M. N. Johnston gave the devotional.

An election of officers resulted in the following:

President, Mrs. R. V. Robbins; Vice-Pres., Mrs. Hyman Sanders; Recording Secretary, Mrs. J. O. Hufstader; Corresponding Secretary, Mrs. E. O. Beaty; Conference Treasurer, Mrs. H. C. Robbins; Local Treasurer, Mrs. D. C. Martin; Mission and Bible Study, Mrs. J. E. McGuire; Finance Chairman, Mrs. R. H. Robbins; Supt. Social Relations, Mrs. Josie Drace; Publicity Chairman, Mrs. Fanny Hubbard; Supt. Supplies, Mrs. J. M. Walker; Chairman Social Activities, Mrs. Geo. A. McNeil; Planist, Mrs. Edw. Norred; Membership Chairman, Mrs. Nell Simpson; Sec. of Children's Work, Mrs. M. N. Johnston.

#### ZONE MEETING AT DANVILLE

At the meeting held at Danville, December 10, the following program was given:

Devotional—Rev. C. W. Good.  
Words of Welcome—Danville.  
Response—Bellville.  
Introduction of Preachers and Wives.  
Talk—"Booneville District Still Alive"—Mrs. Bacon.

Special Music—Paris.  
Roll Call and Reports.

Report of District Secretary.  
Lunch.

Devotional—Rev. W. C. Hutton.  
Christmas Carols—Danville.

Christmas Pantomime—Danville.  
Edith Martin Letter—Booneville.

Check-up of Auxiliaries.  
Talk—"What the District Parsonage Needs"—Mrs. Bacon.

Prayer—Rev. W. M. Adcock.  
—Mrs. J. C. Woodson, Zone Chairman;  
Mrs. Hazel Cobb, Secretary.

## Christian Education

### DISTRICT-WIDE EDUCATIONAL SET UP MEETINGS

Each of the seven Presiding Elders of Little Rock Conference have planned to use the general meetings of their District Brotherhood to set up the District-wide Educational Program. The dates and places for these meetings are as follows:

Pine Bluff District, First Church, P. B. 10:00 a. m. Wednesday, January 2.  
Monticello District, Monticello, 10:00 a. m. Thursday, January 3.

Camden District, Camden 10:00 a. m. Friday, January 4.

Little Rock District, First Church, L. R. 9:30 a. m., Monday, January 7.

Arkadelphia District, Malvern 10:00 a. m., Wednesday, January 9.

Prescott District, Prescott 10:00 a. m., Thursday, January 10.

Texarkana District, First Church, Texarkana 10:00 a. m., Friday, Jan. 11.

Each pastor is urged to bring to this meeting all his Church School Superintendents, his Chairman of local Church Boards of Christian Education, his Superintendents of his Children's Division, Young People's Division, and the Adult Division, the Chairman of his Board of Stewards, and as many other people as he can possibly bring to this meeting. These should be the greatest meetings of the year.—Clem Baker.

### NORTH ARKANSAS CONFERENCE HOME AND FOREIGN MISSION-ARY ENTERPRISE OFFERING FOR NOVEMBER

#### Batesville District

Batesville First Church .....\$ 33.33  
Charlotte ..... 1.00  
Cotter ..... 1.00  
Mt. View ..... 2.00  
Newark ..... 2.10  
Oak Grove ..... 1.08  
Total .....\$ 40.51

#### Booneville District

Belleville .....\$ 6.48  
Mansfield ..... 5.03  
Total .....\$ 11.51

#### Conway District

Levy .....\$ 1.45  
Mt. Pleasant ..... .50  
Vilonia ..... 1.43  
Mt. Carmel ..... .60  
Total .....\$ 3.98

#### Fayetteville District

Centerton .....\$ 2.10  
Elm Springs ..... 2.40  
Eureka Springs ..... 2.81  
Fayetteville ..... 14.55  
Decatur ..... 1.85  
Pea Ridge ..... 1.84  
Siloam Springs ..... 3.66  
Winslow ..... 2.47  
Oakley's Chapel ..... 1.59  
Total .....\$ 33.27

#### Ft. Smith District

Altus .....\$ 2.13  
Charleston ..... 1.00  
Ft. Smith, First Church ..... 19.79  
Ft. Smith, Dodson Ave. .... 5.00  
Ft. Smith, Midland Heights... 2.00  
Bethel ..... .60  
South Ft. Smith ..... .60  
Ozark ..... 2.91  
Van Buren, First Church..... 3.75  
Van Buren, City Heights..... 1.00  
Total .....\$ 38.78

#### Helena District

Aubrey .....\$ 1.68  
Colt ..... 1.06  
Crawfordsville ..... 1.96  
La Grange ..... 3.76  
Lexa ..... 1.72

Helena ..... 15.05  
Holly Grove ..... 8.69  
Widener ..... 2.06  
Madison ..... 1.22  
Hickory Ridge ..... 3.66  
West Memphis ..... 2.50  
Total .....\$ 43.36

#### Jonesboro District

Blytheville, First Church.....\$ 16.00  
Pleasant Grove ..... 1.11  
Joiner ..... 1.27  
Lake City ..... 1.00  
Leachville ..... 2.62  
Monette ..... 2.50  
Truman ..... 2.50  
Total .....\$ 27.00

#### Paragould District

Beech Grove .....\$ 2.50  
Hoxie ..... 2.88  
Portia ..... 1.00  
Imboden ..... 4.72  
Mammoth Spring ..... 2.52  
Piggott ..... 3.00  
Smithville ..... .50  
Walnut Ridge ..... 1.23  
Total .....\$ 18.35

#### Searcy District

Bald Knob .....\$ 2.15  
Beebe ..... 5.47  
Revels ..... .86  
Garner ..... .54  
Bergman ..... .31  
Heber Springs ..... 2.00  
Kensett ..... 1.85  
McCrary ..... 5.00  
West Point ..... 1.00  
Valley Springs ..... 1.58  
West Searcy ..... 3.44  
Total .....\$ 24.20

#### Standing By Districts

Helena .....\$ 43.36  
Batesville ..... 40.51  
Ft. Smith ..... 38.78  
Fayetteville ..... 33.27  
Jonesboro ..... 27.00  
Searcy ..... 24.20  
Paragould ..... 18.35  
Booneville ..... 11.51  
Conway ..... 3.98  
Total .....\$240.96

—Ira A. Brumley, Exec. Sec.

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## CHURCH NEWS



## A PASTOR WHO "SPECIALIZES IN THE WHOLLY IMPOSSIBLE"

Rev. M. E. Scott, our pastor at Rison, believes in the church paper and has a record of getting 100 per cent lists in almost every charge that he has served. Last year he did not have a 100 per cent list at Rison; but felt so mean about that record that he resolved to get his 100 per cent list at the beginning of the year. Consequently last week he reported 44 subscribers, or a 100 per cent list, and thus becomes the first pastor on our Honor Roll this year. It makes no difference how hard his task, Bro. Scott always smiles, and that smile wins. He is entitled to honor, and our people are entitled to the privilege of seeing his smiling face. Consequently, after he had made his report, we requested him to furnish his photograph, and we are pleased to present him to our readers in the picture above. Rison is not an exceptional place. It was not easy to get this list. It was the result of planning and faithful work.—Ed.

## LITTLE ROCK CONFERENCE MINUTES

The number of Minutes published has been reduced to about one-third of the number formerly published. This reduction is due to reduced Conference expense money and that Minutes formerly sent to pastors were not used. If any pastor needs more copies, a postal card will bring them as long as the small reserve lasts.—C. J. Greene, Sec., Conway, Ark.

