



Arkansas Methodist

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

Volume LIV

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NO. 49

The "National Preaching Mission" Launched

A New Kind of Evangelistic Endeavor

AS a united effort to bring about a deepening of Christian faith and life throughout America a "National Preaching Mission" has been launched by the Federal Council of the Churches of Christ in America, to be held for three months during the Fall of 1936. A group of at least twelve of the most convincing interpreters of the Gospel in Christendom will be assembled, who will go together to more than a score of the major cities of the nation. They will remain for four days in each city, bringing their message not only to popular mass meetings but also to a wide range of other groups and utilizing every available channel for making a pronounced impact upon the spiritual life of the community.

The period which has been set aside for the National Preaching Mission covers the weeks between September 13 and December 9 of next year. Already urgent invitations have been received from more cities than it is possible to cover in this period. The committee on arrangements is therefore faced with the necessity of a careful selection. Those cities are being chosen which give the adequate assurance of such thorough-going preparation, through united prayer and united effort, as will serve to bring a real spiritual awakening.

Dr. E. Stanley Jones, of India, beloved and esteemed throughout the world because of the inspiration which he has brought both through his messages and through his books like "The Christ of the Indian Road" and "The Christ of Every Road", has consented to give his whole time and energy to the Preaching Mission throughout the entire three months. Announcement may soon be expected of the coming of one or more outstanding leaders of the English and Scottish Churches. T. Z. Koo, the distinguished Chinese Christian interpreter to student life, is to be another leader from abroad. There is also to be a Negro member of the team.

The list of American leaders in the Preaching Mission is still very incomplete, final decisions being reserved in many cases until there has been a more detailed outlining of the program in the several cities and of the special qualifications which will be required of speakers (including certain leaders from among church women) for various purposes. Among those, however, who have agreed to give at least one month of continuous service to the Preaching Mission are: Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York; Dr. George W. Truett, of the First Baptist Church, Dallas, Texas; Dean Lynn Harold Houzh, of Drew Theological Seminary; President Albert W. Beaven, of Colgate-Rochester Divinity School; Dr. Ivan Lee Holt, of St. John's Methodist Episcopal Church, South, St. Louis; Dr. Paul E. Scherer, of the Lutheran Church of the Holy Trinity, New York, and Bishop Arthur J. Moore, of San Antonio, Texas.

The National Committee, appointed by the Federal Council's Department of Evangelism to be responsible for carrying forward the plans, is headed by Dr. William Hiram Foulkes, as Chairman.

The following statement has been adopted as a definition of the purpose, point of view and objectives of the National Preaching Mission:

Its Purpose

"Forasmuch as an authentic Christianity is a perpetual act of judgment, it shall be the object of this Mission to understand and apply that judgment in respect of the individual, the Church and contemporary life, with courage enough to accept it when it comes to our generation as

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* SO BUILT WE THE WALL; AND ALL *
* THE WALL WAS JOINED TOGETHER *
* UNTO THE HALF THEREOF; FOR THE *
* PEOPLE HAD A MIND TO WORK.— *
* Nehemiah 4:6. *
* * * * *

condemnation, and humility enough to appropriate it when it comes to us as grace.

"The Mission shall, therefore, seek to teach and preach in its fulness the Gospel of our common Lord and Saviour, Jesus Christ; to confront through group contacts and public meetings as well the clear thought and courageous will of the American people as their finer feelings and best tradition; in a civilization which irreligion is on the verge of destroying, and in the midst of which it has become an imperative necessity in the high cause of the future that Christianity should gird itself for a real struggle, to stress once more the reasonableness of the Christian faith in the Personal God, its aptness to the deepest needs and farthest aspirations of human life, and its redemptive, creative power in the organizing and shaping of a bewildered society toward the standards and ideals of the Kingdom of God."

Its Attitude toward Society

"A social order is an abstraction. It is with the men and women who are responsible for institutional life and with those who live under it that Christian leaders have to deal. The Church can never forget that it is under compulsion to represent the mind of the One whose heart felt the full tragedy and loneliness of the multitudes who were as sheep not having a shepherd. All that breaks the lives of God's children must be a constant burden upon the mind and heart of those who dare to represent God in the world.

"It is therefore the profound conviction of those who are engaged in the Mission that the Christian Church, and the religion of which it is the living instrument, must forever challenge Time in the name of Eternity. It must forever judge Time in the name of Eternity. It must never consider itself committed to any one social order. It is the friend and critic of every social order. It is the critic of that which is evil. It is ready to cooperate with that which is good.

"So it was when men knew only the most primitive forms of social life. So it was in the days of feudalism. So it was in the days of autocracy. So it was in the days of democracy. And so it always be. If the visible Church fails to rise to this lofty demand, there is always the invisible Church towering above us all, whose mastery is the moral and spiritual hope of mankind.

"It follows therefore that no power in the world can claim to be the Church or to control the Church. The supreme loyalty of every Christian is to Jesus Christ. If any government sets itself against His principles and so defies His will, even if that government be our own, the loyalty of every Christian belongs to Him and not to it.

"So also no prophet of any particular social integration has a right to speak of the Church as if it existed solely in his interests. It exists solely to let the light of the Eternal shine in mighty judgment upon the ways of Time, and every prophet and every order must come at last to that judgment. Its nature is imperial. Hitlerism and Fascism must not deny it. Democracy must not repudiate it. Capitalism, Communism and Socialism, however noble the forms they try to assume, unless they are endowed with such a conscience as only the Christian religion

can give, will yet break upon it, and prove like the others a menace to the world."

Its Method

"Inherent in the very purpose of the Mission is its method. Not only by inspirational, but chiefly by educational processes, it hopes, in the midst of endless propaganda and confused teaching, to challenge vital groups, both within and without the Church of Christ, to an intelligent passion and zeal for discovering and utilizing the will of God in Christ as the moral standard by which our generation may find its way to correct judgments; to proclaim as widely as the opportunity offers, in churches and colleges, in factories and business centers, the offers and demands of Christ, in an aggressive movement to win all of life to Him and to His cause; by an effort to grip the consciences of men and to stir into profound conviction their deepest emotions, to call at every point for a definite commitment to Christ and His way, and to give, in at least some group or groups, opportunity for its expression; to arouse interest in vital, intelligent evangelism, and to render assistance in the task of prosecuting this central, chief endeavor of the Christian Church; wherever Christ is asked or assistance needed, eagerly to lend itself to the continuance of such an enterprise within local communities, in order that changed lives, which are ever the result of God's working, may be enabled through the Church of Jesus Christ to make their lasting impact upon a changing world; to provide, wherever possible, for the dissemination into many other communities of such influence and grace as God may bestow through the Mission on the centers visited; by serious study and counsel to give some fresh impetus and encouragement to the preaching and total service of the Christian ministry, and to Christian education; to strengthen the work of the local church and to increase wise, aggressive interchurch service."

A Call to Prayer

"Since it is not by might nor by power, but by God's Spirit that such an undertaking as this can result in any measure of success, Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the National Preaching Mission for the rebuilding in human lives of the foundations of the Christian faith, and for the study and swift revival of true religion in this time of crisis and the world's need. Let us join therefore in united intercession: That those who are to be God's spokesmen during the Mission may have unclouded insight into His will, and persuasive ability in interpreting that will to the men and women of today; that those who share, whether nationally or locally, in the work of preparation may plan largely and hopefully in the sense of God's great willingness and power to run beyond their plans with His fulfillment; that pastors and Christian workers, upon whom will fall the responsibility for building further in their local communities on whatever foundations may be laid during the Mission, shall be guided and strengthened in all their efforts to insure continuing and permanent results; and that all who participate in the plans and program may be kept from pride of opinion, from self-seeking and vanity, and may be so Christ-like in motive and spirit that God may find them fit instruments in His hands for the accomplishment of His gracious purpose."

THERE is not a group or assembly of anarchists or extreme socialists in America that does not seek its silly and dangerous resolutions in beer. Nor is there a single revolutionary or communistic assembly of total abstainers. The connection between prostitution and drunkenness is intimate. There is not a brothel conducted on total abstinence principles in the world.—Chicago Inter-Ocean.

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Personal and Other Items

ALABAMA is the only state in the Union where intoxicating liquor in every form is prohibited.

REV. W. C. HOUSE, who transferred from Little Rock Conference to Northwest Texas Conference, was appointed to Pampa Station.

CERTAIN college freshmen made these answers to a Bible test: "The epistles were wives of the apostles", "Revolutions is the last chapter in the Bible," "Lazarus is a city in Palestine."

REV. T. H. WRIGHT, superannuate of the North Arkansas Conference wishes his friends to know that his post office is Gravette instead of Lincoln as listed in the Conference minutes.

REV. M. W. MILLER, the new pastor of Mabelvale and Primrose charge, writes: "We have received a very warm welcome from the people of this charge and are looking forward to a very fine year."

NEBRASKA WESLEYAN UNIVERSITY is to be the beneficiary under wills to the amount of \$40,000 recently written. Many wills should be written in favor of our Orphanage, our College, our Training School, and other good causes.

DR. IVAN LEE HOLT is delivering the Fonden Lectures at Southern Methodist University this week. These lectures, usually delivered in the spring, were postponed on account of Dr. Holt's absence in China and Australia. The subject will be "The Search for a New Strategy in Protestantism."

REV. MARTIN BIERBAUM writes: "The work is starting off fine. The people at Vilonia gave us a surprise 'pounding' Monday night. The people are very kind and thoughtful of their pastor and wife. We are planning to raise 50% of our Conference Claims at each church by Christmas as we did last year."

REV. J. D. BAKER writes: "While we loved the people of DeWitt and Arkansas County and hated to leave them, we find ourselves in the delightful town and community of Benton. The church and town have given us a gracious reception. We are happy to serve these fine people. I feel that our work here will be a joy and delight. The spirit of the people is just what we would desire."

REV. W. C. HILLIARD, of Little Rock Conference, who took the superannuate relation at the recent session, will live with his daughter at 1708 Spring St., this city. He wishes his brethren to know that he is willing to assist them in protracted meetings. As he has been quite successful in revival work, he should be able to render fine service. He invites correspondence with a view to early engagements.

TWO HENDRIX COLLEGE graduates recently were simultaneously elevated to high position in educational circles. Supt. J. I. McClurkin of El Dorado was elected president of the Arkansas Educational Association, and Dr. W. W. Parker, president of the Southeast Missouri College, Cape Girardeau, was elected to the presidency of the Missouri State Teachers Association. The same week Dr. Parker had delivered an address at the Arkansas Association.

NOVEMBER 28, 1885, the Arkansas Gazette had this news item: "The ARKANSAS METHODIST, published by Messrs. Dye and Winfield has been considerably enlarged and otherwise improved. The ability and energy shown in building up a journal in which every Methodist can feel proud, are deserving of all commendation. The METHODIST is a success in every way, and the Gazette is much gratified to chronicle the steadily accumulating evidences of its contemporary's prosperity."

THE evils of intemperate drinking remain with us whether we have prohibition or the legalized sale of liquor. Alcohol, improperly used, will kill, and it makes no difference whether it be the product of a bootlegger's plant or of a modern distillery. The suffering, disgrace, and the heartache are there, no matter who fills the bottle. In prohibition days we battled against the illicit makers and distributor. Today the battle is against the licensed distributor whose greed blinds him to his social responsibilities. The situation today with respect to the legalized liquor traffic is worse than it was in the darkest days of the saloon. We have permitted conditions to grow up that demand drastic treatment—and drastic treatment is what I have prescribed with all the force at my command—Governor Frank D. Fitzgerald, of Michigan.

CIRCULATION REPORT

SINCE last report the following subscriptions have been received from our pastors: Harrison, F. E. Dodson, 1; Stamps, E. W. Harris, 1; Altus, G. A. Burr, 1; Greenbrier, Bates Sturdy, 3; Texarkana, 1st Church, H. S. DeVore, 1; Camden, E. E. White by B. F. Scott, 2; First Church, Pine Bluff, F. A. Buddin, 4; Pangburn, Griffin Hamilton, 1; Tuck's Chapel, Pea Ridge-Brightwater Charge, J. L. Shelby, 3, 100%. Instructions for the Circulation Campaign are now in the hands of the pastors. Many of them are working on their lists and many will begin their work in January. Some of the presiding elders have already written that they are planning to make their entire district 100%. Who will be first?

BOOK REVIEWS

If a Man Die; by W. Cosby Bell; published by Charles Scribner's Sons, New York; price \$1.75.

Dr. Bell was a teacher in the Episcopal Theological Seminary in Virginia, and lived so cheerfully and beautifully the truths which he taught until his vital faith touched and quickened a similar faith in all who knew him. Joyfully, clearly, and forcefully he has set forth his beliefs in this book. It is different from the usual volume on the subject of death. It is distinctly a book about life, life here and hereafter. The reader will find it so reasonable, so in harmony with the best in life, so alive with faith, that he will find himself accepting its teachings as an answer to his oft repeated question, "If a man die shall he live again?"

The Art of Living; by John W. Coutts, M. A.; published by Richard R. Smith, Inc., New York; price \$1.50.

This is a sane, practical and inspiring book which will make life more worthwhile. It is a book that really presents the Art of Living. Part One deals with the principles and Part

Two discusses the practice. There are helpful suggestions for every member of the household under practically all the conditions that confront us in this complex civilization of ours. From youth to old age the author points out the beauty of a unified personality and a harmonious life.

How to Live and Eat for Health; by P. L. Clark, B. S., M. D., Ph. Sa.; published by The Health School, 2637 Prairie Ave., Chicago.

This book contains much wholesome advice on the subject of eating for health. There are numbers of interesting and valuable tables and charts of food values. It borders on a fad, but gives valuable suggestions, which, if followed, will help to improve the health of one who is ill from over-indulgence or incorrect eating.

Story Sermons for Boys and Girls; by Charles N. Thorp; published by Cokesbury Press, Nashville; price \$1.00.

