



Arkansas Methodist

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



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

Volume LV

LITTLE ROCK, ARKANSAS, DECEMBER 3, 1936

No. 49

THE NEED OF HOLY MEN

THERE is nothing the world so wants as holy men. The cause of Christ is paralyzed because of sin—sin in believers. The natural man will always take sides against God when you press him close, any say, "God isn't going to punish sin. He wouldn't do this or that." But the new man ought always to justify God, and take sides with Him against sin. There ought to be that difference between God's children and the children of the world; and when people say the punishment is severe and unjust, we should side with God, and say, "Shall not the Judge of all the earth do right?" God will do right. Everyone will say "Amen" when it comes to the punishment of sin. And we should all condemn sin as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God, and ask Him to search us and show us ourselves. Let David's prayer be ours: "Search me, O my God"—not my neighbors, nor other people, but "Search me!"—D. L. Moody.

OUR PLAN FOR THE YEAR

IT has been our custom to mail to our pastors, early in the year, a circular with instructions for the circulation campaign. We have decided to send out no such letter; but to use the paper itself to furnish that information. We do this so that both pastors and people alike may understand our plans and so that they may work in perfect harmony in promoting the circulation. Then it saves a considerable expense for printing, postage and clerical work. We invite all pastors and readers to consider our plans, and to preserve this page of the paper for reference.

1. The regular price to single subscribers is \$1.00 a year payable in advance; but we do not immediately drop a name on expiration of the year, because we assume that the subscriber wishes to continue and has just been a little forgetful about renewing and yet does not wish to lose a single issue, especially as there are continued articles. However, if a subscriber must discontinue, he should notify the office and pay up to date of discontinuance.

2. As the Conference Organ should be in every Methodist home in Arkansas, a low Club Rate is offered for what are called "100% Clubs." The 100% is determined in the following way: (1) It means that the paper should be sent to every family in a charge, or (2) that members that have been lost sight of may be subtracted from the total membership on the church roll, and the remainder divided by six, and the number so found is the number of papers necessary to get the club rate of 50 cents. In a circuit, each church may be considered separately, so that it may be possible for one church to be 100%, even though others in the charge fail to have the required number; or it may mean that the circuit as a whole has the required number although some church should lack. To illustrate: Suppose the church roll indicates 325 members; but 25 cannot be found, leaving a live roll of 300. Dividing this by six gives 50, which is the number for that church to have its 50-cent rate.

3. Cash for the whole number should accompany the list, unless the pastor himself guarantees payment within a reasonable time. However, if an Official Board wishes to put the amount in the budget and pay monthly or quarterly that may be done. In such a church as the above, only a dollar a week, or \$4.00 a month would put the paper in every home. Surely any Official Board should be willing to adopt that plan; because the circulation of the paper among all the members would so improve the spirit and

* * * * *
* **FIGHT THE GOOD FIGHT OF FAITH,** *
* **LAY HOLD ON ETERNAL LIFE,** *
* **WHEREUNTO THOU ART ALSO** *
* **CALLED, AND HAST PROFESSED** *
* **GOOD PROFESSION BEFORE MAN,** *
* **WITNESSES.—I Tim. 6:12.** *
* * * * *

loyalty that it would greatly facilitate the work of the Board. Pastors should take up the Club Plan immediately with the Official Boards so that the item may be included in the budget. If members object to receiving the paper free, they may be reminded that the Plan is recommended in the Discipline and that the distribution of Sunday School literature is on the same principle.

4. If there are individual subscribers, they may be counted in the list, and after the list has been completed, single subscriptions may be sent in at any time during the Conference year at the 50-cent rate. But pastors should not assume to send in small lists or single subscribers at the low rate unless they have the 100% list. The paper is sent free to all superannuates and widows of preachers, and may be sent at a reduced rate to persons whom the pastor indicates need it and are unable to pay for it.

5. Pastors are our agents and are authorized to make settlements according to their own judgment, with subscribers who are in arrears; but always with the purpose of holding the subscriber.

6. It is desirable that Clubs be formed early in the year so that the people may learn of the forward movements and victories of the Church. Then, it is much easier to form clubs in December and January than later.

7. Individual subscribers, or those who are not subscribers, are urged to confer with their pastor immediately to learn whether they may be included in a Club. If not, they are urged to remit without delay. However, they should urge their pastors to use the Club Plan, and offer to co-operate.

8. It should be distinctly understood that 50 cents does not pay for the cost of the paper; but that it requires the income from advertising rents and Conference apportionment to supplement the low price; but that the reduced rate is offered simply to make it possible to put the paper into practically every Methodist Home in Arkansas. A reading and informed membership is the goal, and not making a financial profit. This Plan has been a success in about one-third of our charges. It should be adopted by all especially for the coming year, when an informed membership is desired for our forward movements. Arkansas Methodism has made some enviable records in other matters; let us make a record on circulation of the Conference Organ. One or two Districts last year were almost 100%. Why not all this year?

9. Remembering that the paper has no paid reporters nor money with which to pay contributors, Presiding Elders and Pastors should be diligent in furnishing news and articles of interest on current questions. If the paper does not have news of your charge, it is because it has not been furnished.

10. At 50 cents and with a small circulation, it is practically impossible to publish a 16-page paper, and we do not guarantee it. But with a larger circulation and better income from advertising, the 16-page paper will issue practically every week.

11. Obituaries should be brief, full of facts about the deceased, free from preaching and poetry, and should be submitted as promptly as possible; and publication will follow as quickly

as space required for departments and timely news will admit. If extra copies are wanted five cents a copy should accompany the request, as we cannot keep small accounts.

12. It should be constantly remembered that the paper is one of the institutions of the Church, and stands for the things of the Church. We cannot hope to please all. However, we welcome criticism and suggestions that show the right spirit. He is comforted by the knowledge that, while the paper is probably read by 40,000 people each week, he rarely has one criticism a week; but has frequent expressions of approval. He believes that the paper last year was better than it had been for many years, and promises, with hearty co-operation of pastors and readers, to make it far better this year. He humbly requests an interest in your prayers.

TEXAS CENTENNIAL EXPOSITION

I HAD fully intended to visit the Texas Exposition early in the fall; but other important engagements prevented. I decided that I could not afford to miss it; consequently one night last week I ran down to Dallas, spent the day seeing the Exposition, and returned the next night. Of course, one day is too short a time; but I was able to see practically all the buildings and to go through most of them hurriedly. I nearly wore myself out; but was amply repaid for my trouble.

It is truly a great exposition; and, for a single state, it is extraordinary. Its architecture is vastly superior to that of the recent Exposition in Chicago. As stated in the Official Guide, "The Texas Centennial Exposition has endeavored to depict the whole history of the Southwest in the architecture of its buildings. Using the simplicity of line, the stunning effect of mass and piling, the Exposition has incorporated the over-layers of Old World expression as introduced by the Mission period. Spanish Colonial architecture was of a distinctly ornate type, yet it blended well with the native cultures found in the New World. The combination of the superficial adornments of these two schools of design against a background of pure primitive structure has resulted in a series of buildings that have captured the age-old glamor of the land, and yet created a strikingly modern note in keeping with the Texas of today."

The Texas Hall of State, erected with an appropriation of \$1,000,000, with \$200,000 for decorations and equipment, is a splendid memorial to the pioneers who won Texas independence and built an empire. It is a majestic monument built to stand for ages, and is filled with an abundance of objects of historic interest, illustrating the different periods in the growth and progress of that great State.

The temporary buildings present almost an equal appearance of solidity and beauty. There is nothing raw, jazzy, or flashy about the buildings and grounds; but everything is in good taste and harmonious. Even the Midway, "the five-million dollar Street of Fun," although devoted to modern frivolity, is in outward appearance quite in harmony with the rest.

With the exception of foreign exhibits, of which there are practically none, the exhibits are quite complete and educational, depicting agriculture, industry, transportation, arts and science, and merchandising. The Ford exhibit, in a great building all its own, displays the different products that are used in manufacturing the cars, and impresses the beholder with the magnitude of this single industry. The Humble Oil and Refining Co. deserves great credit for its most interesting educational exhibit. As usual,

(Continued on Page Two, Column Three)

The Arkansas Methodist

PUBLISHED EVERY THURSDAY

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ANNIE WINBURNE Treasurer

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

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

Address correspondence to the Home Office of Jacobs Lists, Inc., Clinton, S. C.

Arkansas Advertising Manager, O. E. Williams, 1018 Scott Street, Little Rock, Arkansas

SUBSCRIPTION RATES

One year, in advance, \$1.00
Subscribers should watch the date on label and remit before expiration to avoid missing any issues. If date is not changed within two weeks, notify the office. Mistakes will be cheerfully corrected.

Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

Make money orders and checks payable to the
ARKANSAS METHODIST

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

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 2, 1897. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

METHODIST EVENTS

Jan. 5-7, Gen. Missionary Council at New Orleans.
Jan. 12, Rally for Bishops' Crusade, Little Rock.

Personal and Other Items

REV. C. L. FRANKS, the new pastor at Judsonia, writes that he has been well received and "pounded" and expects a good year.

REV. IRA S. SELBY, the new pastor at Antioch, called and reports a gracious reception and good prospects for the coming year.

DR. J. C. GLENN, P. E., of Kansas City District, at the recent session of the Alabama Conference, spoke on the Benevolences and also on Temperance.

REV. F. A. BUDDIN, pastor of First Church, Pine Bluff, reports that it was more of a "tonning" than a "pounding" that greeted the pastor and family at the mid-week service.

REV. G. C. JOHNSON, our pastor at Earle, returning from a visit to his mother at Kibler, visited our office and reported a good beginning in his charge and hopeful prospects for the year.

REV. M. A. BIERBAUM, the new pastor at Mammoth Spring, reports: "We have been graciously received and amply 'pounded.' We are hoping and praying for a great year with these fine people."

PREACHERS of North Arkansas Conference should read notice of Group Insurance Committee and act promptly. You cannot afford to let the Group Plan fail. It is needed and is a real brotherhood proposition.

REV. E. T. MILLER, the new pastor on Austin Circuit, writes: "The good people of Austin Circuit are giving us a cordial reception and a good hearing at the preaching services. I am looking forward to a successful year."

THE ARKANSAS DEMOCRAT is entitled to credit for the loan of the cuts of schools used on page 47 of our Little Rock District Special. In the final rush of preparing the last section of that number the courtesy of credit was overlooked. We appreciate the co-operation of all those who helped to make that special number which seems to have been highly appreciated by our readers.

Our readers are requested to examine the address labels on their papers. If these should indicate that subscriptions are in arrears, early renewal will be appreciated. The Annual Conference Boards of Christian Literature were not pleased with the number of arrearages, and advised that we should not allow subscriptions to run very long after expiration. Unless payment is made promptly, those who are in arrears may expect their paper to stop soon after the beginning of the year. We dislike to lose any of our readers, and readers cannot afford to be without the paper this coming year. It will be a stirring and eventful year in our Methodism. Under the leadership of our Bishops a great forward movement will be inaugurated, and it is probable that the vote on the Plan of Methodist Union will come before the Annual Conference for a vote. It should be a year of great revivals. You will need the paper. Do not let it stop.

THE Methodist Protestant Annual Conferences have completed their vote on the Plan of Union. The result is 20 Conferences for Union and only five against it. The actual votes in the Conference were 1,265 for and 389 against the Plan.

REV. B. L. WILFORD, pastor at Pocahontas, calling for his list, writes: "The year starts off well. Our reception for the third year has been all that could be wished. The 'pounding' was 'in full, plus.' We are expecting a great year."

THE editor has accepted an invitation to the Celebration of the 100th Anniversary of Emory University, and will be in Atlanta for almost a week, perhaps remaining for a part of the great Educational Program next week. Both are events of unusual importance.

REV. E. T. WAYLAND, the new P. E. of Fayetteville District, writes: "I have been much pleased with the spirit of optimism which seems to prevail throughout the charges of our District. Our people seem to be 'forgetting the things that are behind.' A hopeful spirit prevails everywhere I have been."

A YEARBOOK OF RAILROAD INFORMATION FOR 1936 has been received. It is useful for reference for authoritative facts relating to the railroad industry. It is published by the Committee on Public Relations of the Eastern Railroads, 143 Liberty St., New York City, and may be had for the asking.

REV. PAUL V. GALLOWAY, pastor at Clarendon, writes: "Edition of Nov. 19 just here. The Little Rock Conference certainly gives hope to all of us with its fine reports. The sermon by Dr. Anderson is worth the price of the paper for a year. I also love to read every report. Have already taken in four new members."

WE may come to the time in this country when the right of free speech by infidel Communists will have to be defended by Baptists. The way to counteract heresy, either political or religious, is not by forbidding or hampering free speech by any sort of persecution or restraint. The lovers of truth should and can take care of it.—Baptist Standard.

PRESIDING ELDERS AND PASTORS are requested to preserve our Plan for the Year for reference during the year. They are also urged to submit the Plan immediately to Quarterly Conferences and Official Boards so that their members may receive the paper during the early part of the year when the Bishops' Crusade and other important events will be before our people.

A "LIBERAL INTERPRETATION OF THE CONSTITUTION" just about means the twisting of the constitution to make it mean what it doesn't mean and was never intended to mean. We have come upon times when men believe that anything which can be construed as an emergency justifies laying aside all constitutional authority and doing what ever you please to do.—Baptist Record.

ONE of our Baptist exchanges passes on this information: "In a nation-wide poll on the presidential election it is revealed that Roosevelt gets 82 per cent of the Jewish vote; 78 per cent of the Roman Catholic; 54 per cent of the Baptist; 43 per cent of the Methodist; 37 per cent of the Presbyterian, and 37 per cent of the Episcopalian. He is an Episcopalian. Landon is a Methodist.—Baptist Record.

THE editor, being at home the last two Sundays, attended at First Church one day and at Winfield the other day. The congregations at both were unusually large, indicating interest in the new pastors, Dr. H. Bascom Watts and Rev. Gaston Foote. Both preachers preached strong, practical, spiritual sermons which seemed to be heartily appreciated by the auditors. According to all indications, these new pastors are cordially received and have entered earnestly upon the new year.

MRS. JOSIE FRAZEE CAPPLEMAN, mother of Mrs. Louie Birdwell, wife of Rev. O. C. Birdwell of Forester, passed away at her home in this city last Saturday, and was buried in Mt. Holly Cemetery on Monday, this editor in charge of the service at the home of Mrs. J. F. Weinmann, and the Eastern Star at the grave. Mrs. Cappleman, born in Kentucky, spent part of her life in Mississippi and came to this city in 1903. A poet, historian, and honored member of many patriotic and literary organizations, she was well known in literary circles not only of Arkansas but of the Nation. She will long be remembered for the beauty of her writing and her loyalty and devotion to her friends and organizations.

BOOK REVIEWS

The Living Christ; by William H. Houghton, D.D.; published by The Bible Institute Colportage Ass'n, 843 N. Wells Street, Chicago; price 75 cents.

This series of brief discussions dealing with the vital problems of character-building, takes its name from the first message. Dr. Houghton proves, by his sympathy and understanding, that he is indeed the friend of youth. The messages are vital and stirring and make a strong appeal to youth. Youth is a period of choices, and Dr. Houghton points out clearly and forcefully that choices determine character and character the way of life. It is a valuable little volume.

REV. ALONZO McKELVEY DEAD

REV. ALONZO McKELVEY, who superannuated at the last session of North Arkansas Conferences, passed away at a Memphis hospital, on Nov. 27, at the age of 62. A native of Tennessee, he spent most of his life in North-eastern Arkansas, and was a minister for 28 years, serving churches at Cabot, Colt, Wheatley, Knobel, Cave City, Bradford, Cotter, East Paragould Circuit, and St. Francis. He was buried in the Fairview cemetery at Paragould. Physically almost a giant, he was intellectually and religiously a strong, rugged character, ready to fight sin in all its forms. Serving mostly the smaller charges, he was a good pastor and a friend of the common people. He is survived by his widow, a daughter, Mrs. Frank Nimnicht of Lape; two sisters, Mrs. John C. Brewer and Mrs. Dell Rowe of Paragould; and four brothers. A faithful itinerant has gone to his reward.

TEXAS CENTENNIAL EXPOSITION

(Continued from Page One)

at all expositions, the Federal Government has its building, costing \$400,000, with exhibits of documents and activities of the several departments, the estimated value of these being \$30,000,000.

As it would require a book to present with completeness the whole Exposition, and as my view of it was taken on the run, I desist; but regret that I did not have at least three days for the visit. It is probable that the Exposition will be opened again next year. If it is, I advise all who can to see it. I have seen the first Exposition at Chicago, the one at Atlanta, the one at St. Louis, the last one at Chicago, and the one at San Diego; and am glad that I have also seen what Texas could do. I am almost as proud of Texas as if I were a Texan. If I were a Texan I would almost burst with pride over the wonderful achievement.—A. C. M.

Our College Family

The Hendrix - Henderson - Brown - Galloway Family

(Address of Dr. J. M. Williams to the Annual Alumni Dinner of the Little Rock Conference at First Methodist Church, Little Rock, November 13.)