## JONESBORO DISTRICT RALLY

The District-wide rally was held Nov. 25, at Garden Point, a brand new church in the District. Two hundred and thirty local church officials were in attendance in addition to quite a number of visitors, home folks and guests. Rev. Sam B. Wiggins, P. E., presided over the first part of the meeting and gave the devotional. Rev. A. M. Hutton, evangelistic singer, led a spirited song service. The meeting then was turned over to our laymen with Mr. P. E. Cooley, District Lay Leader, in charge. The main address was given by Mr. Charles Stuck, our Conference Lay Leader, who is really leading the laymen into a new day in our church life.

The various phases of our work of the church were presented and the group unanimously adopted the District Program covering the types of work planned by the District Stewards, covering evangelism, training, finances, Christian literature, missions, and cultivation. Through the liberality of a

consecrated woman in the District the Arkansas Methodist will go as a Christmas gift to every Methodist family at the Dyess Colony for the next 52 weeks.

It was announced that the next great District-wide rally would be held Tuesday, January 8, at Jonesboro First Church, where special speakers will present evangelism and missionary endeavors. Our devotional book for our spring study will be available at this meeting.—H. M. Lewis, Sec.

## CELEBRATE GOLDEN WEDDING ANNIVERSARY

On the farm near Bono, where they were married fifty years ago, Mr. and Mrs. Wm. R. Schisler celebrated their golden wedding anniversary on December 1. Their children who came home for the occasion are: Professor Jack Schisler, superintendent of schools, Smithville, Oklahoma; Mrs. Sophia Stringer, Flint, Michigan; Professor W. R. Schisler, Jr., Principal of Institute Ginastial, Passo Fundo, Brazil; and Rev. J. Q. Schisler, a secretary of the General Board of Christian Education of the Southern Methodist Church, Nashville, Tenn. Ernest, Harry and a daughter, Mrs. Lena Williams, live with their families on the farm near the Schisler homestead. Sixteen grandchildren are living and all except one were present for the anniversary occasion.

Mr. Schisler's father, Nicholas, immigrated to Craighead County and settled on Crowley's ridge in the early forties. He and his neighbors established a school and organized a Methodist Church which they named Trinity. They erected a house which was later removed some four miles to the site of the present Trinity Church on the Bono Circuit.

The elder Schisler, a Mr. Goodman and a few other citizens of that time were buried in the cemetery adjacent to the church at the old site. Friends, relatives and neighbors gathered there on Thanksgiving Day for a memorial service, which, according to present plans, will be made an annual event.

Mr. and Mrs. Schisler have a wide circle of friends in Craighead County where they have resided most of the 73 years of their lives.

## THOUGHTS OF A SUPERANNUATE'S WIFE

It is just natural, I suppose, for the superannuate preachers and their wives in the fall of the year, when their pastor begins to talk about going to conference, to have some kind of strange feeling that they can't control. It surely is so with some of us. No one ever gave thirty or forty years to any kind of regular or professional work, that, when they retired their minds did not wander back to things that took place when they, too, were active.

It just seems natural to plan now in the late fall to move some where else, and after Conference is over and you pick up the paper and read the appointments and get yourself settled again, then there comes another strange feeling. You will, in spite of yourself, listen for a knock on the door and you can imagine yourself going to open it and saying, "Come in," and in your imagination you see a group outside all with bundles and baskets with a good man or woman leading, saying, "We want to go to the dining room." Then, to our great surprise, we think of ourselves and say, "Not so. Only the 'forgotten man,' the superannuate preacher, lives here. Again, we look out of the front window, if the superannuate is fortunate enough to have a front window, and there comes our Presiding Elder to hold our quarterly conference. We are glad to see him come. But you again think of yourself and say, "We are

the forgotten man," and the Presiding Elder is a very busy man and don't hardly have time to call or visit in the superannuate home any more." So sadness comes to our hearts again, and we must be content, and on it goes as the years go by.

I saw in the paper where one of the dear old superannuates had gone home to heaven. He will not be forgotten any more.

Just a little word of cheer and a smile sometimes, and a short visit from the Presiding Elder and the pastor calling are worth much to the "forgotten man." May our Master help us all to still be brothers and sisters in his great work and not come to the end of the way and be weighed in the balance and found wanting.

I suppose it is natural for old folks to live much in the past. However our future means much for us to think about, too, and we pray as the days go by, for the building of God's Kingdom here on earth.

In forty years the Presiding Elder and the Board of Stewards and the Missionary Society came to our little parsonage home, and we certainly do miss them now, especially at this time of distress and sorrow, when folks are hungry and cold and homeless.

As each day goes by let us take time to be holy and meditate upon God's goodness to us all. I ask the prayers of one and all for the "forgotten man."—A Superannuate's Wife.

## DEATH OF DR. J. A. MARTIN

In the recent death of Dr. J. A. Martin, Sunday School Editor of the Colored Methodist Episcopal Church, that denomination as well as our own, has lost a faithful servant and friend. He was well known to most of our preachers through his visit to our several Annual Conferences and he was in constant cooperation with the leaders of our missionary and religious education work. He was a member of the General Conference Committee on Cooperation and Counsel of the M. E. Church, South, and the Colored Methodist Church and was very prominent in its work.

Dr. Martin was an alumnus of Paine College at Augusta, Ga., and was particularly interested in the inter-racial features of the work of that institution. He was a leader of his people in the South and particularly prominent in his own Church. From the pulpit, through the Sunday School publications of which he was an editor, and through his personal activity and influence he sought to strengthen the bonds of friendship between the two races in the South.

## BIBLE DEPOSITORY

The American Bible Society has a depository at our parsonage, Malvern, Ark., where Bibles and Testaments can be had as cheap as at the Bible House, New York. Packages of Bibles, 15 pounds or more, will be mailed free of postage expense, within second postal zone, to the purchaser when the regular catalog prices for the Bibles and Testaments are paid. Testaments, 5 cents and over; Bibles, 25 cents and up. Requests for credit will be taken up with the Bible House. Save long delay and pay cash with every order. Yours to serve—John F. Taylor, 611 East Page Ave., Malvern, Ark.

## CHIDESTER CHARGE

After spending five happy years on the Strong Charge, and regretting to leave our host of friends there, we were assigned to Chidester Charge.

We have been graciously received. We were hardly straightened out in the parsonage before the good people of

Chidester gave us one of the greatest "poundings" that it has ever been our privilege to receive.

After making the first round of appointments we are of the opinion that our people are anxious to make advancement on all lines of church activities this year. Our first Quarterly Conference will be held Dec. 23, at Chidester, and we are expecting to have an expression of our desire for progress put on record in an official way.

We ask the prayers of all the brethren for the Lord's blessings on our efforts this year.—A. E. Jacobs, P. C.

## CAMDEN DISTRICT BROTHERHOOD

The pastors and charge stewards of Camden District met, at First Church, Camden, Nov. 26. Rev. E. C. Rule, our new Presiding Elder, was the able chairman, and Rev. W. C. House, our genial host.

After devotional services and introductory remarks by the chair, Mr. W. E. Siliman, our Conference Lay Leader, was introduced, and he presented the speakers of the hour: the Rev. J. C. Glenn and Rev. Leland Clegg.

Bro. Glenn spoke of "Ways and Plans in Church Finances." It was a splendid course of instruction from a master in that field.

Bro. Clegg gave a great inspirational message that stirred the hearts of the entire audience.

Every pastor in the District was present and a host of laymen, representing almost every charge.

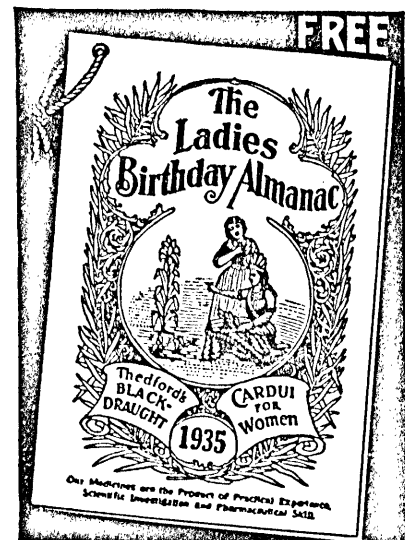
We are looking for a great year under the leadership of our splendid Presiding Elder.—A. E. Jacobs, Sec.