This is a collection of thirty-seven stories centered by some interesting Bible story. They are simply and well told in language and style to appeal to boys and girls of beginner and junior age. The book is one that any worker with children of this age will find a most helpful addition to the story-book shelf. Mothers with small children in the home, will be delighted with this fresh and practical approach to the Bible story study.

Hidden Ways; by Frederic F. Van De Water; published by the Bobbs-Merrill Company, Indianapolis; price, \$2.00.

Mr. Van De Water gives an interesting mystery story in Hidden Ways. The mystery and the romance hold our interest until the last pages of the story where they are both solved to the reader's satisfaction. The young hero is bravely winning his struggle for existence in a strange city where his world, the newspaper world, has not received him. He and a quaint old crippled lady form a close friendship and together work out their own and other people's difficulties. As reading for rest and relaxation the book recommends itself.

Monkeys and Myths; by S. E. Busser; published by the Stratford Company, Boston, Mass.; price \$2.00.

This is an attempt of the author to reconcile the teachings of evolution with the teachings of the Bible. There are points on which no thoughtful Christian student could agree with Dr. Busser; but he does much to strengthen the position of the Bible and its teachings. He advocates the type of evolution that strives ever to reach a finer, purer, and higher type of Christianity. Like all evolutionists he has no positive knowledge or proof from which to argue. The book is worth reading by those who are willing to consider this interesting subject.

Nineteenth Century Evolution and After; by Marshall Dawson; published by the Macmillan Company, New York; price \$1.50.

This book was published several years ago. Perhaps some of our readers have already gleaned its pages. The author goes on the assumption that character, individual, social or world wide, must either advance or degenerate. He holds that both religion and science teach this and that they must, of necessity, work together for any advancement in civilization. Many of his statements we may not endorse and so of many of his theories; yet we will agree with the following: "You can multiply laws, and yet society will die. The Roman Empire did not perish for lack of laws. You can advance science and yet society will die. Greece did not sink for lack of intelligent minds—our scholars still bow their heads in homage to the minds of Plato and Aristotle. But law and science together with Christ-like character—the enthroning of the 'loving, intelligent will'—can create a society strong, happy, and advancing, a Kingdom of God on earth. Only by enthroning this new and higher character can any reasonable affirmation now be made of belief in a 'progress of mankind onward and upward forever' . . . At the heart of a free and advancing society there is a Cross. And that cross is the Cross of Jesus Christ, upon which the individual continually sacrifices his 'living body', as the purchase-price of larger life for himself and society."

IS THIS THE TIME TO STOP?

Is this the time, O Church of Christ,
to sound
Retreat? To arm with weapons
cheap and blunt
The men and women who have
borne the brunt
Of truth's fierce strife, and nobly
held their ground?

Is this the time to halt, when all
around
Horizons lift, new destinies con-
front,
Stern duties wait our nation,
never wout
To play the laggard when God's will
was found?

No! Rather strengthen stakes and
lengthen cords,
Enlarge thy plans and gifts, O
thou elect,
And to thy kingdom come for
such a time!

The earth with all its fullness is the
Lord's,
Great things attempt for him, great
things expect,
Whose love imperial is, whose
power is sublime.—Chas. Sum-
ner Hoyt in *The New Outlook*.

The Spiritual Value of Religious Music

By E. B. Chappell
Emory University, Ga.

It is not a mere coincidence that every genuine revival of religion is accompanied by an outburst of sacred song. The two things are vitally linked together. It is doubtless true that general social conditions have much to do with preparing the way for a wide-spread revival; but even when conditions are ripe, the revival does not burst out spontaneously, but waits for the leadership of prepared men and women. It begins, as a rule, in some small group of kindred souls whose hearts God has touched and who issue from their retreats of meditation and communion to proclaim that God has been revealed to them and to call others to share their new experience. For, besides the deeper emphasis upon some neglected aspect of the gospel message, or the discovery of some new and deeper meaning of this message with which the genuine revival always begins, there goes an imperative call to some great mission of service.

The new experience of fellowship with God and privilege and duty, always fill the souls of those to whom the experience and the vision have come, with a boundless enthusiasm. Life takes on a deeper meaning and self-sacrifice in the way of service becomes a joyous privilege. Those who are exultant and glad in this deep spiritual sense must always sing; because this is the most effective way of expressing their joy in their emancipation from a sense of futility and helplessness and failure. This is why a vital, vigorous and aggressive Church is always a singing Church.

When the Church ceases to sing, or substitutes for hymns expressive of great convictions and deep and vital experience, sentimental gush and shallow doggerel, we may be sure that a process of spiritual decline is already far advanced. A triumphant and vital Church not only sings, but sings both with "the spirit and the understanding." The degradation of religious music is almost as fatal to healthy spiritual growth as is the drying up of the fountains of song.

All of this is strikingly illustrated

in the history of Methodism. The great religious awakening which began in England two hundred years ago, and out of which Methodism was born, was pre-eminently a singing movement, not only drawing upon the rich treasures that had come down from the past, but adding to these treasures new songs that were born of its new experience. Early Methodists followed with remarkable fidelity the admonition of Paul to the Church at Colossae: "Let the message of Christ dwell in your hearts in all its wealth of wisdom. Teach it to one another and train one another in it with thankfulness, with psalms, hymns and spiritual songs, and sing to God with all your hearts." (Col. 3:16, Goodspeed's translation). Methodism could never have wrought those miracles of personal and social regeneration which give lustre to its early history without its vital hymnology.

Even as late as the time of my own childhood Methodists gave much more serious attention to religious music and to congregational singing as a part of public worship than they did later in the last century. In the rural community in which I was brought up we had frequent Sunday afternoon meetings that were devoted entirely to the singing of hymns, and during the summer there was always one or more singing schools which ran through several days. On all these occasions the songs were taken from the current church hymnal. Indeed, I was well advanced in my 'teens before I ever saw a collection of songs such as later came into popular use in Sunday Schools and revival meetings, and which in rural congregations almost entirely supplanted the great hymns and the dignified music of the regular church hymnals. The publication and popularization of Gospel Hymns by Moody and Sankey in the last quarter of the Nineteenth Century brought about a revival of interest in religious music and an apparent improvement in musical taste, but the improvement was only temporary and was followed by a period of still more sad decline.

A discussion of the causes which brought about this decline of interest in religious music and deterioration in musical taste among the rank and file of our church members is, of course, impossible in a brief article like this. As a basis, however, for what is to follow it is necessary to call attention to the paralyzing influence of the general mechanization of life brought about by the rapid increase in the practical application of the results of scientific invention and discovery in industrial production, upon all things belonging to the Spirit. Neither religious music nor any other form of art can flourish in a mechanized society.

There are signs, however, of a re-awakening of interest in things that belong to the Spirit. The enthusiastic certainty with which men a few years ago were looking forward to a material millennium which was to be brought about by use of machinery propelled by steam and electricity, has given place to disillusionment and to a growing tendency to look for the meaning of life in spiritual values. We are assured, for instance, that there has been recently an awakening of interest in music, and the books that are pouring from our presses bear witness to the deep and wide-spread interest that exists among thoughtful men and women in religion. It may be, therefore, that our new Hymnal has appeared at an oppor-

tune moment and that it will prove an influential factor in bringing about the revival for which we are longing and praying. It contains by far the richest and the most varied collection ever offered to American Methodism. It not only brings over from its predecessor many of the great timeless songs of the Church universal, but adds others of the same class. And besides a considerable increase in the number of evangelistic hymns of the Moody and Sankey type, it contains many of the best of those more recent songs that express in the language of today the visions and aspirations and longings of devout men and women who are seeking to re-interpret life and duty in the light of a deeper study of the Bible, and especially of the life and teachings of Jesus.

I have said that the issuing of such a collection of "psalms and hymns and spiritual songs" by the Methodists of America may help immensely toward the deepening and enrichment of the spiritual life of the Church. This depends entirely, however, upon the extent to which it is circulated and used. Every presiding elder, pastor, and lay leader should consider it both a duty and a privilege to do everything he can towards placing the new Hymnal in every Methodist congregation whether it be a city or a rural community. And a church-wide movement should be at once inaugurated that is designed to help our people to appreciate the great hymns of the Church, both new and old, and to substitute them for the shallow and inane doggerel now so extensively used.

Religious leaders in the open country should encourage the revival of special services of song directed by trained leaders. In town and city churches choirs should be engaged with the explicit understanding that they are expected to help congregations to develop a taste for the great hymns and to teach them how to sing such hymns, instead of trying (and very often failing) to entertain them with solos and elaborate anthems, many of which have but little spiritual value for the average person.

A revival of interest in Christian music such as is found in the new Methodist Hymnal would not be beyond the range of possibility if presiding elders, pastors and lay leaders could be induced to press the matter with a zeal and energy proportionate to its importance. As has already been stated, the general conditions for such a revival are more favorable than they have been at any time within two generations. For, besides the deep religious longings that is so strikingly a characteristic of our era, and the general awakening of interest in music, is the fact that, since music is now quite commonly included in our public school curriculum, many of our boys and girls are learning to sing by note. But this new interest has not been definitely directed into religious channels. In a fine Christian home with which I chance to be intimately associated two bright boys are growing up. Both of them are deeply interested in music and, wisely encouraged by their parents, are on the way to becoming accomplished musicians. But, although both of them attend earnestly and constantly to their religious duties, they have given almost no attention, as yet, to the singing of Christian hymns. In fact, the singing of religious songs in the home, once well nigh universal among Methodists, has quite gone out of fashion. It should be restor-

ed as a part of the musical revival for which I am pleading.

In conclusion, may I say that it is my earnest hope that the circulation and use of the New Hymnal will not be confined to town and city churches. I refuse to believe that country people are less capable of learning to appreciate and enjoy great hymns set to noble music than are those who live in towns and cities, or that they would not be willing to make the small financial sacrifice required for supplying their churches with the new Hymnal if only they were given a fair opportunity to learn something about its spiritual value.

"A NEW DYNAMIC"

The article with the above heading in *THE METHODIST* of October 17, taken from the Baltimore Southern Methodist, states a sadly neglected truth. One of the amazing things to me is the utter absence of any recognition of the work or leadership of the Holy Spirit in the writing and the preaching of the Methodist preacher of today.

In reading our Church School and Epworth League literature, no one would ever get the idea that the third person in the Godhead had anything to do, whatever, in the work of the church, or the salvation of the individual. I read through five issues of the *World Outlook* recently and the Holy Spirit was not mentioned a single time. From the graded text-book that my granddaughter studies, one would never suspect that a change of heart was necessary or that there was a Divine Person known as the Holy Spirit.

There is much lamenting of the undeniable fact that the church has lost what our Bishops are pleased to call the "warm heart" and the "Aldersgate Street" experience of Mr. Wesley, and as a result the passion for souls that characterized our fathers. We seem never to sense the fact that we are ignoring the divinely appointed Agent and the only source of that experience. To within a few years ago the Methodist Church was known as the church of the Holy Spirit. Our fathers expected and depended on the Divine Spirit to make the word preached effective in the conviction of sinners and the conversion of penitent believers. Men were urged to repent of their sins, seek forgiveness by faith, and cleansing from the pollution and the power of sin through the blood of Christ and the witness of the Holy Spirit to that fact.

Alas, alas! We have turned our eyes to the "Jesus of History" and have lost the "Christ of Faith," as it is so forcefully stated in "A Christian Manifesto" by Dr. Edwin Lewis. As a consequence "Blindness in part happened unto us." If anyone thinks the Church can ignore the Holy Ghost and prosper, he is in for a bitter disappointment, or something worse, utter spiritual blindness. Of course, the young preachers of today are far better educated and trained than were their fathers. They have not only studied the advanced theology of today, but they have the advantage of "Psychiatry for preachers," and have learned that Paul was sadly mistaken about the Return of Christ, in his letters to the Thessalonian brethren. If Paul was mistaken there, perhaps he was mistaken about other things of which he wrote. When Methodist preachers go back to preaching the old Methodist doctrines of sin, repentance, justification by faith, regeneration, witness of the Spirit, and sal-

vation from all sin through the blood of Jesus, the Holy Spirit will honor their ministry and the revival fires will again flame upon Methodist altars and the shouts of new-born souls will salute the ear, the peans of victory from the lips of happy saints will ascend to God, and angels will join the triumphant song of the redeemed, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."—W. E. Bishop, Bentonville.

Dardanelle Man is Last Living Minister Who Fought for South

The Reverend S. S. Key of Dardanelle, is supposed to be the last minister living who fought for the Confederacy. He is 94 years old. He spent 41 years of his life preaching the Southern Methodist doctrine. He is a chaplain of the United Confederate Veterans and is also a Knight Templar.

He enlisted at the beginning of the Civil War with a Mississippi regiment, Number 29, Company I in Walthall's Brigade, C. S. A. He served faithfully in this company until the battle of Murfreesboro, when he was wounded by a shot in the leg.

After spending a few months in a hospital he returned to the cavalry service in Colonel Ward's regiment, Company I, where he served until the close of the war, when he was surrendered at Gainesville, Ala.

Mr. Key has kept among his many souvenirs, his parole which was signed by Frances Holmes, formerly 2nd lieutenant and captain, Company I of the 29th Mississippi regiment, C. S. A.

This appendage follows: "E" Adams Cavalry. S. S. Key was a good soldier and won distinction on the field of battle, and was ever ready to do his duty without shirking.

(Signed) B. L. CROMWELL,
Adams Cavalry."

The parole was signed in May, 1865, at DeSoto County, Mississippi, by order of Major General E. R. S. Canby, U. S. A., and E. S. Dennis.

Mr. Key says he missed the battle of Shiloh, but he was with Bragg on his raid through Kentucky, and helped capture many of the Federal soldiers and their horses.

The most memorable event of the war to this aged gentleman, is the Battle of Murfreesboro when he was wounded in the leg.

"There were 50,000 soldiers on each side and the fighting was terrific," the trembling voice stated. "Though we were losing many men and suffering hardships on account of the cold weather, the boys in gray were not ready to give up when Bragg withdrew and left Rosecrans and his Federals in charge of Chattanooga. But I'll never forget how we praised Bragg when we defeated Rosecrans at the Battle of Chickamauga. We thought he had won the war then."