It is great to belong to a good family. It is good to belong to a great family. It is a heritage of untold worth to trace one's lineage through a family both good and great. Such is our inheritance.

Christian Family: First of all we belong to the old old Christian family—a family that traces its lineage two thousand years, and then two thousand more. The family lore of the Christian name has its records filled with legend and story. In it are records of defeat and victory, of retreat and advance, of hours of sorrow and times of rejoicing; but through the long centuries it has come growing and changing, and its children have become like the sands in number.

Methodist Family: Then we belong to the Methodist family—the Christian Methodist family. This is scarcely two centuries old, but it has had a hand in shaping the destinies of the English-speaking race. Born in a college atmosphere, it has carried head and heart through experiences of grace in the lives of men and women of piety and power. Methodists have ever fostered learning. They have founded schools and buidled colleges, enthusiastically always, but not always wisely. Zeal too frequently has clouded vision and Methodists have gone beyond maintaining strength.

Our College Family: In Arkansas this Methodist family includes academies, seminaries and colleges. Wisely and well have these met the needs of pioneer days. They have enriched the social, moral and religious life of all of our people. Their contributions have been priceless and their guiding hands have brought to our children Christian character, moral courage and intellectual vigor.

Family Quarrels: Children in their earlier years frequently do not agree. In like manner our college children have had sharp differences; and strife and jealousies have marked their youthful growth. But let it be understood that in the evolution of mechanics in the past twenty-five years, the mechanics of college maintenance and service has had to conform to laws of change and adaptation. The same is true everywhere. Families have been uprooted from ancestral homes and replanted elsewhere to keep life in days of depression and financial adjustment. Tears and heartaches and sorrows too deep for words have swept through the souls of those who have had to bear such losses and suffering.

A Lesson From Our National Family Quarrel: An experience of boyhood days is not without significance in helping to evaluate the conditions through which we have passed and are passing. My father was a soldier under Robert E. Lee for well nigh the whole of the War Between the States. He missed only the first battle of Bull Run; he was wounded at Appomatox. Of the terrible intervening days he was a part. When about eighteen years of age I was reading a "Life of Robert E. Lee", which I found among the family books, I was at that part which recounted the Seven Days

Fight before Richmond. I knew he had been through it and I wished him to tell me what he, an eye witness, remembered. It was summertime and I found him on the front porch with the Commercial Appeal and the Globe Democrat. I told him I was reading the Life of Lee and that I was at the Seven Days Fight. I wished him to tell me what he remembered. He was not inclined to talk about the war. He seldom mentioned it in the home; but I was insistent on having his story of this battle. However, I did not succeed in getting it. He put his papers aside and looked straight at me and said: "My son, I was sixteen years old when I went to the War. I weighed only ninety-six pounds. For four years I made the best soldier I could. It was my business to fight that war. It's your business to forget it. You are not going to live in the Confederate States of America. You are going to live in the United States, and the better your citizenship is in the new days, the better off you will be. There will be no advantage for you to gain by keeping the war going. The war is over."

Reconstruction Days Over: The college Methodist contention in Arkansas is at an end. Let strife end too. Few, if any, of us have secured what we want. Strife is seldom fair. It is seldom chivalrous. It always leaves hurts and wounds. These may be allowed to heal or they may be kept open. Reconstruction days are over. My father looked not for himself nor for his own interests. He looked to the future and for advantages for his sons.

Family Quarrels Costly: Our college reconstruction days are over. We are in a period of rapid change—political change, economic change, religious change, commercial change, educational change, social change. Some of our college plants have passed to other hands; but the character elements and religious ideals born in the life of Methodist school days are still potent in the men and women of Henderson-Brown, Galloway, and Hendrix. Without their present help in church affairs there would be a mighty breach in Arkansas. Without their future help neither the Church nor the homes which it serves can get the cooperation and power needed in these momentous times. Does it not behoove us to lay aside dissensions and differences which have separated us? Will we not be better off to bury some of our pride and selfishness that we may work for unity and harmony and cooperation? Shall we not do this, not for our own sakes, but for those who are youth now and youth yet to be?

The Load: The man who presides over the affairs of a small college carries an awful load. I speak not from theory but from the experience of twenty-four years. Some time ago the Nashville Christian Advocate carried a story of a little boy who asked his father what happened when they installed a preacher, whether they put him in a stall and fed him. "No," the father replied, "they hitch him to the church and expect him to pull it." College presidents are hitched and are expected to pull. Many years ago Chancellor Kirkland said that being a college president is the most precarious business in America.

The President of Hendrix for a long time to come will need generous help at Methodist hands; not for himself, but to maintain this institution with faculty and buildings and equipment necessary to meet

The Arkansas Farm Tenancy Commission

After a meeting on September 21-22 of this Commission which had been appointed by Governor Futrell and a meeting on October 20, of a committee, the Commission met at Hot Springs on November 23-24, to consider recommendations of various sub-committees. After full and free discussion of measures presented, a series of resolutions was adopted. Below, with some unimportant omissions, is the account of the meeting as given in the Arkansas Gazette.

The Commission instructed Chairman C. E. Palmer to appoint a committee to co-operate with the administration named by President Roosevelt.

The Commission adopted a program divided into four divisions containing 34 specific features. It had been prepared by C. T. Carpenter, lawyer of Marked Tree, although some changes were made in the original draft. It carried out the idea of improving tenants' conditions and encouraging tenants to become farm owners.

To it were added seven additional pronouncements under the title of "fundamental causes of tenancy," including cash crop, monoculture, which must provide an immediate return to the capital invested, but which cannot provide continuity of employment; speculation in farm lands; inability of small individual farmers to purchase and market efficiently; excessive expense of farm credit; energy-sapping diseases, and cultural and recreational deficiencies in rural life, causing people to move into the cities.

A special committee with C. E. Palmer, chairman of the committee; C. T. Carpenter and Dr. C. O. Brannen, was appointed to edit and revise the program so that it will contain various amendments and suggestions adopted in the closing session.

A lengthy brief that had been filed with the commission by the Southern Farm Tenant Union was referred to the national Farm Tenancy Commission.

Divisions of the general program

ever pressing and new demands. Home ideals, ministerial supply, lay efficiency, Christian service—the whole future of Methodism in a large way depends on how well we may be able to work together.

Social and Religious Progress Awaits Cooperation: One need not be a prophet to see where we may go in progress made and accomplishments realized; if we can lay aside the differences and heartaches that have sundered us; and look every man not at the things of himself, but at the things of others. Let our ministers, let our Alumni lead the way. Let it be a way of progress, a way of power, a way of vision, a way for the future of a new Methodist family to be grown from the best of Henderson-Brown, the best of Galloway, and the best of Hendrix, grown from the high individuality, the great zeal and the worthy idealism of each.

Social progress, educational achievement, religious advancement await a united faith and a united love. The people called Methodists in Arkansas must have a united family. Their college world must be a united world. We must not, we cannot fail this generation, nor miss the chance which is ours.

adopted, subject to revision, and features they contain are:

I Findings

1. The growth of tenancy.
2. Tenancy greatest where land richest.
3. Tenancy in Arkansas common to South.
4. Tenancy increasing through United States.
5. Illiteracy and degradation accompany tenancy.
6. Tenants unable to extricate themselves.
7. Home farm ownership safeguards of society.

II Land Policy

1. The purpose of the Farm Tenant Commission.
2. Land a special kind of property.
3. Farming a special pursuit.
4. Farming a pursuit of culture.
5. The conservation of soil and health, how best safeguarded.
6. Farm ownership related to character and good government.

III Recommendations

1. That the government direct the new homestead policy.
2. That the United States secure suitable lands to be sold on reasonable terms.
3. Each homestead should be large enough to provide an independent living.
4. These lands should be sold to non-landowners.
5. Lands should be sold on easy payments.
6. These lands should be dedicated to homestead purposes.
7. The necessary cost of equipment to be added to initial cost.
8. The government should provide suitable credit.
9. The government should exercise supervision.
10. Adult education should be provided.
11. There should be supervision of health.
12. Bonds should be issued to cover expenses.

IV Contributions to be Particularly Made By the State

1. State lands should be used for homesteads.
2. The state should perfect title to its lands and certify them to the federal government for homestead use.
3. Land tax system should be revised.

V For The Protection of Tenants

1. The rights of tenants to be respected.
2. There should be a form of contract adopted.
3. Means should be provided for securing settlement of accounts.
4. Constitutional rights of tenants should be protected.
5. Poll tax should be abolished and a registration law enacted.

The program also contained recommendations that the government launch a new homestead policy; that co-operation between the government and states be established to secure land for tenants on terms that can be met "by any reasonably good farmer"; that such land be dedicated for all time as homesteads, subject to such exemptions as the federal government shall specify, and not to be subjected to any incumbrance. It also recommended "a form of supervised credit suitable to the needs of this class of farmers," necessary to avoid evils of the present "furnishing" system. It said that there should be permanent federal supervision to prevent depletion of the soil and aid in its restoration.

The contribution of the state should be the immediate perfection of titles to land the state has ac-

quired so that it can give good title to new home owners.

Protection of tenants was covered in the report of the Committee on Alleged Lawlessness.

Dr. A. C. Millar, Little Rock, editor of the Arkansas Methodist, presented the report on lawlessness. The subject had been referred to a committee consisting of Dr. Millar, C. T. Carpenter, Marked Tree; Mrs. Scott Wood, Hot Springs, and Mrs. W. C. Pope, Little Rock.

The report said that it had been repeatedly reported in the public press that the right of farm tenants peaceably to assemble, organize and discuss their grievances had been denied; it reaffirmed the constitutional right of all citizens to assemble and to free speech; condemned all acts that would interfere with such procedure, and concluded with a recommendation that the next governor appoint a commission to investigate cause and condition of farm tenancy, and that the Commission be provided with funds and that it be empowered to take testimony. The report was unanimously adopted.

The report presented by Mr. Carpenter pertained to the arbitration of accounts between landlord and tenant. Chairman Palmer suggested that the report merely recommend the next legislature take appropriate action regarding such matters.

Governor Futrell pointed out that Gov.-elect Carl E. Bailey may have very definite views on the subject of farm tenancy, and that the present commission should not seek to hamper him. The Carpenter resolution then was amended to recommend enactment by the next General Assembly of legislation so as to assure prompt trials regarding accounts of tenants with landlords.

"If such cases could be tried within 30 days it would be doing the tenants a great favor."

Chairman Palmer told the commission he would like to see some voluntary legal organization set up to represent tenants in such litigation and stood ready to subscribe \$200 to such cause.

T. Roy Reid, Resettlement regional director, called attention to the work the Voluntary Farm Debt Adjustment Committees is doing. He said that already it had adjudicated more than 5,000 cases without court procedure and suggested that such committee be requested to include the accounts of tenants in their work. A motion to that effect was adopted.

SALUTARY SENTENCE

Conviction and sentence in the United States court of City Marshal Peacher, of Earle, Ark., on a charge of violating federal law by holding seven negroes in slavery will have a salutary effect in the South. "This is not a lone case in Arkansas," Judge Martineau told the jury, after declaring, also before the jury, that in his opinion "every circumstance in this case points to the guilt of this man."

Testimony revealed that Peacher, wanting labor to clear land, picked the negroes up on a charge of vagrancy, obtained their conviction and sentence in a justice of the peace court, and took them to his farm to work out the fines. This provided the city marshal with labor at no cost to him.

One of the defense attorneys made the curious statement in his closing argument that he thought the case would be dropped after the election. It turned out, however, that the prosecution was in no sense a political move.

Commenting on the outcome of

Illustrious American Methodists

Contrast and Resemblance

The two unique Bishops of Southern Methodism were Henry Bidleman Bascom and Enoch Mather Marvin. They contrasted and yet resembled each other at many points. Both came of good ancestry, but their immediate families were poor and unsuccessful, as men count success. Both had very limited educational advantages, but were self-cultured from diligent study and reading to the end of life. Bascom became president of several colleges. In his funeral sermon of Marvin, McTyeire, a college-bred man, said: "It has been a constant wonder to his episcopal colleagues how this man secured his knowledge and his learning."

Both had a peculiar mentality, a sort of intellectual dualism, in that as speakers they used a rich and figurative vocabulary, but in writing on argumentative or constitutional subjects, their style was as concise and severe as a decision of the Supreme Court. Bascom's papers at the separation of Methodism and the organization of the Methodist Episcopal Church, South, are master-pieces of logic and expression. Bishop Marvin wrote a book, entitled "The Work of Christ," as profound as Butler's "Analogy" or Bledsoe's "Theodicy". If he had taken the time from his loved employ as preacher or his arduous episcopal duties, he could have written theological works, as Watson's "Institutes," or Fletcher's "Checks." In his studies he would have gone to the bottom of things.

Both had a decision of character which held them to their choice against causeless opposition from unexpected sources. Think of a high-spirited man like Bascom, continuing to knock at the door of an Annual Conference which had refused him once or twice, when other doors were widely open to such as he. Think of a genius like Marvin keeping on when three mature members of the Conference said: "Brother Marvin, we think you had better go home and stay there." Marvin's only reply was: "Do you think so?" We have a record of Job's comforters. Some years after, Marvin preached a brilliant funeral sermon over one;

the case, assistant United States attorney general, in charge of the criminal division, who was sent to Arkansas to help handle the cast, said:

"I feel the conviction will have a most salutary effect upon men who attempt to use the processes of law to perpetuate a practice which was supposed to have been done away with in this country nearly a century ago."

There have been many abuses in minor courts, these abuses being akin to rackets which have enriched men holding positions in lower courts and law enforcement offices. There have been numerous instances in this region where men have been arrested, convicted and fined for such alleged offenses as speeding, drunkenness and vagrancy, when the objective of the prosecution was more to accrue fees than to administer justice.

There is no excuse for any such action, and certainly there should be no more slavery cases. The outcome of the court action at Jonesboro, where the Peacher case was tried will act as a deterrent that will be most beneficial. —Texarkana Gazette.

and about the same time another said: "Taking him all in all I regard Enoch M. Marvin as having had few superiors in the Church." Men can endure physical hardship, but lack of deserved appreciation kills motive and freezes energy unless kept on fire by a fuel not of earth. The ruling principle of these Methodists was: "I can do all things through Christ who strengthens me."

Both Bascom and Marvin had that quality of humanity which made them good "mixers," adapting them to rich and poor, rustic and aristocrat, palace and cabin, cathedral and log meeting-house.

The first contrast was in personal appearance. From infancy Bascom was a fine specimen of physical manhood. He worked in field and forest, suffered privations on his first circuits, kept his engagements at risk of life and limb. He had a large head, beautiful eyes, a great voice, and graceful though often violent gestures. His ministry varied more than Marvin's, from circuit to station, the district to college president, to agencies and lectureships. Arising to speak his splendid physique riveted eyes upon him, and he held his audience by the magnetism of his presence as well as by the depths of his thought and grandeur of his speech.

Marvin was a homely man. He was tall and thin. His long, pale face was almost cadaverous, made so by a head of black hair worn long, and a full-faced black beard. His eyes were bluish-gray, his nose slightly Roman, his mouth wide. His voice was peculiar to itself, often sepulchral, far-carrying and impressive. In his early ministry he was tempestuous and violent, sometimes lifting a chair and striking the floor with it. From his first circuit he held his congregation by his personal appearance, rapidity of utterance, depth of thought, violence of gestures, passionate sincerity and brilliancy of imagination.

Experience toned down much of this crudity. The greatness of his utterance made people forget what in a colder spiritual atmosphere would have been objectionable. When flying on the wings of his brilliant imagination, aglow with the presence of God, he took on an unearthly look, causing a pious lady to ejaculate: "I thought I was looking on the face of Jesus!" He was diligent in pastoral work, especially to the sick and needy, and punctual in his engagements. Once he rode eighteen miles through a blinding snowstorm, in which he nearly lost his life, to preach at a private house. There were present two of the household; the third was converted, which Marvin considered an adequate reward for his physical suffering in keeping his engagement.

He was a diligent student from childhood, his wife accompanying him in a buggy, relates that he would try to read when driving, and hit most of the stumps on the county road. Once she rebuked him and he said: "My mind is on higher things than stumps!"

Both had a remarkable gift of language—with a difference. In public speech Bascom's words were like those of the "Village School Master," "of learned length and thunderous sound." Marvin used ordinary words in an extraordinary manner; as "The Lord did not give the Church the power of attorney over the souls of men." After he had uttered a striking sentence, the cultured hearer would ask: "Why did I not use those words in that way?" Corra Harris employed usual words

in the same unusual manner. So did A. G. Haygood, of whom it was said that he wore out six unabridged dictionaries in running down the meaning of words. How poor and pitiful is the vocabulary of some of us. Every preacher should own and use two books—a Bible and a lexicon!