## BOYCE, LA.

At the close of our Conference at Shreveport, I was read out for Boyce. In many respects it is a nice appoint-

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ment, just the one church. Many very fine people live in this section. We have one of the best Missionary Societies in the Alexandria District.

We arrived at our new parsonage on Dec. 4, receiving a most hearty welcome. My predecessor, Bro. L. C. Wilson, had just vacated the parsonage, and was in the act of leaving as we drove up. Several ladies of our church were present who prepared a nice lunch for us, which was very much appreciated. The next evening at 7:00, a goodly number visited us and we had a most delightful time.

After refreshments were served, the writer made a few remarks concerning the fellowship and spirit of our people, and the hope that the Boyce church would have a glorious year. Bro. Wilson responded and then dismissed with prayer.—C. B. Powell, P. C.

#### PLANS FOR EVANGELISM

At the call of the Chairman, Rev. C. N. Guice, the Committee on Evangelism of the North Arkansas Conference met at Newport, Dec. 10.

The committee discussed the existing spiritual conditions of Methodism in our area of the State. While our gain in membership in the Conference, during the past years is commendable, we are impressed that as pastors and Christian leaders, we are not fully meeting our opportunity. The reports in the Conference Journal reveal the deplorable fact that in a large number of churches not a member was received on profession of faith. It is apparent that, at least, most of these churches failed to hold revivals. Since the Methodist Church was born in a revival, it must survive and grow in revivals.

If we intend to do our best to reach the challenging goal set for us by the recent session of the Conference, the committee feels the imperative need of wise, definite and prayerfully arranged plans, early in the year, for an evangelistic campaign in every church and mission.

Therefore, your Committee on Evangelism, feeling sure that our pastors and Christian laymen are awake to the stubborn influence of the organized forces of sin, is making the following recommendations for a thorough organization looking, with our Lord's help, to a Conference-wide revival during the year.

1. That an Auxiliary Evangelistic Committee be set up in each District to aid, where needed, in promoting revival campaigns.
2. That the District Committee appoint the Lay Leader in each church as key man in his church to communicate with the District regarding the needs and problems of evangelism.
3. That each pastor hold a pre-Easter campaign and set as a goal, in stations 50 per cent and in circuits 25 per cent of the year's goal—a gain by conversion and profession of faith of 10 per cent of the present membership, with the understanding that this is not to interfere with the summer revivals.
4. That a prayer-retreat be held in connection with the Pastors' School at Hendrix College.
5. That our good women of the Missionary Society give special emphasis in their Zone meetings to the cause of evangelism.

"Let us tarry in our Jerusalem till we be endued with power from on high."  
"Let us ask (great things) in faith, nothing wavering."—E. K. Sewell, Sec.



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#### COLLEGE DAY CHANGED TO SECOND SUNDAY IN JANUARY

During the present quadrennium the suggested date for College Day will be the second Sunday in January instead of the first Sunday in June, as heretofore. This change in suggested date, recently determined upon by the executive staff of the General Board of Christian Education, seemed necessary for a number of reasons, chief among which are:

1. The removal of the College Day observance to January will place it in a portion of the local church calendar which is far removed from other special days and observances, such as Laymen's Day and Church School Day.
2. The new date will give the colleges themselves a better opportunity to cooperate with local churches in the promotion and observance of the day, since it will not conflict with or come immediately upon the heels of their own commencement occasions.

3. The change to January for our annual church-wide college emphasis will place Southern Methodism in step with the several other denominations that use the early part of the calendar year for cultivation in the interest of their schools and colleges.

The Department of Schools and Colleges of the General Board of Christian Education makes the January number of Christian Education Magazine, a special College Day number, and plans, as usual, to provide certain other literature and helps for use in the local churches on that day. The church colleges themselves will be able to furnish additional literature and to make helpful suggestions.

#### PROGRESS BEING MADE BY THE CENTENNIAL COMMISSION OF ARKANSAS METHODISM

The Joint Commission created by the Little Rock and North Arkansas Conferences to make plans for the proper celebration of the Centennial of the organization of Arkansas Methodism in 1936 is composed of the following members:

A. C. Millar, G. G. Davidson, William Sherman, Mrs. S. G. Smith, O. E. Goddard, J. M. Williams, James Thomas, W. C. Watson, J. M. Hamilton, Mrs. H. K. Wade, J. S. M. Cannon, J. H. Reynolds, Mrs. E. W. Frost, Geo. W. Donaghey, James A. Anderson, Mrs. W. P. McDermott, Ira A. Brumley and Clem Baker.

The Executive Committee is composed of G. G. Davidson, William Sherman, James Thomas, W. C. Watson, A. C. Millar, Mrs. W. P. McDermott, J. H. Reynolds, Ira A. Brumley and Clem Baker. A. C. Millar is chairman of the Commission and G. G. Davidson is chairman of the Executive Committee. Clem Baker is Secretary of both the Commission and the Executive Committee. Guy Murphy is Treasurer of the Commission.

Since the Annual Conferences there have been two meetings of the Commission and three meetings of the Executive Committee. The following are among the plans already agreed upon:

1. The publication of a popular booklet telling the story of Arkansas Methodism.
  2. A preparation of two pageants, one to be a great pageant to be given at two or three central places and the other a shorter pageant for presentation in districts and local churches.
  3. The selection of outstanding speakers on the Story of Methodism to be available for use throughout the Conferences.
  4. The adoption of some very definite objectives which will be given later.
- The following committees have been named:
1. Committee on Program and Speak-

ers: J. H. Reynolds, C. J. Greene, Ira A. Brumley.

2. Committee on Pageantry: Mrs. W. P. McDermott, Mrs. H. K. Wade, S. T. Baugh, James A. Anderson, Nat R. Griswold.

3. Committee on Publicity: Clem Baker, Ira A. Brumley, J. C. Glenn.

4. Committee on Evangelism and Missions: O. E. Goddard, Glenn Sanford, W. C. Watson, with J. D. Baker and C. N. Guice as ex-officio members.

5. Committee on Christian Education: J. M. Williams, William Sherman, C. M. Reves.

As soon as the Program Committee can have a meeting and outline the program there will be a joint meeting of all the committees with the Commission after which more news concerning the program will be available.—Clem Baker, Secretary.

#### WEEK OF PRAYER FOR THE CHURCHES

January 6-11, 1935

To the Churches of Christ in America: The Federal Council of the Churches of Christ in America, through its Department of Evangelism, calls upon the churches and disciples of Christ everywhere to unite in a "Week of Prayer" during the first days of the new year. The daily devotional series here presented, while only suggestive, we believe will prove helpful to those who desire to unite in a fellowship of prayer. Throughout the world a great company of Christians will be in prayer at the same time as a result of the furthering of the Universal Week of Prayer by the World's Evangelical Alliance.

These topics for prayer here presented are a development of the theme, "Our Undeveloped Spiritual Resources." In their scope, they center about the meaning of the Christian Gospel for the individual and social life. Men have often argued together and prayed apart. When Christians pray together, fellowship is enriched. Prayer changes things.

Believers in prayer are urged to gather during the period of January 6-11 in united services, to present their common petitions to our Heavenly Father. If it is not feasible to have such union services, we hope each pastor will arrange to hold appropriate services for prayer during the week in his own church.

Grave problems face the nation and the church. The almost universal experience of distress which has fallen upon our world during the last five years ought to prompt all Christian people most earnestly to discover the will of God. Prayer helps us to discover His will. The early disciples were conscious of an adequacy and a power not their own. The resources of the Holy Spirit are as available, abundant, and sufficient today as they ever were. They await only the obedient exercise of willing followers of the Lord Jesus Christ. A praying and a witnessing church genuinely united in spirit during the early days of the new year may readily unlock unsearchable riches of Christ.