Mr. Key recalls vividly his regiment's part in defeating Sherman when he was forced back at Chickasaw Bayou while trying to reach Vicksburg. "All around me men were falling from their horses into the water, but that was one fight when I didn't get a scratch."

As soon as Mr. Key was paroled he hurried to his father's home which was on White River in Arkansas. There he met his brother who had served with an Arkansas regiment in the war. Instead of helping his father and brother farm their river land, he entered college

at Searcy to become a minister.

In 1857 he received his license to preach from Bishop Marvin at the Annual Conference at Judsonia. He was assigned to the Dardanelle Circuit.

For the first few years of his life in the ministry, Rev. Mr. Key also taught school. Many times the same frame building served as his schoolhouse through the week and as his church on Sundays.

During his 41 years of preaching, he never missed an appointment and he was stationed at many towns and cities throughout the state. For four years he was presiding elder at Altus; two years at Van Buren; and three years at Russellville.

During his younger years as a minister, he rode to his appointments on horseback. Sometimes the distance to his destination was so far that he was forced to spend a night in the wilderness with only his horse for company and his saddle-bag for a pillow.

"Once I lost my way and was in the woods for two days without a bite to eat before I found a backwoods cabin. I'll always remember the hospitality of that poor family who gave me a meal and a bed for the night."

One of Rev. Mr. Key's close friends in the ministry was the Rev. John Henry, supposed to have been the first Methodist minister to have entered the territory of Arkansas. He lived at Mount Prairie in Hempstead County, where he died at the age of 94. He was so loved by the people of whom the most were French Catholics, that he was known as "Father Henry." The "meeting house" where "Father Henry" delivered his eloquent sermons was called "Henry's Chapel" in honor of the Hempstead County minister.

In 1881 Rev. Mr. Key married Mattie Reeves and built "Cottage Home" a little frame white house on the south bank of the Arkansas River at the end of the bridge, where he still lives. He is the father of six children of whom three are still living. When his youngest child was born his wife died. Later he married her sister, Miss Jane Reeves, who still lives with him in the little house shaded by the cedars which were only little green twigs when the young preacher brought them home from one of his trips into the wilderness.—Gladys Powell in The Arkansas Democrat.

MEDITATION ON PRAYER

The Bible teaches us to pray and human needs verify this teaching. Prayer is conversation with God. Prayer is to our spiritual life what the heart is to our physical being.

"Pray without ceasing."—Bible.

We advance on our knees.

The secret place of prayer is the Christian's place of spiritual strength.

A Christian prays and is Christian because he prays.

If in prayer we do not contact God, words are empty.

Concentration and earnestness, coupled with consecration, result in effective prayer.

"The effectual fervent prayer of a righteous man availeth much."—Bible.

Let us not rush into and out of God's presence, but tarry there. It means much.

Be sure thy life reveals the God of thy prayers.

Time spent in prayer is not lost, or ill spent, but well used and saved.

As Enoch walked with God, he talked with God.

Power and victory come from meeting God in prayer.

Prayer displaces anxious care and

flurry concerning things about us.

Passion for souls is begotten in the place of prayer.

Let us be regular in our prayer life. When you make appointment with the Lord, He will be waiting for you. Don't fail to meet Him.

Pray much, for much, and to give much.—Bates Sturdy.

TEN COMMANDMENTS FOR STUDENTS

1. Keep your personality in the social group. Do not let yourself be crushed in the crowd. Practically every campus is overorganized and in the crowd mind of the organized group can easily crush your chance to be that which you ought to become.

2. Exercise precaution in the selection of the residence group in which you live. Be as careful in the selection of a residence group as you would if you were selecting a family with which to live during the four most crucial years of your life.

3. Seek to distinguish in your college life the cheap, the transient, and the casual from the significant, the permanent, and the valuable. Select and seek only the best in your curriculum, your associations, and your extra-curricular activities.

4. Avoid the enslavement of an overcrowded schedule. Practically every college student in America is "too busy." For what? Have an organized program and try to live while in college.

5. Seek to see your college course in terms of its practical value to human society here and now.

6. Seek to know the truth, the whole truth, and the truth in relation to human personality.

7. Take the long look with reference to all you are doing. If possible see yourself and what you are doing in a total historical perspective.

8. Evaluate every personality with whom you come in contact in terms of the best. Make comparisons with Jesus and note how lives may be improved to be more nearly like His.

9. Give yourself unreservedly to some great social cause dedicated to the salvation and betterment of the human race. Every college student should build a better society. Our civilization knows how to do many things but we do not know how to live together as human beings. If ever there was a time in the history of civilization when humanity needs social engineers it is now.

10. Practice the presence of God. If you do not know Him, act as if He is.—H. D. Bollinger in Central Christian Advocate.

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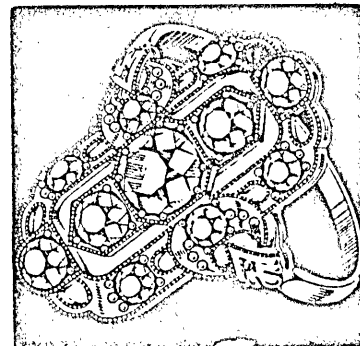
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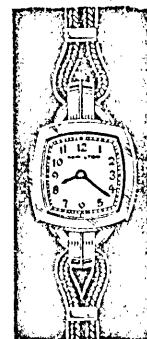
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THE ITINERANT DAUGHTER: HER STORY

By Mrs. Susie McKinnon Millar
(Continued)

We remained in the mountains a few days longer. The family left me at Haynesville for the rest of the summer and my round of adventures went on. Most of them were pleasant and amusing, but two very unpleasant ones stand out quite clearly in my memory.

On one occasion we tramped far over the mountain and circled around quite a distance. We grew weary and hot and stopped at a well by the wayside to get a cool drink. While we were at the well the lady

of the house came out to talk with us. She was very pretty and sweet and gentle in her manner, and her dress, although very poor, was clean, neat and tasteful. She seemed to be well educated. School-girl fashion, we all fell in love with her and lingered to talk awhile. We invited her to come to town and visit us. She gave us a sad smile as she said: "It's sweet of you girls to want me. I'd be glad to come and be with you, but I must decline. I haven't been off the place now for fifteen years and I see no chance of getting away soon."

"Oh, but we want you," we cried, "and we will come after you. Look for us soon."

We were startled by a loud shout-

ing and looking around saw a large fierce-looking be-whiskered man come riding up on an ox. He jumped off the ox and yelled: "Git! Git out from here! You can't come in here, I say, and give my woman stuck-up notions. She's got a plenty already."

"John! John!" cried the lady greatly distressed. "Please be quiet. These young ladies are not giving me notions. They stopped to get a drink and I came out to the well to talk with them awhile."

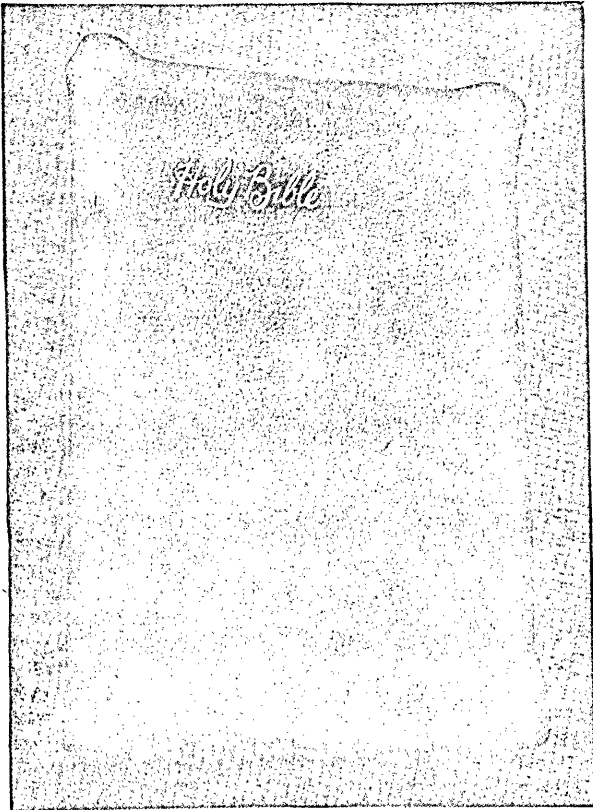
"Talk! Talk! Talk!" he shouted, "You git into the house." Turning to us he continued: "You'uns git goin' now quick! Givin' her notions, and she's got notions aplenty now; stayin' at home fur fifteen

years because she's too stuck-up an' thinks she's too good to ride this ox. I've trained this critter fur her an' she shan't go off this place until she does ride it to town or to meet-in'."

He stopped to get his breath and took his shotgun from his saddle. Then turning back to us, he continued: "Git now, I say, before I begin shootin'. I won't have nobody givin' her notions."

We stood our ground. It wasn't in us to desert a lady in distress, as long as there was a possibility of being helpful.

She looked at us and said: "Good-bye, girls. I'd rather you'd go. You can't help me by staying." Then she added: "Don't worry about me.



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a Lu. 3, 23
b Ps. 132, 11
Isa. 11, 1
ch. 22, 42
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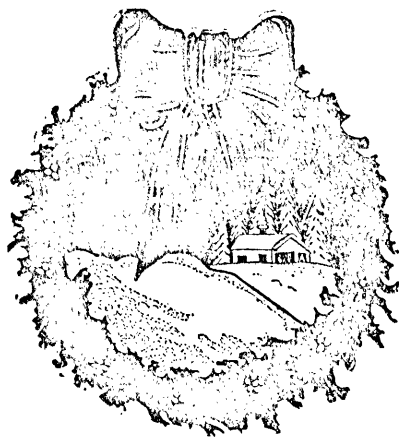
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My husband is very good and kind to me, and I am just foolish." Her lip trembled and she seemed ready to cry. She turned and started toward the house and said: "He has a crazy notion that I must ride that ox, and I can't! I can't! and I never can. I simply will not ride it."

We turned reluctantly and started on. For some time we were very quiet. When we reached the brow of the hill we looked back. The man stood as we had left him, one hand resting on the ox, the other holding the gun, watching us until we were out of sight. The woman was nowhere to be seen. She had disappeared within the house. The impression we carried away was not our ideal of a kind husband and a happy home. We did not see the lady again, but years afterwards we heard that she was still staying at home because she would not ride the ox.

The other experience was especially unpleasant to me. It was not exciting; it was merely uncanny. We went to visit in a lovely home near Haynesville. While we were at supper the first night, I was startled, not by a sound, but by a strange feeling that I was being stared at. I looked up and there standing in the door was a strange wild-looking man gazing at me intently, almost eagerly with a questioning glance. I was startled. Everybody was surprised at the man's conduct, and those of us who had never seen him were startled by his appearance. His hair was long and he had a heavy, shaggy beard and fierce-looking eyes that seemed to be trying to ask me a question and at the same time just trying to read the answer from my mind.

I shuddered and said: "Ugh!"

The man of the house turned to me and said: "Don't be afraid, Miss Jane. I think he is harmless. I don't know anything about him except that he is a good farm hand, and seems to be deaf and dumb. Have you ever seen him before? He acts like he thought he knew you."

"No," I answered, "I don't know it if I've ever seen him. I don't recognize him."

"Just a fancy on his part," continued the man. "He stopped here about two weeks ago and indicated that he was hungry. I gave him his dinner and when he had finished that he, by motions and signs, indicated that he would like to stay and work for me. I needed more help, so I let him stay and he is an excellent worker, the best farm hand I've ever had."

We rose from the table and went to the living room. I was glad to get out of sight of the man. Soon we forgot him. We played games and sang, and as I was standing by the piano, I had a return of that uncanny feeling I'd had at the supper table. I looked up and there was that queer man looking through an open window at me. I lost interest in the singing and looked so pale and frightened that our host went over to the window and by signs told the man to go to his room and not to trouble me more. The strange man left, and my host came over and said: "I don't think he'll trouble you any more, Miss Jane. Go to bed and sleep and rest. He can't possibly get up to look in your bed-room windows, nor get to your door to steal you without first rousing me."

I thanked him and, during my little visit there, did not again see the man whom they all named Jane's mystery man. I went back to Haynesville and thought I was safely away from the mystery man; but not so. He found his way into Haynesville and appeared suddenly at church windows and picnics and other public gatherings where he'd look at me as if I were the only one visible. This greatly amused all my friends, but it distressed me. I was glad when the time came for me to go back to Andersonville and the security of my own home. Why this man was so drawn toward me and why I was so strangely disturbed by his questioning gaze, or why he touched my life at all, are questions that I have not been able to answer. I only know that it disturbed me and stimulated my imagination and left a vivid impression on my mind.

(To Be Continued)

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

Communications should be received
Saturday for the following week.
Address 1018 Scott Street

LIFE, NOT DEATH, IS OUR PROBLEM

To live worthily we must be saved by Christ's life. We take on his ideals and purposes. The force of his personality supplies us with power to carry out his purposes and live the ideal life. When we realize that 'tis not the manner of life, nor yet of death that counts, but the purpose that moves us, we will reach a higher plane where no room will be left for our personal sins. We will realize our full salvation, the priceless gift of a living, glowing, growing Christ who shares with us his purposes and ideals and leads the way to service to humanity. Under his leadership our standards are advanced, our ideals become daily more Christlike. As we advance with Christ our faith in the future grows stronger, our ideals nobler, and, with a zeal that will not let us rest, we seek to fulfill Christ's purpose to establish the Kingdom of God on earth.—Susie McKinnon Millar.