Both Bascom and Marvin had each a vivid imagination—with a difference. Bascom's was like an eruption of Vesuvius. None could resist its outburst of figures and words. At a camp-meeting near Baltimore, he described the wiles of the devil. He represented Satan in

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his various attacks on the human soul. Among those present was Nicholas Snethen, the most influential and eloquent preacher who led in the secession and organization of the Methodist Protestant Church. Bascom now delineated Satan as the wily serpent, hidden in flowery grass, ready to sink his fangs in the feet of the unsuspecting pilgrim; then, he appears as an angel of light, deceiving the sinner with messages of mercy from heaven; next, Apollyon appears as the Lybian lion, seeking whom he may devour, shaking the mountains with his roar. The great congregation was convulsed with terrifying emotion. Snethen, turning to preachers at his side, ejaculated loudly: "Brethren, he frightens me! He frightens me! I never was afraid of the devil before in all my life!" Such was the effect that no preaching was held until the following day.

Marvin's imagination was as vivid and influential as Bascom's, but more winsome and alluring. Where Bascom terrified and lifted hearers from their seats, Marvin melted them to tears and brought them to their knees. One of the greatest sermons ever preached was that by Marvin on "The Church the Bride of Christ," delivered at the North Georgia Conference, First Church, Atlanta, 1872.

He used the perfect marriage of man and woman to illustrate the union of Christ and the Church of the Redeemed. We quote a few passages from his description of the Bride's welcome home: "What a day that was when her husband brought her home to his father's house . . . Everything on the place had turned to heart; every nerve tingled a delicious welcome . . . The father receives her with quiet dignity . . . She looks into his face and sees the glow of his countenance. From that hour her heart is at peace under his roof . . . A new expression is on everything; the light is purer; as the sunshine from the window lies upon the carpet you might imagine it to be the bright shadow of God's peace that came into the house with the bride . . .

"The day comes when the Heavenly Bridegroom will bring his Bride home to the Father's house . . . That will be the day of days even in heaven. It has been looked for from the dawn of creation . . . God the Father looks upon the Bride with approval . . . the family of heaven are grouped and waiting; a new feeling of tenderness and interest deepens the sensibilities even of that world. . . . Angels, quivering with delight and eager to do her service, hover about her way; they will sweep the invisible dust of the gold pavement with their wings before her white-shod feet shall pass. . . . The crown is brought forth, the crown of life; the triumphant hand of her Lord places it on her head; it is gemmed with diamonds, cut as ten thousands angles, every flaming facet flashing back and augmenting the celestial radiance.

"The purposes of God are consummated . . . the glorified Church is the crown and joy of heaven. . . . Shall we be there, blood-washed, to sin no more? We so weak, so polluted now? Yes, even we may have hope. But only the power of God can keep us against that day."

The effect of such a sermon was indescribable. Are we not in danger of being "too practical" in our sermons, and thus feeding our flocks on the husks of formal religion?—C. O. Jones in Wesleyan Christian Advocate.

Bulletin Board Boldness

Recently one of our good ministers on returning to his pulpit after a brief vacation announced on the bulletin board in front of the church the title of his sermon and the fact that he had returned. The notice read thusly, "When God Fails, the pastor will officiate."

It takes a lot of nerve to pinch-hit for God and it takes still more to announce that fact to the public by putting it on a bulletin board. Maybe after all that is the spirit ministers ought to have.

It's a sure thing many folks would not know there was a God if it wasn't for the preacher who has

nerve enough to bat for Him.

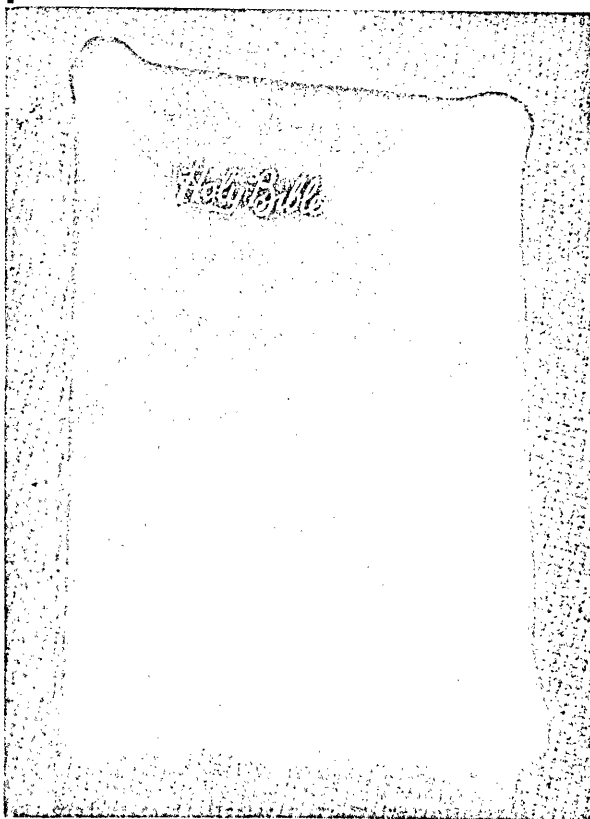
Now maybe this has nothing to do with the price of shoelaces or the color of oleo but it should mean a lot to religious zealots who love the cause for which the church stands. Surely, a minister ought to be willing to bat for God though he can't hit as well as the Lord and what's more every layman and laywoman should feel about the same. It's that spirit that wins ball games and it's that same spirit that makes successful churches. When others think God has failed them, can you step in there and say, "Listen, Mister, God hasn't failed you. He's just given me the opportunity of representing Him. What may I do for you?"—Michigan Christian Advocate.

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PERRY AUXILIARY

The newly elected officers are: President, Mrs. Lanta Green; Vice-President, Mrs. Irene Halbrook; Secretary, Mrs. Violet McInturff; Treasurer, Mrs. G. B. Colvin; Corresponding Secretary, Miss Polly Buckingham. Superintendents are: Christian Social Relations, Mrs. Beulah Jackson; Missions and Bible Study, Mrs. A. L. Riggs; Publicity, Mrs. Vera Pritchett; World Outlook, Mrs. Ocie Herndon; Supplies, Mrs. Ruth Crogar; Local Work, Mrs. O. O. Oates.

We are planning our annual Christmas bazaar for Saturday, Dec. 12.—Publicity Supt.

RECEPTION AT ATKINS

The Nellie Dyer Circle of the Woman's Missionary Society was hostess at a reception given in the Methodist church Wednesday evening, November 11, honoring Rev. and Mrs. Fred A. Lark. Bro. Lark was recently returned to the pastorate of this church for the second year's work. Receiving guests were Mrs. I. J. Hughey, Mrs. Mayme Darr, W. A. Strickland, Rev. and Mrs. Fred A. Lark, Mr. and Mrs. L. L. Evans and Mrs. Mattie Burris. A program was given consisting of welcome talks by L. L. Evans and J. M. Barker, Jr.; response by Rev. and Mrs. Lark; piano numbers by Miss Leta Darr, Ava Elizabeth Hughey and Charlotte Barker; and a reading by Nina Rackley. A bounteous shower was presented to the honor guests by Masters George Fox, Jr., and Sammy and Don Martin. Mrs. Frank Griffin poured tea from a lovely lace covered table and was assisted in extending further hospitality by Mesdames C. E. Hoop-

er, Dewey Martin, Turner Hamlet and Belton Wilson.—Atkins Chronicle.

ZONE MEETING AT LEWISVILLE

The LaFayette County Zone meeting was held at Lewisville Tuesday, Nov. 10. This Zone is composed of the Auxiliaries from Stamps, Lewisville, and Bradley. Due to the absence of the Zone Chairman, Mrs. J. W. Burks of Bradley, the Vice-Chairman, Mrs. Tracy Harrell of Lewisville, presided very ably throughout the day. The program was as follows:

Morning Session

Quiet Music—Mrs. R. L. Searcy, Jr., Lewisville.

Invocation—Rev. B. F. Musser, Lewisville.

Welcome—Mrs. Mack Lester, Lewisville.

Response — Adah McMurrrough, Stamps.

Reports of Year's Work—Stamps Auxiliary, Mrs. J. D. Puska; Lewisville Auxiliary, Mrs. Maude Youmans.

Devotional—Friends With Jesus, Mrs. Lucille Meadows, Lewisville.

Talk—What Constitutes a Good Officer, Mrs. Erselle Harper, Stamps.

Round Table Discussion of Zone Problems.

Remarks—Praise of Loyalty of Woman's Missionary Societies to the Church, Rev. B. F. Musser, Lewisville.

Prayer—Mrs. W. L. Woods, Lewisville.

Lunch.

Afternoon Session

Prayer — Rev. E. W. Harris, Stamps.

Vocal Solo—Good Night and Good Morning—Rev. Ira Patishall, Lewisville.

Sermon—The Church of Tomorrow, Rev. E. W. Harris, Stamps.

Brief Remarks on Unity of All Denominations, Rev. Ira Patishall.

Reading — Self-Determination (Philosophy of the American negro), Mrs. Louis Matthews, Lewisville.

Spiritual — Swing Low, Sweet Chariot, Lewisville Girls Glee Club.

Christian Education

PRAYER

This is the theme of the elective course which is to appear in the Adult Student during January, February, and March, 1937. What a fine preparation this course will give to the groups using it as they plan to support the "Bishops' Crusade." It is an encouraging fact that the Church feels the need of more spiritual power. We shall depend on a deepened prayer life to open wider the channels of that power.

Classes of men and women all over the Church should take advantage of the opportunity offered by this forth-coming course on prayer. Secure your January Adult Student early and see what this elective course is like.

CALENDAR OF SPECIAL EVENTS FOR LITTLE ROCK CON- FERENCE

For the convenience of the preachers and laymen, we give below a calendar of special events for the Little Rock Conference, adopted by the Presiding Elders at their meeting in Little Rock, November 27.

Christmas offerings for the Orphanage, Sunday, December 20.

District Educational Set-Up meetings as follows:

Arkadelphia Dist., at Arkadelphia, 10:00 a. m., Dec. 4.

Pine Bluff Dist., at Pine Bluff, 10:00 a. m., Dec. 17.

Texarkana Dist., at Texarkana, 10:00 a. m., Dec. 28.

Prescott Dist., at Nashville, 10:00 a. m., Dec. 29.

Camden Dist., at Camden, 10:00 a. m., Dec. 30.

Monticello Dist., at Monticello, 10:00 a. m., Dec. 31.

Little Rock Dist., at Little Rock, 10:00 a. m., Jan. 11.

Dismissal Prayer—Rev. Ira Patishall.

The next meeting will be held at the Stamps Methodist church in the early spring.

In each District, except Arkadelphia and Camden, a conference with pastors serving rural churches will be held in the afternoon immediately following adjournment of the Education Set-Up Meeting.

General Educational Council, Nashville, Tenn., Dec. 7-11.

Conference with Presiding Elders, at Hendrix College, Dec. 15-16.

Missionary Council at New Orleans, Jan. 5-7.

Conference-wide meeting of District Directors of Adult Work and District Lay Leaders, with Presiding Elders, at Little Rock, 10:00 a. m., January 12.

State-Wide Missionary Rally, Little Rock, January 13.

District-wide Missionary Institutes as follows:

Little Rock Dist., Feb. 1.

Pine Bluff Dist., Feb. 2.

Monticello Dist., Feb. 3.

Camden Dist., Feb. 4.

Arkadelphia Dist., Feb. 5.

Prescott Dist., Feb. 8.

Texarkana Dist., Feb. 9.

Hendrix College Week, Feb. 7-14.

College Day offering for Ministerial Supplies and Training, Sunday, Feb. 14.

Conference-wide meeting for pastors and Church School Superintendents, at Little Rock, Feb. 25-26.

Church School Day combined with Young People's Anniversary, Sunday, April 18.

Pastor's School, at Hendrix College, May 31-June 11.

—Clem Baker

HENDRIX COLLEGE NEWS

Although marred by a 13 to 0 defeat at the hands of the Arkansas State Teachers College, one of the most successful homecoming celebrations on record was held by Hendrix College last week. The celebration began Monday night with a pep meeting in Tabor Hall and continued throughout the week.

Tuesday was featured by a pep meeting after supper, which was followed by a giant bonfire with the student body participating. Wednesday night a parade was held through the business section of Conway and

A Gift of Spiritual Inspiration and Guidance for the Coming Year

The Upper Room

JANUARY, FEBRUARY, MARCH, 1937

Last year hundreds of pastors, Sunday school teachers, and others used copies of THE UPPER ROOM as gifts to those whom they wished to remember at Christmas time. We have gone to press earlier with the first quarterly issue for 1937 in order that it may be available for those who wish to send copies to their friends instead of the usual Christmas greetings.

Copies of the January, February, March quarterly issue of THE UPPER ROOM will be mailed to you postpaid at 5 cents per copy, in quantities of ten or more. An individual subscription for one year for 30 cents, postpaid; foreign, 40 cents.

Special envelopes for use in mailing The Upper Room as a Christmas greeting are available at one cent each

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was led by the band with the students singing behind. Immediately preceding Thursday afternoon's clash with Teachers College, another parade was held with floats from various campus organizations entering.

Miss Harriet Harton of Conway was crowned queen of homecoming in the chapel at noon, Thanksgiving Day, by Dr. C. J. Greene. Members of the Christian Association held the annual Thanksgiving chapel Thursday morning with J. E. Griner of Forrest City presiding.

"The Place of Fine Arts in Everyday Life" was the subject of an address by Dr. R. L. Campbell at the convocation Tuesday morning. The address was the first of a series of three lectures on fine arts.

Dr. Campbell declared that nothing is so common in mankind as a craving for beauty. To correlate fine arts with everyday life he urged that each person should find a creative activity to pursue which would give satisfaction to the individual.

The largest cast ever to take part in a major dramatic production at the college, has been announced by Robert Capel, director, for the presentation of "Everyman", an old English morality play scheduled for presentation on December 14 and 15. The leading role will be played by James Dowell of North Little Rock.

Other members of the cast include: J. T. Matthews of Heber Springs, John Bayliss of Russellville, James Hughes of Swifton, Joel Cooper of Paragould, Clarence Wilcox of Pleasant Grove, Byron McKinney, Janelle Gunn, and Dale Ford of Conway, Loyce Robbins of DeQueen, Norman Reeves of Piggott, Robert Core of Little Rock, Richard Perry of Cabot, Jane Woodcock of Hot Springs, William House of Pine Bluff, Jane Armour of Little Rock, Ruth McCullough of Conway, Juanita Baldwin of Pine Bluff, Marian Talley of El Dorado, Martin Lambert of Warren, and Rodney Shaw of North Little Rock.—Reporter.

CHILDREN'S WORKERS MEETING OF HELENA DISTRICT

On November 17, a Children's Workers Meeting was held in Forrest City in connection with a District-wide meeting of pastors and church and Missionary Society leaders in the Helena District. Sixteen children's workers were present.

Mrs. J. H. Vogel of Helena, District Director of Children's Work, presided. Mrs. W. P. Pearson of West Helena led the devotional during which those present had some mountain-top experiences.

Plans for Children's Work for the year 1936-37, as outlined by the District staff, were discussed and each worker was supplied with a copy of plans.

Some high points in the friendship units for November were mentioned and a great deal of enthusiasm was shown in the study of our negro neighbors.

The Home and Foreign Missionary Enterprise was emphasized at this meeting. The leaflet, "Does Your Church School Have a Part in This Good Work," was used as the basis for this study. Mrs. Vogel urged its use in the fourth Sunday programs.

At the close of the meeting this group, with the other groups, repaired to the basement where supper was served to 100 people and where Mr. Charles A. Stuck of Jonesboro, Conference Lay Leader, gave a most interesting address. Mrs. J. B. Vogel, Director of Children's Work, Helena District.