"Lord, what a change within us one short hour

Spent in Thy presence will avail to make!

What heavy burdens from our bosoms take!

What parched grounds refresh as with a shower."

Spiritual necessity and urgency of the highest degree bid the disciples of Jesus Christ pray together at this difficult time, seeking afresh the disclosure of God's plans and laying hold of His Power.

#### Sunday, January 6 Our Undeveloped Spiritual Resources

In the Practice of the Presence of God  
Scripture References.—Psalms 46:10; Mark 6:31; I. Kings 20:40; Matt. 26:36-46; I. Kings 19:9-14.

Call to Prayer.—That the "deep may call unto the deep" in us.

Praise and Thanksgiving.—For the truth that our Heavenly Father hears and answers prayer; For the access to God that is as free to the humble as to the great, to the solitary as to the multitude; For the knowledge through Christ and the Scriptures that God is a loving and a seeking Father.

Penitence and Confession.—That too seldom we have turned aside from daily tasks for meditation and prayer; For our unwillingness to listen to and believe in, the "still small voice"; That we have been so often guilty of "much speaking" in God's presence; That many times our prayers have been too selfish to be acceptable to God.

Prayer for Ourselves.—That we may practice daily meditation and prayer; That we may examine our own hearts in undisturbed times of silence; That our prayers may be more inclusive, remembering always the needs of our world and the interests of the whole Christian Church; That in prayer we may confess our own sins rather than the sins of others.

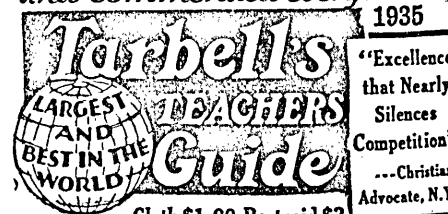
Prayer for Others.—That in these perplexing times the church may increasingly discover the power and the wisdom of God; That in more homes there may be the "Practice of the Presence of God" in daily family life; That a portion of the new leisure possessed by many today may be dedicated by deepening spiritual life; That there may be awakened interest in church attendance and that the Presence of God may become more real through public worship.

Monday, January 7

In an Enlarged Christian Fellowship  
Scriptural References.—John 10:7-18; Acts 10:1-35; John 12:20-24; I. Cor. 3:4-9.

Call to Prayer.—That we may always

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see the encompassing "Clouds of Witnesses" 'round about us and working with us for the coming of the Kingdom of God.

**Praise and Thanksgiving.**—For the sense of comradeship in Christ with men of other ages and in every land; For the testimony of varied experience in the Christian life; For the measure of cooperative spirit there is in the church around the world; For the growing desire for Christian unity; For the deepening recognition of one another's Christianity.

**Penitence and Confession.**—For our failure to work and pray with Jesus for the unity of His church; For the prejudices that we have had in our households of faith; For the pride that has led us to boast of denominational superiority; For our unwillingness to cooperate more fully with other Christians in the great causes of Christ.

**Prayer for Ourselves.**—That we may further an enlarging Christian fellowship in the local congregation; That we may learn to appreciate the worth of other Christians and Christian churches; That we may speak favorably of them and work cooperatively with them; That we may be led to discover ways of sharing their interests and their tasks; That we may say "Our Father" when we pray.

**Prayer for Others.**—That the blessing of God may be upon all sincere Christian believers of every name; That God's spirit may guide all cooperative tasks and programs of the Christian church, both at home and in all other lands; That all the followers of Christ may place the universal interests of the church above the denominational and local.

Tuesday, January 8

In Being our Brother's Keeper

Scripture References.—Luke 10:25-37; II. Samuel 19:24-30; Luke 2:5-13; Jas. 2:1-4.

**Call to Prayer.**—That we may discover the quality of understanding that enables one to put himself in another's stead.

**Praise and Thanksgiving.**—For Jesus Christ, who teaches us brotherliness by incarnating it in His own life; For the increasing emphasis the church is giving to brotherhood; For the reproduction in us of the spirit of Jesus' love; For the manifold expressions of Christian brotherhood exemplified in these days of distress and need.

**Penitence and Confession.**—For the neglect to minister as "angels unaware" to human need along our way; For the love of comfort that would not be disturbed in the presence of others' pain and want; For our oftentimes indifference to widespread human suffering; For our race prejudice and narrow nationalism that has prevented us from being brotherly to other peoples.

**Prayer for Ourselves.**—That we may have the eyes of Jesus to see the world's need; That we may have the wisdom of Jesus to meet that need; That we may practice the gospel of kindness and helpfulness; That the spirit of Jesus may enable us to enter sympathetically into the problems of others; That we may see the best in others and have the power to call it out.

**Prayer for Others.**—That the church may increasingly possess the "mind of Christ" toward the less capable, and the more unfortunate; That the nations of the world may practice the spirit of Jesus in these days of suspicion and misunderstanding; That God

will bless and prosper all agencies and causes which minister to the needs of men and are working for the establishing of brotherhood in the earth.

Wednesday, January 9

In the Life and Experience of other Christians

Scripture References.—Ruth 1:15-18; John 13:15; I. Cor. 10:6; Hebrews 11:32-40; I. Peter 2:21.

**Call to Prayer.**—That we may catch the secret of great souls in their communion with God.

**Praise and Thanksgiving.**—For brave and adventurous Christian souls who have lived in the church; For the records of good men and women left for our inspiration and advantage; For the Holy Scriptures that preserve the experiences of great men of faith; For the revelation of God in the life of Jesus Christ, our Lord; For the reproduction of Jesus' spirit in our fellow-Christians whose lives have helped determine ours.

**Penitence and Confession.**—For our lack of knowledge of spiritual biography; For our lack of trust in the power of spiritual influence; For our failure to set a good example.

**Prayer for Ourselves.**—That we may be led into contact with great lives who are about us; That we may always prefer the society of the good; That we may live intimately with the Master of all life—Jesus Christ; That we may remember that the spirit we reveal is more important than anything we say or do.

**Prayer for Others.**—That men may open their minds to goodness outside their own circles of faith; That the church may have the riches of faith realized in all its various communions; That the wealth of riches of grace found in Christ may be made known to all mankind; That public officials and teachers and leaders of youth may make noble living attractive.

Thursday, January 10

In Building Understanding

Scripture References.—II. Cor. 5:18-19; Matt. 18:15-16; Matt. 5:23-24; Epistle to Philemon.

**Call to Prayer.**—That each one may become an ambassador of good will.

**Praise and Thanksgiving.**—For the remembrance of the reconciling love of God in Christ for us; For the devout men and women we have known whose lives were devoted to better understanding between others; For the organizations and agencies that are making for peace among men; For the increasing desire for international peace.

**Penitence and Confession.**—For the hard criticisms of others we have made; For our narrow patriotism that has created chasms between ourselves and other nations and races; For the foolish pride of race and color that has hurt God's other children.

**Prayer for Ourselves.**—That God may give us the shepherd heart for the "other sheep"; That we may see beneath the artificial differences between men to their fundamental unity; That we may think and speak well of all who differ from us, whether in race, color, or creed; That each Christian worker may say with John Wesley, "The world is my parish."

**Prayer for Others.**—That the reconciling spirit of God may possess all men; That other peoples may not act so that we cannot keep from despising them; That the instruments of international good will may be strengthened and supported; That the churches, increasingly, may become builders of understanding and good will around the world.

Friday, January 11

In Taking Jesus Seriously

Scripture References.—Luke 22:23; Luke 6:46; Luke 9:61; John 13:37; John 21:22; Phil. 8:7-9.

**Call to Prayer.**—That we may be willing to pay the price of reproducing Jesus' Spirit.

**Praise and Thanksgiving.**—For the life-giving principles of our Lord Jesus Christ; For the men and women who have dared to reproduce Jesus' Spirit in a hostile world; For the satisfaction of living strenuously, seriously, and earnestly according to the life of the Master; For the lives of those who have taken Jesus seriously.