MOUNTAIN HOME AUXILIARY

Our Auxiliary met at the home of Mrs. Ina Baker Tuesday afternoon with 26 members present. Mrs. Tom Shiras was program leader and a program of the Korean Church was heard. Officers who were elected for the coming year were: President, Mrs. C. M. Lieb; Vice-President, Mrs. Ralph Morris; Conference Treasurer, Mrs. G. C. Higginbotham; Local Treasurer, Mrs. Tom Shiras; Corresponding Secretary, Mrs. J. H. Girkin; Recording Secretary, Mrs. Sadie Gillespie; Superintendent of Study, Mrs. A. T. Mays; Superintendent of Social Service, Mrs. T. H. McClure; World Outlook Superintendent, Mrs. Ina Baker; Supt. of Children's Work, Mrs. Ben Sanford; Supt. of Baby Division, Mrs. John Bell; Supt. of Publicity, Mrs. N. C. Eatman. After a social hour refreshments of cake and cocoa were served by Mrs. Baker and her assisting hostesses, Mrs. Ben Sanford and Mrs. McKee.—Mrs. Floyd Baker, Supt. of Pub.

SILAM SPRINGS AUXILIARY

The Missionary Society met Friday afternoon for their monthly business and social meeting in the home of Miss Bess Pyeatte, with Mrs. Bert Pyeatte as assistant hostess.

During the business session, Mesdames C. T. Easterbrook and Holland King gave a most picturesque description of the Harvest Day program given at the Boston Avenue Church, Tulsa, at which occasion they were guests.

It was voted by the Society to consolidate the three Circles which were organized a year ago, into two Circles, as we have had in previous years.

The following officers were elected for the ensuing year: Mesdames A. L. Smith, president; J. G. Perry, vice-president; R. E. Curtis, recording secretary; G. A. Hughes, treasurer; Holland King, Supt. Study; J. O. Geiser, Chairman of Social Relations; S. H. Thompson, Supt. Publicity; T. H. David, Supt. of World Outlook; J. L. Smiley, Supt. Local Work; Bert Spencer, Secretary of Children's Work.

Following the business session,

Mrs. S. H. Thompson conducted an inspiring devotional on "The Power of the Kingdom."

The members of the Society were delighted to welcome Rev. and Mrs. Goodloe as our new pastor and wife, and to wish for them a delightful year in our midst.

After a most enjoyable social hour, the hostess served a palatable dessert course to the 33 members and two guests present.—Reporter.

SUGGESTIONS FOR SPIRITUAL LIFE GROUPS

My Dear Co-Worker: The year is almost over and I am eager to know what progress the Spiritual Life Groups have made. These suggestive questions I hope you will answer frankly.

Feeling keenly the responsibility of this all important work committed to me for guidance, I thought this would be a good test of what you had been doing.

I am sorry that our committee is so scattered over the Conference that it is impossible for us to meet and share with each other and plan together.

From my own personal experience the all-day Spiritual Life meeting prepared by Lavens M. Thomas II was good. We closed our Week of Prayer specials with an all-day Retreat.

The ones who gave the entire day could say as the Samaritans, "Now, we believe, not because of thy speaking, but we have experienced for ourselves a Retreat." The interpretation of Durer's "Praying Hands" was very effective, and an incentive for each retreatant to observe the "Rule of Silence" which is the nutriment of devotion. The climax of the day was having time to think over what was said in Scripture, Hymns, and directed meditation. Please, others write me what the Week of Prayer has meant in your Auxiliary.

Mrs. K. K. Kimberlin, Supt. of Mission Study, has just closed a study of "That Other America." It was so full of heart-searching facts. Missions were not the main concern, but led each individual to face their own implications of being Christian.

We have six books for any Auxiliary who would care to rent them for 10c each and return when finished.

Suggestive questions for report:

1. In how many churches in your District have you active groups? (Either District Secretary or District Chairman of Spiritual Life can answer).

2. What methods are you using to promote the work in your Auxiliary?

3. What are your most serious hindrances?

4. What suggestions have you regarding the work for another year?

5. Are the Retreats the committee has been holding each year a real help to you in promoting the work?

6. Give some concrete stories of the accomplishments of your group this year.

These are some of the things I would like to know, and any other matters of interest you care to report.

Read your recommendations, page 58, of 1935 Annual Report. Article I. A, B, C and D. Have you thought to do it?

Please let me have your report not later than Jan. 15 for my Annual Report. You can help me to do a better service. Sincerely—Mrs. Alice C. Graham, Chairman of Spiritual Life and Message of North Arkansas Conference.

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HICKORY PLAINS MISSIONARY SOCIETY

We are still on the job. At our last meeting we set Thanksgiving Day as the day we would have the men help finish our project—the church grounds.

Early Thanksgiving morning the men arrived with teams and road scoops and went to work with a will. At eleven o'clock we suspended work and the school children came over to the church and Bro. Cannon brought us a wonderful Thanksgiving sermon, after which we had a bountiful feast prepared by the ladies.

In the afternoon the men resumed their work and did their finish the job to our notion; also hauled some wood for the church. We just could not get along without our men folks. Not to be outdone by the cold

wind we agreed to give our new pastor a surprise pounding that night. Excusing some fibs about a wedding procession being on the way we managed to surprise our pastor and wife and the procession led by Mr. H. B. Carlisle marched in and loaded the dining table with good things.

After a delightful hour spent in singing hymns together we departed with many thanks from pastor and wife. There were thirty-two present at the parsonage.—Supt. of Publicity, Mrs. D. N. Speight.

SPARKMAN AUXILIARIES

The Adult Auxiliary and the Young Women's Circle have just completed our fall mission study, "That Other America." Our efficient leader, Mrs. E. Tillman, presented the study in a capable manner. The women showed interest in the cause. A pot-luck supper was enjoyed one evening during our series of studies.

Our November business session made plans for a better Missionary Society in Sparkman for 1936. There will be an unification of our Adult Auxiliary who are active members; greater service, hope, and co-operation can be shown by the Union. We feel like there could not have been any wiser judgment shown than was exercised in the election of officers for 1936. They are: President, Mrs. E. E. Fohrell; Vice-President, Mrs. M. A. Jackson; Cor. Secretary, Mrs. Maud Goodgame; Rec. Secretary, Mrs. Neil Woods; Conf. Treas., Miss Johnny McNeil; Local Treas., Mrs. C. V. Caples; Children's Worker, Mrs. Homer Mullins.

Superintendents: Mission Study, Mrs. J. A. Leamons; Bible Study, Miss Eva Roebuck; Social Service, Mrs. C. E. Hays, Jr.; Literature and Publicity, Mrs. R. K. Walsh; Supplies, Mrs. Arthur Green; World Outlook, Miss Dawn Leonard; Local Work, Mrs. Dr. M. Taylor.

We as an Auxiliary, owe much to that notable character, loved one, a loyal Christian, wife and companion, who has gone from our midst. Mrs. Doak was loved by all and her presence though absent will still remain with us in quietness of spirit and assurance forever. May we live to share with others that radiant spirit that dominated her life. Pray for us that 1936 may be a fruitful year.—Dawn Leonard, Reporter.

ZONE MEETING AT DE WITT

Zone No. 1 of the Pine Bluff District held a meeting in the church in DeWitt on Nov. 26. On account of illness only a part of the Societies in the District were represented. After the devotionary by Mrs. V. Bowers of DeWitt, special talks were given by Mrs. A. C. Carraway of DeWitt, on Spiritual Life Group and Mrs. J. O. McGuire of DeWitt on Status of Women. After roll call and reports by the delegates of the Societies, Mrs. C. E. Park rendered a beautiful solo selection.

Mrs. C. L. O'Daniel, District Secretary, gave an interesting talk which was followed by a playette by Mrs. Shelby Burnett and Mrs. Jake Parker. The meeting was closed by singing "Blest Be the Tie."—Reporter.

NOTICE TO AUXILIARY SUPPLY SUPERINTENDENTS

At the last Annual Conference my address was changed from Prescott, Arkansas, to Warren, Arkansas. In mailing your Fourth Quarterly Reports please note my present address.—Mrs. L. E. N. Hundley, Supplies Supt., Little Rock Conf., Woman's Missionary Society.

FOR THE CHILDREN

A GEOGRAPHY LESSON

A mountain is a hill as high as high can be;
A cape, a piece of land jutting out into the sea.
When all the land is flat, and stretches wide and low,
And bears upon it no large hills, 'tis called a Plain, you know.
An Island is a piece of land surrounded by the sea;
But if it joined in just one place a Peninsula 'twould be.
A narrow neck of land joining two of larger size
Is always called an Isthmus, it can't be otherwise.
A Strait is like an isthmus, but of water it must be,
And the pieces which it joins are larger ones, of sea.
An opening wide made in the land by sea then forms a Bay.
Though if the opening's narrow, 'tis a Gulf, I hear you say.
Each river has its Tributaries, whether fast or slow,
Those countless smaller rivers, which into it flow.
If one should spread far out, and a sheet of water make
That's like a great big shining pond, then this is called a Lake.
Each river has a Bed, with Banks on either side,
And if it joins the sea, forms an Estuary wide.
And learn this little verse, and you will surely find
In Geography at school, you won't be far behind.—The Chatterbox.

PORK CHOPS

Scrap loved pork chops. Why his family so seldom ate them was a mystery to him, and the amount of chicken and fish they did eat was appalling; for neither of these was he ever allowed to touch lest a bone become lodged in his throat.

Ridiculous, he thought. But nobody paid any attention to his ideas, or even appeared to understand them, though he barked them out lustily.

Of course, he was a member of the family, and as such should have been listened to.

For years he had performed his duties in the household as any self-respecting member should. He drove the cows to pasture and sent the pigs back into their yard when they sometimes managed to escape and get into the potato patch, he carried sticks of wood and acted as general protector to everybody on the farm.

He had been such a tiny ball of brown fur when he had first been given to the boys, that Scrap had seemed the only appropriate name to call him, and Scrap he had been ever since, though as time went on the name was not so descriptive as it had been at first.

He loved the boys dearly and was their constant companion, and they taught him tricks enough to have fitted him for any circus. All together, he led a very happy life, and if the rest of the family did not always understand him, he felt that it was not his fault. He understood them well enough. He knew that, when the boys started off right after breakfast with books under their arms, he was never expected to go farther than the gate with them, and that, when they went off up the road with an ax, or perhaps a box of lunch, it was his time for a grand frolic, and that by no chance whatever would he be left at home. Oh, the delight of those tramps!

The boys usually walked miles on those occasions, but Scrap easily ran three or four times as far, making little excursions around trees and bushes, scratching dozens of delightful odors, chasing up the soft wood mold in search of no one knew exactly what, and again flying, so lightly did his paws touch the ground in pursuit of some incautious rabbit that had strayed from its burrow.

When these tramps were over and two very tired, hungry boys came back, an even more tired brindle dog followed them and could hardly wait to get to his comfortable napping place behind his kitchen stove.

It was when they were coming back from one of these long tramps one brisk fall afternoon, that Mother opened the door spied the boys up the road. Scrap proudly trotting beside them, with a long stick in his mouth.

"Take it to Mother," said Jay, as Scrap looked up for instructions. Away he bounded, laying the stick at her feet.

Mother patted him and told him he was a good dog to bring her kindling wood for her grate fire,

Help Kidneys

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Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

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says Mrs. Emma G. Barchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

Liquid and Tablet Form



and then she called to them to hurry, since dinner was ready; for, you see, Scrap's family had lived in the city until the last few years and had clung to the city custom of having dinner in the late afternoon.

"We have got some nice pork chops and baked potatoes, and sister has made us some soup too," Mother added.

"That sounds pretty good to me," said Jay. "I am hungry enough to eat the barn door."

"So am I," echoed Will.

No one noticed that Scrap's ears went up and his tail gave an extra joyful wag at the mention of pork chops.

It took but a few minutes for the boys to wash their hands and make themselves sufficiently presentable to sit down at the table, and it was not long before six hungry people were doing full justice to Sister's good soup.

Father looked up suddenly and asked where Scrap was.

"Behind the kitchen stove," answered Sister.

"What did you do with the chops?" Father asked.

"They're on the hearth," she answered.

"Aren't you afraid Scrap will get them? He is as hungry as the boys, and you know how he loves pork chops."

Right here I must explain that the stove in that kitchen was an old-fashioned, rather large affair, with no warming oven, but with a wide low hearth in front, where the food next to be served was often set to keep hot. The hearth was so low indeed, that it was only just above the level of Scrap's nose.

"No," said Sister, "he won't take them. You know, Daddy, you have yourself often boasted about Scrap's honesty. You know he has never stolen a thing since he was a little bit of a puppy. I am sure there is no virtue in being honest if things are put so far out of the way that one can't steal them."

"Very well," said her father, "but I'm not looking out for Scrap's virtues, just now so much as I am for our dinner."

By this time most of the family had finished eating their soup, and Sister rose to take the dishes from the table, walking very softly toward the door. Once there, she beckoned to her father, who followed quickly and peeped in the kitchen.

Scrap was no longer spoozing behind the kitchen stove as Sister had left him, but had gone to the other end of the long room, and was lying with his nose in the corner farthest away.

Triumphantly Sister returned to the dining room with the platter and counted the chops and said, "Yes, that is exactly the number I cooked." It was perfectly certain that they had not been touched.

"Now, Daddy, what do you say to that?" asked Sister.

"Well," said Father, "I'll tell you just what I think. Scrap is a great deal wiser and better than some people. He not only did not yield to temptation, but he got as far out of the way of it as he could."

"Come here, Scrap. You certainly deserve a reward. Sit up like a gentleman," and Scrap straightened himself up at once on his hind legs, joyfully took the nicely browned chop Father gave him, and carried it out on to the old mat in the back porch, which was his usual dining room.

"I'll save every bone for him, too," said Mother.—Kate M. Post in Zion's Herald.

CHURCH NEWS

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky, Friday, January 3, 1936, at 9:30 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before December 27, 1935. No application will be entered on the Calendar after this date.—T. D. Ellis, Secretary.

A NOTE OF THANKS

My Dear Doctor Millar: I wish to express to you my cordial thanks for sending me the first copy of the Centennial History of Methodism in Arkansas, that came from the bindery, and my sincere appreciation for the help you have been to me in getting out this book. You have been invaluable to me.

In this connection, I should express my thanks also to L. B. White Printing Company, Benton, for a fine piece of work in printing the book; to the Democrat Printing and Litho Company, Little Rock, for a superior job in binding; and to Blue Top Engraving Company, of Jonesboro, for their splendid work in engraving. They have made the book nothing less than elegant. No firm in New York could have done better. I have some pride in the fact that the work was all done in Arkansas, as was befitting an Arkansas History.