HOME AND FOREIGN MISSIONARY ENTERPRISE, NORTH ARKANSAS CONFERENCE, MONTH OF OCTOBER

BATESVILLE DISTRICT	
Batesville, Cen. Ave.	\$ 16.29
Calico Rock	3.35
Cotter	5.94
Mountain View	1.00
Newport, First Church	5.00
Newark	2.10
Salem	3.00
Moorefield	7.00
Hope	2.00
TOTAL	\$ 45.68

CONWAY DISTRICT	
Atkins	\$ 2.50
Conway	25.00
Dardanelle	17.48
Danville	5.86
Greenbrier	.50
Lamar	1.00
Gardner Memorial	2.00
Adona	.50
Bluffton	1.32
Perry	1.00
Oppelo	1.00
Russellville	60.00
Waltreak	1.00
TOTAL	\$ 119.16

FAYETTEVILLE DISTRICT	
Bentonville	\$ 3.11
Berryville	1.50
Oakley Chapel	.55
Farmington	.75
Fayetteville	14.55
Elm Springs	1.72
Eureka Springs	2.03
Falling Springs	1.35
Green Forest	1.18
Tuck's Chapel	.29
Prairie Grove	5.00
Rogers	5.55
Springdale	11.96
Siloam Springs	3.68
Springtown	1.50
Winslow	11.66
TOTAL	\$ 66.44

FORT SMITH DISTRICT	
Alma	\$ 4.78
Altus	2.00
Booneville	25.00
Ft. Smith, First Church	9.26
Hays Chapel	9.25
Kibler	1.39
Mansfield	1.00
South Ft. Smith	1.00
TOTAL	\$ 53.68

HELENA DISTRICT	
Brinkley	\$ 20.58
Clarendon	20.00
Crawfordsville	1.87
Forrest City	.60
Harrisburg	12.00
Helena, First Church	18.75
Hughes	15.00
Hulbert	2.97
West Memphis	2.50
Parkin	3.29
Vandale	1.82
Wildener	1.34
Round Pond	12.00
TOTAL	\$ 112.72

JONESBORO DISTRICT	
Blytheville, First Church	\$ 15.00
Bono	.77
Blytheville, Lake Street	2.00
Trinity	.50
Mt. Carmel	1.35
Brookland	1.00
Forest Home	1.00
Pine Log	1.00
Dell	5.00
Half Moon	1.00
Joiner	.92
Jonesboro, First Church	100.00
Jonesboro, Huntington Ave.	6.00
Lake View	1.00
Leachville	3.16
Luxora	3.04
Monette	3.00
Macey	.39
Black Oak	5.00
Marked Tree	24.00
Bay	1.00
Trumann	3.00
Tyroneza	12.00
TOTAL	\$ 191.13

PARAGOULD DISTRICT	
Biggers	\$.40
Corning	31.48
Hoxie	5.90
Warren's Chapel	2.00
Mammouth Spring	1.65
Marmaduke	4.00
Paragould, First Church	50.00
Piggott	9.00
Pocahontas	4.27
Rector	3.00
St. Francis	1.00
Mt. Zion	2.50
Walnut Ridge	1.86
TOTAL	\$ 117.06

SEARCY DISTRICT

Bald Knob	\$ 2.99
Beebe	6.06
Cabot	11.21
Cato	.62
Revel's	1.20
Garner	.57
Griffithville	2.16
Harrison	2.46
Heber Springs	3.71
Hunter	1.35
White Hall	.16
Judsonia	.60
Bradford	2.80
McCrory	5.00
De View	.83
McRae	3.96
Lebanon	1.00
Sixteenth Section	1.00
Valley Springs	.63
Smyrna	1.02
TOTAL	\$ 49.23

TOTAL FOR OCTOBER	\$ 755.10
Batesville District	\$ 677.52
Conway District	431.85
Fayetteville District	707.78
Ft. Smith District	684.45
Helena District	789.33
Jonesboro District	832.85
Paragould District	434.86
Searcy District	707.42
TOTAL	\$ 5,266.06

RESULTS OF REPEAL

Repeal was urged by its sanguine supporters as the remedy for all the ills of the dry regime. The saloon was to be taken out of politics; bootlegging was to be ended; drinking was to decrease; temperance was to be promoted. Furthermore, unemployment was to be mitigated greatly; new revenue was to roll into state and federal treasuries in vast sums, and the nation was to be saved many millions in the cost of enforcement. None of the promises has been fulfilled. The saloon is back, liquor is in politics, bootlegging continues, drinking has increased, unemployment is worse, the revenue returns to the state treasury are far below the hopeful estimates of 1933, and the cost of fighting the illicit traffic is still burdensome.—Chicago Daily News.

A FINE CHRISTMAS PRESENT

Anderson's History of Arkansas Methodism. Price \$3.00. Order of James A. Anderson, Conway, Ark.

... 97,000 Enthusiastic Subscribers

Cargo

The New Story Paper for Boys and Girls

MAKES
BIG
HIT!

Successful Because—

It is a Real Story Paper for Boys and Girls, Ages 12, 13, 14, and Older. It Contains 12 Pages of Sheer Reading Joy and Interesting Activities Each Week.

Intermediate boys and girls who have seen and read CARGO have enthusiastically placed their "stamp of approval" on it. In fact, they are literally "carried away with it." Many Sunday schools have had to re-order such was the demand. Never has a new story paper been accorded such a reception. We are tempted to say, "We told you so," since our advanced enthusiasm for this fine, outstanding story paper for teen-age boys and girls was unbounded.

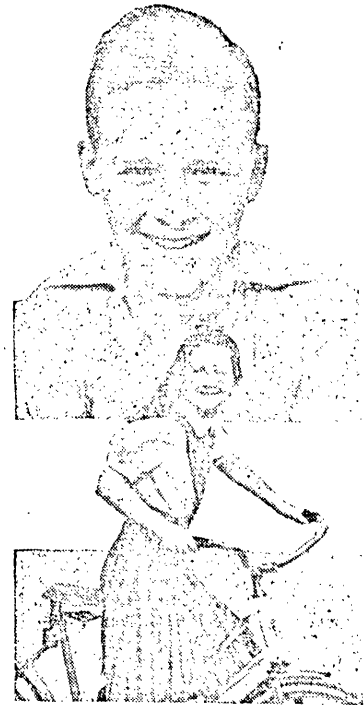
CARGO Is an Essential Part of Every Intermediate Department's Program

FREE! BEAUTIFUL PICTURE

For each Intermediate Class ordering five or more copies of CARGO for the first time we will send ON REQUEST ONLY a beautiful Bible picture entitled, "Jesus in the Carpenter Shop," size 14x18 inches. It is a familiar scene, suitable for framing, and will appeal to every Intermediate boy and girl. Please be sure to indicate, when placing your order, the number of Intermediate classes entitled to pictures according to the above instructions.

Send Your Order Now for January, February, and March, to

METHODIST PUBLISHING HOUSE
Whitmore & Smith & Rogers
NASHVILLE, TENN. • DALLAS, TEX. • RICHMOND, VA.
Price 5 Cents From Newsstand



CARGO APPEALS TO BOYS AND GIRLS ALIKE

Beginning with the January issue there will be dozens of features which boys and girls alike will find appealing and significant.

WHAT ABOUT YOUR INTERMEDIATES?

Those live, wide-awake youngsters have an intense desire for new experiences. They crave adventures and thrills as truly as they crave food. They want companionship. They want wider horizons. They want ideals.

But WHERE and HOW are they going to get them? Will it be through the movies, radio, or literature of the newsstand?

Your Church has answered the question of "where and how" by publishing this new story paper—CARGO—for your teen-age group which fills a special need not adequately cared for elsewhere. It not only maintains a high standard of literature and the Christian life BUT is a definite instrument your teachers may use in influencing character.

CARGO is the ANSWER

to the question, "What should our boys and girls read?" It is clean, wholesome, and inspiring. It will arouse and maintain interest. Increased attendance will be the result if CARGO is provided for your boys and girls.

The Cost—Only 18½ cents a quarter in clubs of five or more (about 1½ cents per copy per Sunday).

CHURCH NEWS

NORTH ARKANSAS CONFERENCE Group Insurance

The New Plan is not feasible.
Will continue same Plan as
last year, at same rates.
Please get your payments in
by December 15.

Insurance Committee,
L. E. Mann, Secretary,
Cabot, Ark.

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

My week has been one of unalloyed pleasure. The inhabitants of the Orphanage have been happy.

One friend, who is not a member of our Church, came to the Home and gave us \$25.00, to buy turkey and else for Thanksgiving Dinner for our children. A day or two ago, a friend came into my office and told me he wanted to make a love-offering to the Orphanage and gave me \$25.00. A man and his wife from Southeast Arkansas sent me \$10.00, as a Thanksgiving offering; so I feel that all of the Church is going to make a better Christmas offering than has ever been made for our Home. If it is not done, I do not know what will become of us.

I am more anxious than ever before that the brethren pray for us in the public worship and call the attention of the people to us. If this is done, there is no question but what we will get bequests in the wills of our people for amounts varying from small sums to large ones.—James Thomas, Executive Secretary.

ARKANSAS METHODIST ORPHANAGE

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

Inez Smith Bible Class,	
Pulaski Heights	\$ 2.50
McDonnell-Streepy Class,	
Pulaski Heights	2.50
Susanna Wesley Bible Class	
First Church, Texarkana	5.00
Elizabeth Monk Bible Class,	
Fairview Church, Texarkana ..	2.00
Dr. and Mrs. J. O. Bickham,	
Winchester	10.00
A Friend Little Rock	25.00
We have received the following be-	
lated Christmas Offerings:	
Berryville, Fayetteville District ..	\$ 7.00
Brookland, Jonesboro District	5.00
Nashville, Prescott District	20.00
Wagon, New Edinburg Ct.,	
Monticello District55
—James Thomas, Superintendent.	

OUR ORPHANAGE

Received in Home during November: Susanah Wesley Bible Class, Asbury S. S., outfit for Mary Ruth, and \$2.00 for shoes; Circle 4, Woman's Missionary Society, DeQueen, quilt; Second-Mile Sunday School Class, Jonesboro, 26 lbs. of fresh homemade cookies; Ladies of Richmond Circuit, 39 qts. canned food, 6 ragdolls and a quilt; Mrs. Hodges, City, clothing for small boy; Mrs. Duncan and her 1936 S. S. Class, England, additional check of \$1.25 for Walter; Guest of Junior League for Playette "Snow White," at East Side Junior High School. Transportation to playette by Mrs. E. P. Kendall, Jr. Circle Pulaski Heights Missionary Society; Ladies of Asbury Church, 8 qts. peas & carrots; Ladies of Texarkana Circuit, by Rev. J. L. Simpson, 145 qts. and 48 cans of fruit & vegetables, free transportation of above by Ozark Motor Lines; Roy E. Stueber of 555, City, two radios in good condition, one for hospital ward and one for little girls dormitory; Young People of Salem Church, Batesville District, two outfits for Cecil, \$2.25 for shoes & Thanksgiving box; Ladies of Hickory Plains, 50 qts. canned fruit and vegetables; Beginners Dept., Geyer Springs S. S., fudge, home-made cookies, popcorn,

and canned goods; Women, of Cherry Hill Church, quilt; Woman's Missionary Society, Pangburn, 26 qts. canned goods; Mrs. Virginia Gresham, Rison, box of clothing for Beatrice; Check of \$25.00 and telegram from Mr. Sam A. Sanders, National Standard Bldg., City, the amount to be used for Thanksgiving goodies and a real "Thanksgiving Dinner." All enjoyed the dinner and other goodies. Mrs. Hardin, City, clothing for small boy; Circle 3, Pulaski Heights, boy's underwear & overcoat, girl's hat; Mrs. Shular's Class, Winfield Jr. Dept., popcorn, fruit & canned goods; Ladies Benevolent club, by Mrs. Albert Graham, bushel apples; Junior Dept., First Church, North L. R., Thanksgiving program and party with our group, and shower of fresh fruits & canned goods; Woman's Missionary Society, Ward, quilt; Woman's Missionary Society, Jacksonville, 1½ bu. S. P., bag peas, bag hickory nuts, canned goods & preserves; Circle 7 W. M. S., Winfield, popcorn balls, candy & gum; Bethany Class, Asbury, Two doz. cans vegetables & fruit; Primary Dept., First Church, City, 30 cans fruit & vegetables, doz. oranges, doz. apples; Woman's Missionary Society, Mena, 12½ lbs. home-made cookies; Mrs. J. T. Cravens, Scranton, Rt. 1, quilt; Junior Dept. Pulaski Heights S. S., shower of Thanksgiving cards; Summerfield Ice Cream Co., City, 2 gals. ice cream; American Chemical Co., City, four cases soft drinks; Mrs. Dee McDonald, Smackover, 50 apples, 5 doz. oranges; W. M. S. Murfreesboro, 24 qts. & 3 cans of canned goods, 3 boxes peanut brittle, ½ doz. soap; Robt. E. Lee school, fresh fruit, groceries, canned goods; Kellogg Sales Company, 100 cloth dolls to be made; Epworth League, Norman, quilt; Junior Dept. Gardner Memorial, canned and fresh fruits; E. D. Brandon's Class, Young People's Dept., Asbury church, groceries & canned goods—Mrs. S. J. Steed, Matron.

SUPT. YANCEY IN MEETINGS

Rev. Sam M. Yancey, Superintendent of the Western Methodist Assembly, has just spent eight days—the time set apart by the National Preaching Mission—with us here in Clinton, Missouri.

He preached most acceptably each evening to our people, and while here made many friends for himself and the Assembly. Under his ministry the church has been greatly revived. He begins a week's meeting, November 23, with the Windsor church in the same county.—J. E. Alexander, P. C.

JUDSONIA AND BRADFORD

We have been cordially received and are about settled in the parsonage.

I find a nice new church at Bradford, and a live church endeavoring to put over the program of the church, a fine group.

Also a fine lot of people at Judsonia who are laboring under great difficulties, yet are loyally holding on. I believe they are going on to win this year. They gave the pastor a good pounding.

I am happy to follow a fine young preacher who is loved by all, Rev. Tom McKnight.

I trust, by the help of the Lord, we shall be able to carry on the good work established by the former pastors.—C. L. Franks, P. C.

GLENWOOD - ROSBORO

We were given a delightful reception and pounding by the people of Glenwood and Rosboro.

Glenwood is situated on the Caddo River, a sparkling mountain stream. The climate is healthful and the water is pure, a good water system having been installed something over a year ago. The Caddo Lumber Company has a large sawmill here, although it may close down in a short while. The same firm has a large lumber and planing mill at the town of Rosboro, which will continue operation for several years.

We are looking forward to a delightful pastorate in this community.—C. D. Meux, P. C.

TEXARKANA CIRCUIT

The first meeting of the Circuit Board of Stewards was held in the home of our pastor, Bro. J. L. Simpson, Monday evening, November 23. A large number were present and enjoyed the meeting.

Bro. R. R. Woolard was re-elected Charge lay leader. Mr. Woolard has filled this office for the past four years and is very efficient and a true Christian gentleman, highly esteemed by the entire circuit.

Mr. Edward Downes was re-elected secretary of the Board and Mrs. Vanderbilt was made reporter.

The building of a porch on the parsonage and some other needed work were considered and \$100 was the sum voted to be raised by the six churches by January 1.

The doctrines and rules of the Methodist Episcopal Church, South, will be the subject of study at our next meeting, the fourth Monday evening in January, and it will be held in the home of Mrs. Vanderbilt of Rondo Church. The entire circuit seems to be taking a great interest in the new church the people of Rondo are preparing to build.

After our meeting, we were served lovely plates of refreshments by the hostess and her daughters.—Mrs. Kate Vanderbilt, Reporter.

ROGERS

The Owens-Wesley class of this church met recently at the home of Mrs. Ada Clark and after the usual luncheon hour, their regular business meeting was held. The social hour was spent with games directed by Mrs. R. L. Gooch.

The Business and Professional Women's Club of Central church met recently with Miss Imogene Farabough, and Miss Mildred Marlin was co-hostess. The subject for discussion was "The Work of the Deaconesses of the Church," led by Misses Martha Rhiel, Blanch McGalliard and Evelyn Judge.

The Young Married Men's Class, which has a membership of eighteen, was entertained Thursday night at the home of Hayden Rand, with a pot-luck supper.

A large crowd attended Wednesday evening at a 6:30 supper, combining a reception to the new members and showing the pleasure of the congregation upon the return of Bro. Morehead for his fifth year, which is a record for this church.

Mrs. E. G. Blandford, our choir director for several years, has organized a Junior Choir. The officers are: President, Miss Loraine Wardlaw; Secretary, Jim Cady.

Rev. Glenn Sanford of Conway occupied the pulpit here Sunday night. He had been in the rural districts organizing Church Schools and doing other missionary service.

All the four circles of the Missionary Society, met recently and disbanded, and at the regular meeting for the general society, they will all reorganize and start the work anew with the president, newly reelected, Mrs. T. E. Harris, for the ensuing year. These circles have done good work and with new friends and co-workers, still better work is expected. The next general meeting will be held the fifth Thursday in December, with the present Circle number four as hostesses.

Mrs. Fred Luffman is arranging a Christmas play which will include the children in the Primary department. A drama, which will take in several adults, is also under way and will be given on or near Christmas.

A series of services will begin at the Central church next Sunday

night and continue through the week. Special music will be on the program and several visiting speakers are expected.

The Owens-Wesley Class will serve the regular annual banquet to the rural mail carriers on the evening of December 19. The class will also have their co-operative dinner and Christmas party at the home of Mrs. J. S. Combs, the third Thursday of December.

The Union Thanksgiving services were held at the First Christian church and Bro. Morehead occupied the pulpit.—Iden.

PRESCOTT DISTRICT BROTHERHOOD

The ministers of the Prescott District were called together at Prescott, November 25, for the first meeting of the year.

After the District Stewards had completed their annual session, the Preachers' Meeting was called to order by Rev. J. D. Baker, our new Presiding Elder. The following preachers were present: Joe H. Robinson, J. T. Thompson, R. D. McSwain, J. Frank Walker, K. L. Spore, Fred R. Harrison, W. W. Nelson, C. D. Cade, O. E. Holmes, Louis Averitt, A. J. Christie, E. T. McAfee, R. M. Crane, G. W. Robertson.

Brother Baker asked preachers and laymen to kneel in a prayer of consecration while Bro. Nelson led our prayer. Bro. Baker made a brief introductory talk and organized the District Brotherhood. C. D. Cade was elected secretary.

The Presiding Elder announced that the District Stewards had suggested that \$175 be raised for District funds, and this was apportioned to the churches of the District. It was suggested that extra funds be raised for needed furniture and repairs about the District Parsonage.