**Penitence and Confession.**—For our attempts to substitute forms for sacrifice; For the manner in which we have often followed Christ "Afar Off"; For calling ourselves Christians when we bore no "prints of the nails"; For being careful about mint, anise, and cummin, and neglecting the causes of social justice and brotherhood.

**Prayer for Ourselves.**—That God may give us a new vision of the meaning of the Cross; That we may have a new sense of values in life seen through the eyes of Jesus; That the spirit of the martyrs may live again in us; That the passion of social righteousness found in the prophets may consume us; That the winning of others to Christ may be a constant concern.

**Prayer for Others.**—That all men may find that spiritual security which exists alone in living adventurously; That the spirit of "safety first" may be put away from Christian thinking; That followers of Jesus Christ our Lord may grapple intelligently with the ideals of Jesus as applied to their personal environment.

#### THE WAR AGAINST CRIME

Recently there convened in the National Capital an Anti-Crime Conference which was watched carefully and hopefully by the Nation's forward-looking citizens. To this Conference, called by Attorney General Cummings to consider the crime situation in the country today, some 500 and more delegates—including governors, mayors, Cabinet officers, members of Congress, educators, jurists, lawyers, prison wardens, editors, police officials, and welfare experts, many of them outstanding leaders in their respective fields—to formulate a program for an intensive present war on crime and for the larger objective of setting up a system to reduce and prevent further crime.

It was widely recognized that partisanship should have no place in such a project. The Honorable Patrick J. Hurley, Secretary of War in the Hoover Administration, called the conference to order. The Attorney General and the Honorable Henry L. Stimson, Mr. Hoover's Secretary of State, addressed the group at its opening session and united in proposing the establishment of a national criminological institute to coordinate the work of all anti-crime agencies and to train State and local police officers.

They were followed by President Roosevelt, who first touched upon the multiplicity of problems in the work of crime detection and law enforcement which make the combating of lawlessness so complex. He asked the Conference "to plan and to construct with scientific care a constantly improving administrative structure—a structure which will tie together every crime-preventing, law-enforcing agency of every branch of Government—the Federal Government, the 48 State Governments, and all of the local governments, including counties, cities, and towns." He then issued a ringing challenge directed at a vital spot, the public's attitude toward crime and criminals, when he said to the Conference: "Your second task is of equal importance. An administrative structure that is perfect will still be ineffective in its results un-

less the people of the United States understand the larger purposes and cooperate with these purposes. I ask you, therefore, to do all in your power to interpret the problem of crime to the people of this country. . . . It is your positive duty to keep before the country the facts in regard to crime as a whole—to build up a body of public opinion, which, I regret to be compelled to say, is not in this day and age sufficiently active or alive to the situation in which we find ourselves."

#### Public Opinion and Crime

In issuing this challenge the Chief Executive was dealing with a phase of the crime problem which may well be emphasized. The scope of the program considered by the Conference was so broad that it would be impossible to cover it in the span of a single article. Nor would the readers be interested in a detailed report of the discussion of such problems as the methods of detection and apprehension of criminals, the function of the modern prison, the local jail, scientific crime detection, and parole. Their interest and that of thoughtful citizens generally is in the phases of crime prevention where they can play a part.

One most effective contribution can be in the arousing and fostering of a public opinion that will not stand for the delays and legal evasions that are not only possible but are widely practiced in our country. The Conference gave serious study to the need of speeding up justice and making conviction more swift and sure, particularly in cases where the delays are not caused by doubt as to the guilt of the accused, but are brought about by "shyster" lawyers seeking every legal loophole. The aim was to find and recommend a system to eliminate crooked attorneys "whose aid and assistance to killers, kidnappers, and organized gangsters constitute a calamity and a perversion of justice."

Public opinion can also be effective in combating the part which the makers of fire arms play in criminal activities. The Conference consideration of this angle of the crime problem brings to mind a recent statement made by Senator Nye, chairman of the Munitions Investigating Committee, in an address indicting the munitions makers and their part in fostering not only war but also crime. Senator Nye told of a small weapon which would fit in the palm of the hand. It is extensively manufactured in this country, even

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#### Agencies Influencing Public Opinion

The great agencies for influencing public opinion today are the press, the radio, and the moving pictures. Each of these was considered by the Conference in its relation to the war on crime. Each can be an ally of those courageous men and women praised by the Chief Executive for their conscientious and effective service as law enforcement officers, even in the face of inadequate organization, unscientific administration, lack of public support, lack of coordination, and with equipment often inferior to that of the bandits they are supposed to check. The radio, in addition to its function of disseminating crime news, is one of the most effective aids in speeding up the apprehending of criminals. With this exception, much of the Conference discussion of the responsibility of the press in its handling of crime news can also be applied to the radio and motion pictures. Therefore excerpts from a press address which aroused unusual enthusiasm among the delegates, will serve most effectively in demonstrating the importance of these three new agencies as factors in forming public opinion and in crime prevention. It was Fulton Oursler, Editor of Liberty Magazine, who declared:

"I believe that the United States today is in the midst of actual civil war. It is the conflict between the law-abiding and the lawless—between the decent citizens and the criminal. The active cooperation of the people as a whole must be enlisted if victory is to be won.

"Why is it that England has so little crime compared with the United States? Compared with English methods, equipment, or personnel, the American police have nothing to blush for. The first and most important answer lies in the public state of mind. Important above everything else, there is in England and in Canada the public will to stamp out crime. There is little sentimental admiration for the law-breaker. The public is on the side of the police. And secondly, once a man is caught, his trial is swift and fair, but with fewer legal tricks than in this country, less sentimentality, no delays—found guilty, he is punished promptly and firmly. In these two answers lie the great difference between the two nations.

"For what do we find in the United States? A state of public opinion that is a kind of unconscious treason. There is a part of the public that thrills to the criminal as a kind of picturesque hero and laughs at the policeman. They give to the criminal credit for courage and imagination, qualities which should belong to the police. Grudgingly, perhaps, but none the less actually, they admire the crook, while at the same time they deeply dislike the police.

"This is an ominous and unhealthy state of mind in the mass public at war with crime. It is to be observed in many ways. There is first the gen-

eral apathy which is not to be excited by public outrages. There is that lack of civic indignation which should set a community on fire when crime goes unpunished. There is the intimidation that gives us witnesses who will not testify and juries that will not convict because witnesses and jurors fear reprisals and do not believe they can be protected against the vengeance of the underworld. And there is that distorted admiration for the bravado of the bad men.

"Here, I believe, is a golden opportunity for all who are engaged in giving forth information and entertainment to serve their country in its war on crime. It is the opportunity for the publishers and editors of magazines and newspapers, the producers of talking pictures and stage plays and radio programs to move the public from its apathy, its misguided sympathies to an active enlistment in this war. It all depends on the treatment of crime news. Not only should crime news not favor the criminal but it should definitely turn against him.

"This is a war, and the strong arm of the law needs the strong support of a united press."

#### Crime Boring From Within

Something of the vastness of the crime problem confronting the Nation is indicated by the shocking size of the bill. The annual cost of crime in the United States reaches the staggering sum of \$13,000,000,000. This estimate includes such items as losses through fraud, property losses through burglary, the cost of law-enforcement which totals about \$4,000,000,000, the waste of crime, and commercialized vice. It does not include the sum which comes from the pockets of the people in the form of higher prices paid for goods because of the racketeering methods intruding themselves in so much of the commercial life of the Nation. The cost in lives is even more appalling. At the present rate 12,000 Americans are murdered each year, which is an average of 33 each day, or one every three-quarters of an hour.

To summarize the outstanding features of the great Conference which met to plan a new offensive against the criminals thus undermining the strength of the Nation, would be to stress again the need of coordination between Federal, State, and local enforcement agencies. It would emphasize the need of an aroused public opinion and the power of the agencies which are instrumental in forming that public opinion. It would give particular attention to the need of education and other preventive measures for the facts brought out in the Conference showing the large percentage of crime committed by youthful offenders between the ages of 18 and 25 demonstrates all too clearly that the problem of crime is a problem of youth.

