

PROMOTING PEACE THROUGH PAN-AMERICANISM

PRESIDENT ROOSEVELT, having sent before him to Buenos Aires Secretary of State Cordell Hull and an associated group, last week himself addressed the Inter-American Peace Conference. It was a happy thought to propose this Conference and then to open it in person. While the Old World is apparently ready to destroy itself, it might be possible, by emphasizing the importance of peace and the folly of war, to pour oil on the troubled waters of the world.

In his address he said, "Can we, the Republics of the New World, help the Old World to avert the catastrophe which impends?" He thinks we can, by preventing war among ourselves and by perfecting the mechanism of peace, and creating among us conditions that will guard against war among ourselves and against our being drawn into a war that the Old World might precipitate. By calling the attention of the quarreling nations to the solidarity of the American Republics and the advantages which they may derive from this unity, European and Asiatic nations may be led to realize the folly of war. The fact that, while we shall be prospering through peace, these Old World nations will be impoverishing themselves, should be an impressive warning.

However, whether our warning and example prevent war in other parts of the world, there is much to be gained in welding the American Republics in a pact of friendship. After this writer had visited Cuba, Panama, Colombia, Ecuador, Peru, Chile, and Mexico, he became thoroughly convinced that it would be pre-eminently profitable to cultivate the friendship and co-operation of all Latin America. While it is true that the languages and back-ground of these peoples differ from ours, there are many things which we have in common. We are on one great continent and separated from both Europe and Asia by broad oceans. We are republics, all having won freedom from European kings and emperors, and all proclaiming similar principles, even though our practices may be different. These Latin American governments were formed after the pattern of our own Republic, and they were protected by our government from the purposes of the old powers to recapture their lost provinces.

However, the differences between our natural resources and products and theirs suggest highly profitable commercial relations. Climate and soil of these Latin countries produce many things that we do not have and which we need. Diversified agriculture, except in limited areas, is practically impossible in those countries. Argentina almost alone is capable of producing all the food needed for an adequate and varied diet. These countries, produce nitrates, copper, tin, coffee, cocoa, and tropical fruits in abundance, all of which we need; but, because of lack of coal and with only a limited supply of oil and natural barriers that make transportation difficult among themselves, it is not likely that they will ever become large-scale manufacturers. Small local factories meet certain needs, and give employment; but cannot supply automobiles, locomotives, and farming implements. Our country offers a splendid field for the sale of their peculiar products and the Latin countries need our factory products, and most of them can use some of our wheat and corn. The Gulf of Mexico and the Panama Canal bring us close to those countries which are least like ours and where we can exchange products to greatest advantage. With good diplomacy and better salesmanship, it should be possible to increase our traffic with Latin America many fold. Through the Spanish language much of the business can be transacted, and there is a rapidly increasing

 * A FATHER OF THE FATHERLESS, (duo.)
 * A JUDGE OF THE WIDOWS, IS GOD IN
 * HIS HOLY HABITATION. GOD SET-
 * TETH THE SOLITARY IN FAMILIES;
 * HE BRINGETH OUT THOSE WHICH
 * ARE BOUND WITH CHAINS.—Psalm
 * 68:5-6.
 * *****

OUR HUMANITARIAN INSTITUTION

THE ARKANSAS METHODIST ORPHANAGE is the genuinely humanitarian institution of our state Methodism. It ministers to a class of youth that desperately need help. It does not seek to give complete education; but finds children who without its care might become castaways and drifters. It cares for them tenderly for a few months and seeks to give them a start in the right direction; demonstrates to them that they are objects of love; and undertakes to place them in real homes where they may have the protection of those who desire them and love them and wish to give them a fair chance in life. There have been orphanages that have simply exploited the unhappy inmates; and have sent them out hating the more fortunate. Not so, the Methodist Orphanage. Its inmates are happy and remember their stay in its walls with profound pleasure.

All of us are glad to contribute to the support of such an institution; but some people who will contribute to no other kind of institution are ready to give to an Orphanage. Consequently our pastors should be happy to afford an opportunity for such persons to bestow a blessing and also receive blessings. It is an easy cause to represent. With most of our people it is a popular cause, and pastors should take pleasure in presenting it. Then, if a pastor does not give his people the direct opportunity, let those who are inclined send in all kinds of needed supplies and offerings. As the cost of living is gradually increasing, the gifts should also increase in number and in value. The Orphanage should be endowed. Let those who can and are so disposed, confer with Dr. James Thomas, the Superintendent, and arrange to make such an investment either now or in their wills. As we shall enjoy our Christmas, let us not forget the orphans.

number of Latins who can speak English. In Europe and Asia many languages are necessary.

While it is true that we do use many things European, it would be possible to cut ourselves off from Europe and produce almost all that we have been getting from that source. Little is to be gained by trading with Europe; much is possible through interchange with Latin America. Unfortunately, in the past, our manufacturers have not realized that these Central and South Americans prefer some kinds of implements and machinery that do not suit us. Their needs and habits should be closely studied and manufactures adapted to their demands. Then we must train men who understand the Latin mind to trade with them, and must develop better banking and credit systems. In our schools much more attention should be given to the study of Spanish and to training men to understand the ways and needs of these Latin neighbors.

Sadly, we admit that our dealings with Latin America have not always inspired confidence. We have been grasping and overbearing, and have aroused just suspicion that we wished to acquire their lands and resources for our selfish advantage. We have not been considered good neighbors.

The time has come to change these views and

attitudes. The psychology of our President now His cordial and enthusiastic re-
 sult. If negotiations result in
 feeling, and in tying our nation
 more closely with theirs, much will have been
 accomplished. If we can prevent war in the
 Americas and keep out of foreign complications,
 we may be able to build up a civilization in the
 West while the civilization of the Old World is
 crumbling. We wish the Old World well; but
 if it will not behave; if it is bent on self-destruction,
 there is no reason why we should join in
 that terrible debacle. If President Roosevelt can
 create a solidarity of the West, an abhorance of
 war, a disposition to be good neighbors, and to
 co-operate in all that is worthy, he will accom-
 plish a thing greatly to be desired and become
 the promoter of world peace. We, therefore,
 applaud his efforts to promote peace through
 Pan-Americanism.

SPIRITUALIZING THE BUDGET

AS we start out in the work of a new church year, we shall hear much of the church budget. It is meet that as members of the church of Christ we give prayerful attention to this budget and generous support of it. In many instances the offerings we make through the channel of the church budget are our chief means of Christian service.

Of interest here is the discovery of Professor Edward L. Thorndike, of Columbia University, that luxuries top the family budget in America. His analysis presented to a congress of natural scientists sets forth the average family budget into items for supplying human wants, payments for security, pleasure, approval of others, and companionship. Our bill for clothes is outlined: 41 per cent for protection against heat, cold and wet; 7 per cent for self-approval; 10 per cent for courtship, 8 per cent to obtain social esteem, and the rest expended miscellaneously. The \$700,000,000 cosmetic and beauty-parlor outlay is depicted as one-seventh for pleasures of sight and smell, one-fourth for courtship, one-third to acquire approval of others, one-eighth for self-approval, and one-tenth to gain mastery over others. "We pay more for entertainment than for protection against cold, heat, wet, animals, hunger and criminals. Less than one-third goes for actual needs, the rest is to keep us amused and comfortable." Interesting indeed, and appalling in the light of the Master's appeal for spiritualizing the budget.

We Methodist folk are doubtless average folk. If so, luxuries top our family budgets in some such proportion as Professor Thorndike sets out here. We do spend for cosmetics, for motor cars, for jewelry, for tobacco—and we make room for them in our planning to spend. We believe in the church, but is not that belief too often in the form of a patronage?

"Yes," we conclude, "the church is of value. Like all these other objects for which we spend our money, it brings in dividends in a measure. Therefore we will help it out a bit. There is no need to get excited about the church. The pastor will get excited about it and the stewards will get excited about it for us. It will manage somehow to meet its obligations in part until next fall. Then with a month to go until Annual Conference, we will chip in, under extraordinary pressure, enough to meet the budget."

If we were honest, would not this be our confession, O Methodist Christians? Let's do some praying at this season of the church year about our family budgets—some real praying—and we shall see the claims of the Kingdom of God top the list of our investments.—Southern Christian Advocate.

The Arkansas Methodist

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ANNIE WINBURNE -----Treasurer

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METHODIST EVENTS

Jan. 5-7, Gen. Missionary Council at New Orleans.
Jan. 13, Rally for Bishops' Crusade, Little Rock.

Personal and Other Items

THINGS are better. There are now more peo-
ple dodging work than there are looking
for it.—Atlanta Georgian.

REV. D. L. WILCOX called last week and re-
ported that he was well pleased with his
reception and the start on Mabelvale-Geyer
Springs charge.