Rev. A. J. Christie moved that the District funds be made a preferred interest by the churches, to be paid as quickly as possible. The motion was carried.

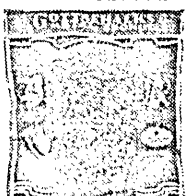
Bro. Baker read the apportionment of the General Claims made by the District Stewards to the charges. These suggested quotas will be discussed by each charge at the First Quarterly Conference. The total apportionment for this district is \$10,900.

The Christmas offering for the Orphanage was discussed, after which the Presiding Elder announced the dates for the Quarterly Conferences.

The question was asked, "Shall we continue to meet monthly during the coming year?" To which the group answered in the affirmative. However, it was made a policy that the ladies of the churches in which we

Organization Funds May Be Had Quickly

There's no surer, easier, more pleasant way to raise money for church or club than with the aid of our co-operative selling plan. Nearly all women know the fine qualities of Gottschalk's Metal Sponge. They've used it for years... wouldn't be without it... and will buy gladly from you. Over 50,000 organizations have profited from our plan. Write for particulars.



METAL SPONGE SALES CORP., Phila., Pa.

Gottschalk's
METAL SPONGE

meet, should not serve free lunches for the preachers. The ladies of the churches have been more than generous and kind in this matter in the past, but we feel that it is hardly fair to ask them to provide entertainment for the preachers free of charge.

Bro. Holmes invited the Brotherhood to meet in Nashville for their next session, the time being left to the Presiding Elder.

The spirit of goodwill and consecration pervaded the meeting. Every one seemed ready to do the work ahead just a little better than he had done it before and willing to do more than is asked or expected. The outlook for the year is good. A hearty welcome was given Bro. Baker, our new leader, and also to the preachers who are new arrivals in the Brotherhood. We are looking forward to a year of definite growth and prosperity along every line of Christian effort.—C. D. Cade, Sec.

CHIDESTER

On my arrival here, November 20, I was most cordially received. On the first evening in my home, my family and I were most agreeably surprised to have a whole houseful of people call in a group and give us a real "pounding". After the air cleared, so to speak, we found that we had received approximately twenty-five dollars worth of groceries of the finest quality and an expression of love that could never be measured in terms of money. Thanks to these fine people.—R. F. Sorrells, P. C.

OUR FIRST WEEK AT DESHA

We arrived on our new work November 4. We found the parsonage in bad repair. There had been no one in it for some time. The pastor of last year moved in one day, and passed to his reward the following day, so you can imagine the rest. For a short time things looked discouraging. They had started to paper the rooms, and had just got the roofing to recover the parsonage; but we had been there only a short time when the women began to gather in and before it ceased there must have been 25 or more. They began to tear the old paper from the walls, and some started the repapering, and some scrubbing the floors. They had no more than started when the men came in and began tearing off the old roof and putting on a new sheet roof. Before night all the work was completed. They all brought their midday lunch, and, of course, they invited the pastor and his wife to eat with them. We had a nice day together, and as we were not strangers to them, as their new pastor had held two meetings with them in the past six years, they all seemed to take at least some delight in informing us that they were glad to have us with them.

On Thursday night we noticed that they had the lights turned on at the church. Not knowing their customs, we did not interfere, but in a short time we heard all coming in the direction of the parsonage, and they came with flour, beans, potatoes, pork sausage. Oh, I will not try to tell all that they did have; but it was one of the old-fashioned poundings. The greatest of it all is they do not seem to know when to stop. They just keep on bringing in groceries and produce of all kinds. When we go away and come back, some one has been there and left something. We are well pleased, and hope to please our people.—L. R. Ruble, P. C.

Report of Texarkana District

HAROLD D. SADLER, P. E.
(This was delayed in reaching the editor.)

The Texarkana District has made one of the best reports in its history. While part of it may be attributed to fine cotton production in the southern part of the District, similar reports were also made by charges in the mountain section which suffered a severe drought. The reports show the District paying 92% which is the best report the District has ever made on the Benevolences.

Advances were made spiritually as well as financially. Many good revival meetings were held during the year. The report will show more than 500 additions.

The presiding elder feels that this successful year has been made possible by the heroic efforts of the 21 pastors and the loyal support of their people. We have also made great progress through the efforts of those who make up the District Staff; Mrs. Henry Knight of Stamps, District secretary of the W. M. S.; Mr. A. L. Propps of Texarkana, Dist. Lay Leader and Supt. of adult work; Miss Mildred Woolard of Texarkana, Director of Young People's Work; and Mrs. Fred Gantt of Foreman, Director of Children's Work. The presiding elder has been encouraged and benefited by their counsel, cooperation and fine leadership.

This is a great District and we are loathe to leave these fine people who have been so hospitable and so loyal. We feel sure that, in the after years, many pleasant memories will come trooping home as we recall the quadrennium spent on the Texarkana District. We think over the trails which lead from the broad acres of cotton land in the Red River country to the mountain peaks of the northern end of the District.

We leave with only two regrets: First, that of breaking the association with the preachers who labored here and the people who were so kind and generous to us; and secondly, because we did not do our work better.

UMSTED MEMORIAL FELLOWSHIP SERVICE

Sunday evening Umsted Memorial had a successful fellowship and set-up service, attended by a large crowd.

After a worship service and sermon by the pastor on "Making Religion Easy", a church conference was called and reports and discussions were had from the Board of Stewards.

The program of the church for the year, as presented by the Board of Christian Education was:

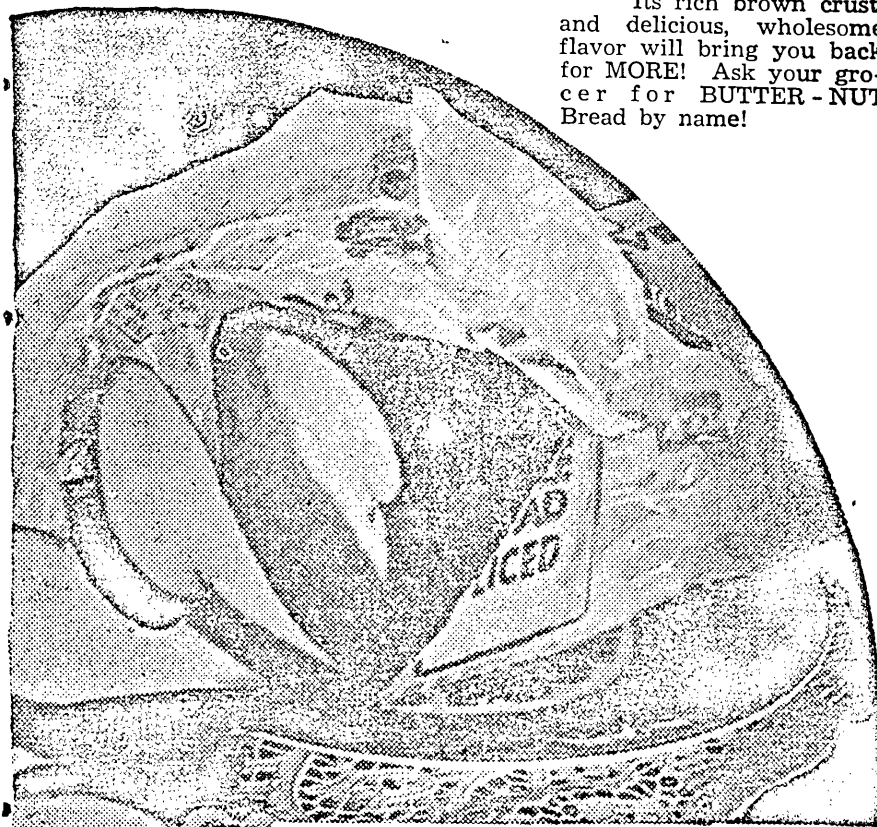
In planning the work of the church it shall be the purpose of this Board to carry out the program of the Methodist Church in its entirety. At the head of everything and in the heart of every member we hope we shall find a sincere devotion and loyalty; a devotion to Christ and to the life that He taught us to live, and a loyalty to Him, the church, and the pastor in the program of the year. In this we pledge ourselves to help in any way, and to be present at all services where it is at all possible.

The primary purpose of the Church is to save the souls of men, both at home and abroad. We, therefore, propose to educate our people in the mission work of our church, and to plan a definite evangelistic program, and during the year to add

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Treat yourself to a loaf of Meyer's BUTTER-NUT BREAD

Its rich brown crust, and delicious, wholesome flavor will bring you back for MORE! Ask your grocer for BUTTER-NUT Bread by name!



Charles T. Meyer

Owner of American Bakery

THANKS YOU!

Your continued preference for Meyer's BUTTER-NUT Bread and Meyer's cakes has made possible our growth and expansion through these years, and because of your preference—

We occupy nearly
AN ENTIRE
BLOCK!

We employ 100
Arkansas People!

We maintain the
South's
Most Modern
Baking Plant!

We Buy
Arkansas Products!

We serve 38
Arkansas Towns!

We operate
20 Trucks!



American Bakery

"Arkansas' Largest Independent Bakery"

Seventh and Pulaski

Little Rock, Ark.

at least ten per cent to the membership of the church.

We believe also that the secret of a church's growth and value to the community lies in a trained leadership. We, therefore, propose to sponsor the training classes most needed during the year and to earn at least twenty-five training credits.

In addition to the regular work in the Children's Division of our Church School we expect to have a Daily Vacation School for two weeks during the summer.

In order to reach the young people we realize that we must have a positive program—a program that will develop them spiritually, mentally, socially and physically. Such program we shall try our best to provide. We expect to make Umsted Memorial Church the center of their interest.

It shall be our purpose to plan our work definitely by the quarter and to observe all special occasions with appropriate programs.

We realize that this is a very big program, but with the help of God, the pastor, and the members of the church, we believe we can put it over, and that we can come to the end of the year with a feeling of having accomplished something.

The Board of Stewards reported the budget for the year to be \$1,018, of which sixty per cent was pledged from the floor.

Umsted Memorial is looking forward to one of the most active and worthwhile years in its history.—Newport Independent.

HELENA DISTRICT MEETING

The first district meeting of the Conference year in the Helena District was held in Forrest City, November 17. Besides the representation from Forrest City there were a few over one hundred present. In this group were preachers, district stewards, chairmen of local church boards of stewards, Church School Superintendents, Children's Workers, Young people's workers, adult workers, and workers of the Missionary society.

Following the devotional, led by Brother A. W. Martin, various interests to be stressed during the year were presented. First, Brother Brumley spoke concerning the task of workers in the Church School. The work with three-age groupings was presented by the district directors; Mrs. J. H. Vogel, Helena, Children's work; E. W. Dodgen, Young People's work; R. S. Hayden, Adult work. Announcement was made concerning the Epworth Training Conference to be held in Marianna, November 29-December 2. Miss Marie Holmstedt, District Secretary of Woman's Missionary Society, discussed the work of the Society for the District. Bro. Crichtow complimented the District on its fine report to the Annual Conference on the Benevolences, the District having paid 100% on all acceptances, and accepted about seventy per cent of the Askings. He urged that the matter of presenting the work that is done by the Benevolences, should be given more thoughtful consideration than had been the case.

Rev. Glenn F. Sanford spoke concerning the mission of the Church and the plans for promoting this through education throughout the year. Moving pictures of the work of the Home and Foreign Missionary Special will be available to the churches, also pictures of the workers supported by this fund.

The group divided into the sections of work each was interested in

and discussions were conducted in these groups by the District leaders in each case.

The work of the District stewards was done under the direction of the Presiding Elder. The pastors met with Bro. Brumley. The plan for raising the fund for payment of the parsonage debt, that proved so satisfactory the past year, was adopted.

The large group gathered in the basement for supper served by the ladies of the Forrest City church. The District Lay Leader presided. Conference Lay Leader, Mr. Charles Stuck of Jonesboro, brought a message of inspiration, and the meeting was closed with announcements by the presiding elder. Harrisburg had the largest delegation outside of Forrest City with a group of eleven. The spirit and earnestness shown in this meeting indicates prospects for fine work in all departments of the Church's work in the Helena District for the year.—Ethan W. Dodgen.

MEETING OF STEWARDS AND PREACHERS OF SEARCY DISTRICT

The District Stewards and Preachers meeting of Searcy District was held at First Methodist Church, Searcy, November 16. The presiding elder, Rev. E. H. Hook, led in an inspiring and encouraging devotional, emphasizing the importance of soul-winning and opposition to present day evils.

All pastors, excepting two, of the District were present, with a fine attendance of lay officials. Several new pastors of the District were presented. The regular routine of setting the salary, district work, and Benevolences was carried out in an excellent spirit.

Revs. Ira A. Brumley, Conference Executive Secretary, Glenn F. Sanford, Extension Secretary, and L. E. Mann, Secretary of Group Insurance, led in facing the actual situations in these interests and stimulated everyone present to seek to accomplish bigger things this year.

The meeting adjourned at noon for a wholesome and abundant meal, prepared by the ladies of the church.

The afternoon session began with a brief devotional. Brother B. R. Johnson, District Lay Leader, made a very strong appeal to the laymen to put their best into this greatest task—the work of the Church. A short and lively discussion on the Liquor Problem followed an announcement concerning a class dealing with the problem of alcohol in the District Training School.

The following goals were adopted for the new Conference year:

1. An every member canvas completed in every church by November 30.
2. At least fifty per cent of Benevolences paid by Christmas, remainder by Easter.
3. District Claims paid in full by January 1.
4. Salaries balanced at least quarterly.
5. Educational Institute held at Marshall, January 4-5; Kensett, January 6-7; Augusta, January 8-9.
6. A School for Children's workers at Cabot, Cotton Plant, and Clinton, taught by Miss Lula Doyle Baird.
7. The month of January is Christian Literature month.
8. The second week in January Training Week throughout the District.
9. District Training School at Searcy, January 17-22.
10. District Evangelistic - Missionary Institute at Clinton, January 22, 10 a. m.

11. Church School and Young People's Day observed in every school, March 7.

12. Laymen's Day observed in every Church in the District.

13. One delegate from each charge attending Children's Workers Conference at Hendrix College, May 31-June 2.

14. All Pastors attending Pastor's School at Hendrix College, May 31-June 11.

15. An offering made by every church for Student Ministerial Help by July 1.

16. Intermediate Assembly, Hendrix College, June 28-July 2.

18. Observance of Childhood and Youth Week in every Church School.

19. District Bible Conference to be held at Searcy in September.

20. Organization and promotion of Adult, Young People, and Children's Councils.

21. Development and promotion of Continuous Visitation program in every church.

22. Quarterly Zone meetings of Missionary Societies, and Divisional Workers Church School groups.

23. Monthly group meetings of pastors.

24. Church Schools observe Fourth Sunday with Missionary program and offering.

25. A "VITAL" Evangelistic effort in every church within the District.

26. All salaries paid in full to date by District Conference.

The services closed with the Presiding Elder leading the pastors, and the District Lay Leader directing the laymen in practical discussions.—V. E. Chalfant, Sec.

RURAL PASTORS OF ARKADELPHIA AND CAMDEN DISTRICTS

Pastors of the rural churches of the Camden and Arkadelphia Districts met in joint session at Holly Springs at 10:00 a. m., November 24, with Brother R. E. Fawcett, presiding elder of the Arkadelphia District, presiding. After a brief devotional service, Brother E. C. Rule, presiding elder of the Camden District, brought a thoughtful, challenging, and inspiring message on the pulpit ministry of our church, giving emphasis to the importance of the pastor knowing his people's needs and seeking to minister to these needs.

Brother Clem Baker, speaking both in the morning and afternoon sessions, presented a "Suggested Rural Church Program" which was adopted enthusiastically and unanimously at the close of the afternoon session. This program was a well-thought-out plan for the program of Christian Education on a rural charge for the whole year. It gave emphasis to organization, membership, training work, vacation schools, evangelism, finances, missions, and revival meetings. With such a program before us, we pastors of rural charges will be able to avoid the hit-and-miss plan and can early in the year plan our whole program for the year intelligently.

Dr. J. M. Williams spoke on the matter of calling out and training young men for the ministry. Pastors were urged to make special effort to find recruits whom God had called to fill the depleted and depleting ranks of Methodist ministers in our state.

In the afternoon, Brother Fawcett gave a most splendid and helpful presentation on the pastoral phase of the ministry. He placed emphasis on pastoral visitation.

Brother A. J. Bearden, of Hot Springs Circuit, introduced Mrs. Gurtman James of Holly Springs, and suggested that an offering be taken to assist in the painting of the educational building of the Holly Springs church, a project in which Mrs. James had been leading. An offering of \$6.00 was made. Brother and Mrs. Clem Baker presented Mrs. James with curtains and a picture to be used in the new building.

There were twenty-four pastors in attendance, twelve from each of the Districts. The entertainment was royal. Brother Robison and his fine people spread another of those wonderful tables for which they are so well known in this section. Quite a group of Holly Springs and Mt. Olivet people were present and attended the meeting.—Earl S. Walker, Sec.