When my eyes first fell upon this finished product of so much labor and toil I felt something of the joy that comes to a happy little boy on a joyous Christmas morning, or as a man who looks into the face of a great-great-grandson. If those who read the book get as much spiritual uplift out of it as I have gotten in writing it, I shall rejoice over the fruit of a vast amount of toil.—Jas. A. Anderson, Jonesboro.

ARKANSAS METHODIST ORPHANAGE

"The Lord hath prepared His Throne in the Heavens; and His Kingdom ruleth over all. Bless the Lord, O my soul."

Interesting things have happened since my last note. The two Annual Conferences have been held and much joy came to me in associating with my brethren.

I think it impossible to meet the ideals of all my brethren. I am doing the best I can and have nothing to apologize for in the character of children that we are training and that we have turned out.

I extended to every Methodist preacher in Arkansas and to his congregations an invitation to join us in an "open house" meeting at the Home from 2 o'clock to 5 o'clock, Sunday afternoon, Nov. 24. Mrs. Steed and her helpers had a house beautiful and about three hundred people called. To say that we enjoyed it together but feebly expresses our feelings.

We are now looking forward to the Christmas Offering with more than usual anxiety. I trust we will not be disappointed and I am sure our brethren will not permit us to be.

Our children are happy and as I see it we have some promising youths now in the Home. You younger men keep your eyes open

and you will see the results in the future of what we are doing now.

I beg the brethren to pray for us in their private devotions and in their public congregations.

With much love for all, I am—James Thomas, Exec. Sec.

ARKANSAS METHODIST ORPHANAGE

During the month of November, we have received the following cash contributions for the Home:

Thanksgiving Offering from First Church and Lakeside Church, Pine Bluff, Arkansas	\$15.00
Mrs. D. L. Carpenter, Oak Park, Ill.	20.00
Susana Wesley Bible Class, First Church, Texarkana	7.00
Streepy-McDonnell Class, Pulaski Heights Church, city	2.50
Mrs. Ed Horton, Camden	5.00
H. M. Martin Dairy, Little Rock, Ark., Rt. No. 3	3.00
Fred Ursery Family, Hawley	
Mem. Church, Pine Bluff	3.00
Mr. Ben I. Smart, City	5.00
From a Friend, Jonesboro, Ark.	5.00
—James Thomas, Supt.	

RECEIVED IN HOME DURING NOVEMBER

Woman's Missionary Society Branch, quilt; Circle No. 3 W. M. S. Smackover, quilt; Sheridan Circuit, five bushels of sweet potatoes; Cotter, box underwear; Viola W. M. S., 11 tea towels, \$4 cash used on rug; Magnet Cove W. M. S., 33 qts. fruit and vegetables; Terry Dairy Co., ice cream and sherbet; Emergency, 2 cases mutton, 2 cases veal, 25 lbs. of prunes, 20 lbs. butter, 2 cases beef stew; Mrs. J. B. Duncan and S. S. Class, England, cash \$12.27 for Dorothy Mae's clothing, etc.; Publishing House, Nashville, Tenn., 1 year's subscription to Christian Advocate; Circle No. 10, Winfield W. M. S., cookies, canned goods; Henderson W. M. S., cookies and punch (treat) served by members of Society; Circle No. 9, Winfield W. M. S. (treat) popcorn balls and home-made candy served by Mrs. Ben Brickhouse, Mrs. McConnell and Mrs. Rogers; Friendly Matrons' Class, Henderson, quilt and visit from classes; Mrs. John Collins and Mrs. H. G. Galloway, city, 50 Hoover aprons; Mrs. J. W. Holland, city, Wheeler and Wilson sewing machine; Gainville W. M. S., quilt; Junior and Primaries of Pulaski Heights Sunday School, Thanksgiving shower of fruits, vegetables, groceries and canned goods; Business Girls' Circle, Lakeside, Pine Bluff, box clothing for Louise; Young Matrons' Class, Highland Sunday School, Thanksgiving box of fruit; Primary Dept., Highland Sunday School, fruit and groceries; Primary and Junior Dept. of Gardner Memorial, Thanksgiving shower of fruits and canned goods; Junior and Primary Depts., First Church, city, fruit and canned goods; Mrs. H. H. Tull Sunday School Class, Sardis Sunday School, canned fruit and vegetables; National Needle Work Guild, city, 215 garments; Ravenden Springs Sunday School, 15 lbs. home-made cookies; First Church, Mena Sunday School, 20 lbs. of delicious home-made cookies; Mrs. N. B. Baird, city, 18 doz. fine oranges; Hi-League, Pottsville, canned goods and vegetables; W. M. S., Brasfield and Biscoe, gift of \$10 cash for Home and children; Mrs. Bertha Hall, aged 80, pieced two beautiful quilt tops and sent to us; W. M. S. Salado, quilt; a beautiful quilt in memory of her mother, Mrs. Dorcas Craig, was given by Mrs. Floy Craig Shelpman of Salado; Jacksonville Sunday School, miscellaneous shower, soaps, nuts, fruits, tea towels; W. M. S. Dardanelle, a big barrel of canned fruits; Robert E. Lee School, city, canned fruits; Junior Dept. First Church, North L. R., Thanksgiving program and treats, miscellaneous shower, groceries, fruits, canned goods; American Chemical Society, 4 cases cold drinks; Summerfield Ice Cream Co., Inc., ice cream; Guest, Young Business Men's Association and Mr. Ralph Noble, show at Pulaski Theatre; Courtesy of Reubel & Co., for transportation; W. M. S. Antioch Church, 2 boxes canned fruit and vegetables, and \$50 cash.

I want to thank members of our Board, Pastors, Superintendents and wives of our city churches, and Mrs. James Thomas and Miss McRae for their co-operation in service, encouragement, and loyal support for our open house on Nov. 24, which we think was a success and a very happy occasion for all who attended as well as for all in our Home.

Our children were delighted to be the honorees, and did their best to help in every way possible to have

every one have a good time with us. They were cordial in their greetings and appreciative of all love and praise bestowed upon them by our interested guests, who numbered around three hundred. We hope everyone will come to see us again. Those who could not come on the 24th can come some other time.—Mrs. S. J. Steed, Matron.

FIRST CHURCH, MALVERN

The record during the past Conference year was spectacular in that marked progress was made in a quiet but certain manner, without any pyrotechnics. Without "special efforts" nearly 100 were added to the roll, largely on profession of faith. A goodly number of sub-

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stantial and prominent people came to us from other churches. Dr. and Mrs. Watson command the respect and admiration of the community, as being very industrious and attentive in the "Master's business." The debt on the annex was materially reduced. We own one superannuate home, occupied by Rev. and Mrs. Jack Taylor; the latter is a much-beloved teacher in our Sunday School. Every department of our church functions well, the whole bound with that very essential cement, peace and harmony. The financial system was lately revised to avoid the usual last-minute collection spasm. It is not disloyal to past friendships to say that we have not had a better preacher and teacher than Dr. Watson. We feel that we are fortunate in having the benefit of his knowledge and experience. He is not a lazy preacher, but very industrious; in fact, many of us have to take pep-tonic to keep up with him. The first Sunday night after Conference the congregation sang to the tune of "Old Time Religion," "We're glad the Watsons came back." And we are.—Guy Morrison.

HICKORY PLAINS NEWS

Hickory Plains Church, Church School, and League work are progressing nicely. Our Church School Superintendent, J. M. Jackson, has served his church faithfully for about fifteen years with very few Sundays off, except when he was sick or it was raining. During the past year he has traveled an average of five miles each Sunday that he was present, which makes a total of 230 miles.

He has put in an average of three hours each Sunday from the time he leave home until he returns, which makes a total of 138 hours. When we consider his age and the fact that his children are all grown, we can only see in such service a great love for his neighbor and his neighbors' children.

Have we, as parents, been as loyal to our church and to our duty to our church and to our children? If we were as loyal we would all be there every Sunday morning helping to make our Church School better and giving loyal support to our superintendent. The church has need for more such loyal Christians as Mr. Jackson.

Bro. Simpson brought us a beautiful message on his last appointment here. His text was: "I Thank My God Upon Every Remembrance of You" (Phil. 1-3), in which he brought back to remembrance some incidents of the past five years while he had been our pastor.

Our Circuit has been thrice blessed by him and family having lived with us these five years. We know they will be loved by the people to whom they go.

Our new preacher, Bro. F. C. Cannon, arrived here in time to fill the regular appointment as Brother Simpson had on the third Sunday. Bro. and Mrs. Cannon got off to a good start the first thing. Not knowing which church to go to they went into the first one they came to, it being the Baptist Church. But he learned his mistake and came on to the Methodist Church and so had the honor of having attended two Church Schools the first Sunday morning. He brought us a very interesting message on, "Co-operation," using this scripture, "For We are Laborers Together With God."

Our church cannot help but progress if we all work together with God. We are looking forward to a great year in our church work, and

we can look back and see we had some wonderful happenings this past year; such as, Dr. A. C. Millar being with us, who gave us an interesting talk on some of his life's work. Also Bro. M. T. Steidl with us, giving such splendid word pictures of a living Christ. We would not forget that it was through love these men had for Bro. Simpson and his work that they gave of their time to us.

We are having splendid League services every Sunday night, and they are doing good work.

The Intermediate Class of the Church School is progressing finely. Bro. Simpson presented the class with a scrap-book and they are showing fine interest in filling it. They are a class of boys and girls that are interested in reading. The world will hear of some of these boys and girls in the future.—Mrs. D. N. Speight, Reporter.

CAMDEN DISTRICT BROTHERHOOD

The Brotherhood of Camden District met in Camden, at 10:00 a. m., November 22. Rev. Ralph Clayton, pastor of our church at Junction City, led the singing, with Mrs. Clayton at the piano. Rev. Charles Simpson led in prayer. Rev. E. C. Rule, our presiding elder, read from Ephesians, and delivered a very helpful and inspiring message. One of our First Church preachers was heard to say: "The presiding elder delivered a wonderful message, and I have the outline." We all felt moved to a deeper surrender of our lives, and to a more complete dedication to the work of the new year.

The group deeply sympathized with Brother Doak and his children, and the secretary was instructed to send an appropriate message. Our absent members were remembered, the presiding elder explaining their absence.

Those new in our District were introduced: Ralph and Mrs. Clayton, of Junction City; J. L. Leonard, Waldo; E. E. White from the North Texas Conference, now pastor at Camden; M. E. Scott, Norphlet; Charles Simpson, Taylor; Charles H. Giessen, Bearden; Brother and Mrs. A. W. Waddill, Smackover.

The pastors made their reports. All seemed to have been busy since Annual Conference. Everyone seemed to be buoyant and hopeful.

Brother J. W. Harrell was asked to say a word. He emphasized the fact that Jesus Christ was the Hope of the world. Brother B. F. Scott also spoke briefly, comparing the days of yesterday with today.

Brothers Rodgers, a layman from Hampton, and Adams, a layman from Stephens, were introduced.

After singing "Break Thou the Bread of Life," Mr. C. A. Overstreet, District Lay-leader, spoke, pledging the support of the laymen, and emphasizing the necessity of educating our people on the importance of paying the Benevolences.

The meeting adjourned to meet in the dining room where a delicious dinner was served to all as the guests of Rev. and Mrs. E. C. Rule. Our elder presented the program for the year, giving special emphasis to the Christmas Offering for the Orphanage, Church School Day, College Day with its Offering, and the Fourth Sunday Offering. Rev. Leland Clegg, chairman of the Board of Christian Education, spoke about our educational work, and stated that one part of the Fourth Sunday Offering would be kept in the District for extension work. It is Brother Clegg's opinion that this money, with the co-operation of the brethren, can be made to do the

work of ten or more men.

A resolution of thanks to Brother and Mrs. Rule for the sumptuous dinner was offered by Dr. C. T. Tally and enthusiastically adopted. The meeting adjourned with prayer by Dr. E. E. White.—D. T. Rowe, Sec.

HOT SPRINGS CIRCUIT

We have been very graciously received at all points where we have been up to this time. People say that we preach better than before going to Conference; but I think that is just "the new." You know the old saying that a new broom sweeps clean. Well, I think it is just the new. One thing that I as

a preacher, want to do this year, it being my third year on the work, I want it to be the best of the three, and God being my helper, I shall do all in my power to make it the best. I think the people will too, the way they have started.

Monday night, the 18th, while I was away from home, and Mrs. Bearden was there all alone, she heard a noise about the door, and, on going to see what it was, she opened the door and people began to pass inside, and on to the dining-room; and, when it was all over, the dining-table and floor were all covered with paper bags, and bundles; and when time came to go, Mrs. Bearden asked Brother Mc-

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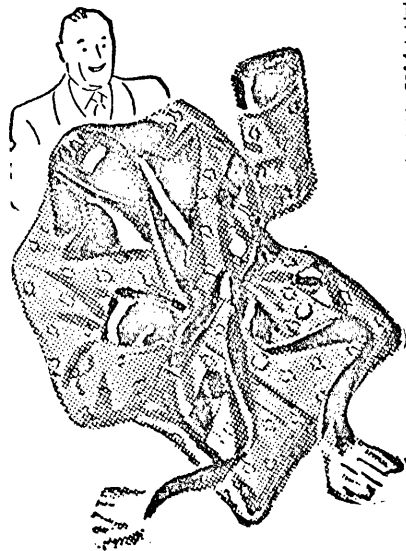
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Murry, a devout Baptist brother, to have prayer, (the crowd being half and half, Methodist and Baptist). The Baptists have no preacher here, and I am trying to do all the preaching for them.

It was the biggest "pounding" this preacher and wife have had in five years; and it just came from one preaching place, Mountain Pine, and, brethren, I can't tell the difference between that Methodist stuff and the Baptist stuff. We are all working together here, and you can't tell one from another, and, too, we have some other denominations and they are very nice to come in and work with us. It is our intention to build a new church here this year, if the Lord is willing and the people continue to boost and work as they are just now.