DR. J. D. HAMMONS, P. E. Little Rock Dis-
trict, announces the following changes: Rev.
S. L. Durham takes Douglasville Church for full
time; Rev. Leonard Bowden takes the place of
Bro. Durham as supply on Paron Ct.; Rev. R. L.
Tipton, a local preacher, takes Roland Ct. which
had been left to be supplied.

THE ANNUAL NATIONAL CONVENTION OF
EVANGELISTS will meet at Louisville, Ky.,
Dec. 27-Jan. 3. Sessions will be in the Armory,
with seating capacity 20,000. Headquarters will
be at the Kentucky Hotel. Special rates for visi-
tors. Evangelist M. F. Ham, president, will
preach the opening sermon December 27.

DR. J. M. WORKMAN, our pastor at Fordyce,
writes: "Mr. Hal Atkinson (76) a long-time
reader of the ARKANSAS METHODIST died at his
home at Fordyce, Nov. 27. He joined the Metho-
dist church in 1888 under Rev. R. R. Moore and
was a useful citizen and devoted husband and
father. His widow and three children survive
him."

DR. W. T. WATKINS, after four years' service
as editor of the Wesleyan Christian Advo-
cate, has resigned because he feels that he can
no longer carry a double load. His regular work
is in the Candler School of Theology of Emory
University. Dr. Watkins has been doing some
of the finest editorial writing of any editor
among us. He has not hesitated to discuss dif-
ficult subjects, and while he is a profound phi-
losopher, he is also deeply spiritual. Even if he
does not continue as editor, he should continue
to write. We need such expositions of theologi-
cal and philosophic subjects as he is able to give.
His lectures on Biblical subjects at Mt. Sequoyah
last summer were greatly appreciated.

THE churches are languishing for bold, chal-
lenging leadership. . . . Timid evangelists
are not the heralds of a revival. The churches
must get back to the primary sources of strength
and courage. They may have to witness, like
the Prophet Isaiah, to the doom of those who
refuse to see and to understand. They may be-
hold cities wasted and lands made desolate until
the remnant returns to sanity and is gathered
in. . . . There is a difference between right and
wrong and no amount of sentimentalism can
wipe it out. . . . Our time demands strong men
who know how to keep step with the Master,
and will go all the way in obedience. Not with-
out meaning was the reformer's prayer, "O God,
give us men!"—Baptist Times (London).

BOOK REVIEWS

He Dwelt Among Us; by Ralph Connor; pub-
lished by Fleming H. Revell Company,
New York; price \$1.50.

Ralph Connor, master story-teller, gives
us an intimate narrative of Christ's life on earth.
His touch is so delicate, reverent and friendly
that it gives us a deeper sense of the reality of
Christ's personality and a keener appreciation
of His teachings and their applicability to the
vital problems of our life. This fascinating life
of Christ will prove a most appropriate and ac-
ceptable Christmas gift.

Craft Work-and-Play Things; by A. Neely Hall;
published by J. B. Lippincott Company,
Philadelphia; price \$2.00.

This is a book intended for beginners in
handicraft. It is full of a number of useful and
interesting things; things that will charm and
delight the child and make parents forget for a
time that they are grown-ups. The directions
and the designs are clear and simple and easy
to follow. Part One deals with your work-
bench, workshop and tools. Part Two gives your
first craft work, simple but useful and interest-
ing. Part Three deals with the making of games.
Part Four introduces you to the art of toy-mak-
ing. Part Five presents airplane models; and
Part Six gives excellent ideas on boats. It pre-
sents a never-failing source of interest to the
child of creative energy and gives him a well
directed course of study in the art of building.
It affords both work and play—but the work
will seem like play. It would be a fine Christ-
mas or birthday present.

Hearst: Lord of San Simeon; by Oliver Carlson
and Ernest Sutherland Bates; published by
The Viking Press, New York; price \$3.00.

This is an amazing story of one of the most
powerful figures in American life. Inheriting
immense wealth, only half educated, ambitious
to become president, William Randolph Hearst,
ready to change from one party to another and
to reward friends and then turn against them,
has been one of the most sinister and menacing
characters in our country. If what is revealed
in this study by two experienced writers is true,
Hearst is a monster. If it is not true this book
is a tremendously challenging libel. He is the
owner and editor of the greatest group of peri-
odicals in the world. He has large real estate,
mining, and ranch properties. He is lavish in
expenditures, having an income running away
into two millions. With the estate of a feudal
lord in California and a magnificent castle in
Wales, both elegantly furnished and filled with
treasures of history and art, he is a royal enter-
tainer of both dignitaries and sycophants. He
absolutely dictates the policy of his host of peri-
odicals, and, because paradoxically, he often es-
pouses worthy causes and seems to be the cham-
pion of the oppressed, he has exercised a tre-
mendous influence in our politics, and is un-
doubtedly responsible for some of the ugly epi-
sodes in our history. If you like fiction, you will
read this volume with avidity, because it is
stranger than fiction. Because he tried to ruin
our own Bishop Cannon, the following para-
graph is illuminating: "The New York Journal
and other Hearst papers were charged with hav-
ing circulated stories that the Bishop had been
guilty of improper, unseemly and immoral con-
duct." The Bishop sued Hearst for libel. "Hearst
was charged with having said that the most im-
portant duty of his papers all over the country,
next to World Court matters, was the destruc-

tion of the influence of the group that Bishop
Cannon represented, 'and that this can best be
done by constant, though careful, insults upon
the plaintiff.' Hearst's attorneys finally settled
the case out of court for a substantial sum." It
may thus be understood why Hearst persecuted
the Bishop as no other man in our times has
been persecuted.

Power from Right Thinking; by Preston Brad-
ley; published by the Bobbs-Merrill Com-
pany, Indianapolis; price \$1.50.

This book is a practical course in self-
training and clear thinking, and is rich in help-
ful suggestions for re-adjustment of personality.
Dr. Bradley has had a wide experience in deal-
ing with human needs and from this experience
deals wisely and forcefully with the underlying
principles of failure and success. He knows, and
his discussions leave the reader in no doubt, that
you cannot master life unless and until you
master self. A fine touch of humor adds greatly
to the charm of the book and brings home the
lessons that cannot fail to help you to under-
stand and master your own difficulties. The
discussions deal with, "The Challenge of the
Future," "Chain-Letter Minds," "Restoring a
Sense of Values," "Mastering An Inferiority
Complex," "Rising Above Difficulties," "How to
Relieve Life's Tension," "On Being Disliked,"
"Intolerance, Prejudice and Superstition," "Tri-
umphant Living." The author says: "If you
don't want the only fruits of the contest to be
anguish and remorse, you had better start train-
ing in the spiritual gymnasium of life. You may
have thought you could get along without out-
side help. You may have believed you could
realize life's satisfactions without religion. You
cannot do it, and you cannot put religion into
your life successfully without putting self-disci-
pline into your life and mind." And again:
"When the impulse I call religion touches a
man, he finds it necessary to bring others to the
inspiration of the high conception, to help them
into the joy and beauty of triumphant living.
Only religion can do that."

LITTLE ROCK CONFERENCE COMMISSIONS

THE two Commissions appointed and approved
by Bishop Moore:

On the Handling of Church Debts: J. S. M.
Cannon, A. G. Wheeler, Dan Pittman, and J. D.
Hammons, Chairman of the Cabinet.

On Salaries for More Adequate Support of
Underpaid Pastors: Carl Hollis, J. D. Reynolds,
J. T. Thompson, C. M. Reves, and R. H. Cannon.

TWO COMMON MISTAKES

TWO mistakes occur in so many of the articles
and reports that this editor handles that he
thinks it might be helpful if he calls attention
to them. One is the spelling of the past tense
of the verb "lead" and the same as the present
tense. The spelling of the past tense is "led"
and not "lead." The other is the improper use
of "to" and "with" in comparisons. It is proper
to use "to" when comparing one object with
another which it may resemble, as "mule is
compared to a horse." But when the compari-
son is between objects of the same kind the
word to use is "with," as, in speaking of crops,
"100 bushels last year compared with 75 bushels
this year." This last error occurs in almost every
crop comparison in our secular papers.

CIRCULATION REPORT

THE following subscribers have been received:
Colt Ct., Bates Sturdy, 1; Smithville, J. C.
Richey, 1; Desha Ct., Salado, L. R. Ruble, by Mrs.
Shelpman, 15; Haynes, H. W. Jett, 2; Bingen,
C. E. Burdette, 1; Elm Springs, Poe Williams, 1;
Warren, L. E. N. Hundley, 1; First Church, N. L.
Rock, W. V. Womack, 1; Rector, G. C. Taylor, 1;
Alma, J. M. Barnett, 1; Henderson, R. H. Can-
non, 2; First Church, Pine Bluff, F. A. Buddin,
3; Rhodes Chapel, Strong Ct., S. B. Mann, 100%,
10. The two good lists are appreciated. Let all
begin now to put on their circulation canvass.
It will pay to have the people reading the paper
from the beginning of the year. Great events
are in prospect; and will be reported. The peo-
ple will be interested.