PEACE EDUCATION THROUGH A CHRISTMAS MESSAGE

As a part of its significant program of Popular Education in International Affairs, the Foreign Policy Association has secured the cooperation of Dr. Fosdick in emphasizing the importance of realistic peace education through a Christmas message.

A beautiful cellophane-wrapped package, containing three Headline Books, carries a decorative Christmas card with the following message from Dr. Fosdick: "Christmas turns our hearts toward desires for peace, but the events of the realistic world seem none-the-less to be heading toward war. If we are genuinely to keep Christmas, we must love peace not only with our hearts but with all our minds. That involves much more than hating war; it involves an earnest effort to understand the causes of war and the indispensable conditions of securing peace."

"This package bears more than general Christmas good cheer; it presents typical specific messages of the now famous 'Headline Books' concerning the conditions and the possibilities of peace. I commend these messages to all who will read in the hope that this Christmas season we may more intelligently set our steps on the highway to a decent and fraternal world."

Each of the three books selected adds meaning to the Christmas message. War Drums and Peace Plans analyzes the apparent failure of the present plans for peace. Dictator-

To Relieve Bad Cough, Mix This Recipe, at Home

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You'll never know how quickly and easily you can overcome coughs due to colds, until you try this famous recipe. It gives you four times as much cough medicine for your money, and you'll find it the finest thing you ever tried, for real relief.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking needed—it's no trouble at all. Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle. Add your syrup and you have a full pint of medicine that will amaze you by its quick action. It never spoils, lasts a family a long time, and tastes fine—children love it.

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Pinex is a compound of Norway Pine, in concentrated form, famous for its prompt action in coughs and bronchial irritations. Money refunded if it doesn't please you in every way.

ship interprets the forces that breed Fascism and Communism and asks the question: "Can we preserve democracy in this country? Clash in the Pacific faces the problem of rivalries in the Far East and the situation which may involve the United States in a conflict with Japan.

The package may be obtained from the Foreign Policy Association, Eight West 40th Street, New York, N. Y., for \$1.00 postpaid.

RECEPTION HONORING REV. F. P. DOAK

Members of the Sparkman Methodist church were hosts on Wednesday evening, to members of Sardis Methodist church and members of the First Baptist church, with a reception honoring their pastor, Rev. F. P. Doak, who closed his forty-sixth year as a member of the Little Rock Conference and who will superannuate at Annual Conference, on November 12. Members of the official board and their wives were hosts and James Taylor, Church School Superintendent, was master of ceremonies.

Brother Doak was presented an over-coat as a token of love. Delicious refreshments were served to the approximately one hundred present.

CARTHAGE-TULIP

Things are moving along nicely with us on the Carthage-Tulip charge. We have been royally received and have already gotten a good start on the third year of our pastorate with these fine people. We have received generous poundings from Carthage and Willow churches. We are tearing down our old parsonage this week and will begin the construction of a new one during the first week in December. Everything bids fair that the project will be carried out without debt.—Earl S. Walker, P. C.

NORTH ARKANSAS CONFERENCE

Centennial Session

The Arkansas Conference was organized in Batesville, Ark., November 2, 1836. The conference met again this year in Batesville as a fitting place to celebrate the centennial. In addition to the regular routine of an Annual Conference, some centennial features were observed.

1. A pageant was given portraying the organization of the Conference. The men and women were attired as they were one hundred years ago. Andrew Hunter, who afterwards became a leader for half a century, was admitted on trial. The acting was superb and the whole scene quite realistic.

2. Centennial addresses. On Thursday afternoon Dr. James A. Anderson, author of the Centennial History of Arkansas Methodism, spoke on "Methodism, Finding God." On Friday afternoon Dr. T. D. Ellis spoke on "John Wesley and Methodism." These were masterful addresses and fine interpretations of Methodism.

3. Pilgrimages. The conference took two pilgrimages. One to the site of Soulesbury Institute, the first Methodist School built in Arkansas. It is now one of the old historic residences of Batesville. The other pilgrimage was to the site where the first conference was organized. The old frame building in which the Conference was organized was moved to the back of the lot and on the front where the building then stood is now a stone building used as a store. A marker was unveiled

with the names of Bishop Thomas A. Morris and Bishop John M. Moore 1836-1936 inserted. The old bell used to call the people to worship at that time was rung. Mr. C. W. Maxfield, senior member of First Methodist Church of Batesville—a member for 66 years of the local congregation—made an address describing the different Church houses the congregation has built in Batesville and used during the past century. Mr. Maxfield, with the aid of Mayor Fred Maxfield, his son, distributed a booklet in the form of the map of Arkansas with Bishop Morris' picture on the front cover and Bishop Moore's picture on the back cover. The inside of the booklet contained pictures of the different buildings used during the century. Rev. J. F. Jernigan, the oldest preacher in the conference, sang the centennial song.

4. Memorials. Mr. Charles Barnett, Jr., presented a marble slab containing the names of all the pastors of the First Methodist for the past one hundred years. Gavel from the wood of the first building and from a walnut tree on the campus of Soulesbury Institute were presented. Bronze tablets commemorating the life and work of Miss Esther Case—donated by the Board of Missions—and Mr. I. N. Barnett—donated by his beloved wife—who for a half century had been a faithful and devoted official in this Church, were presented to the Church.

5. Curios. Among the curios presented was an autograph of Bishop Joshua Soule on a parchment signed 1856. Another was a certificate issued by Soulesbury Institute to Edward Baxter, a son of Governor Baxter 1858.

The whole conference was historic in atmosphere, and spiritual in tone. It will go down in history as a session never to be forgotten.

A considerable number of changes were made, but all seemed to be satisfactory. All the members admitted on trial or into full connection were college graduates, and most of them had a B. D. or an A. M. degree.

This was the largest conference ever held in Arkansas. The old hospitable city of Batesville invited the wives of the preachers and more than one hundred of these elect women came. The total register of preachers, and delegates reached almost five hundred. Bishop Moore's administration gave great satisfaction.—O. E. Goddard, Christian Advocate (Nashville).

FREE CIRCULATING LIBRARY

Ministers of the Methodist Episcopal Church, South, are invited to patronize the free circulating library which has been placed in the School of Religion at Vanderbilt University (Nashville, Tenn) by government foundation as a project in adult education. Fagan Thompson, professor in the School of Religion and faculty adviser in establishing the new project, announcing the new library now available to ministers in the South and Southwest, says the whole plan is on an interdenominational basis and he invites correspondence from all ministers, irrespective of denomination. The library will be glad to furnish book lists and look after special book needs of its patrons. A post-card request will bring desired information.

Every official member of the Methodist Church should subscribe for the Nashville Christian Advocate. Give your subscription to your pastor.

United Church of Canada

After ten full days of discussion and deliberation on the part of its 272 elected representatives, the seventh General Council of the United Church of Canada finished its sessions in the capital city of Ottawa on October 7.

The council made history in one matter. For the first time in the experience of any Canadian church, permission was granted for the ordination of women to the Christian ministry. This matter has agitated the church for a number of years. Two years ago it was submitted to the Presbyteries of the United Church for their expression of conviction, and the vote of these bodies in favor of the proposition was overwhelming. All that this council had to do, therefore, was to order that such legal changes in the basis of union be made as would enable women to be ordained as ministers.

A report of progress was made relative to the proposal for a union with the Canada Conference of the Evangelical Church. It was declared with great satisfaction that "their testimony of the essential oneness of our standards of faith with their own, and their assurance that there are no insuperable obstacles to an early union on terms that shall be mutually acceptable."

The council affirmed once again that the United Church was also a uniting church, and that it was ever ready to discuss union with any branch of the Christian church. A standing committee was appointed to be ready to take any action that might be required and to study the possibilities for further unions.

The council approved the establishment of clinics for education in birth control, though it was quite evident that there was considerable uneasiness in the minds of a number of commissioners concerning the matter.

It was insisted that the clinics should be "under public control and supervision according to standards and regulations prescribed by the Provincial Department of Public Health." One of the real hindrances to the establishment of such clinics in the past has been the historic opposition on the part of the

churches, so that the action now taken should be influential. A resolution in favor of sterilization was voted down.

Resolutions in regard to gambling, the liquor problem, and the menace of war were quite orthodox, and revealed that the point of view in regard to these things had not changed. The council endorsed Canada's pledge, "Renouncing war as an instrument of national policy," and endorsed the Prime Minister's proposal that Canada should decide if and when she should take part in any other war. While a strong peace sentiment found expression, it was quite evident that the council would not endorse any "peace-at-any-price" philosophy.

Though the previous council had taken a very strong stand in regard to the pressing economic problems of the time and made very unequivocal statements, it was not evident at any time during the sessions just closed that any very strong feeling existed among the commissioners or that this question impressed itself as urgent upon very many.

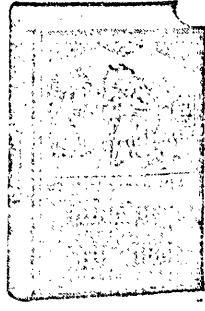
The conviction that it is in these realms that some of the greatest and most important problems facing the Christian church today lie, no doubt exists widely, but for the moment thought seemed to be directed toward other matters.—B. Creighton, in N. C. J. C. News Service.

The Secret of Certainty

Assurance is a word which was once heard more frequently than it has been of late. In every fine religious biography we find evidence of it, but in none of them more succinctly than in St. Mark's account of the storm on the lake. There, for the first time, the disciples saw the innocence of a sleep which proceeds from absolute certainty that no situation is beyond God's control. They understood the stoical sleep of men who have grown indifferent to fate—we all have seen that. What they were baffled by was reliance upon God's care as being more real and present than the whirling winds and waters in which they seemed to be caught.

Yet most of us, as part of our Christian heritage, have tasted such assurance. Curtains of cloudy cir-

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cumstances have parted occasionally; we glimpsed God in His eternal strength. We did not have to argue or wrestle with ourselves—worry, fever, and apprehensions from the dread, unborn tomorrow stole away silently. Was this delusion? Is religious assurance no more than a state of restfulness into which we can lure ourselves by continually asserting its desirability? When our Lord was within a few hours of His crucifixion and yet could bequeath peace as a gift to His friends, was He deluded? It is curious that when we look back over the centuries we discern how many of the world's great conquerors, emperors, generals, financiers, have been unbalanced egotists, megalomaniacs, contributing nothing really constructive to the life of men, while the influence of the spiritual leaders is undiminished by time.

We are so used to the idea of a kingdom having frontiers, legislation, and conditions of labor or ownership of property, that we succumb to the belief that the kingdom of God is merely a perfectly ordered physical state of economic security plus the guarantee that war will never occur. We thus reverse normal logic and believe that the less contains the greater, and at the same time we put indefinitely over the horizon the joy of the Kingdom's present reality that Christ would bring us.

That the love of God implies both economic justice and peace, no Christian dare deny; but meanwhile what of our commonest foes that wait on our thresholds or tap on our windows at night? What of hopeless longing, unhappy marriages, persistent melancholy, and chronic maladies? If there is no present help against these the soul cannot be fobbed off with promises of material welfare which it can never share. And the sorriest thing today is the way in which so few people are glad because of purpose in their living. Yet the man who has known a Christian conviction about life, love, and work, knows that life belies its name unless accompanied by Divine assurance.

The secret of such certainty does not rest with us. It is given, not earned; revealed, not discovered. It is like the quiet opening of a rose, and not a bit like the forcing open of a reluctant door. The ancient advice persists: stillness is essential to the knowledge of God; but to know Him is to love Him, and to love Him is to be happy with Him forever.—Harold S. Darby in Methodist Recorder.

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THE HIDDEN HEARTACHE

How little we know about our fellow-men and how little they know about us. The smile may play upon the face when the heart is near to breaking. The hidden heartache of which the poets speak is very common. Few men or women live a long life that there does not come an abiding sorrow. We live with these sorrows until they become familiar and, like familiar friends, we may sometimes leave them and go visiting into the fields of laughter and of song, but at eventide we are back again with our sorrow.

The character of these hidden sorrows varies with each individual. Sometimes it is the memory of a broken home. Sometimes it is the memory of a broken friendship. Sometimes it is the loss of the heart's love beneath the flowers in the garden of the dead. Sometimes it is the memory of the results of an evil life. Sometimes it is the bitter word that stings the more with the years. Oh, there are countless aches to the countless millions of men. Humanity has not yet sung a song that has not held a minor chord. The weary-hearted, the broken-hearted, sit beside the rivers as Israel at Babylon and cannot sing because memory has driven song out of their lives.

The hidden sorrow of our hearts ought to make us very tender with others. We are partners in the valleys of pain. The word ought to be soft, since we may open again the wound that has not healed. A fellow feeling ought to make us wondrous kind.

But the hidden sorrows of life make religion more real and the need of God more felt. There is a chastened joy in the faith that tells of a "land that is fairer than day," a "home of the soul," where no sorrow comes, and where the song of life is never lost. But religion has a meaning to us here that soothes the burdened spirit. God has heart-ease for hidden griefs. He knows how to minister to spirits in pain. And He is a very present help in trouble. The soul in its sorrows has a desperate need of God, and then we come into such fellowship with Him that our love is ecstasy.—Sel.

PRIVILEGE OF THE BRANCH

The only thing that makes a branch worth while is its connection with the vine. Severed, it withers and dies. Connected naturally to a healthy vine, it bears the fruit of that vine. According to the law of nature, a branch makes demands upon the vine for sap, which carries along all the life properties necessary to construct leaves, wood tissue, bark, flowers, and fruit. The vine never denies any natural request of the branch. Should the branch become injured, a large part of the vitality of the vine is turned toward the repair of the damage, and so a cut is healed. Removed bark is replaced and injured fruit is brought as far along to maturity as the circumstances allow.

The only value man has comes through his relation to Jesus Christ. "I am the vine" said the great Teacher. "Ye are the branches." He emphasized the necessity of constant communication just as the branch must have constant intercourse with the vine. If the branch ceases to draw upon its source of building supply, just then it begins to perish, and to produce fruit of lesser quantity, and of inferior quality. The final purpose of a branch is fruit-bearing. If it does not do that, it

may as well be cut off. The final purpose of the Christian is bearing fruit. If he does not do that, he is cut off already. The natural fruit of the human branch is good works toward men, and proper attitude toward things above. The bearing of this fruit is the only justification for preservation of the human branch. No fruit of righteousness, no fruit of worship and adoration, kills a branch as certainly as if severed by the pruner's knife. It is the privilege of this human branch to draw upon all the resources of the vine up to the capacity of the branch. It cannot rob other branches. As a branch of a grape vine would not issue such orders upon the parent stock as to produce a grape the size of a half bushel, while all the other branches are starved, so in human life Jesus Christ gives just what we need day by day without starving, without overfeeding. The starved man has only the form of a branch. The human branch that desires to be overfed hopes and prays for an abundance of happiness—just feeling good. He does not intend to be good for something, but just wants the feeling. The normal condition of the human branch is to live in a healthy condition, and, by that very fact, draw from the parent supply in order to get strength, and growth, and fruit. Man need not worry himself over happiness and sadness. His business is to be faithful.—Religious Telescope.

USING THE CHURCH

There are two ways of using the Church. One is thoroughly selfish. The other is thoroughly Christian.

One way is to enjoy the benefits of the Church's influence for fairness, peace, honesty and brotherliness in the community, and feel no personal responsibility to help increase this influence by regular attendance and proportionate sharing in the financial program of the Church. One way is to use the Church School for the Religious training of one's children and feel no obligation to offer to help in this work in any way one's talents may be used. One way is to call upon the Church for all the services it can render in time of material or spiritual need and the rest of the time to neglect its teaching program, its offer of weekly fellowship in worship and its challenge to share in a world redemptive program. This is one way to use the Church, but how pagan a way it is.

The other way is to use freely and regularly the opportunities the Church offers for increasing one's spiritual knowledge, deepening one's appreciation of the eternal values, and developing one's desire and ability to live a life among one's fellow men. This other way is to use the means the Church offers for cooperative effort in improving conditions and bettering our world by having a part in its services and a share in its program. Not "what can I get?" but "what can I do?" is the thought uppermost in the minds of those who use this way. This is another way to use the Church and how Christian it is.

DON'T WORRY

Why worry about things? A man only worries over things he can't help and things that he can help. Therefore, stop worrying about the things you can't help and get busy and do the things that you can help, and then you just can't worry.—Dallas World.

WHY THE DISCUSSION

It is said that at a congress of religions held a few years ago that the Bible of our fathers was attacked by a speaker and that Jesus our Lord was belittled. His virgin birth was denied and his divinity was stamped as a falsehood. One strong supporter of the Bible as it had been handed down to him wanted to answer this defamer of God's Word and of His Son, but friends near prevailed upon him to hold his peace, stating that Jesus would answer for Himself. As soon as the speaker was through the great audience rose en masse and sang "Jesus shall reign where'er the sun does its successive journeys run." And Jesus and the old Bible had won. When the scholars of today get through displaying what they think they know, the masses of the lovers of God and the Bible will still be shouting His praises and the Bible will be loved from Genesis to Revelations and the Kingdom of God will be marching on and these "great thinkers" will be forgotten. Let the church go on doing its work under the guidance of God's Holy Spirit and stop discussing the foolishness of "great thinkers."—North Carolina Christian Advocate.