The ladies have organized a Missionary Society since Conference, and are working very nicely, and, with their help, we shall do much better work than last year. Brethren, pray for us, and come over and visit with us when you feel like it. We shall be glad to have you, and especially all former pastors, come and see us.—A. J. Bearden.

CONWAY

A covered dish supper was held at the First Methodist Church last night, 125 attending. Seven long tables were set to seat various groups, each being decorated to represent a hymn. At the program following the supper these hymns were sung or discussed. W. J. Clark was toastmaster. Miss Wenonah Faye Baughn gave a reading, Miss Sarah Ruth Allison a musical reading and the pastor, Rev. Albea Godbold, led in a discussion "How We Can Make Our Church More Friendly." A number spoke along this line. The committee on arrangements were: Mrs. G. A. Simmons, Mrs. E. F. Edwards, Mrs. Ed Simpson, Mrs. Guy Farris, Mrs. Ray Reid, Mrs. S. T. Smith, Mrs. Frank Robins, Jr., Mrs. C. C. Calhoun, Mrs. Carl Moore, Mrs. C. J. Greene, Mrs. W. C. Buthman, Mrs. Ira A. Brumley, Mrs. H. E. Brooke, Mrs. D. D. McBrien, Mrs. G. Y. Short, Mrs. Roger Stevenson and Mrs. Donald Webb.

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PARAGOULD DISTRICT PASTORS' SCHOOL

The Paragould District Pastors' School met at Walnut Ridge, Nov. 18, and was in session through Nov. 22. The School was attended by most of the pastors in the District and every pastor, with one exception attended the morning Conferences conducted by Rev. E. B. Williams, the presiding elder. This was the first School of its kind held in this District. Rev. A. W. Martin had projected this program into the new Conference year, thinking that he would be returned. Bro. Williams had the privilege of carrying on where Brother Martin left off. The Bishop could not have made a better selection for a successor to Bro. Martin. He has begun the year with zeal and earnestness. He comes back to his home District where he is already known and loved. Our prayers and best wishes go with Brother Martin to his new District.

The leadership of Mr. Boyd M. McKeown of the General Board in the training class was informational and inspirational. The financial hope of the church lies in the direction pointed out by Mr. McKeown.

The School had the pleasure of Rev. A. G. Walton of the General Board who led in Conference on the adult work of the church. All of us agreed that he knows his field. Rev. Glenn F. Sanford was present and the District has adopted him as well as his Plan of Evangelism as one of our major emphases of the year.

The District Stewards' Meeting convened on Friday and cared for their responsibilities. A fine delegation was on hand. They entered into the work very enthusiastically.

The year's work in the District was carefully planned and each preacher goes back to his Charge with plenty of time to execute his year's responsibilities.

The following major tasks were blocked out:

1. *Evangelism*.—Every Charge will give attention to soul-winning. Personal evangelism, visitation evangelism as directed by Brother Sanford, and mass evangelism will be especially emphasized.

2. *Christian Education*.—The training classes will begin in February and extend through March with the first week in March being a special week to be observed as Training Week in a concerted manner throughout the District.

3. *Finances*.—It was recommended that each Charge accept no less than last year's acceptance on Benevolences and increase where at all possible. All financial claims are to be given due consideration.

4. *Church Records*.—The presiding elder called to the attention of the preachers the matter of accuracy in church records. He insisted that records and registers should be handled with Christian efficiency.

5. *Christian Literature*.—The month of January was set aside as a time for a special effort to put the ARKANSAS METHODIST in the homes of our members and also to bring the Christian Advocate to the minds of the people.

Important meetings were scheduled as follows: Missionary Institute, Corning, Jan. 13, 10:00 a. m.; District Conference, Pocahontas, May 12-13; Institute for Stewards, Dec. 11-12-13.

The pastors were royally entertained by the Walnut Ridge people. Bro. J. L. Rowland, the new pastor, proved to be a genial host and aided in the direction of the School splendidly, though he had just arrived on the field.—J. Albert Gatlin, Secretary.

CARR MEMORIAL CHURCH

We have been graciously received by the fine people who compose the membership, and friends, of Carr Memorial Church, Pine Bluff. We have never been given more careful attention and loving treatment, all of which warms our hearts and kindles a glow upon the altars of our souls.

After being out of the pastorate for over ten years, it is a delightful experience to be again in close touch with one group of people, to love them, serve them, help them plan large things for the Kingdom, and catch the glow and warmth of their own spirits as they so beautifully respond.

Some of the people of Carr Memorial I have known for nearly 20 years. Some of the leaders now are young people I helped train in our Epworth League Assemblies, first held at Arkadelphia. How wonderful to now be reaping the results of efforts put forth years ago.

Many of my people are employees of the great old Cotton Belt Railway. Before we could move into the comfortable parsonage, I had a letter from Mr. Archie M. Campbell, one of the high officials of the Cotton Belt, residing in Texarkana, and with whom I worked the last year before entering the Little Rock Conference. A few days later he came to see me. It is a joy to know that I have retained his friendship thru more than a quarter of a century. My former connection with the Cotton Belt has made it easier to extend my friendships here.

My congregations are large and appreciative. We have a splendid Church School; a good Woman's Missionary Society; a live energetic

Wesley Brotherhood; Troop of Boy Scouts, and three Epworth Leagues within the Young People's Division. These splendid organizations, together with the most perfect set of records I have ever found are due largely to the efforts and splendid work of Rev. C. D. Meux, my predecessor, and my friend.

Rev. J. E. Cooper, our presiding elder, held our first Quarterly Conference, Nov. 27. The Quarterly Conference very generously increased the salaries, accepted nearly double for District work, and increased the Conference Claims 18 per cent over what was paid last year. I have had one wedding. Received one on profession of faith, and seven by certificate. At the close of the Quarterly Conference, upon returning to the parsonage we found it filled with our people and the dining table loaded with good things to eat which they brought. Of course, we love them and appreciate their kindness.

Many have been the courtesies shown us by the other pastors of Pine Bluff, by many of the citizens of the city, and our hearts are encouraged with hopes of a great year.—S. T. Baugh.

CHIDESTER

We were very graciously received a year ago and doubly so when returned at the last Annual Conference for the ensuing year. The good people here honored us with one of the greatest poundings that we have ever received. The total budget raised last year amounted to \$1,665, an increase of \$360 over the preceding year. We are planning for greater advances along lines than any previous year in the history of

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LITTLE ROCK

EVERYBODY'S CHRISTMAS STORE

the charge. This is a very loyal people to serve, and we expect a gracious revival of religion throughout the entire charge this year. May the Lord's blessings rest upon all the charges and pastors throughout the Conference.—A. E. Jacobs.

THANKSGIVING SHOWER

Thanksgiving morning brought a generous donation to us from the good people of Magnolia. They sent us many good things to eat and many messages of love and appreciation. These fine folks do not allow the superannuate who lives among them to feel that he is one of the "Forgotten Men." My wife and I are deeply and sincerely grateful to them for their generous kindness, and especially to our good pastor, Rev. Leland Clegg, and Mrs. Clegg for their thoughtful kindness in leading the way.—J. A. Sage.

PRESCOTT DISTRICT MEETS

The pastors and laymen of the Prescott District met for their first meeting at Prescott on Tuesday, Nov. 26.

Rev. J. W. Mann, our new presiding elder, presided over the meeting, after an appropriate devotional talk by Brother Mann, Dr. J. M. Williams of Searcy led us in prayer.

The District Stewards accepted the Benevolent askings allotted to this District by the Annual Conference.

We had with us the official staff of the Conference Board of Christian Education who presented the different phases of the program of education to be carried out this year. Miss Fay McRae presented the Children's Work. Rev. Arthur Terry stressed the Young People's Work. Rev. Leland Clegg spoke about the objectives of the educational program. Rev. Clem Baker briefly outlined the total program for the year.

An inspiring address was given by Dr. J. M. Williams with special emphasis upon the need of a higher quality of living by preachers and laymen.

Brother Harrison distributed to the pastors volumes of the new Centennial History of Methodism in Arkansas to be sold to their congregations.

Luncheon was served at 12:30 by the ladies of the Prescott Church, after which we took up our journey home. The meeting was very inspirational and helpful, and we feel that the Prescott District is off to record breaking achievement this year.—C. D. Cade, Sec.

PLANS FOR THE TOWN AND COUNTRY CHURCH

A new 24-page booklet of plans and designs for remodeling and enlarging the smaller churches has been published by the Inter-denominational Bureau of Architecture which serves churches of the twenty or more denominational boards co-operating with the Home Missions Council and the Federal Council of Churches.

The booklet is illustrated by about fifty cuts showing how an existing building may be used or enlarged for more successful service in worship, Christian education and community service. Plans are shown to indicate how an abandoned one-room church may be used; how a one-room building may be partitioned so as to provide, within the same old walls, a well-proportioned and churchly sanctuary as well as additional rooms for other activities, etc.

The price of the booklet is 50 cents. It may be secured by addressing the director of the Bureau, E. M. Conover, 105 E 22 St., N. Y.

CHURCH OF MY CHILDHOOD

The church in which I grew up, which I first joined, and which I preached my first sermon, was known as "Pump Springs," and was then an afternoon appointment on the Center Point Circuit in Howard County in Arkansas. It was served by such men as J. A. Biggs, J. M. G. Douglas and W. A. Steel. It was located in a grove of magnificent white oaks. Three hundred yards away there was an unfailing and abundant spring of clear, pure water, and nearby was the large shed, under which our annual camp-meetings were held. The church was a one-room, sway-backed, wasp-infested structure, seated with old-fashioned home-made pews. It was entirely innocent of any musical instrument or any pretense of an organized choir. An old grey-bearded brother was generally depended upon to "hist" the tunes, and my recollection is that he and the preacher had about the only two hymn-books in the congregation. The church was too uncomfortable to maintain a Sunday School in the winter. About all we learned, so far as Sunday School was concerned, was confined to the three summer months. Even then we often dismissed to attend neighboring all-day singings and revivals.

When I was eleven years old, at the close of the camp-meeting, I joined that church, and when I was nineteen, home from college for my first summer, on the first Sunday in September, I made an "assault and battery with intent" to preach my first sermon. The house was packed with relatives, neighbors, and friends, and when I had finished my exhortation, I invited all present who would enter into a covenant to pray for me as I went out to represent them in the ministry to come and give me their hands. There was a spontaneous and all but unanimous move forward, and when, in the course of my hand-shaking, I struck "Uncle Jimmy Lane," who lived on an adjoining farm to my father, he broke into a loud shout. Immediately others joined him, and the meeting broke up in a holy row. The inspiration of that hour lingers with me till this day.

The old church has been replaced with a nice, new white building that stands across the road from where the old building stood; the campground has long ago been forsaken and the shed demolished; there is nothing left now except the spring, which, like Old Man River, "keeps a-rolling along."—Forney Hutchinson.

DR. JAMES A. ANDERSON REPLIES TO MESSAGES OF FRIENDS

Dr. James A. Anderson, veteran Methodist minister, today issued the following statement in replying to the many messages of condolence that he has received concerning the recent death of his daughter, Louise, a teacher, in Memphis:

"The papers have several times referred to the fact that before passing away my daughter left for me a note. Her friends are entitled to whatever comfort may be derived from that note. The substance of it was as follows:

"(A) Her life had been and was a complete and utter failure;

"(B) There was absolutely no hope that she could ever work out of the failure; to continue to live would only deepen and accentuate the failure; and since she had come to a night so dark, without a single star to light her way, there was nothing left but to sink into that night, and beg to be forgiven and forgotten, though it broke her heart

to know what grief she would leave behind her.

"This was the substance of the note. It is a picture of stark and utter despair. Nothing could be more pitiful. It was based upon an assumption that, though a terrible reality to her mind, was false to its very core. I know, and all who knew her know, that, considering the handicaps under which she labored, her life was a success a little short of brilliant, filled with prayer and devotion to every high principle; I know that she lived and died a martyr to her honest convictions; I know that no sane mind could ever have reached her conclusions about her life; and I know, finally, that the good Heavenly Father could never allow so saintly a soul as hers to sink into any such night as she thought would engulf her. What really happened was that she fell with unutterable surprise and joy into His everlasting arms.

"Innumerable kindnesses, letters, telegrams, flowers, have been showered upon us in our grief. Will our friends please accept this public and grateful acknowledgment of them all."

BISHOP MOUZON ON TEMPERANCE

(Excerpts from Bishop Mouzon's address, made before the Baltimore Conference at its recent session, after the report of the Board of Lay Activities on Temperance had been presented to the Conference.)

"Lecky, in his history of morals in Europe, in calling attention to the fact that about the year 1725 the use of intoxicating liquors largely increased in England, said that the growth of their use was morally the most important event in the eighteenth century. What led up to the repeal of the Eighteenth Amendment, the repeal, and what has followed repeal is morally the most disastrous event in the twentieth century.

"It is a national calamity that liquors are served to guests at the House. It is incumbent upon me to sit in respect for those in authority in the national government. I weigh my words. It is greatly to be regretted that once again intoxicating liquors are served to guests at the White House.

"Methodists, sweep before your own doors! Stewards, purge yourselves from that iniquity! Methodist preachers, fear the face of no man

and do not sell your soul for a mess of pottage! . . .

"If you have any stewards betrayed in this matter go to their homes and talk with them. Some of the church members are drinking. You may be afraid of losing their financial support. Be patient, be kind, but never haul down your flag. In the spirit of Jesus Christ, of the discipline of the Church, stand for what is right."



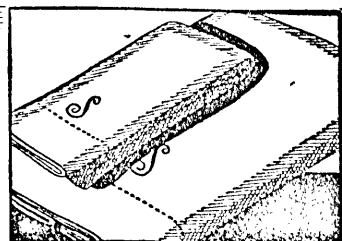
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Carrie Nation In Arkansas

November 25, was the anniversary of the birth of one of the country's most colorful figures, Mrs. Carrie A. Nation, who was born in 1846, in Garrard County, Kentucky.