Christmas and the Children



The Arkansas Methodist Orphanage

JAMES THOMAS, Superintendent
104-5 Exchange Bank Building
MRS. S. J. STEED, Matron
Sixteenth and Elm Streets

Little Rock, Arkansas

In this Orphanage number of the Arkansas Methodist, I am thinking about how to make my weekly letter short enough.

1st. I want to state that I have tried to be frank with the Methodist constituency of Arkansas and have placed before them the facts. We need the largest Christmas Offering we have ever had if we successfully carry on and I am quite sure from what I can hear from the brethren I shall not be disappointed.

2nd. It would be foolish of me to state that we run the Orphanage without any problems. We have them every day, and with the expense entailed it is impossible to curtail without hurt to those committed to us for care. Who that has a heart that loves God and is trying to follow the example of the Master, is not interested in the work our Church is trying to do for motherless and fatherless children?

3rd. I thank God that the real thinkers, so far as I know them, in Arkansas, are intensely interested in this great work. The superficial can never be led into the light in any line of activity in the Church. We have critics of all kind—critics of our bishops, critics of our preachers, critics of our congregations, critics of our Church Extension activities, critics of the wonderful efforts on the part of the Board of Education to help us through the period of rehabilitation. But the comfort that comes to me, is that there are so many who line up with these enterprises and are trying to help them make a go.

4th. Once again I appeal to my brethren of Arkansas to make this Christmas Offering the biggest they have ever made, and I will say frankly to you that if you will present it to your people, you will have no trouble along these lines. We never have any when the light is turned on.

5th. Some weeks ago, a lady came into my office and said she wanted to make a contribution to the Orphanage and knowing her as I did and her ability to give, I said, "We would appreciate a splendid gift to the Orphanage, but I would advise you, if you can see through my glasses, to split your gift and give one-half of it to Hendrix College."

6th. I thank God that up to the present time, I have never thrown any kind of objection into any of the activities of the Church.

7th. In conclusion, I beg you again, my dear brethren of the ministry and laity, to help us now. We need you.

Affectionately,
James Thomas,
Executive Secretary.

FIRST METHODIST CHURCH
Camden, Arkansas

December 4, 1936

To Arkansas Methodism—Greetings:

I am thinking of the boys and girls in the Methodist Orphanage as the Christmas season approaches again, and I am asking my people here in Camden to do all that we are asked to do in our Christmas offering. I am confident that we will reach our goal, and I know that we will find joy in our giving. May it be the best Christmas for our Orphanage that we have ever had, and may the Lord bless all of us in our consideration of those whom we are privileged to love and care for.

Very sincerely yours,
Claude M. Reves.

CONWAY, ARKANSAS

TO ARKANSAS METHODISM GREETINGS:

Our own Methodist Orphanage has for years advocated the Christmas offering as your opportunity to make adequate provision for the care and training of the children for whom our Church is responsible. During the depression we curtailed our offerings in many of our churches. Now that times are so much better, we ought to be doing more for this and other causes.

This is the season when our hearts go out to those who look to us. The children in our own homes are adequately provided for at this season and at every season. Mothers and fathers provide comforts the year long. What more Christ-like thing can we do the Sunday before Christmas, December 20th, than to give every member of our church the privilege of sharing in caring for and training these precious children, that our church calls its own?

As one of your trustees let me suggest that we take the offering in each church, on the date suggested.

Faithfully,
Sam B. Wiggins.

FIRST METHODIST EPISCOPAL CHURCH, SOUTH

HAROLD D. SADLER, Pastor

Benton, Arkansas

December 2, 1936

Dr. James Thomas,
404 Exchange Bank Bldg.,
Little Rock, Arkansas.

My dear Doctor Thomas:

Your letter is at hand with reference to the quota allotted the Benton Church on the Christmas Offering for the Orphanage. We are happy to accept the amount which I am sure will be exceeded and will be paid on time.

It has never been any trouble for me to raise money for the Orphanage and there is no task in my ministry to which I move with greater enthusiasm and expectancy. Our people whom I have served have always responded to this call readily and cheerfully.

As a member of the Board of Trustees, I count it a rare privilege to have a small part in this great work. Your report at our annual meeting was heartening indeed. Our Church owes you a debt of gratitude which it can never pay for the wise and business-like way in which you have administered the affairs of the Orphanage, and it seems to me that every Methodist in the state should rally to the call at the Christmas season. We should have the greatest offering this year in our history.

Assuring you of my interest in this great cause and praying for your continued success, I am,

Your brother,
Harold D. Sadler.

THE PASTOR'S TESTIMONY

In writing my impressions of our work as a Church at our Orphanage I am glad to give the following as the pastor of the Church where the children attend.

The grounds, including a whole block at Sixteenth and Elm streets, are kept clean and attractive in appearance. A nice playground with plenty of well kept shade trees, and a lawn partly hedged is strikingly ideal.

The buildings, from the outside, are such as would command respect of any of our people as a highly fitting place for a child to live.

The main building, a large beautiful red brick structure built on the Colonial style, makes one feel

that we are doing big things. The inside furnishings are neatly kept and always present the appearance of cleanliness and order.

One is impressed with the idea that there is no extravagance, but that actual needs are being met with the least expenditures possible. Such a building, with eating, sleeping and rooming facilities for 50 people, means a considerable out-put for the actual necessities of food, clothes and utilities.

The children are kept neat and clean and are taught good morals and gentle manners in the home. A stranger would be an adept at the business if he could pass by and detect or tell that one of them is from the Orphanage; which means that studied efforts, with a good measure of intelligence, are being expended to let them grow up normally. Along with the high type of moral training is the spiritual. The children of the Home are enthusiastic attendants at the Church and actually set an example fit to be followed by all our homes, not only at Sunday School but at preaching and prayer services.

The above means that there is a guiding intelligence behind this conduct, which is really true, and very truly real; for no such a body of children can be kept in such a Christian way without having problems to arise, as every one is a problem.

It is noticeable and fascinating to observe how the spirit of Christ wins out when crises arise, such as are common with children. As I have seen it here, there are no frettings, threatenings, or scoldings on the part of the caretakers, but rather that tender motherly interest that sits down and talks it over and irons out the wrinkles in a seemly way. To me it seems that heaven will have to pay for that type of service, and that through the Church the hands of the Christ are still blessing these little ones.

O. L. Cole, Pastor,
Highland Church.

A TRIBUTE FROM THE KITCHEN MATRON

Dear Readers: Another year is past, and it has been my privilege to prepare the meals for our group of happy children. It would not have been an easy task had it not been for your generous gifts of fruit and vegetables, which our children have enjoyed.

I have the keep of both boys and girls in my line of work and soon know their lives real well. It is a pleasure to serve them, and again I thank you all for the nice fruit and vegetables which have helped me prepare their meals.—Miss Fannie Steed, Kitchen Matron.

A TRIBUTE FROM A HELPER

Dear Readers: I am happy to be privileged to continue my motherly task in your Methodist Home. I find conditions and atmosphere in general, very similar to those in ordinary homes, and that is why I derive such great satisfaction since it is such a perfect substitute for "Home."

I also appreciate the congeniality, hospitality, and cooperation of our superintendent, Dr. Thomas, Mrs. Steed and her assistants, and I trust I shall keep the enthusiasm that will aid me in diligence, patience and loving-kindness towards the ones of whom I am in charge.

The girls are all very lovable and I find responsive to kindness and sympathetic understanding. Each has a different individuality, so with 26 girls we have a wide range of emotion and moods to combat. On the whole they are easily managed and lend themselves splendidly to cooperation.

Each one is looking forward to a happy Christmas and already our halls re-echo the sounds of the sweet strains of "Silent Night." May I join them in thanking each of you for your loyalty and kindnesses and wish you "a merry Christmas and a happy New Year."

Very truly,
Elizabeth Burgett.

ANOTHER HELPER WRITES

Dear friends:- For the benefit of those who have not had the privilege of visiting our Home, they will perhaps be interested in knowing something of our work and responsibilities.

We helpers cooperate in our work. However, each does have specific duties to assume.

(Continued on Next Page)

(Continued from Page 3)

We now have a family for 42 bright, happy boys and girls, all in school.

You mothers who may chance to read this, think what it means to get this number ready and off to school on time—ears to wash, teeth to brush, nails to clean. You know any one of these is a big task for a boy. (??) I am proud, and feel amply paid for all efforts it takes to get this "over," when I see 17 good-looking, wide-awake boys ready for school.