DO IT: Jas. 1:19-27

We know only what we experience. We cannot know the truth of God's Word until we do it. The reason why some doubt the power of Jesus, both for personal victory and for helping others, is because they have stopped short of doing. Thinking religious thoughts and approving them is not enough "Whatsoever he saith unto you, do it." Only so can there be victory in the life, power through the life with those whom we touch.—S. D. Gordon.

HOSIERY

5 Pairs Ladies' Chardonize Hosiery postpaid \$1.00. Guaranteed, also other articles. Write for latest 1936 Bargain Sheets. L. S. SALES COMPANY Asheville, N. C.

Dear Reader: I have the most wonderful herb remedy that has ever been discovered for curing the tobacco habit. It is perfectly harmless and never fails to stop all craving for tobacco. I want every reader to write me and I will tell you how you can get the recipe free and cure yourself of the filthy tobacco habit.—L. O. Hinton, Spencer, Ind.

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BOOK REVIEWS

Looking Into Life; by Paul M. Tharp; published by the Bible Institute Colportage Ass'n, 843 N. Wells Street, Chicago; price 75 cents.

This is a book that some one has aptly said should be read by every Christian, citizen, parent, pastor, and local, state and federal official; and we might add read by any one else who might not be included in the above list. Part One deals with the "Inward Look of Self-Analysis." Next the "Outward Look of Self-Adjustment," then the crowning privilege of life, the "Upward Look of Self-Abandonment." In the introduction the author says: "It is the aim of this author to present some of the various aspects of life—life as of God and life as lived by man—and to suggest the three directions in which one may profitably focus his effort to look into life." In Part Three, "The Upward Look," in discussing our responsibility to others the author says: "The world needs more men of sterling Christian character, who will walk with God among men, and who will talk with men about God. It needs relief from the oppressive siege of political, social and religious moguls who sit in the high seats of profession, prestige, and power, lording it over their less pretentious fellows. In other words, the world needs more real leaders and fewer harsh drivers, less exposition of theory and more real living examples of truth. It does not take much manhood, nor initiative, nor courage to stick a cigarette between the lips, a deck of cards or a bottle of liquor in the hip pocket, and fall in with the crowd under the popular slogan, 'Everybody's doing it.' In the first place, the slogan is false, for not everybody is doing it. In the second place, everybody's doing it would not make it right; it would only increase the evil by numbers. In the third place, in the doing of that sort of thing, a person foregoes his qualifications as a leader and becomes only a follower, or worse, only a drifter. Driftwood is of no special value to the current that bears it, nor is human driftwood of any special value to the world. In either case, it only aggravates and clogs the current. But there is a stream which flows from the fountain of blood opened at Calvary, so that

human driftwood caught in its current may be reclaimed and made of infinite value. This field of rescue is open today, and it is an all-important work. The flood tides of sin are sweeping men down to destruction. One must never allow himself to drift with them—Jesus never did—but if need be to die for them in sacrificial service for Christ. One ought neither to fear nor hesitate to give himself for the world. Jesus had much more than you or I have, and yet He gave it all. Now the world owes Him all. On first thought, one may feel that he has but little to give, yet his time, his talents, his training, his all will be of infinite value in the hands of his Creator. Remember—'Little is much when God is in it.'

Victorious Living; by E. Stanley Jones; published by the Abington Press, New York; price \$2.

E. Stanley Jones needs no introduction to the reading public. His writings are all centered around the life and teaching of Christ, and their vital messages have reached the hearts of millions. This book is arranged as a book of daily devotions. It might as profitably be used as a study course in Christian culture. The devotional for December 31, *The Fixed Abode*, gives Bible references, 1 Corinthians 12:4-27; 2 Corinthians 3:17, 18. "Our last passage must sum up the whole of our studies together: 'in whom you also are being built up together to become a fixed abode for God through the Spirit'; (Ephesians 2:22, Weymouth). A fixed abode! God, not the dim, fugitive unknown, but God the real, the intimate, the permanent. And how can this be? By being 'built together.' Finding God, the Spirit, is an individual thing, but it is also deeply collective. We cannot expect the permanent abiding of God unless we are built up together. Only a brotherhood transcending race and class and color can be the fixed abode of God. But we have asked him to abide in a compartmentalized society and in a divided heart. It cannot be. When Moses was about to build the Tabernacle, he was given a vision and the voice said, 'See that thou make them after their pattern which has been shewed thee in the mount.' He did. Then the account says, 'So Moses finished the work. Then . . . the glory

of the Lord filled the Tabernacle.' When? When he made all things according to the pattern. We have seen the pattern—the Kingdom of God on earth. It has spoiled us for any other pattern. This is it. For it we will live and for it we will bleed—and if necessary, die. We will go out and make all things according to that pattern both within our selves and in society. And God will take up His fixed abode with us as we are builded together. We cannot ask Him again to abide in this ramshackle thing we call society, where some of the children are pinched and starved and some have an unused overplus, where the weaker are exploited by the stronger and injustice is deeply imbedded. No, we will be 'build together,' where the sufferings of one are the sufferings of all, and where the gifts of God are shared with all the other children. Into that holy tabernacle of humanity we can ask Him to come—and He will!—O, God, our Father, we cease our divisions within ourselves and in society and ask Thee to take up Thy fixed abode with us. We will do our part. With our life we say it. Amen." That excerpt speaks for itself and for the rest of the book.

Which Way For Our Children? by Alberta Munkres; published by Charles Scribner's Sons, New York; price \$2.00.

The author is a teacher of wide experience. Her experience as a worker with children is strengthened by her work with parents and teachers of young children. To all who value religion in life she offers a most practical and helpful text. The laboratory method is used for convenience, and the right and wrong methods of meeting problems are presented in case studies in a clear, concise manner for the reader's consideration. The book deals with the problems involved in "Teaching Children About God," "Introducing Children To Jesus," "Using the Bible With Children," "Exploring the Realm of Prayer," "Helping Children in Group Worship," "Thinking About the Problems of Death," "Guiding Children in Social Relations." There follows an epilogue dealing with "Finding a Way" and a list of books that help in further searching. The book will prove of great value to all who work with children.

WINNING SOULS FOR CHRIST

Soul-saving is the chief business of the Church. Superficially, many things short of actual, personal salvation as the goal of Christian work may be worth while; but essentially our best efforts are a dismal failure unless they result in bringing the unsaved into the kingdom.

The work of the Church is many-sided, and under modern conditions there must be diversity of operation in order to meet the needs of the hour. There is danger of devoting all interest and energy to a multiplicity of methods and measures without getting at the real kernel of things. It is possible to attract and engage the attention and interest of the general public and to get the crowd looking and coming our way without succeeding in getting real acceptance of Christ as a personal Saviour. Yet this is the one thing needful—Evangelical Messenger.

ROOSEVELT'S TRIBUTE TO METHODISM

President Theodore Roosevelt, in addressing the General Conference of the Methodist Episcopal Church in May, 1908, said:

"Methodism in America entered on its period of rapid growth just about the time of Washington's first presidency. Its essential democracy, its fiery and restless energy of spirit, and the wide play that it gave to individual initiative, all tended to make it peculiarly congenial to a hardy and virile folk, democratic to the core, prizing individual independence above all earthly possessions, and engaged in the rough and stern work of conquering a continent. Methodism spread even among

the old communities and the long-settled districts of the Atlantic tide-water; but its phenomenal growth was from these regions westward. The whole country is under a debt of gratitude to the Methodist circuit-riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier, who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman's spiritual needs, and seeing that his pressing material cares and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his soul."

He who dwells in palaces, and wears soft raiment, is always at a disadvantage when the tests of real living are upon him, and when the ordeal of death meets him in the way. It takes the battling, baffling winds to harden the spirit of man to meet life's crisis.—Ex.

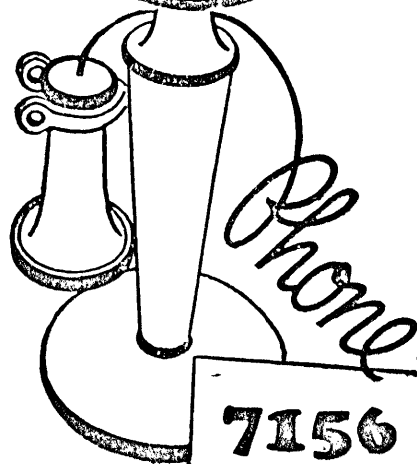
Back of the tumults of time has always stood hunger of some sort. Sometimes it was physical hunger, sometimes it was mental hunger, and sometimes it was the ravening hunger of the soul. The hungry man is always a dangerous man.—Exchange.

A Yale scientist has announced that an intoxicated person may, if he desires, become sober in about a half an hour by a proper exercise of his lungs. After thus becoming sober, we beg to suggest that he might keep that way indefinitely by a proper exercise of his brains.—Ex.

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Facing Facts

By BISHOP G. BROMLEY OXNAM

Trotsky states that the conflict between capitalism and communism will be determined by the co-efficiency of production. That is, the system that can produce necessary goods the most cheaply will survive.

Harold G. Moulton, president of the Brookings Institution, has written a volume entitled *Income and Economic Progress*. It is the last in what Walter C. Teagle, president of the Standard Oil Company, calls "a brilliant and informative series of studies by the Brookings Institution." The book was summarized by Dr. Moulton in an article, "Economic Progress Without Revolution." The article appeared in *Fortune Magazine* under the caption, "The Trouble with Capitalism is the Capitalists."

Underproduction

What is Dr. Moulton's position?

First, with our present industrial plant we can produce twenty per cent more than we did in 1929. In other words, the practical productive capacity of the country, even in normal times, is largely in excess of the productive capacity actually utilized.

Second, given adequate income, our people can consume all that our plant can produce. Even in 1929, seventy per cent of our families received \$2,500 a year or less and therefore spent practically all their income for bare necessities. Of the 20,000,000 families constituting this seventy per cent, 12,000,000 families in 1929 had incomes of less than \$1,500, and 6,000,000 had incomes of \$1,000 or less. In 1929 only 2,000,000 families had incomes over \$5,000, and but 600,000 families had incomes over \$10,000. Hence, the conclusion that, given adequate income, we could consume our production at peak.

Share the Wealth

Third, "share the wealth" advocates are ignorant of economic facts. They think the so-called 1929 national wealth of \$460,000,000,000 can be divided. But it is in farms, mines, railways, factories. Division is impossible without confiscation by Government and the issuance of pool ownership claims to the people. Furthermore, these things are wealth only because they produce income. It is the distribution of income that really counts, not wealth. If the entire income of the nation had been divided equally in the most prosperous year we have ever known, each individual would have received but \$673.

Fourth, the way to increase income is to increase the total income that is to be divided. This cannot be

done by public works, since it is food, clothing, shelter, and more conveniences in the home that people need, not more public parks and monuments. While public employment gives wages to the workers, it does not necessarily give additional goods and services of the kind the workers wish to purchase.

Fifth, raising wages is not the answer if accompanied by a proportional increase in prices. Wage raises affect select groups, not the nation as a whole.

Price Reduction

Sixth, the most promising suggestion in this matter of increasing income, lies in price reduction. "It is not commonly appreciated that capitalism has squarely faced the problem of income distribution, and that its basic underlying theory recognizes the necessity of an ever-expanding mass purchasing power in order to absorb the expanding capacity of the productive establishment."

By price reduction, a competitor gains advantage over his competitor, since his volume increases and costs decline. Society benefits by lower prices. Lower prices really mean increased income. Obsolete and inefficient establishments are eliminated. The fit, as gauged by ability to sell at a minimum price, will survive. This theory implies that money wages will be maintained, since without the fact the real purchasing power or income of the masses will not be expanded.

Seventh, the price reduction method of distributing income has the outstanding advantage over other methods that the benefits are automatically extended to the entire population.

Eighth, unfortunately, the benefits of technological improvement during the "twenties" have not been shared with the people through reduced prices, except in a few important commodities. While wholesale prices fell a little, retail prices dropped not at all. No price benefits reached the ultimate consumer.

Menace of Monopoly

Ninth, price stabilization appears to be due to the capitalists themselves, as a result of using monopoly combinations under single management; cartels, wherein group control of production is secured; and the trade associations. These organizations have sought to fix the selling price of a product at the largest possible profit.

Tenth, in a word, the actions of capitalists have tended toward preventing the free functioning of the price system or to stop some of the chief mechanisms of capitalism from operating. Capitalism is stalled on a dead center, due to poor capitalist engineering. "The necessity of pro-

Devaluation of the Doughnut

We ought to know better than to hand over our most sacred institutions to commercial interests. Witness, for example, what is happening to the doughnut now that the large baking houses are turning it out in mass production, like pig iron or sewing machines.

In our grandmother's day the doughnut was one of the supreme achievements of this country, a triumph of kitchen handicraft. It was a complete answer to foreign critics who complained that we had no literature, for the doughnut was itself a poem of the American home—poetry compounded of the full larder, a drowsy fireside and the snug security of a farmhouse shuttered against the storms of winter. You would have sworn that such perfection was as changeless as the everlasting hills.

But now look at it! Look at the weird distortion of a once sublime art. Instead of accepting grandmother's wisdom at its face value, many of our bakers are concocting a travesty mistakenly referred to as doughnuts out of a too sweetish cake dough. Worse still, they sometimes dip the finished product in chocolate or spray on a French laquer of white or pink icing. And not a month ago we saw a show window filled with doughnuts which had been feloniously incrustated with candied cherries and fragments of glaze pineapple. Speak of gilding a lily! Why, if the fathers of our country had foreseen such treason, they would have written a recipe for doughnuts into the Constitution. The Gallic influence is so strong in our cookery these days that sometimes we wish LaFayette had never come over.

Moreover, that companion of the doughnut, the golden product of the cider mill, has likewise felt the heavy hand of commerce. Much of the cider sold at the corner grocery nowadays has been stewed or doctored with some kind of embalming fluid until it has no more soul than tap water. Apple cider is the brogueish spirit of autumn. And of course you can't imprison a spirit for indefinite keeping.

We have to put up with many changes in the name of modernity, but there is no reason why we should meekly accept the devaluation of doughnuts and cider. It is just such antisocial boring from within that endangers the American way of life.—Country Gentleman.

gressive price reduction as a means of expanding purchasing power and markets appears to have been forgotten, by business men and economic states alike."

Dr. Moulton concludes: "The more acute minds within the ranks of business leadership have perceived these basic facts of the economic process and recognized that only by acting in conformity with them can they assure the longtime success and growth of their own companies as well as administer to general well-being. The voices of such business leaders are still sounding in the economic wilderness of lesser men who have not as yet seen their place in the larger picture of national progress." — *Christian Advocate* (Western Edition).

A Useful Christmas Present.—A subscription to the *Arkansas Methodist*. Send it for a year to some relative or friend. Price only \$1.00.

FOR THE CHILDREN

FAIRIES AND ELVES

Eight little fairies and two little elves
Didn't know how to amuse themselves;
They ran up and down on the piano-keys
Until somebody said, "Don't do that, please".
They danced up and down on the windowpane
Until somebody said, "Please don't", again.
Then eight little fairies and two little elves
Discovered some work on the nursery shelves;
For, oh, what a mess those shelves were in!
They scarcely could tell just where to begin.
They laid all the toys in tidy rows,
A place for these and a spot for those.
Eight little fairies and two little elves,
Perhaps you have guessed who they are for yourselves.
So do keep them busy, for if you shirk,
Old Man Mischief will give them work.
But if they have plenty of work and play,
Old Man Mischief will keep away.—
Author Unknown.

JIMMY MAKE-BELIEVE

First a cat had made an opening in the hedge. Then a dog. Then Jimmy. Jimmy had moved into the apartment next door to Lem and Billy and Bert, and the one thing he had done mostly since moving there was to stand in that arch of privet in the hedge and watch the other boys play. If only he could play, too!

But he could watch. "Eenie, meenie, miney-oh!" Bert's face was hidden against the trunk of the apple tree. Away scattered Lem. Away tore Billy. The cry was ended. Bert looked up. There stood Jimmy, privet leaves caught in his tawny hair, overalls, bought for him to grow in, dragging around his feet, all bulged out in front, as though it was the summer wind filling them and not Jimmy's tummy. Jimmy's eager eyes met Bert's. Jimmy's eyes turned to watch the garage, turned to watch the corner of the house. The rest was easy. Billy and Lem were brought in.

And they were mad. "Say, it wasn't fair. I saw. He", with a stiff pointed finger, "stood there and looked. He might as well have told you."

"Why don't you go 'long play in your own yard? It's big enough, all 'round and over there, and all you do is stand here and watch."

"I—I want to play with you."

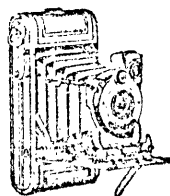
"You're too small." But that was

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not the only reason the taboo sign had been placed upon Jimmy and he knew it, only he did not know why it had been done at all. Lem let it out:

"We three—we're used to playing together, sticking together, don't want anybody muscling in—" this last proudly. Lem was showing HE knew what muscling in meant.