A most apt characterization of the crime situation in America was recently given by a prominent lecturer in Washington. Criminals and their depredations against society were characterized as termites boring from within. Any one who has ever had experience with these insects which gnaw at the vital spots in the supporting structure of a building, leaving only a shell apparently intact, know how disastrous the result may be. If there is any extra strain or sudden vibration the whole structure will collapse.

#### MESSAGE and RECOMMENDATIONS OF THE WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP

The world is one, despite its geographical boundaries. Invention, industry and education are drawing the nations into a common life, making international cooperation more feasible and necessary than ever before. A life can be sustained only upon a basis of international justice, goodwill and mutual trust. The task of promoting international friendship is essentially a religious task. With penitence we confess our many faults and failures in the past, and our lukewarmness and lack of faith today. We repent of sins past and pray for faith and courage in the future to put loyalty to Him and His will above every other loyalty.

The United States is a member of the family of nations and must contribute its part to the common life. We have accepted many obligations of pact and treaty but we must go yet further. To a spirit of neighborliness we must add a closer, more cordial and effective cooperation with all the agencies of friendship between nations if we are to fulfill our destiny as a free people and a citizen nation of the world. To that end we make the following recommendations:

**Sanctions of World Peace.**—(1) We urge the United States to make more effective its renunciation of war under the terms of the Briand-Kellogg Pact by a declaration of its purpose in case of hostility in any part of the world to prohibit and stop the sale and shipment from its ports to all belligerents of arms, munitions, and other absolute contraband; (2) That it will not send armed forces beyond its own borders for war purposes; (3) And further, that the United States Government so change its naturalization laws that otherwise properly qualified aliens may become citizens though they cannot conscientiously promise to bear arms in defense of the country.

**The Private Manufacture and Sale of Arms and Munitions.**—The World Alliance believes that the manufacture, sale and transportation of arms and munitions should everywhere be under rigid government control and international supervision.

The facts which have been brought out by the Senate Committee investigating the munitions industry, headed by Senator Nye, are such that no decent thinking man or woman can ignore them. Here we have cruel, ugly revelations of graft, greed and heartless exploitation. War is shown to be a huge "racket" enriching the few with money gained at the price of the blood of millions of the finest young men of all nations. The makers and sellers of munitions know no Fatherland. As is shown by the evidence, they are perfectly willing to sell to both sides of a conflict and have lent their best salesmen in an effort to stir up animosities for greater profits. We must insist that the investigation go on, no matter what excuses may be given for discontinuing it. The Committee needs more money. The Senate must appro-

priate adequate funds for the completion of its work.

We, therefore, pledge to Senator Nye and the Committee our full support.

**Reduction and Limitation of Armaments.**—We urge that Disarmament Conferences be continued until agreement is reached upon the following points: (1) The elimination of all weapons of offensive warfare; (2) A substantial reduction and strict limitation of such weapons as may be needed by the various nations for purely defensive purposes; (3) The establishment of an international Board of Control charged with the responsibility of supervising the carrying out of the provisions and agreements made by the nations.

We urge that our own nation, as well as all other nations, recognize that ultimately, in the interests of peace, the arms and armaments of the nations must be reduced to the level of police forces for the maintenance of peace and order within their own borders.

**The World Court.**—The World Alliance demands immediately adherence of the United States Government to the World Court. This question has been before us for years. It has the emphatic endorsement of the American people and was a part of the platform pledge of both the political parties.

**The League of Nations.**—Convinced that the only method by which peace can be assured is through adequate world organization, and that the League of Nations is the most helpful instrument to that end, the World Alliance recommends that the United States should state publicly the terms upon which this nation would be willing to enter the League, and in the meantime we urge the appointment of an Ambassador to the League for more effective present cooperation.

**Military Training in Schools and Colleges.**—With reference to the R. O. T. C. Courses, we urge the elimination of compulsory Military Training from tax-supported schools and colleges except definitely military schools. Liberty of conscience is the common right of all men. We must obey God rather than man. Students conscientiously opposed to military drill should be allowed to take substitute courses in International Law or in Civil Service and be entitled to full academic credit for so doing.

**Pacific Ocean Relationships.**—In view of the effort to effect an international treaty for the limitation and reduction of armaments, we deprecate any attempt on the part of either the United States or the government of Japan to increase naval and military establishments at this time. Present naval plans on the part of both nations arouse fear and suspicion.

We commend the United States, Japan and Great Britain for their endeavors to find a peaceful and satisfactory agreement prior to the meeting of the Naval Conference of 1935.

We urge the repeal of Oriental Exclusion Laws and discriminatory Land Laws, and the admission of Orientals by quota, on the same basis as other aliens.

**Extreme Nationalism.**—Extreme na-

100,000 Yearly Depend Upon It  
**PELOUBET'S**  
**SELECT NOTES**

HERE'S THE AID TO  
**FEWER COLDS...**  
**VICKS VA-TRO-NOL**  
• A FEW DROPS UP EACH NOSTRIL •

HERE'S THE AID TO  
**SHORTER COLDS**  
**...VICKS VAPORUB**  
• JUST RUB ON THROAT AND CHEST •



tionalism is a pathological form of patriotism. True patriotism shows itself in the proper loyalty of good citizens toward their country, their neighbors and their governments, with a decent regard for the rights of others. When this legitimate sentiment is perverted by economic greed or distorted by intolerance, hysteria, and racial pride, it degenerates into extreme nationalism.

In its economic forms extreme nationalism has tended to become almost universal. To what disasters it will drive the world, is not yet fully clear. Extreme economic nationalism is more than a barrier to the exchange of goods, the maintenance of financial stability, and the free intercourse of men. It is an incitement to imperialism, conquest and war. It is itself a subtle and insidious form of war.

In this world crisis we call upon our fellowmen everywhere and especially our own citizens to be on their guard against such perversions of patriotism. Let us seek to understand the trends of the times so that love of country may be utilized for justice and peace rather than for persecution, profiteering, injustice, aggression and war.

**The Spirit of International Cooperation.**—There are some who feel that a realistic view of the present world situation leads to disillusion and forbodes the failure of international cooperation. It is said while men as individuals may be moral, societies, races and nations are and always will be immoral, knowing no final laws save that of coercion. This "belief" the Alliance does not share. Such foreboding dwells upon the dark side of the picture. A genuinely realistic view reveals a brighter side as well. In the growing evidence that extreme nationalism, whether political or economic, is doomed to frustration; in the increasing desire on the part of all nations to justify their policies and behaviour before the bar of enlightened public opinion of mankind; in the accumulating experience of success in the actual projects of international cooperation, especially through the League of Nations, the International Labor Office and the World Court—in all of these there is ground for hope.

The world needs a new spirit. Men and nations must exchange fear for trust; hate for goodwill; self-seeking competition for the service of the common welfare; and that not alone in international matters, but in the relations among races and classes and groups within the national life.

We call upon the churches, the teachers, and all social and religious-minded men and women everywhere to co-operate in carrying out this program to abolish war.

To these the World Alliance for International Friendship looks with confidence and hope. To lose faith in the possibility of wider and more effective international co-operation is to lose faith in man and in God.

#### BISHOP CANNON ON THE PACIFIC

Bishop James Cannon, Jr., has been enthusiastically received on the Pacific Coast, where he is the new presiding bishop of the Methodist Episcopal Church, South, of that area. All the Protestant denominations have joined wholeheartedly in extending to him a cordial welcome. The northern and southern sections of California have fairly vied with each other in demonstrating their appreciation.

A reception was given the Bishop in Los Angeles on October 22, in the form of a great mass meeting, held in the First M. E. Church. The meeting was opened by Bishop Charles Edward Locke, President of the California Anti-Saloon League, who introduced the chairman of the evening, Mr. Nathan Newby, vice-president of the State Le-

gue, and President of the Southern California Board.