The boys reminded me last evening, specially, not to forget to thank all friends and Sunday School classes that remembered them so nicely this year.

It has been made possible by a friend to have a radio in our Hospital, which will mean a lot to these who may be so unfortunate as to have to stay in for a few days.

Would like to say a word about our girls, but Mrs. Burgett will take great pleasure in doing that.

Thanking our great Church for its loyal and fine support, we will still be found looking to you for a continuance of the same.

May God bless our superintendent, Dr. Thomas, who is so faithful and true.

Very sincerely,
Mrs. Cain.

* *

THE MATRON WRITES

Little Rock, Arkansas
1610 Elm Street
December 2, 1936

Dear Readers:- This is a very pleasant task which Brother Thomas, has assigned me. To write about my big family. I almost wish I could have all of the paper so I might do it well. I have so many interesting things to tell you, but I can't, so I will say we have had another pleasant year. Our activities, health, school work, church, and social life have been pleasant and interesting. Glennis Comer will finish Senior High in June; four more pupils enter Senior High in January; three pupils enter Junior High, making a total of 17 in Junior and Senior High. All of the 42 are in school.

We have two big events in our Home during the year: vacation and Christmas. The Christmas thermometer rises above 100 the first of December, and remains until after "school bells" in January. A child has the right to love. A child has the right to food and cleanliness and a chance for normal growth, a right to a home, a right to good associates. A child has the right to be started in life worthily, with clean high ideals. So does the orphan. It seems strange to me that some people think (or act as if they were thinking) that a child is not normal because of being an orphan. The sweet things that were lost to a child, when mother and father died, are the things we make an earnest effort to restore. An abandoned child is in extreme need of all these things. The child who is placed here because the parent is physically and financially unfit to care for them, needs all these rights too. Love expressed in words can accomplish but little. Love expressed in deeds can do wonders; sympathy that is translated into deeds of love and mercy can completely transform neglected humanity. If you love orphans you will want to do something to give them a chance in life.

With the help of you all, we are trying to keep our family normal children and all our successes are yours inasmuch as you are helping

in love, contact, prayer and material gifts. We need your help and appreciate it. To you who have done your bit, we sincerely thank you. To you who intended well but neglected to see it through—we'll say "Henceforth be diligent in carrying out your good intentions." To you who have no thought for the orphan child's happiness—we'll ask you, "What is that child were thine?"

To our faithful physicians, school teachers, our pastor, Brother Cole, and the efficient leaders of Highland Church, we are deeply grateful. My appreciation and love for the untiring efforts, the intense interest and love for each child and the wise supervision given me and my helpers by our Superintendent, Dr. Thomas, is inexpressible in words. God bless him. We extend an earnest invitation to all. Come and see us and get acquainted with these fine boys and girls, and you will know they are normal children or can be with your help.—Mrs. S. J. Steed, Matron.

* *

APPRECIATION OF OUR METHODIST ORPHANAGE

As a member of the Board of Trustees of our fine Orphanage, at Little Rock, I wish to urge all of our pastors and Church School superintendents to remember the Orphanage on Sunday, December 20 or 27 with a liberal offering. The Orphanage needs it badly and we will all be the richer and better for thus remembering these "little ones" whom Jesus has placed in our midst. Let's all take this offering without fail and send it in at once as an expression of our appreciation of the work that this good institution is doing for these orphans. — A. E. Holloway.

* *

TRUST THE LORD, BUT, DON'T FORGET TO TELL THE PEOPLE

Agnes moved slowly across the kitchen as she dried and put away the last of the pots and pans and looked around to see if the Orphanage kitchen was as neat and tidy as Mrs. Steed always required them to leave it.

She sighed, "Oh, dear, will this day never end? There's the song to sing and the stories to tell, and then the babies to put to bed—I don't see why all the helpers had to get sick while Mrs. Steed is away at Conference and I had planned to spend the week-end with Margaret. I don't see why Mrs. Steed ever taught us to be dependable. I don't want to be dependable. I want to be pretty and popular, and have lots of swanky clothes to wear. I won't even be able to keep warm, much less look nice, unless somebody remembers to give us coats, shoes and maybe some warm dresses in our Christmas boxes. And I hope they don't forget the money we always need. And if they'd only give us some real good books, or things we want, but don't really need. Oh, I get so mad sometimes, I know it's wicked, but I'm really cross."

"Oh, boy! I'll say you are! I like you a lot better when you are all smiley and sweet. Then you're real pretty, no matter what sort of an old dress you're wearing."

Agnes jumped and looked around to see ten-year-old Jim standing just inside the kitchen, grinning at her. "You little rascal, you! What are you up to, standing there grinning at me like that? The pantry's already locked so you can't get to the cookie jar tonight."

"Honest, Agnes, I came to see could I help you. I guess I'm 'pend-

able as well as you are, and I only get cookies when the pantry is left unlocked."

"If you really want to help, sweep this floor in a hurry, so I can go read to the children and put them to bed."

"Oh, gee! Agnes, must I? Well here goes! But the kitchen's already clean. It's no fun to sweep 'les' you can make the dust fly."

"Then, may you never have fun sweeping where I am!"

"Well, ain't I sweepin' anyhow?"

"Anyhow's the word. If you don't do better than that, I'm afraid Santa Claus won't pay any mind to your letter."

"I know he will through, 'cause we've got lots of friends all over the state and if we pray and believe while we pray and keep on thinkin', it'll come true. God will open the hearts of his people and make them want to help us. I know that's true 'cause Dr. Thomas told me so."

"I wish I could believe that as firmly as you do, Jim. I'd have some of the things I need and I'd get me a job as soon as I finish school in February."

"Oh, Agnes, I do so want you to have what you need. I'll believe with you if you'll just try it this once."

"You're a sweet kid, Jim, and, honest, I'll try if you'll help me."

"I'll make a list for you, too, when I send my letter to Santa Claus."

"And here's hoping he gets the letter and answers even one little part of it."

"Don't say that. It'll be just as easy for him to bring it all."

"Well, come on, Jim, let's hurry up with our stories and get the youngsters to bed, and, thanks for sweeping the kitchen and pepping up my belief in Santa Claus."

When the last youngster had been safely tucked in and all the sick ones visited, Agnes hastened to bed, feeling strangely cheered and encouraged by Jim's sympathy and faith, determined to do her best to recapture her own faith.

Meanwhile Jim was chewing his pencil in his effort to think of just the right words to use in his letter to Santa Claus.

"It's not right," he declared, "to 'spect Santa Claus to do it all. You have got to do your part, Jim, old boy." What was that Mrs. Steed told us once? Oh yes, I remember now, "You've got to trust the Lord and tell the people so they'll know how to help."

After thinking quietly a while he wrote: "Dear Santa Claus: We do so need a lot of things, all sorts of things we really need. Then a lot of things like toys and money and books, that we need, but don't really have to have. I know you'll bring 'em to us, 'cause I'm going to trust the Lord and tell all the people to help you. I'll put this letter in the Arkansas Methodist where all the people can read it. Goodbye, Santa Claus, we'll be expecting you. And, oh yes, Santa Claus, don't forget to bring Agnes some pretty new clothes and a peachy book for she's a swell girl. We all love her and, gee, I was about to forget. Bring her a job when she graduates in February! So long! 'til Christmas, dear old Santa Claus—Your friend, Jim." And Jim went to sleep, happy in his dreams of faith rewarded. He slipped out early the next morning to mail his letter to the Arkansas Methodist where it found a place and was carried to the people all over the state. Thus appealed to, they gladly cooperated with Santa Claus to reward Jim's faith. Even the job for Agnes was not forgotten,

nor did she forget to thank Jim for renewing her faith.

"Jim, that's the best gift of all."

"Don't I know it," grinned Jim. "I'm glad you've got yours back again. A fellow just has to have it to get along in this world. Just trust the Lord and don't forget to tell the people."—Susie McKinnon Millar.

Another American Tragedy

By Carl F. Rasmussen

(The author of this article was found to have tuberculosis just as he was entering the University of Wisconsin to study medicine. He took the cure a year and a half at the Wisconsin State Sanatorium after which he spent nine months at its Lake Tomahawk Rehabilitation camp. He plans to resume his course at the university this fall.)

This is the story of one American family. It is not the kind of romance one may often read in the newspapers or magazines; it is just a plain, everyday tragedy, such as may occur in any family when a preventable and curable disease is not prevented and cured. The story is a true one, but out of respect for the privacy of the family, the names used are fictitious. The disease, the sly villain of the tragedy, is tuberculosis.

Mr. and Mrs. Hewitt are fine, old-style pioneers. Mr. Hewitt, a hard-working foreman in the lumber camps and on road crews, is wise in the ways of horses, men, logs, and the hardships of civilizing a new country. But in all his life he had never learned—never really learned—that tuberculosis is a communicable disease. This ignorance has ruined his life's happiness.