While there are but comparatively few people who do not know of Mrs. Nation's saloon-smashing activities, recalled recently in a motion picture depicting life of her times, there are but few who do know that she spent the last few years of her life in Arkansas, at Eureka Springs.

Driving up mountainous Steed Street at Eureka Springs, one is attracted by a faded sign on the front of an empty, dilapidated house. It reads: "Hatchet Hall—The Home of Carrie A. Nation."

Built on the mountainside, it faces a sheer wall of rock. Three stories front Steel Street, while a lower story is in the rear. Doors gape on the street, swaying in the breeze. Window panes are broken or gone, the openings stuffed with rags and paper. Yellowed paper clings in strips and patches to the dirty wall. One room on the lower floor seems to be occupied by a transient, his meager belongings strewn about. The rooms are all filthy and cluttered with debris. One door, fastened with a cord and nail, reveals a room used as a chicken pen. Its occupants could certainly have felt no more at home in a barnyard.

An effort was being made, before the depression, to have the house rehabilitated as a point of interest to the many tourists who visit Eureka Springs each year. As it stands, it is not a fitting memorial to that meticulous person, who, though perhaps radical in her actions, had millions of admirers. One can not help but feel that it would be much more considerate at present even to remove the sign.

Next door to the home is the building which housed the private school established by Mrs. Nation. This was, it is understood, never entirely a success, although competent teachers were employed. Mrs. Nation imported one from England, and one from Scotland. A Mrs. Kendrick, now living in Fort Lauderdale, Fla., taught in the school. She is very much interested in having the home restored, and made considerable effort toward that end.

Across the street is the Carrie Nation spring. It was Mrs. Nation's plan to have water piped from this spring to both her home and the school, but this was never accomplished. The source of the water is far back in the mountain. On a hot July afternoon the small cave which houses the outlet of the spring was as cold as a refrigerator. Indeed, it was being used as such by neighboring residents.

Mrs. Annie House, for many years a newspaper woman in Eureka Springs, remembers Mrs. Nation well. She recalls that she was always very conservatively dressed in black or white, wore the full skirts of the time, and a bonnet. Her home was very plainly furnished. The carpets were handwoven. There was, however, an old fashioned organ, emblem of elegance of that time. Mrs. House says there were seven saloons in Eureka Springs at that time. Six of these gave Mrs. Nation permission to come in and lecture if she would not disturb the "stock." She promised that she would bother nothing, and she did not. One incident related by Mrs. House was, she says, very typical of Mrs. Nation. In the office of the Diehl Publishing Company, where

Mrs. House was employed, there was a large colored picture, labeled "Gossip." From a distance it appeared to be a picture of two women, but upon closer inspection it proved to be that of Satan. Mrs. Nation was passing one day. Mr. Diehl called to her and said: "Mrs. Nation, I want you to look at my picture." She glanced at it and retorted: "Many a truth is told in jest!"

Will Carlton, a popular writer of that time, once said: "Her tongue was as sharp as her hatchet."

In her autobiography, "The Use and Need of the Life of Carrie A. Nation," Mrs. Nation gave a very detailed account of her life up until the time she came to Eureka Springs.

She was married at an early age. Her husband died a drunkard's death six months afterward. This embittered her very much, and had a decided influence on her later life. She resolved to do what she could to save others from a similar fate. When the struggle to make a living for herself and her child became too much for her, she wrote she told the Lord she wanted to re-marry and wanted Him to pick her out a husband. Soon after that she married David A. Nation, 19 years older than herself. A brief picture of her married life with her second husband may be visualized by her own statement that she thought her combative nature was largely developed by living with him, as she had to fight for everything.

That she was undaunted by any circumstance, was evidenced by the fact that, in 1891, she drove a horse and buggy to Holton, Kan., a distance of 450 miles from her home. All but 150 miles of this she drove alone. In her later years her generosity led her to establish in Kansas City, Kan., a home for the children of drunkards at a cost of \$17,500.

On one occasion Mrs. Nation got four bottles of a then popular malt drink, and drank them at a W. C. T. C. meeting in the presence of four ladies. She grew limp and faint, and was carried to the office of a nearby physician. He pronounced her illness as poisoning. This ruse served as an excellent opening for one of her pithy denunciations. She said she knew he was correct, but added she was poisoned by tonic he had recommended for his patients.

She was jail evangelist for the W. C. T. C. in Kansas at the time she first began to harass saloonkeepers. She used the hatchet to break barrels of liquor. Because this weapon was difficult to conceal when making a raid, she sometimes used bricks and rocks wrapped in newspaper. Under her cape she also carried an iron cane to assist in her drives of destruction.

She was constantly in and out of jail. In the winter of 1907 she was in Hot Springs, where she was arrested and jailed because of her activities.

H. B. Savage, 2933 West Fifteenth Street, Little Rock, recalls an experience he had in Mrs. Nation's heyday. "I was traveling in Kansas," he says. "One evening about dusk I was getting off a train at Wichita. There was an immense crowd on the station platform, yelling and gesticulating. An egg of doubtful age hit the coach near me and splattered on my clothing. I hurriedly ransacked my memory, with the agility accredited to a drowning man, for some clue that would lead to such a reception in my honor. I just couldn't remember ever having besmirched the fair

name of Wichita. About that time I saw an aged woman, dressed in black, ducking and running off the car steps amid a shower of the aforementioned eggs. Upon being assured that the eggs were intended for Carrie Nation, and not for me, I ventured on to the platform."

It is not generally known that Mrs. Nation was as opposed to smoking as she was to drinking. She said that the only good use of tobacco was to kill lice on cows and plants.

In her own words she "never saw anything that needed a rebuke, or exhortation, or warning but that I felt it was my place to meddle with it." On one of her trips abroad she saw a cigarette advertisement in a London underground railway car. Caught "unarmed," she calmly borrowed a fellow passenger's umbrella and demolished the poster. Many who knew her at Eureka Springs say it was nothing unusual for her to walk up to a man smoking a cigar, and strike it from his mouth. She boasts of this in her autobiography.

Because many churches refused permission for her to lecture in them she went on the stage. She felt that people went more to the theater than to church, and stated she was cheered each time she appeared on the stage.

It was Mrs. Nation's desire to spend the last days of her life in the peaceful surroundings of the Ozarks. She went there in 1909. On June 2, 1911, she died in Evergreen hospital, Kansas City, Kan., where she had gone to be with relatives at the time of her last illness.

After her death, it was found that she had designated Hugo Lund, a neighbor in Eureka Springs, to be administrator of her estate. In the spring of 1912, a two-day public sale was held in her school building to dispose of her belongings. It is understood that the home was sold for \$300. Mr. Lund at that time bought a number of the small hatchets which Mrs. Nation had sold in her travels for funds to carry on her work. These are gold, with pearl blade. The larger, set with a brilliant, she sold for \$1 and the smaller, plain ones, for 50 cents. No doubt there are many of these still in existence today, being kept as mementos. Several water bottles belonging to Mrs. Nation, also bought by Mr. Lund at that time, are lettered with gold: "Drink the drink that Adam drank, and vote for prohibition."

She had placed her autobiography on sale throughout the United States. Many of these copies were never returned, as the expense would have been more than the books were worth. Mr. Lund still has many of these books in the un-

opened boxes, just as they came from the publisher. He also has in his possession Mrs. Nation's traveling trunk, sturdy but battered, with some of her private papers, and papers pertaining to the estate. His eyes twinkled as he recalled that he once spent 50 cents to hear her lecture at a church in Eureka Springs when she first came there, but many times after that received better ones for nothing.

Carrie Amelia Nation believed it was her mission to "Carry a nation from the darkness of drink to the light of sobriety." She undertook that mission, and no man can say that she did not make every effort to fulfill it.—Lillian H. Upton in The Arkansas Gazette.

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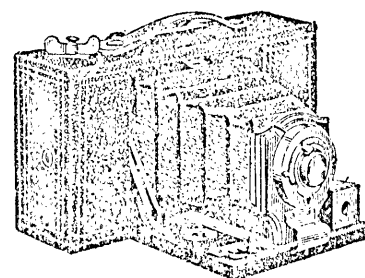
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"Squabbles"

Isabel was only six years old, but she had a deep problem she was trying to think out as she sat with her chin in her hands on the back steps.

Across the way Freddie was calling her to come and play. She didn't want to be bothered and, anyway, all the children had to stay home 'cause so many of the children had polio. What was polio? Mother told her it was one kind of way to be very, very sick and have to go to bed and have the doctor come.

She was sure it couldn't be as bad as "squabbles." Mother had "squabbles" now and had sent her out to play. Nothing was as bad as "squabbles."

If you had polio maybe you could die and go to heaven and be an angel. You didn't die when you had "squabbles," but you wished you could die when mother and father had "squabbles." Mother's voice got loud and sharp; father's voice was low and awful and they looked ugly at her—all the love was gone out of their faces and she hurt in her chest and she couldn't eat, just 'cause she wanted to cry.

Next morning Dr. Needham came and stuck a needle in her arm. Mother was very pretty and lovable now. She told Isabel that was to make her "immune." What is immune? she wanted to know. It would keep her from being sick with polio, her mother told her.

Isabel slipped down and went out to sit again on the back steps. She was thinking so hard she must be alone. "Immune." Something to keep you well.

Where could she get something for mother and father to keep them from having "squabbles" so they would love each other and her all the time? Oh, where could she get some?

Why, go to Dr. Needham. Off she ran as fast as her little feet could carry her to find Dr. Needham. There were so many houses and she didn't know which way to go.

A nice man picked her up in his arms, and while she played with his pretty brass buttons she told him she wanted to go get some "immune" from Dr. Needham, so her mother and father wouldn't ever have "squabbles" any more. "Did he have 'squabbles'?" she asked, and did he want to go with her and get some "immune," too?

Directly Dr. Needham was surprised to see Isabel come in, and more surprised at her request.

"Yes," he told her, he would take some "immune" for "squabbles" and go home with her right then, and if mother and father would use the "immune" every morning they would keep well.

Isabel jumped out of Dr. Needham's arms and ran to get in the car. She couldn't wait to have her mother and father would use the "immune" Dr. Needham was bringing with them.

Father was home for dinner and Dr. Needham's nurse had called to let him know he was taking Isabel home.

She was puzzled to hear the doctor talking to father and mother like a Sunday School teacher. He was telling them that he had had "squabbles" and it was the worst, most catching, beauty-destroying, love-repelling disease in the world. No one ought to go near a case of it without first taking his "immune"—that is, spending a while in earnest, sincere prayer on his knees, and a devout study of God's Word. Then

you are ready to go and try to help the one who is sick with it.

Isabel knew he was right when he said it was the very worst sickness anybody could have and we needed to be patient and sorry for anybody who was sick with it; but they ought to be ashamed to have it, because that was like pushing Jesus out of their heart and letting

that old Satan in and make a slave of them, when they could be the children of God, if they would take "immune."

Isabel lived happy ever after.—Mrs. W. H. Hall in N. C. Christian Advocate.

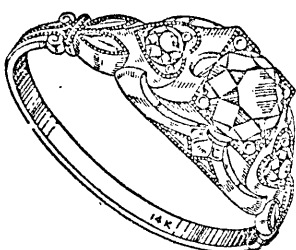
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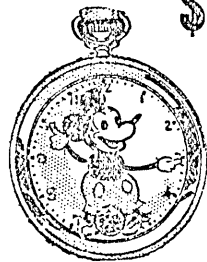
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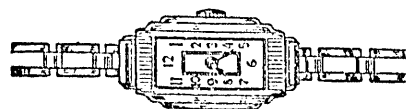
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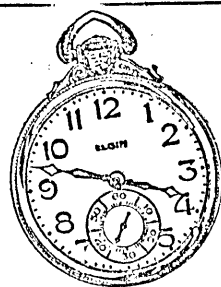


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—Joy Elmer Morgan, Editor, Jour-
nal of the National Education As-
sociation.

Five Dollars Looked Big

"Have any of you boys found a twenty-five-cent piece lying around anywhere?"

The group of boys came to a halt. Mr. Wingate was immensely popular with the boys of the town. He owned Beachley's Hill, where the chestnut trees were so thick, but no one ever saw a "No Trespassing" sign put up on his land in the autumn. Mr. Wingate liked dogs and horses, and boys, and boys and dogs and horses liked him.

"No, we haven't found a quarter," said Sidney, answering for the group. "Did you lose one?"

"Yes, I've lost one. It's a liberty head, date 1825, and I'll give five dollars to the boy who finds it."

"Is it a rare coin, Mr. Wingate?" Allan White asked, respectfully. Allan collected stamps, and found that rather expensive. The idea of collecting coins made him gasp.

"Not particularly. There are a good many of them floating around. But my father gave this to me when I was a lad, and I've always carried it as a sort of pocket-piece. I wouldn't lose it for considerable."

"Say, we'd better be going along, or we'll be late to school," suggested Will Whiting, and the boys start-

ed away, one or two of them lingering to promise Mr. Wingate that they would do their best to find his quarter. But Sidney went on with a dreamy look in his eyes, and did not come to himself till Allan said, almost crossly: "Say! what's the matter with you? I've spoken to you three times, and you haven't said a word."

That noon Sidney went home in a hurry. He dropped his books in the hall and ran upstairs to the garret. In a drawer in an old writing desk was a stout little bag, which contained a number of big copper pennies with a sprinkling of silver coins. Among them Sidney found a quarter with the liberty head as he had remembered. He looked at it eagerly, and found the date was 1825.

Sidney slipped the quarter into his pocket and went downstairs. All through dinner he was silent, thinking busily. This was not Mr. Wingate's quarter, but it was like it, and if Mr. Wingate did not know the difference he would readily pay five dollars for it.

Five dollars looked very large to Sidney. He wanted to buy a printing press, and it was slow work saving up pennies from his allowance, and the little he could make on odd jobs. "If I had five dollars more, I'd have enough," Sidney said to himself. His heart began to thump.