Prominent ministers participating in the program were: Dr. Herbert Booth Smith, pastor of Emmanuel Presbyterian Church; Dr. M. Howard Fagan, pastor of the Wilshire Boulevard Christian Church; Dr. Roy L. Smith, pastor of the First M. E. Church; Dr. Hugh K. Walker, pastor of the First Presbyterian Church; and Dr. Robert P. Shuler, pastor of Trinity M. E. Church, South, who introduced the Bishop.

The music was furnished by the Jubilee Singers from Phillips Temple, a great negro choir, which won the large audience with their rendering of negro spirituals.

Bishop Cannon gave a masterful address on "The Liquor Situation in America," and captured the audience to such an extent that the people of Los Angeles now regard him as their very own. All denominations, along with many civic organizations, are clamoring for speaking engagements from the Bishop.

A similar reception was given for Bishop Cannon in San Francisco on October 29. This also was in the form of a mass meeting, which was held in the First Congregational Church. The service was opened by Dr. Jason Pierce, pastor of the church, who introduced the chairman for the evening, Bishop James C. Baker, presiding bishop of the Methodist Episcopal Church. Prominent leaders from the various San Francisco churches participating in the program included Dr. W. Clyde Smith, Executive Secretary for the Church Extension Board of the San Francisco Presbytery; Dr. Claiborne M. Hill, President of the Berkeley Baptist Divinity School, and Dr. Herbert P. Shaw, pastor of the Westside Christian Church. Mr. J. H. McCallum extended the personal greetings of Honorable Angelo Rossi, mayor of San Francisco.

One hundred prominent ministers and laymen were seated on the platform as reception committee. In this group were: William H. Waste, Chief Justice of the California Supreme Court, and Rabbi Rudolph I. Coffee, chairman of the Jewish Committee for Personal Relief.

Music was furnished by a vested choir of one hundred voices, selected from the different churches of the city, under the leadership of Howard Milholland, musical director of the Glide Memorial M. E. Church, South.

Bishop Cannon again spoke on the subject of "The Liquor Situation in America," and held the great audience for one hour and forty-five minutes in rapt attention. Almost without exception those who were present declared his message to be the greatest utterance on the liquor question they had ever heard. Although his address had to be given while he was seated, he reached climactic peaks which brought cheers from the audience again and again. A number of life-long wets who heard the address said it was unanswerable.

A characteristic statement of the address was: "The 18th Amendment is the social consciousness of the American people working at its best under the leadership of the Church of Jesus Christ."

Honorable Angelo Rossi, mayor of San Francisco, called the writer by phone the next morning to express his regret over missing the address of Bishop Cannon. The mayor said: "My absence was due to an emergency operation in the case of a member of my family. Please advise me where I can contact the Bishop, as I desire to send a floral tribute to Mrs. Cannon." I was sorry to have to inform him that both the Bishop and Mrs. Cannon had already left San Francisco for engage-

ments in the southern part of the State.

It seems to be the verdict of the leaders of the various denominations that Bishop James Cannon, Jr., has been given one of the greatest, if not the greatest, ovation ever extended to any church leader coming to the Pacific Coast.—J. C. McPheeter in *Pentecostal Herald*.

#### THE FIFTEEN HUNDREDTH ANNIVERSARY OF THE TRANSLATION OF THE BIBLE INTO ARMENIAN

A unique celebration among anniversaries and centennials was held in New York City on December 9th. The year 1934 is regarded as the 1,500th anniversary of the translation of the whole Bible into Armenian. Although Christianity had been implanted in Armenia in the third century by Gregory the Illuminator, its weakness was marked until the co-operation of two vigorous men, Mesrop the teacher and priest, and Sahak the Catholicos (or Patriarch) of the Church. The turning point was their discovery that the cause was the conduct of services in Greek and Syriac rather than Armenian and the lack of Scriptures in Armenian. Unused in written form, the language required an alphabet. Experiments with an ancient cuneiform alphabet proving fruitless, Mesrop and his associates traveled and studied widely to produce a new one. Their success appears in the alphabet and character-forms still in use.

On this foundation Sahak, Mesrop, Eznik and others, venerated in the Armenian Church as "the Holy Translators," completed, about 434 A. D., the first translation of the whole Bible into Armenian. They also inspired the translation of other works, stimulated education, and brought about a renaissance of national religious and intellectual life that has influenced all the history of Armenia and the Armenians, a phenomenon that has been repeated again and again in the history of the translation of the Scriptures.

The celebration was sponsored by the American Bible Society, for many years the chief publisher of Scriptures in Ancient and Modern Armenian. Addresses were delivered by Dr. John H. Finley, of the New York Times, and Mr. V. M. Kurkjian, Secretary of the Armenian General Benevolent Union. Scripture passages were read from a copy of the first printed Armenian Bible, issued in Amsterdam in 1666. The Committee in charge included Rt. Rev. M. Calfayan of the Armenian Prelacy; Rev. A. A. Bedikian of the Evangelical Church; Dr. R. Constantian; Mr. M. Karagheusian, a well known merchant; Rev. H. C. Bennehan, editor of the "Gotchnag Weekly"; Rev. Dr. Robert F. Lau, of the Protestant Episcopal Council; Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, U. S. A.; Dr. F. F. Goodsell, Executive Vice-President of the American Board for Foreign Missions; Mr. Barclay Acheson, of the Near East Foundation; Rev. Dr. Robert M. Hopkins, Secretary of the World's Sunday School Association; and Rev. Dr. Eric M. North, of the American Bible Society. Special music was rendered by the choir of Holy Cross Armenian Church in New York.

Read the ads in this issue of the *Arkansas Methodist*.

#### THE EFFICIENCY MEETING

The Efficiency Meetings, offered to every Conference mission by the Conference Board of Missions, are now being held. The letter below from Rev. Robert E. Pearce of the Leslie Mission, is an illustration of what is going on.

These are not revival meetings in the usual sense of that term, but efficiency meetings. Their purpose is to tone up the charge on Evangelism, Finances, Missions, Sunday Schools, Young People's Work, etc. It is best to hold them near the first of the year that the charge may have the benefits for the whole year. The Conference Board of Missions pays the helper's expenses and he renders the service gratuitously.

This writer was on the Colt Mission Dec. 10-13, holding an Efficiency Meeting. The extremely cold weather militated much against the meeting, but it confirms the idea that such meetings are needed and will do much good.

Bro. Pearce's letter:

"We held the Efficiency Meeting in the Leslie church as scheduled. The weather was bad, but the attendance was fair and Bro. Kaetzell did a very effective piece of work. He is excellent in a work of this nature. The meetings for the groups of leaders—the Board of Christian Education, the Board of Stewards, the Missionary Societies and the Young People, were particularly worthwhile. Bro. Kaetzell's expenses in these services were \$7.50."

A man supposed to know the whole program of the church, selected by the pastor on the mission, will be sent to each mission. Following such meetings there should be greatly increased efficiency on the mission. The Conference Board is greatly concerned about the effectiveness of the work on all its missions.—O. E. Goddard, Ch'm., N. Arkansas Conference Board of Missions.

#### QUARTERLY CONFERENCES

##### CONWAY DISTRICT: SECOND ROUND

Conway Ct., at Mayflower, Jan. 6.  
Plumerville, January 13.  
Greenbrier Ct., Republican, Jan. 19-20.  
Springfield Ct., at S., Jan. 26-27.  
Morrilton, February 3, a. m.  
Conway, First Church, Feb. 3, p. m.  
Vilonia Ct., Mt. Carmel, Feb. 9-10.  
Cabot-Jacksonville at J., Feb. 17.  
N. L. Rock, Wash. Ave., Feb. 24, a. m.  
N. L. Rock, First Church, Feb. 24, p. m.  
Naylor Ct., at Oakland, March 2-3.  
Lamar-Knoxville, at K., March 9-10.  
Russellville, March 17, a. m.  
Atkins, March 17, p. m.  
Rosebud Ct., March 23-24.  
Pottsville Ct., London, March 30-31.  
Levy, April 7, a. m.  
Gardner Mem., N. L. R., April 7, p. m.  
Quitman Ct., at Enders, April 13-14.  
—Wm. Sherman, P. E.