Mrs. Hewitt belongs to the same pioneering stock as her husband. Once a teacher in a country school, she has done her best to rear her children in the sound, pioneering tradition. But Mrs. Hewitt, like her husband, has not been educated in the field of health preservation, and she has paid for her ignorance, too, with bitter tears and a life of sorrow.

The Hewitts had eight children, four boys and four girls. Two are living today. The grimness of the tragedy lies in the fact that the lives of all six children could have been saved, because they didn't die swiftly, as people do in wars or in automobile accidents. They died slowly of an insidious disease — a

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disease which could have been prevented or at least cured, had those parents known what to do.

The Hewitts could probably have saved their six children at the first early signs of the disease—tiredness, cough, loss of appetite and loss of weight—if they had seen that the children had medical examinations. Early discovery, when followed by prompt and proper treatment, means early recovery. But this the Hewitts failed to appreciate.

The harsh, but inescapable fact is that the children were killed by their parents, those two who loved them fully as much as children are loved by parents the world over.

The first member of the family to die was Agnes, a grown daughter. The pathos of her case was heightened by the fact that she was married, and the mother of two small children. She had complained of a little cough, a little weakness in the mornings, a few specks of blood on her handkerchief after coughing, but she dismissed these symptoms as nothing serious. When at last she saw a doctor, she was beyond the help of medical science. Agnes died, leaving a husband and two children.

The twins, Ann and Elizabeth, were the next members of the Hewitt family to die. They didn't gain weight as they should and were a little backward in school. Finally they attracted the attention of the county nurse, who advised them to have medical attention. The doctor informed the Hewitts that Ann and Elizabeth had tuberculosis, but that it was not an advanced stage and a few months in a sanatorium would probably cure them. The parents were shocked and incredulous at what the doctor told them. And "even if the doctor were right in his diagnosis, surely the children's own mother is a better nurse for them than any to be found in a sanatorium!"

They realized their mistake too late. The twins finally entered the sanatorium, but by then there were cavities, great, gaping holes in their lungs, that could not be healed. Ann died first; her case had been hopeless. The doctors shook their heads about Elizabeth and finally, in a last desperate effort, performed an operation on the chest to arrest the disease. But it did no good. She died a few months later.

George was the next victim. He was working and caught a cold, but he paid no attention to it until he finally was compelled to go to bed. He spent the winter at home but without medical care; because he felt that the doctor couldn't do anything for him. In the spring he managed to walk "up town" a

few times, but before potato planting he was dead.

George's tragedy was a multiple one because he spread infection and exposed other people to the disease. When one realizes that an average active case of tuberculosis, if not isolated, is believed to infect at least two other persons, these two infect four more, the four, eight and so on—then one realizes that this well-meaning young fellow, George Hewitt, who never intentionally harmed a soul, was about as dangerous as a Dillinger or Karpis.

James, another son, was diagnosed as tuberculous early enough so that with prompt sanatorium care he could easily have been saved. The Hewitts offered no objection to such a plan, but, as too often happens, the sanatorium was filled. James was obliged to wait a whole year before entering the sanatorium. When he finally got there it was too late. And who knows how many others he infected in the meantime?

The last member of the Hewitt family to succumb to this preventable and curable disease was Hannah, poor Hannah who knew only too well the story of her family. She didn't fight—just stayed at home and died.

The story of one American family, we said this was. But in how many others has it been duplicated in the past? And in how many will the story be repeated in the future?

Every case comes from another—every case may lead to another—these are the most fundamental facts of all. Where one case is present in a family, other cases may be also. Even with painstaking precautions, the spread of tubercle bacilli from one person to another is almost inevitable in a close family circle. Infection may progress to active disease, or it may not, depending upon the individual's resistance. But consider the endless day-by-day doses of tuberculosis germs which members of a family like the Hewitts must receive from one active case in their midst!

Timely use of modern weapons against tuberculosis would have saved these six young Hewitts. First the tuberculin test to see whether tubercle bacilli have ever been taken into the body; then X-rays and physical examinations to see whether any actual disease is present. If advised, sanatorium care—at once, not a year later—and sometimes surgery, in order to give the lung the maximum chance to rest and heal.

Modern weapons will save other families like the Hewitts—if used. But only if used! A tuberculosis death or case among family acquaintances should be sufficient warning. There is no need to wait for symptoms. The tuberculin test and X-ray methods find cases and find them early—when the sufferer has the best chance to get well, and his family the best chance to stay well.

Christmas Seals, since the first one was sold in 1907, have raised funds which have helped to bring into being modern defenses against tuberculosis. Christmas Seals have spread the information that might have saved the Hewitts had it reached them.

American tragedies such as this must not be. Your purchase and use of Christmas Seals will do much to bring to everyone the facts that can stop tuberculosis. And remember, NO home is safe from tuberculosis until ALL homes are safe!

Place of the Fine Arts In Everyday Life

(A Hendrix College Chapel Address
by Prof. R. L. Campbell).

The fine arts! There is that about this term which tends to make people a little skittish, as if it connoted something too ethereal or too high-brow for their common clay. They are inclined to associate fine arts with personages of flowing locks and hair-trigger temperaments who live in a world partly Bohemian and wholly impractical. A great many, perhaps, are inclined to think that the arts are all right, if one cares to go in for that sort of thing; but that they belong, after all, among the froth and the frills of life, not among the indispensables for which we all must labor. The very word "artificial" implies something unnatural or lacking in genuineness.

I do not know to what extent you hold this view concerning the fine arts. I do know that when I was a student in college the part that such things play in normal, ordinary human affairs was very hazy in my mind, if, indeed I gave it any thought at all. On the chance that some of you, too, may regard the arts as among the luxuries rather than the essentials, I present these ideas that have wandered into my head during the past two decades, in the hope that they will set you to thinking. What I shall say will have to be from the viewpoint of the layman, for there is not a single one of the arts in which I can claim even an amateur's proficiency. However, for this very reason, it may be that my remarks will touch a sympathetic chord; for the majority of you are non-artists; and if the fine arts come to play a part in your everyday lives it will not be as a vocation, but in some other capacity.

Let us begin by asking ourselves the question, What do we mean by the term "fine arts"? In the first place, the fine arts are in a very special sense an expression of what we call aesthetic feeling, which simply means our feeling for that which is beautiful. Now, for some reason, there are those who regard the word "beautiful" as one that calls up associations not altogether in keeping with rugged masculinity—a word, indeed, which the daintier sex has appropriated for its own, and which no two-fisted guy would use unless he was in a particularly ladylike mood. There is something to be said for this position. On certain rare occasions, unable to escape, I accompany my wife into a hat shop. As I stand there with that fish-out-of-water sensation that envelopes a mere man in such surroundings and listen to a clerk gush over a little felt pie pan, "the darling, sweet little thing that looks just precious on you, my dear," I, too, feel that I should blush if I

had to use as strong a word as "pretty." Yes, beauty is often prone to an exaggerated expression the very effusiveness of which betrays its insincerity. But the same sort of sentimental drivel is frequently applied to love, to religion, to home, to parents, and to a host of other absolutely essential human relations. If we resolve to dispense with all those areas of life except the ones about which people talk and act sensibly, we shall find ourselves traveling with meager equipment.

No matter how much we men try to bluff ourselves into thinking that our admiration is confined to things of strength and force, and that we consider beauty as something for the ladies to go into raptures over, there are few things which are so completely common to everybody, male and female, old and young, as this craving for beauty in some form. It permeates every avenue of our existence, and we virtually demand it wherever we turn. We ask more of our houses than that they merely shut out the wind and rain; we ask more of our cars than that they merely take us places; we ask more of our clothes than that they merely save us from the charge of indecent exposure. If any one of you he-men harbors the delusion that beauty "cuts no ice" in your lusty young life, just imagine yourself in a situation where you were forced to receive your bride delivered at the altar "sight unseen." In vain would you be assured that the damsel was sound in wind and limb, that she was an A No. 1 cook and housekeeper, and that she had the disposition of Little Orphan Annie. You would be running around in pop-eyed agitation exclaiming, "Yes but what does she look like?"

But what has all this to do with the fine arts? You ask me. Just this: There is no essential difference between the appeal made by beauty of your house or your car or your clothes or your sweetheart and that made by the fine arts. It is a mere difference of medium. The so-called fine arts simply represent one form or one expression of the aesthetic, that is, the beautiful; and beauty is so universal and so all-pervasive in human affairs and so hungered after by the human mind and heart that no one has any excuse for shying away from the fine arts on the ground that they deal with stuff alien or trivial or superficial.