All day Sidney carried that quarter in his pocket, and something like a heavy weight on his heart. Sometimes he told himself that it would be a cowardly thing to return Mr. Wingate's kindness by playing a trick on him, but then another voice would begin to reason along another

line. Mr. Wingate felt sorry over losing the particular piece his father had given him, and he would be pleased to get it back, or get one so near like it that he could not tell the difference. And Sidney would get the five dollars, and both would be satisfied.

On the afternoon of the second day he found himself going toward Mr. Wingate's home, his cheeks burning and an uncomfortable feeling in his heart. He tried to think about the printing press, but instead he kept thinking how kind Mr. Wingate always was to boys, and how he took their part against people who seemed to think that boys were nuisances. And at last, when he found himself looking into Mr. Wingate's face, he said the last thing he expected to say:

"Mr. Wingate, it's funny, but I've got a quarter just like the one you've lost, same date and everything. Grandpa gave me some old coins once and this was one of them."

He put his hand into his pocket

and pulled out the quarter. And, to his astonishment, Mr. Wingate did exactly the same thing with his pocket.

"Mine's rubbed more than yours," said Mr. Wingate. "That's because I've carried it for a pocket-piece so long. Oh, yes, I found mine, you see. Dropped it in my bedroom. I'd take good care of that quarter if I were you, Sidney. It belonged to your grandfather, and perhaps some day you may hand it over to your grandson."

As Sidney walked away he felt as if he had a narrow escape. Not from being caught. Oh, dear, no! But from being a cheat and knowing it.—Young People's Weekly.



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MEMPHIS, TENN., DECEMBER 27-31, 1935

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ARKANSAS ONE JUMP AHEAD

Giving the older 4-H boys and girls the insight of the work being done in research at experiment stations as an aid to farmers, is a new departure in Arkansas and a valuable addition to their program. This is the first time it has been tried, and its success insures repetition next year.

Recently 2,000 boys and girls, under the leadership of their county and home demonstration agents, visited the Experiment Station at Fayetteville. They were conducted over the farm and through the laboratories where the work was explained in a manner they could easily understand. It was a new experience for these boys and girls, many claiming that they learned more during their brief stay at the station than they had from the rest of the program.

Next year the boys and girls will be given the opportunity to spend a day or more at the station nearest their homes. A committee is already making plans.

Arkansas Extension workers are laying the foundation for a greater and more prosperous State through their work with farm boys and girls. By interesting these young people in research work; by bringing them in contact with the scientists who are searching out solutions for farm problems, they raise the agricultural industry to a higher level in their estimation and create in them a desire to succeed in agriculture and in animal husbandry by bringing into practical use the latest approved findings of these men.—Farm and Ranch.

UNEMPLOYMENT, A MENACE TO EVERYBODY CONCERNED

One of the things that must be adjusted in this country is employment. If millions of people are continually out of employment and live off of the dole or some other form of charity the ruin of this country is not far off. It is probably the most serious matter before the nation and each state today. Everybody must have the necessities of life. If large groups cannot get employment and earn such necessities the temptation to get them by crime will be too strong to resist. Such a condition will make millions of criminals. This cannot be allowed.

President Roosevelt has done much to relieve this situation and

in trying to relieve it he should have the co-operation of everybody, regardless of party, race or color. It will not be solved in a day, or in a year. It is a problem this country will have before it for a long time.

Young men should study this question of unemployment. They are going to have to grapple with it in the years ahead and they ought to get ready. Older men are perplexed and dazed by it. They think round and round and get nowhere. It is the most many-sided, perplexing, difficult and dangerous thing before the American people today. Young men, put on your thinking caps and get busy.—Baptist Standard.

OLD FASHIONED

We may be old-fashioned but we wish Northwest Arkansas cities would not hold rodeos on Sunday.

A violent and cruel sport at best, the rodeo program has nothing in common with the Sabbath Day. Certainly at a rodeo no one's thoughts can be turned to that meditation and spiritual reflection that we have been taught these 1935 years past are best for human beings to indulge in at least once every seven days for the good of our morals and our manners if not for our souls.

Only a hair divides the true from the false, the good from the bad. We cannot legislate goodness into people (although we can educate it, through suggestion and right environment). But just because blue laws are gone we need not abandon good taste.

Quoting from a report of a Sunday rodeo held only a few miles from here last Sunday, I'll leave it to you if it sounds like a suitable observance of a Sabbath Day:

"The program included bull-doz-

ing, calf-roping, broncho, and steer riding, roping, trick horse acts and a dance by an Indian family."

Just because we are "modern" need we discard everything good to which we have been exhorted to hold fast?—Fayetteville Democrat.

What could be more appropriate for a birthday present in an Arkansas Methodist family than the Centennial History of Arkansas Methodism?

What better Christmas gift could you make than a copy of the Centennial Methodist History of Arkansas Methodism?

OBITUARIES

STEWART.—Frank Q. Stewart, of Stamps, Ark., died suddenly Friday, Nov. 1, 1935. He was survived by his mother, Mrs. H. C. Stewart of Lewisville, Ark.; his wife and three children, Frank, Jr., Clay, and Dorothy Nelle, of Stamps; two sisters, Mrs. K. L. Welburn, of Kosciusko, Miss.; and Mrs. J. M. Perry, Houston, Texas; five brothers, H. K. Stewart of Texarkana; W. D. Stewart and A. T. Stewart of Lewisville; R. C. Stewart of Camden, and John T. Stewart of Houston, Texas. Funeral

services were conducted by the pastor, assisted by Rev. J. A. Sage, lifetime friend and former pastor of the family. More than six hundred friends packed the Stamps Methodist Church for the services. Other church services were dismissed for the day, and burial was held at the Stephens cemetery. For twenty-one years Brother Stewart had been a member of the Methodist Church. He professed faith in Christ, Nov. 8, 1914. As a neighbor, he was marked for his friendliness. As a business man, he is remembered for his passion for honesty. As a church member he will be remembered for his fidelity to his church and Christ and loyalty to his pastor. The pastor has lost not only a valuable member of the Board of Stewards, but a Christian brother. We are confident that his twenty-first Christian anniversary has been celebrated in a heavenly church.

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Finance Committee Appointed

The first meeting of the 1936 Finance Committee was called by the new chairman, C. E. Hayes, Wednesday evening of this week. Plans were made for getting in the pledges that are yet out.

Mr. J. S. M. Cannon, chairman of the Board, will assist in special work. Other members are: E. V. Markham, Hugo Norvell, A. Dudek, C. B. Wilson, J. R. Henderson, V. L. Rommell, C. C. Arnold, D. W. Glover, Dewey Thompson, Jos. Durham, J. P. Burton, Thomas Ramsey, J. P. Goldschmid, Carroll Shelton, John Ostner, James Jackson, G. T. Overton, R. M. McKinney, Herbert Newman, H. A. Kendall, G. E. Banzhof, Carroll Thomas, J. C. Moore, Arthur Martin, J. L. Verhoeff, I. J. Steed, J. W. Anderson, E. Q. Brothers, Price Shofner, T. D. Ford, E. L. Darr, Dr. W. N. Freemeyer and Ray Scott.

These men, all of whom have heavy responsibilities in their business, give generously of their time throughout the entire year toward the financial work of the church. Members may help considerably by sending in their pledge cards right away, and making all their payments promptly.

TWO CIRCLES MEET

Circle No. 8, Mrs. E. V. Markham, chairman, will meet at the church at 11 o'clock next Monday, December 9. Luncheon will be served at 12:30. Members are requested to bring their Mite Boxes. . . . Circle No. 3 will meet for 12:30 luncheon next Monday with the chairman, Mrs. Byron A. Bennett, at her home, 2620 State.

ABOUT WINFIELD FOLK

Among Winfield boys and girls who spent Thanksgiving at home were: Eugenia Florian, Ernest Banzhof, and Katherine Louise Burns.

Mrs. J. A. Dowdy and daughter Maxine, who is at Hendrix this year, spent last week-end with friends in Camden. . . . Mr. and Mrs. E. V. Markham drove to Tiptonville, Tenn. for a Thanksgiving family reunion. . . . Mr. and Mrs. Joseph Durham went to Clarksdale, Mississippi for Thanksgiving. . . . Mrs. E. R. Russell and son Dick, from Hot Springs, spent Thanksgiving with her son, E. R. Jr., and her sister Mrs. E. L. Farmer.

Mrs. Catherine Waldenberger Neal is ill at her home, 1316 Cumberland. . . . Miss Billy Rankin of 1912 Spring underwent an operation at the Baptist Hospital on Nov. 25. . . . James Lee, son of Mrs. Barton Lee, 1803 La., is in Trinity Hospital, following an automobile accident. . . . Miss Florence Morris has been ill with pneumonia at her home, 413 E. 15th.

Miss Fay Northup, a Winfield member, who is living in Honolulu, is spending the holidays with her mother on Park Hill.

Y. P. COUNCIL MEETS

The Young People's Council met last Monday evening, with Josephine Rose, 1423 College Street. Present were: Margaret Woodsmall, Elizabeth Easley, Anna Marie Cope, Josephine Rose, and Mr. McDonough. An itemized budget for the year was adopted. Plans proposed by the committees on worship and recreation were discussed and programs for December planned. Due to keen interest manifested in last Sunday's topic, "Christian Recreation," it will be continued through next Sunday evening.

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

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J. IRVIN McDONOUGH
Director, Religious Education
W. G. BORCHERS
Prayer Special in Brazil

MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist
MISS MINNIE BUZBEE
Executive Secretary

VOL. VI.

DECEMBER 5, 1935

NO. 49

SUNDAY SERVICES

10:00 A. M.—Church School.
11:00 A. M.—Rev. Marshall T. Steel will preach.
5:00 to 6:00 P. M.—Social Hour for Seniors.
6:00 P. M.—Senior Discussion led by Mr. McDonough.
6:00 to 7:00 P. M.—Open House for Young People and Young Adults.
7:00 P. M.—Young People's Discussion led by Mr. McDonough
7:00 P. M.—Young Adult Discussion led by Bro. Steel.



Mrs. J. S. M. CANNON

Officers Installed for Women of Winfield

Last Monday morning Bro. Steel installed the new officers of the Women of Winfield at their first meeting of the new Conference year. Mrs. J. S. M. Cannon will lead the women's work this year. Mrs. Cannon has been an active member of Winfield for about thirty years. She served as president of the Missionary Society for three years and is now serving her third consecutive year as a circle chairman. In addition to her church work, Mrs. Cannon is active in club and civic affairs and has just resigned as president of the Gen. T. J. Churchill Chapter, U. D. C.

Other officers and committee chairmen are: Mrs. Dewey Price, Vice-President; Mrs. E. V. Markham, Recording Secretary; Mrs. R. H. Paschal, Corresponding Secretary; Mrs. Allen Mulkey, Local Treasurer; Mrs. Chris Rogers, Connectional Treasurer; Mrs. A. S. Ross, Superintendent of Mission Study; Mrs. R. P. Ramsey, Superintendent of Local Work; Miss Fay McRae, Superintendent of Children's work; Mrs. Henry Severson, Social Relations Chairman; Mrs. John Ostner, Agent for World Outlook; Mrs. Sidney J. Newman, Superintendent of Supplies.

1936 Finances Launched

From the large congregation present last Sunday morning, 185 families turned in their 1936 pledge cards amounting to something more than \$8,000. Among these cards were a number from persons who did not make a pledge last year. Other cards showed an increase over last year's pledges of around \$2,000.

This is splendid cooperation from those who responded promptly to their church's call. But only two-thirds of the 1936 budget is accounted for. This means that many more pledges and larger pledges are needed. If you have not yet sent in your card won't you please mail it in this week or bring it to church next Sunday morning? Winfield can do big things this year if every one helps.

New Study Courses Selected

The Hamilton Class has chosen for next quarter an elective course from the Adult Student, "Achieving a Christian Home" written by Dr. and Mrs. Percy Hayward of the International Council of Religious Education. This is a phase of the program of parent education recently adopted by our Board of Christian Education. A number of other splendid courses are available for study in this field. Adult classes are invited to examine these when making selections of study guides.

The textbook selected by the Brothers Class for the second quarter is "Managing One's Self" by James Gordon Gilky. Dr. Gilky has a number of other books that will furnish splendid guides for this type of study.

SHARING WITH OTHERS

Next week friends of the Y. M. C. A. will solicit funds for the maintenance of its work in 1936. The Y. M. C. A. is rendering our city distinct service through its character-building program. It co-operates heartily with all the churches and is worthy of enthusiastic support of church people. Certainly Winfield members will express their appreciation of its work through their generous contributions. They are happy to have their pastor active in the leadership of the campaign.

The fine congregation which attended the Union Thanksgiving service at First Church last week made a free-will offering of \$37.45. This money was given to the Pulaski County Tuberculosis Association to be used for the care of families in which there is serious illness. We are proud of the fine work being done by this organization and are happy to have been able to make this contribution to its work.

Methodist people all over Arkansas will remember that at Christmas time we turn our thoughts specially to our orphans in our Methodist Home. This year Winfield wants to make her largest contribution to this fine ministry. Plan a generous Christmas donation to our Methodist Orphanage.

INTER-COLLEGIATE DEBATE

One of the representatives of Little Rock Junior College in the debates held with Henderson College and Ouachita at Arkadelphia last Monday, was Margaret Easley, an active member of the Young People's Department of Winfield. Florence Morris, another member of the Department, was elected to represent Junior College, but was prevented on account of illness. This is the second consecutive year that this honor has come to these two young people.

COMEDY NEXT WEEK

Winfield Curtain Club will present a 3-act comedy, "The Whoofen-poo," Friday evening, Dec. 13 at 8. Jerry Bowen will direct the play. The cast includes Tibby McWhirter, Geraldine Groh, Mrs. Carrie Boren, Mrs. Marvin Wesson, Jesse Burton, Clyde Arnold, Harold Baird, and Dewey Thompson. Last year's season tickets will be good for this performance, 25c admission will be charged for non-members.

MESSIAH TO BE GIVEN

Winfield members are urged to keep in mind the fact that the Messiah will be sung at the Little Rock High School, Sunday, Dec. 15 at 8:15. There will be no admission charge.