"But I can run." Jimmy's bare toes itched against the soft earth. Billy called a council close about the tree.

"Might as well try it, fellows. No fun as it is."

"He's just a dead give-way." "No fun playing with him hanging there like that."

The council broke. Billy was spokesman. "Say, will you be catcher?" Jimmy jumped so with joy that the wind blew out his overalls in a great bulge before him and even sent that blue bulge to rippling. But the ripple there was nothing like the ripple of joy across his round red face. With a leap he was through the break in the hedge. In a second his face was fairly rubbed into the tree trunk. His "eenie, meenie" was a joyous shout. And when that was over, didn't he give them a chase! He knew every hidey-place. He had watched long enough to know where to rout them out, and couldn't he run! Lem, Bert, Billy, they threw themselves panting down on the bench under the tree.

"Say," Billy broke out at last, you're some runner. Can you play baseball?"

"Course I can. Try me. I got a bat, too, and a ball."

"How 'bout it, fellows?" But looks were still dubious.

"What made you stand there and watch and give everything away—just watch and turn 'round and look."

"I—I just made believe I was playing myself and—and running out."

"Well, I guess you better stop your make believeing and come 'long in and play. Better all 'round. What you say, fellows?"

"Yeah," was chorused. But that was not the last word. It was Bert who spoke it. "You know I sort o' think that that's the best sort o' way to get along anyhow. Don't be fussing and leaving fellows out. Just be friends." And then with a grin. "What say, fellows?"

"Yeah", the chorus again. And Jimmy's was the loudest "yeah" of all.—Lucy M. Thurston, in Baltimore Southern Methodist.

OBITUARIES

GARRETT.—Stamps and the surrounding community suffered a loss in the death of Mrs. Nannie L. Garrett, wife of E. H. Garrett, which occurred at her home on October 6. Mrs. Garrett had lived in Stamps over 30 years, coming here from her girlhood home at Kingsland. She had gained the confidence, esteem, and respect of those who knew her, through her genial, kindly, and considerate manner. Being one of the oldest and most valuable members of the Stamps Methodist Church, she was well known throughout the Little Rock Conference. A most agreeable and pleasant disposition was hers and her efforts were untiring in the moral and social uplift of her friends and co-workers. She truly loved her Church and its purposes. It seemed hard that one so much

Quarterly Conferences

FAYETTEVILLE DISTRICT, First Round

Elm Springs Ct., at E. S., Nov. 22, Preaching 11 a. m., Q. C. 2:30 p. m.
Siloam Springs, Nov. 22, p. m.
Springdale, Nov. 27, p. m.
Springtown Ct., at S., Nov. 29, Preaching 11 a. m., Q. C. 2:30 p. m.
Rogers, Nov. 29, p. m.
Bentonville, Dec. 2, p. m.
Cincinnati Ct., at C., Dec. 3, Preaching 11 a. m., Q. C. 2:00 p. m.
Centerton Ct., at C., Dec. 6, Preaching 11 a. m., Q. C. 2:30 p. m.
Gravette-Decatur, at G., Dec. 6, p. m.
Osage Ct., at Piney, Dec. 7, Preaching 11 a. m., Q. C. 2:00 p. m.
Farmington Ct., at F., Dec. 9, Preaching 11 a. m., Q. C. 2:00 p. m.
Fayetteville, Dec. 9, p. m.
War Eagle Ct., at W. E., Dec. 11, Preaching 11 a. m., Q. C. 2:00 p. m.
Huntsville Ct., at H., Dec. 13, Preaching 11 a. m., Q. C. 2:30 p. m.

esteemed and so highly respected should be taken, but comfort is found in the thought that for 76 years she had been a faithful messenger of good will for our Lord and Saviour, when she heard the summons, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Mrs. Garrett is survived by her husband, E. H. Garrett; one brother, Jimmy Cabiness, Monticello; one daughter, Mrs. A. E. McCoy, Sheridan; three sons, H. O. Giles, Star City, C. G. Giles, Malvern, L. C. Giles, Martin, Tenn.; five step-children, J. G. Garrett and Mrs. Mattie Haynie, Hope; Mesdames Jim Birmingham, J. L. Andrews and R. B. McMurrough, Stamps, a host of grandchildren, great grandchildren, and numerous friends.—Adah G. McMurrough.

BUTTRAM.—Mrs. Ida Yonce Buttram was born in Chickasaw county, Iowa, May 9, 1859. She entered rest from her home at Bestwater, Arkansas, November 2, 1936. Mrs. Buttram had been in ill health for several months and her going was not unexpected. Ida Yonce was married to J. H. Buttram December 19, 1880. Having no children of their own, Brother and Mrs. Buttram adopted two. Ed Buttram of Avoca, Arkansas, and Mrs. Martha Alley of Palmetto, Florida, survive their mother. There are also two sisters, Mrs. Allie Pepper of Kansas City, Mo., and Mrs. Minnie Tiner of Rogers. Mrs. Buttram was converted at the age of fourteen and became a member of the Methodist church. She lived and died in that faith. For many years Brother and Mrs. Buttram have been among the most influential citizens of Benton county. Their beautiful home at Bestwater has been a Christian home from which has gone out to the entire community a splendid and wholesome influence. These people have been very serviceable in our church at Bestwater and have stood faithfully and sacrificially by the church through all these years. The funeral service was conducted at the Methodist church in Bestwater. A large group of friends came far and near to pay their respects. Dr. James W. Workman, her Presiding Elder, was in charge and paid beautiful tribute to her life. The writer assisted. Mr. and Mrs. J. H. Buttram have been a refreshing example of Christian companionship in our midst. Everyone hereabouts appreciates deeply all they have done. As a minister I want to express my high esteem of their lives of service, loyalty, and consecration.—Connor Morehead.

Green Forest, Dec. 13, p. m.
Berryville, Dec. 17, p. m.
Lincoln-Viney Grove, at V. G., Dec. 20, Preaching 11 a. m., Q. C. 2:30 p. m.
Gentry, Dec. 20, p. m.
Prairie Grove, Dec. 23, p. m.
Pea Ridge-Bright Water, at P. R., Dec. 27, Preaching 11 a. m., Q. C. 2:30 p. m.
Eureka Springs, Dec. 27, p. m.
Winslow, Jan. 3, Preaching 11 a. m., Q. C. 2:30 p. m.
—E. T. Wayland, P. E.

MONTICELLO DISTRICT, First Round

McGehee, Nov. 29, Preaching 11 a. m., and 7:30 p. m., Q. C. later.
Dermott, Dec. 6, 11 a. m.
Fountain Hill Ct., at Zion, Dec. 13, 11 a. m.
Monticello, Dec. 13, 7:30 p. m.
Hermitage Ct., at H., Dec. 20, 11 a. m.
Warren, Dec. 20, 7:30 p. m.
Hamburg, Dec. 27, 11 a. m.
Crossett, Dec. 27, 7:30 p. m.
Tillar, Winchester, at T., Jan. 3, 11 a. m.
Dumas, Jan. 3, 7:30 p. m.
Eudora, Jan. 10, 11 a. m.
Lake Village, Jan. 10, 7:30 p. m.
Portland, Parkdale, at Portland, Jan. 17, 11 a. m.
Willmot, Jan. 17, 7:30 p. m.
New Edinburg Ct., at Wheeler, Jan. 23-24, 11 a. m.
Wilmar Ct., at W., Q. C. 2:30 p. m., preaching 7:30 p. m.
Montrose, Snyder, at M., Jan. 31, 11 a. m.
Arkansas City, Watson, at W., Feb. 7, 11 a. m.
—John Hoover, P. E.

PRESCOTT DISTRICT, First Round

Dec. 6, Washington-Ozan, at W., 11 a. m.
Dec. 6, Blevens Ct., at B., 7:30 p. m.
Dec. 12, Prescott Ct., at New Salem, 11 a. m. & 7:30 p. m.
Dec. 13, Columbus Ct., at Blackland, 11 a. m.
Dec. 20, Emmet-Blerne, at E., 11 a. m.
Dec. 27, Forester-Oden, at F., 11 a. m.
Jan. 3, Bingen Ct., at B., 11 a. m.
Jan. 3, Nashville, 7:30 p. m.
Jan. 10, Amity Ct., at A., 11 a. m.
Jan. 10, Glenwood-Rosboro, at G., 7:30 p. m.
Jan. 17, Gurdon, 11 a. m.
Jan. 17, Prescott Sta., 7:30 p. m.
Jan. 24, Mt. Ida Ct., at Norman, 11 a. m.

Jan. 31, Okolona Ct., at O., 11 a. m.
Feb. 7, Spring Hill Ct., at Bethlehem, 11 a. m.
Feb. 7, Hope, 7:30 p. m.
Feb. 14, Mineral Springs Ct., at M. S., 11 a. m.
Feb. 21, Murfreesboro-Delight, at M., 11 a. m.

We have held our first Brotherhood meeting. All the preachers seem optimistic and we are delighted that everything starts off so well. We are going to have a great year. Many of the charges are raising the preacher's salary.—J. D. Baker, P. E.

TEXARKANA DISTRICT, First Round

Doddridge-Fouke, at D., Dec. 6, 11 a. m.
College Hill, Dec. 6, 7 p. m.
Gillham Ct., at Wofford Chapel, Dec. 13, 11 a. m.
Winthrop Ct., at Ben Lomond, Dec. 13, 3 p. m.
Fairview, Dec. 13, 7 p. m.
Richmond Ct., at Wilton, Dec. 20, 11 a. m.
Ashdown, Dec. 20, 7 p. m.
Texarkana Ct., at Harmony Grove, Dec. 27, 11 a. m.
Umpire Ct., at U. Jan. 2, 11 a. m.
Lockesburg Ct., at L., Jan. 3, 11 a. m.
Dierks-Green's Chapel, at D., Jan. 3, 7 p. m.
Lewisville-Bradley, at B., Jan. 10, 11 a. m.
Stamps-Garland City, at S. Jan. 10, 7 p. m.
De Queen, Jan. 17, 11 a. m.
First Church, Texarkana, Jan. 17, 7 p. m.
Horatio Ct., at Walnut Springs, Jan. 24, 11 a. m.
Foreman Ct., at Gravelly, Jan. 24, 3 p. m.
Cherry Hill Ct., at Highland, Jan. 30, 11 a. m.
Hatfield Ct., at Cove, Jan. 31, 11 a. m.
Mena, Jan. 31, 7 p. m.—J. Wayne Mann, P. E.

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Christmas Program for Joint Circle Meeting

The Women of Winfield will hold the monthly Joint Circle Meeting in the Couples' Class Room at 10:30 next Monday morning. Mrs. Cannon, President, will preside.

A very beautiful program, "My Gift Complete", will be given with the following taking part: Mesdames Carrie Boren, Ashly Ross, H. C. Graham, Crawford Greene, Russell McKinney, James L. Verhoeff, J. R. Henderson, and Dewey Price. The program includes a playlet, special music and a consecration service. All women of the congregation are invited.

PERSONAL ITEMS

Mrs. D. W. Gordon has returned from Oklahoma City, having spent the past five weeks with her daughter, Mrs. Walker, who has been ill but is now improving.

Mr. and Mrs. Chas. Mehaffy have as their guests Mrs. Mehaffy's sister, Mrs. Boyd Cypert of Fayetteville and her daughter, Betty Lou.

Mrs. Chas. R. Hamilton, 5224 "R" Street is recovering from a fall which kept her in bed for a week.

Mr. and Mrs. Roy A. Dugger and Miss Betty Dalhoff visited Mrs. Dugger's parents, Mr. and Mrs. J. R. Ricks, last week.

Mr. B. E. Boren, Sr., who was in St. Vincent's Hospital for some time as a result of an automobile accident, is now at his home, 1714 N. Spruce. Although still wearing a cast, he is much improved.

Miss Nellie Fay Lawrence is ill at the Missouri Pacific Hospital where she underwent a major operation on Wednesday of last week.

Michael, the year-old baby of Mr. and Mrs. Pat Mehaffy, 5021 "W" Street, has been in St. Vincent's Hospital with a siege of pneumonia. He is now at home and much better.

Miss Fay McRae is one of the group from Little Rock who will attend the meeting of the Educational Council of the Methodist Church at Nashville, Tenn., next week. Miss McRae is Superintendent of the Children's Division in Winfield and is Director of Children's Work for the Little Rock Conference.

We welcome into Winfield fellowship Mrs. Gordon Davis who joined last Sunday, November 29. Mr. Davis has long been a member of Winfield. They are living at 209 Vernon.

CONGRATULATIONS

On Monday afternoon, November 30, Raymond O. Denham and Miss Geraldine Allen were married in the church auditorium by the pastor. Our congratulations and best wishes to these young people.

Will the person who placed currency in an envelope without any name last Sunday, please call the church office so the proper credit may be given?

Pulpit and Pew Winfield Methodist Church

Sixteenth and Louisiana, Little Rock

This page is devoted to the interests of this church

GASTON FOOTE
Minister

MISS MINNIE BUZBEE
Executive Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

VOL. III

DECEMBER 3, 1936

NO. 49

Next Sunday at Winfield

- 10:00 A. M.—Church School for all ages
11:00 A. M.—"He Took it Upon Himself"—Sermon by the Pastor
6:00 P. M.—Senior and Young People's Leagues
7:30 P. M.—"In a Florentine Pottery"—Sermon by the Pastor

THE PASTOR'S MESSAGE

By GASTON FOOTE

HITCH HIKING

Hitch hiking is not merely a means of transportation. It has become a social disease. We have had an epidemic of this unusual malady since the depression. The symptoms are psychological rather than physiological—the mind is affected. Hitch hiking sufferers feel that the world in which they live owes them a free ride. They do not propose to buy the machine for their own transportation. They contribute nothing for the gas and oil. They merely use their thumbs to catch a free ride. The world owes them a free life.

There are many helpless victims of recent lean years to whom the world definitely owes free transportation. The jobless, the crippled, the widows and orphans, should expect a Christian society to provide for their basic needs. A society that preaches the brotherhood of man will surely expect to practice it.

But the hitch hiker about whom I am speaking is the person who could by his own efforts pay his own way if he would. Instead he prefers, because it is easier, to ride free. There are community hitch hikers—people who will appropriate the blessings of their community yet contribute nothing in return—people who will let others pay for the Community Chest and contribute nothing to its support. There are citizenship hitch hikers—people who allow others to pay taxes for the support of worthy public institutions and deliberately evade paying their own.

There are church hitch hikers—people who continually receive the blessings of the church and yet pay nothing for its support. The world owes no man a living if he is able to pay for his own livelihood. And the earnest Christian will not say, "How little can I give and get by with it," but "How much can I share with my Lord."

Winfield Church launches her Loyalty Pledge Campaign next Sunday. Every man, woman and child should make as large a weekly pledge as possible for the support of Winfield's worthy work.

"For Where Our Treasurer Is—"

A member of Winfield was heard to say, "I've given more in time and service and money to the church this year than ever before. When I promised a year ago to do these things I felt sure it would mean a constant strain. Instead, I got more out of the church this year than at any other time in my life." Many another member has had the same experience. For what we get out of our church affiliation depends largely upon what we put into it.

It is fine to be a member of a wide-awake growing church, a church that is a power for good in the lives of its members and in the community. Fine, yes. But it is much finer to feel that we have substantially helped make that church and its program possible. Next Sunday we are to have an opportunity to give the help and to fulfill the vows we took when we joined the church.

Pledges To Be Received Next Sunday

A new year starts this week. And the Board must know now what it can depend upon from the members toward the financial responsibility involved in a great church like Winfield. Christmas will soon be here. As you plan your gifts to family and friends, won't you place your church high on the list? Surely it deserves as great consideration as we show our friends.

You will receive a pledge card this week. Come to church Sunday and bring your card signed for a weekly or monthly amount representative of your ability to pay and your love for your church. It can easily meet its financial requirements for the coming year if every member will do his very best. Your church is depending on you—and you—and you.

FINE ATTENDANCE WEDNESDAY EVENING

175 persons attended the Fellowship Supper and program at the church last Wednesday evening. The supper was served by Circles No. 4 and 5 of which Mrs. Russell Henderson and Mrs. C. E. Hayes respectively are chairmen. Following the supper a playlet was given by a group of boys and girls from the High School. A chorus from the Musical Coterie, a large number of whom were from Winfield Choir, gave three numbers under the direction of Mrs. Steed. The new pastor was presented by Mr. T. S. Buzbee and gave an inspiring talk on the subject "What Are You Worth?"

FINANCE CAPTAINS CHOSEN

J. L. Verhoeff, Chairman of Finance, has appointed the following Captains: Geo. T. Overton, D. W. Glover, E. V. Markham, J. P. Burton, Dr. W. N. Freemyer, Dewey Thompson, Tom Ramsey, and Russell McKinney. At a dinner meeting at Mr. Verhoeff's home last Monday evening each of these Captains selected a team of four men to work with him.

Members can save much time for these busy men by sending in their pledge promptly and keeping payments made regularly.