Specifically, what are these fine arts about which we are talking? They are sometimes given as two groups of four each. The first group consists of poetry, music, drama, and dancing. The second group, sometimes called the arts of design, contains sculpture, painting, drawing, and architecture. These eight expressions of human thought and skill are presumed to represent the finest flowering of civilization—

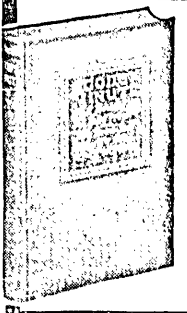
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beauty in its very quintessence. They are supposed to appeal to the loftiest and most god-like quality in man's nature, and to contribute to the keenest enjoyment of which he is capable. Why is it, then, that so many people not only regard the fine arts as outside the pattern of their lives, but seem even to be proud of that fact?

The answer lies in three misconceptions that have grown up among us. I have not time to present any of these errors adequately; consequently you must develop for yourselves an outline.

The first of these wrong notions is that art is strictly a professional proposition, and that it, therefore, should be left to those for whom it has become a vocation. We Americans are especially disposed to an idea of this sort. With our mania for superlative excellence in whatever we undertake, we have just about made every form of activity the special prerogative of the people who can do it best. This is a very sensible thing to do when the product of the activity is more important than the reaction of the activity upon the doer. Often that is the case. If I wanted to build a house, I should hire professional carpenters, because a good house is the thing of major consideration. But there are activities in which the product is entirely subordinate in value to the reaction upon the doer. The best example of this is play. There is no earthly justification for play except that it has a recreational effect upon the player. It literally makes a new man out of him. But when we professionalize play and turn it over to those who are most skillful at it, as we have done on such a large scale in America, we do so under the ridiculous philosophy that it is the objective product of the game that is significant rather than the beneficial effect upon the ones who participate.

Now art occupies a sort of middle ground in this respect. Often the product is of extreme importance, in which case the professional artist must be called in. If I wanted the Prologue of Pagliacci sung in a form approaching perfection, I should try to get Lawrence Tibbet or John Charles Thomas to do it. But the arts are strongly recreational also. They have an enormous value in stimulating the doer, regardless of how well he does them. In this connection the end product is far less important than the mere act of participation. And for those of us who are not artists and never will be, here lies one of the chief values of art. Skillful artists we may not be, but we do respond to beauty and to the thrill of trying to produce it.

Hence I am vastly cheered at such a thing as the rapid spread of music throughout the schools of this country. It is a most wholesome sign. What does it matter particularly if the college orchestra doesn't have quite the brilliance and flexibility of the New York Symphony? What does it matter if the cornets in the high school band aren't always in time with the bass drum? These students, who, like you at Hendrix, are taking part in bands and orchestras and choruses, have no thought of becoming professional musicians. The really significant thing is that they and you are giving music a normal place in life activity. And I should like to toss a bouquet to our music department. To my way of thinking, the best thing about it is its policy of sharing music with all of us rather than keeping it upon the

mountain top for a few choice souls. When fifty to seventy-five miscellaneous students and faculty members can wrestle two nights a week with Verdi's Requiem and get a thrill out of it, I have abundant hope for the future of the fine arts in everyday life. Drama, too, is coming to belong to us at Hendrix in an active way, as it does in many other colleges.

Unless I am greatly in error one of the most beneficial things that could happen in the United States, is the de-centralization and the de-professionalization of art of all kinds. Do not misunderstand me at this point. I certainly do not advocate abolishing the genuine artist of superlative talent whose art is also his means of livelihood. What I desire is to give greater numbers of people an opportunity to participate, even though poorly, to the end that the performance of the real artist may be more widely and more deeply appreciated. And, incidentally, such an extending of art participation among non-professionals will reveal creditable talent that otherwise would remain hidden. The amateur radio programs have demonstrated how many people there are who can really sing; the little theater movement is showing us how many there are who can really act; and I have a strong suspicion that there are thousands of people who could exhibit far more than mediocre skill in the arts of design if they had opportunity. Let us not hold the opinion, then, that art is solely the property of the professional artist.

The second misconception is the idea that a sharp distinction is to be made between the contribution to human welfare that the fine arts can make, and that which the so-called useful arts make. Even a publication as sensible as the Encyclopaedia B. records this under the topic ART. "In the present discussion the word ART is used in the sense of fine art, as opposed to the useful and industrial arts, and its end, unlike those, is to give pleasure."

I can think of nothing more purposeless than such an inane classification. He who tries to differentiate between utility and pleasure finds himself lost in a hopeless metaphysical maze; and even, if such a differentiation were possible, who can say what particular objects give pleasure and what are merely useful? Such idiotic categories are the product of our passion for analyzing and pigeon-holing. The Greeks made no such fools of themselves. With them music, poetry, dancing, and the drama were all active expressions (useful, if you please) in the worship of the gods. When the members of a medieval community united to erect that most glorious of all architectural creations—a Gothic cathedral—did they discuss whether it was to be a thing of utility or a thing of mere beauty? They did not. They recognized it for what it was—inseparably both.

And what are we to say of pottery and tapestry, of book-making and glass-blowing, of metal work and furniture? How inappropos would be any argument of beauty vs. utility here. It is very significant that whenever art has flourished most joyously and vigorously, as did sculpture and ceramics among the Greeks, or architecture in the Thirteenth Century, or painting in the Renaissance, it has been an integral part of things belonging to daily life; and I know no surer way to turn art into aemic arti-

ficiality than to relegate it to the gallery and the museum.

There is much encouragement at this point. I grew up in a central Missouri town about the size of Conway. There were in it a few large and imposing houses whose cupolas and jig-saw gingerbread work proclaimed the wealth of the owners. The rest of us lived in houses that had been put together with no special reference to charm, inside or out. They were just houses, and they kept us warm and dry. In Conway in this good year 1936, however, there are scores of the most attractive small houses, and the same may be said of any town in the nation. These houses are no larger than those we lived in when I was a boy—4, 5, 6-room structures, most of them—but they represent painstaking thought to attain not only utility but beauty as well. Within the last dozen years a number of very significant magazines have appeared dealing with nothing but domestic and civic

beautification; and the rapidly mounting subscription lists of these periodicals is eloquent testimony that we are beginning to recognize the indivisibility of the useful and the beautiful.

The third misconception concerning the fine arts is the most insidious of all. It is our tendency to think of art in terms of just a few forms of expression, such as a picture, a statue, or a poem, rather than in terms of the basic aesthetic principles that underlie all beautiful things. What are these basic principles? An artist might give you a considerable number. But there are two that fairly cover all. They are congruity and proportion. If things are put together so that they have a harmonious relation, and if they are put together in the right proportion, the result is a product of art, no matter whether the units of the structure are lines or colors, words or tones. The application of these principles is infinitely more important than the par-

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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.

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ticular medium through which they are expressed. And, if we think of art not as something that hangs on a wall or stands on a pedestal, but as any product of man's imagination founded on congruity and proportion, we find our conception of art widening to something in which everybody can participate. May I illustrate? I know of any number of old ladies who have never painted a picture in the three-score years of their lives. But they have produced quilts and rugs and crocheted and knitted articles that make your eyes glow when you look at them. I know other people who have the skill for growing and arranging flowers so that no one can see them without a lift of the heart. I know a certain man in this town who can take lumber and construct from it furniture exquisite in design and finish. I know scores of women who can go into a room and through the choice and manipulation of drapery and furniture and bric-a-brac transform it into a place of such abiding charm that all who enter come under the spell.

"Oh," you may ask in surprise, "do you call all such people artists?" I most unhesitatingly do. They are using the basic principles of aesthetics to produce results that call forth a response from everyone who has the remotest sense of beauty. Moreover they are securing for themselves that indescribable satisfaction that comes when one finds some way of giving expression to the feeling for beauty that smoulders within him. Thus is illustrated the two-fold value of art—a value that derives both from the product and from the reaction of the work upon the worker.

How then, can the fine arts take their normal place in the lives of all of us? I'll tell you. By everyone finding first some creative activity that gives him delight. For some of you it will be music. Oh, you will not be a Nelson Eddy or a Fritz Kreisler or a Lily Pons. But you'll get lots of kick out of the noise you do make, and, more important still, your own imperfect efforts will give you a keener appreciation for music that is truly great. For some of you the outlet may be writing without the remotest idea of publication, or of taking part in local theatricals. For many of you the most direct and satisfactory channel for your artistic urge will come through the homes that you will establish a few years from now. I hesitate to talk about homes, because, like most home-owners, I am in danger of waxing maudlin on the subject. But I will say that a house and lot of your own will give you more chances to get sweat on your brow and kinks in your back and blisters on your hands, and a thrill in your heart than any other investment you can make. And if you can not find there, either inside the house or out, some inclination for becoming an artist in your soul, no matter how much of a bungler you may be in your hands, you are hopeless. Hence I earnestly wish for you a place of your own. I wish for you boys the incomparable joy of putting out a tree here and a flower bed there and a shrub yonder, and then moving them all elsewhere next year because your wife discovered that you had them in exactly the wrong places. I wish for you girls (and there is no reason for you boys to miss it either) the delight of harmonizing colors and fabrics, and of selecting furniture that has fine lines and good wood and honest construction.