**Red Eyes** Quickly cleared up after reading, sewing or driving. Dickey's Old Reliable Eye Wash has given painless, prompt relief for 50 years. Price 25c.  
**DICKEY DRUG CO., BRISTOL, VA.**

#### CHRISTMAS GIFTS THAT LAST ALL YEAR

I am now living in Little Rock and am agent for many periodicals, among them the following, which may be had in various combinations: *American Magazine* and *Woman's Home Companion*, \$3.00; *Good Housekeeping*, one year, \$2.50, two years, \$4.50; *Ladies' Home Journal* and *Saturday Evening Post*, one year, \$3.00; *Better Homes and Gardens*, one year, \$1.00, two years, \$1.50; *McCall's Magazine*, one year, \$1.00, two years, \$1.50; *Parents' Magazine*, one year, \$2.00, two years, \$3.00. Any other magazine. Can duplicate any offer by a reliable company. Send orders to Mrs. Edgar Seay, 2004 W. 12th

To quickly allay skin irritations or hurts, depend on soothing  
**Resinol**



**John Wm. Hammons  
to Preach December 30**



The members of Winfield will be very happy in the privilege of hearing John William Hammons who will preach at Winfield Sunday morning, December 30. John William is the son of our Presiding Elder. Many of our members will remember him from the days of his father's pastorate at Winfield. It was during that pastorate that he joined the Church. He is now a student at Duke University in North Carolina, where he is preparing for the ministry. He is a graduate of Hendrix College where he was a leader in student activities. As one of the outstanding young men of the State we look forward to his graduation from Seminary and return to Arkansas where he will take a pastorate.

The service will be sponsored by the Young People's Department of the Church School. The Young People's Choir will furnish the special music for the service.

#### ABOUT OUR FOLK

Mrs. Inez Matthews Young has been ill, at her home, 1902 Cross, for several weeks.

Mr. A. M. Fewell is recovering from an accident in which his left arm was fractured.

#### CONGRATULATIONS

To Mr. and Mrs. G. A. A. Deane on the birth of their son, Edmund Babler Deane, on December 12.

And to Mr. and Mrs. C. D. Brodie on the birth of a daughter.

We welcome these new members into the Winfield family.

#### WEDDINGS

The marriage of Miss Betty Bullington and Mr. Samanto Quain, of New York City, on November 23rd, has been announced by the parents of the bride, Mr. and Mrs. J. R. Bullington. Mr. and Mrs. Quain were classmates in the University of Arkansas.

On December 11 at 7 o'clock, Miss Ruth Harvick Kerr, daughter of Mr. and Mrs. W. D. Kerr, and Dr. William J. Fetzer, of San Antonio, Texas, were married at the home of the bride, 4520 Kenyon Ave. Mr. and Mrs. Fetzer will be at home in San Antonio.

#### OUR SYMPATHY

The sympathy of the congregation is extended to Mrs. Erle Elrod and Mrs. Randall Dixon in the death of their grandfather, Mr. Howell C. Sanders.

We also offer sincerest sympathy to Mrs. Edythe Lenhardt, 2019 Wright Ave., in the death of her son, Donald Lenhardt, on December 11.

## Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

**MARSHALL T. STEEL**  
Minister

**M. EARL CUNNINGHAM**  
Minister of Christian Education

**W. G. BORCHERS**  
Minister in Brazil

**MRS. I. J. STEED**  
Minister of Music

**MISS KATE BOSSINGER**  
Organist

**MISS EFFIE BANNON**  
Church Secretary

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#### SUNDAY SERVICES

11:00 A. M.—"The Meaning of Christmas."

7:30 P. M.—Rev. Marshall T. Steel Will Preach.

### ATTRACTIVE CHRISTMAS SERVICE Five Choirs to Sing Sunday Morning

The congregation at Winfield will be delighted with the Christmas service which is being planned for next Sunday morning. The five choirs of Winfield under the direction of Mrs. I. J. Steed will furnish the Christmas music. As their processional hymn the choirs will sing "O Come All Ye Faithful." They will also sing "The Birthday of a King" and "For Unto Us a Child Is Born." I don't know of another church our size in Southern Methodism that has one hundred of its members being used and trained for volunteer service in its choir. We are exceedingly fortunate in having Mrs. Steed do this fine work.

The Juniors will be our special guests in the service. In their work in the Church School they have been planning to make Christmas happy for a little girl they know in the Sanatorium at Booneville. Because of their interest in the relief of those who suffer with tuberculosis, they are buying five hundred Christmas seals which they will put on the order of service to be used Sunday morning.

At the service the free-will offering will be given to our Methodist Home for Orphans. Our Congregation has always been interested in this good work and we are sure that we will have a worthy Christmas gift for this fine Home.

To the Members of  
Winfield Church:

Dear Friends:

I wish I could greet each one of you personally with a word of Christmas cheer. In these days of social and economic unrest you have given me the greatest possible joy—namely, an opportunity to serve. And in that service you have increased my joy with your love and loyalty. I wish I could, in some comparable way, lead you to the fountain of happiness and uphold you with such faithfulness.

I hope you will make this Christmas Christ-centered. In our mad quest for prosperity we have commercialized His Spirit so that it is easy for one to think of the day more in terms of Santa Claus than of the Lord Christ. Re-read the Christmas story in your home (Luke 2:1-20) and re-dedicate yourselves to Him. Our God's example is that the gift of Self is the only adequate gift.

"May the blessings of His Spirit dwell in you richly all through the New Year," is the prayer that will rise from your parsonage this Christmas season.

Your pastor,

MARSHALL T. STEEL.

**Mr. Cunningham Re-  
signs to Go to Nashville**



Mr. M. Earl Cunningham who has been our Director of Religious Education since the first of September, has been invited to join the staff of the division of Leadership Training of the General Board of Christian Education in Nashville, Tennessee. He will promote and supervise Cokesbury Training Work throughout the Church. There are some twelve thousand men and women who teach in the Cokesbury schools of Southern Methodism. It is with this group that Mr. Cunningham will be working. He will probably take up his new duties January 1; leaving here December 31.

Winfield has been very happy in her brief relation with Mr. and Mrs. Cunningham. We certainly regret to give them up, but we are happy for them to have the promotion which is involved in the move. As they go to make their new home in Nashville, they will carry with them the love and good wishes of Winfield members.

Mr. and Mrs. Dewey Price have resigned as counselors for the Senior High Department, and Dr. and Mrs. Harvey Shipp have been elected to take their places. We deeply appreciate the fine leadership Mr. and Mrs. Price have given to this work. We welcome Dr. and Mrs. Shipp as the new leaders for this department.

#### JUNIOR CHOIR PLANS PARTY

The Junior Choir will have a party at the church on Friday evening, December 28, at 7:30 p. m. Every boy and girl who is a member of the choir is cordially invited.

#### CHRISTMAS PARTY

The Senior High Department will have a Christmas party in the social room of the church this evening (Friday) at 7:30. Every member of the department is cordially invited.

#### ANNOUNCEMENTS

There will be no mid-week service or Fellowship Supper on Wednesday, December 26th.

There will be no Sunday evening service on December 30th.

On Wednesday evening, January 2, 1935, Fellowship Supper will be served at 6:30, followed by the mid-week service at 7:15, led by the pastor.

#### GIRL SCOUTS

The Winfield Troop of the Girl Scouts has been doing good work during the fall season under the leadership of Miss Grace Alhutt and Miss Florence Morris. The troop is having a party this afternoon at 4:00 o'clock instead of its regular meeting.