And as the years go by, some

Woman's Missionary Department

MRS. A. C. MILLAR, Editor

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

A REQUEST

* If our correspondents will *
* not use abbreviations and will *
* leave ample space between *
* lines and write proper names *
* so carefully that there can be *
* no question about spelling, *
* they will greatly help this edi- *
* tor to give them perfect ser- *
* vice.—S. M. M.)

A MESSAGE TO THE MEMBERS OF LITTLE ROCK CONFERENCE WOMEN'S MISSIONARY SOCIETY

My Dear Co-workers: You are every one of you no doubt aware that less than twenty shopping days remain until Christmas. But are you as keenly aware that less than thirty days remain until the treasurer of our Conference must close her books for 1936?

I trust that neither of these facts disturb you, because you are prepared, that you have your Christmas gift list well in hand and that you have paid your tithe unto the Lord.

It may be necessary for you to express your love to the Father and to this work which He has given us to do in a larger gift than you had planned if we are to meet our pledge this year. Are you willing to do this gladly?

We are earnestly hoping that the pledge will come up in full and it would seem that He who has blessed us as a people and as individuals so abundantly has every right to expect His children to support His program cheerfully and sacrificially.

A small increase over last year from each Auxiliary will enable us as a Conference, to pay our pledge; since the pledge remains the same as last year, \$17,000, and the deficit last year was \$700. Will you, as we observe Harvest Day this December, do your part toward restoring Little Rock Conference to its place of honor in the roll of the Conferences?

To project a piece of work and then fail to support it, is to take from sordid lives the ray of hope which we have caused to spring up in their hearts.

May God help us to feel our in-

fine day you will be conscious that the lights and shades, the lines and the tints of hill and valley and stream have taken on a new meaning for you. You may even find yourself standing before some great painting or a majestic building or a famous piece of statuary with a queer sense that it is familiar to you—that it even belongs to you. And you will say to yourself with something of awe and surprise, "Why I—I really believe I am beginning to appreciate art a little." Well, why not? There is nothing so remarkable about it. You have learned its language of congruity and proportion; and you have learned that language in the only school in which it ever has any true and abiding meaning—in your everyday life.

dividual responsibility in this sacred cause, and, as we plan gifts for our loved ones, let us not forget a gift for Him who gave Himself for us.

Please put this need squarely before your self and prayerfully consider what may be your part in meeting the need, and then MEET IT. I guarantee to you that your heart will be filled with a song and your Christmas will be one of great joy.

There also will be joy in the hearts of our leaders, who know the need so well and joy on the mission fields, Home and Foreign, in the hearts of our missionaries, who have tried to hold the fort by giving out of their small incomes what we have failed to send, and, by doing this for very love of the work.

There will be joy, too, in the hearts of those natives who have been brought to see the light and who so long to have this same light brought to their loved ones and to brighten their lives.

Best of all, there will be joy in the heart of our Heavenly Father because His children are growing into the likeness of their Elder Brother whom He sent to be for us the perfect example.

May the joy of the season be yours in great measure and God's richest blessings rest upon you and yours this Christmas season.

In sincere affection, yours,—Alice L. Stinson, President Little Rock Conference W. M. S.

QUITMAN AUXILIARY

The Quitman Missionary Society meets twice each month—first and third Wednesday's.

November 25 we had pot-luck dinner and quilted for Mr. and Mrs. Joe Evans, who lost their house and almost every thing in it by fire. We made a record this year but we are going to do better next year. We have organized one society and hope to organize another soon.

December 3 we meet for our business meeting and will elect our officers for the new year. We feel very grateful to our president, Mrs. D. B. Cargile, and members, also to our pastor, Bro. Marlar, and family, for the cooperation each one has given to make it a good year. We must grow to meet the approval of our Presiding Elder, Bro. E. H. Hook, who is a man that knows there is no standing still in the Christian work.—Mrs. W. R. Taylor, Supt. of Publicity.

A WORD ABOUT THE RURAL WORK

We have launched almost a new program in our Rural Work in Camden District.

Miss Julia Reid is about the busiest woman in the Conference, going from one community to another, carrying sunshine and spiritual enthusiasm wherever she stops for a moment. Visiting in homes, carrying magazines and papers, holding meetings, attending Sunday and week-day services—preaching, even in the absence of pastors. Anyway that she can hold up the cross of Christ and bring the cheer and help and service that He brought, she is doing it.

Many of you have met her at the various District meetings in early fall. We know you want to know her better, for to know her is to love her. Do not forget her in your prayers and your fourth quarter contributions. Her support and her activities are dependent on your cooperation. Whatever you send is to be reported to the supply depart-

ment and directed either to her, Julia Reid, 502 N. Washington Ave., El Dorado, or to Mrs. B. L. McClanahan, Box 41, El Dorado, Treasurer of the Rural Board.

She can use clothing, magazines (religious), or any supplies on which all charges are paid, and all money is used for the car up-keep and necessary equipment.—Mrs. E. R. Steel.

HATFIELD AUXILIARY

The W. M. S. of the Hatfield Church met Tuesday afternoon, December 1. The meeting was a called session for the election of new officers. A vote of appreciation was given Mrs. Nettie Cline Harris, the retiring president. The new officers elected are: President, Mrs. W. P. Hicks; vice president, Mrs. Roy Holder; corresponding secretary and treasurer, Mrs. M. J. Dover; recording secretary, Mrs. W. A. Griffin; superintendent of mission study, Mrs. J. W. Rushing; superintendent of supplies, Mrs. M. H. White.—Reporter.

MURFREESBORO AUXILIARY

The society met in the home of Mrs. A. P. Ferrel, with Mrs. Ben Rankin as assistant hostess, on November 25, for a business and social hour.

The president, Mrs. T. F. Alford, asked for reports from officers and committees. These were very gratifying. Recently boxes have been sent to Homer, Louisiana, and to our orphanage at Little Rock. A free-will offering to help the ladies of the Pike City Church with some repair, and other local aids have been given. Our Mission Study was discussed and planned to have its first meeting at the parsonage next Wednesday night with Mrs. Cade as study leader. The Epworth League will join us in the study.

This being November, at which time we elect new officers for the Auxiliary, each of the twenty-one women present was given a place to work and each seemed to be willing to do her best. Mrs. T. F. Alford, having held two offices for three years, was relieved of the presidency and Mrs. C. E. Dillard will serve as her successor.

Mrs. Alford has been so gracious and understanding and efficient in this capacity, we had hoped she would continue to serve.

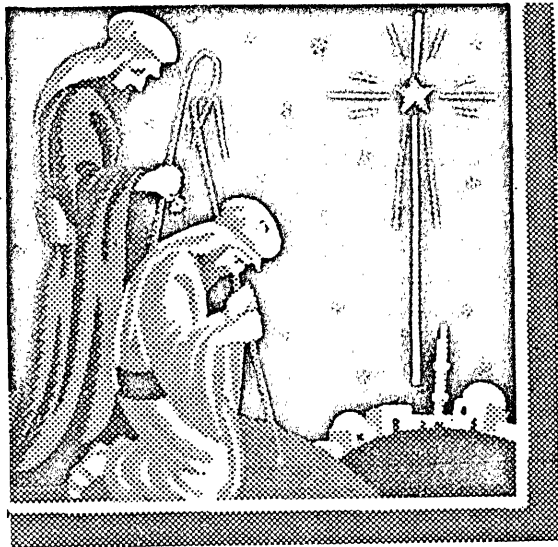
After business, we were led in an interesting lesson by Mrs. Cade. The main topic was given by Mrs. D. A. Stell. Mrs. Cora Roundtree voiced the closing prayer.

A social hour followed with a contest, and an appropriate Thanksgiving plate was served.

December meeting will be with Mrs. Floyd Hendrick, with Mrs. M. D. Duncan assisting.—Mrs. C. E. Dillard, Reporter.

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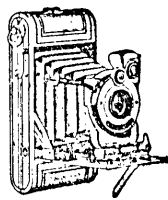
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at	-----	50c Up
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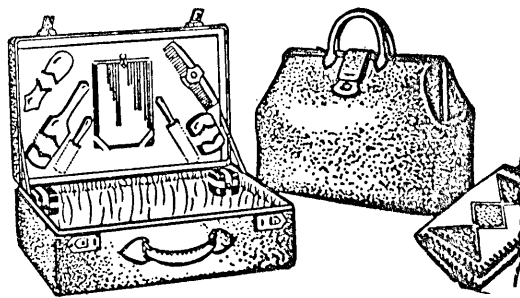
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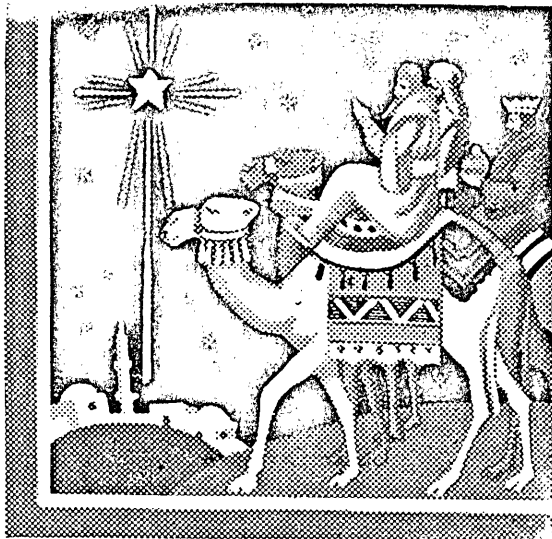
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Christian Education

ARKADELPHIA DISTRICT EDUCATIONAL MEETING

A Set-Up meeting for the educational program for the Arkadelphia District was held at Grand Avenue Church, Hot Springs, December 4, with Brother Fawcett presiding. A comprehensive program for the District, prepared by the Presiding Elder and his staff, was presented and unanimously adopted. Taking part on the program were: Miss Fay McRae, Conference Director of Children's Work; Mrs. W. L. Huie, District Director of Children's Work; Dr. J. P. Womack, District Director of Adult Work; the Presiding Elder, and the writer. The Woman's Missionary Society of Grand Avenue served a delicious dinner. The attendance was good. Practically all preachers were present and a goodly number of laymen. The Arkadelphia District was one of the two Districts in the Conference that made a 100% record on Church School day offerings last year and was well up toward the top along all other lines. We predict that this District will be 100% in everything this year. All pastors who returned to charges served last year were heartily welcomed and all new pastors were graciously received. The Conferences for pastors serving rural churches in this District had already held a splendid set-up meeting in a joint conference with similar pastors from the Camden District at Holly Springs, November 24. The Arkadelphia District is ready to go!—Clem Baker.

ATTENDING THE GENERAL EDUCATIONAL COUNCIL

One of the great meetings held each year in the Southern Methodist Church is the General Educational Council which convenes annually in Nashville, Tenn., during December. This is a delegated body representing the various phases of Christian Education in our Church. There are two sections of the Council, the College Section and the Local Section. We, of Arkansas, are happy that Rev. A. W. Martin of the Helena District is President of the Local Church Section this year. The Local Church Section is composed of ten associate Councils. Miss Fay McRae, Director of Children's Work for Little Rock Conference, is President of the Associate Council for Children's Workers for the Church. The Conference for this year will be in session in Nashville this week. Those attending from Little Rock Conference are: Miss Fay McRae, Director of Children's Work; Rev. Arthur Terry, Director of Young People's Work; Miss Theda Belle Findley, President of the Young People's Conference; Mrs. C. B. Nelson, Little Rock District Director of Young People's Work; Mrs. Clay E. Smith, a member of the Associate Council of Children's Work for the Church; Rev. Leland Clegg, chairman of the Little Rock Conference Board of Christian Education; and Clem Baker, Executive Secretary of the Board of Christian Education. In addition to these delegates, Mrs. W. P. McDermott of Little Rock will attend as a guest speaker for the Children's Division. From this Council, Dr. J. H. Reynolds and Clem Baker will go to Atlanta for a meeting of the Executive Committee of the General

Board of Christian Education and while there will attend the National Methodist Educational Conference.—Clem Baker.

SOUTHERN METHODIST UNIVERSITY NEWS

The Fondren Library plans are complete, and construction will begin early in 1937. The six-level stacks will extend from the basement to the third floor, accommodating 300,000 books. The Library will have book conveyors, a browsing room for recreational reading, private rooms for research students and professors, quarters for the Dallas Historical Society, the McCord Collection, typing, and for the debaters. The lecture room is to be a small auditorium. "The film reading room will contain film reproduction from manuscripts. S. M. U. will be the first library in the South to have such." Rooms for offices and administration will be on the main floor.

The Library will face McFarlin Auditorium across the quadrangle, and will fit into the Georgian architecture of the campus. It will have the most modern of lighting systems and of air conditioning. It has space for 500 readers.

Dr. F. D. Smith is chairman of the library faculty committee. Others on the committee are Dean E. D. Jennings, Dean Ellis W. Shuler, Dr. C. F. Zeek, Dr. E. E. Leisy, and Miss Dorothy Amann, the head librarian. The Board of Trustees committee is composed of Bishop John M. Moore, Dr. C. C. Seleckman, and Frank McNeny. The local architect is the firm of DeWitt and Washburn. The consulting architect is Paul P. Cret of Philadelphia. Dr. Louis R. Wilson, dean of the graduate library school in Chicago, is the library advisor.—Alonzo Monk Bryan.

HENDRIX COLLEGE NEWS

A debate between Hendrix College and a team representing Oxford University of England, has been scheduled for December 10. Hendrix will be represented by a team composed of Frank Dunn of Fort Smith, and will argue the negative side of the question, "Resolved, That the American Constitution is a Menace to the Pursuit of Life, Liberty and Happiness."

Members of the English team are Richard W. P. Kay and A. W. J. Greenwood. Kay, educated at Eton and Oxford, is a member of the Oxford Air Squadron. Greenwood, who represented Oxford in the trans-Atlantic debate with Columbia University in 1933, has held many positions in the Youth Labor movement.

In addition to the debate with Oxford, Hendrix will be host to several other college teams during the coming year, and will enter teams in the Mid-South tourney to be held on the Hendrix Campus next spring.

Rolling up a top-heavy score of 38 to 0, the Sophomores bathed the Freshman Class in the mud of Young Memorial Stadium last week with the entire student body looking on. The Sophs, led by wily Captain Finos Johnson of Ashdown, scored on the first play of the game on a hidden pass play, which was good for fifty yards and a touchdown. At half time the score was only 13 to 0 in favor of the upper classmen, but it was the last quarter which proved disastrous for the Freshmen; for, after running over another score in the third period,

the Sophs ran amuck to score three more touchdowns. Only once during the entire game did the Freshmen threaten to score, and this threat was stifled by an alert Sophomore secondary man who tackled a frosh pass receiver so hard that he fumbled, with the Sophs recovering.

A short three days after the football game, the Freshmen and the Sophomores again tangled as the Freshmen girls field hockey team walked over their upperclass opponents to the tune of 6 to 0. Ample revenging the humiliating defeat suffered by their classmates of the opposite gender, the "Frosh" controlled the game throughout and scored five goals in the last half to give the Sophs the worst drubbing in history.

The victory over the upperclass women gave the Freshmen girls the right to remove their emblematic green tams which had been worn this fall under the rules of the women's Initiation Committee.

The first of a series of pre-Christmas convocations was given in chapel Tuesday morning as Rev. Sam Wiggins, pastor of the Methodist Church of Conway, talked on "Which Road Shall I take to Bethlehem?" Services for the morning were led by Clarence Wilcox of Pleasant Grove, and the student body sang three Christmas carols.

BATESVILLE DISTRICT PASTOR'S CONFERENCE AND TRAINING SCHOOL

Beginning Sunday afternoon, November 29, the Batesville District held its annual training school and pastor's set-up conference. Dr. A. J. Walton of Nashville, taught the long course, "Adult Work in the Local Church," and Rev. J. A. Gatlin, of Batesville, the short course, "The Christian Religion—Its Meaning and Message." The average attendance was about 75; 35 credits were earned.

During the mornings from Tuesday until Friday, the Presiding Elder, Rev. C. W. Lester, directed the pastors in a series of set-up meetings. The following goals of achievement were set for the year:

I. Finances

1. Pastor's salaries paid in full.
2. Conference Claims paid in full by Christmas, Easter, or District Conference.
3. District fund to be paid by first quarterly conference.
4. Church School Day pledge paid in full.
5. Fourth Sunday offering paid in every charge.
6. Ministerial fund for Hendrix College paid.
7. Observance of Bishop's Crusade.

II. Evangelism

1. A revival in every church.
2. Pre-Easter evangelistic services where possible.
3. 500 additions to the church on profession of faith.

III. Church Schools

1. Strengthen all Boards of Christian Education.
2. Increase of 100 percent in enrollment.
3. Adequate evangelistic services in the Church School.
4. A goal of 25 Vacation Church Schools.
5. Childhood and Youth week observed.
6. Strengthen all adult work in the Church.

IV. Training Work

1. Observance of Training Week.
2. Some training work in each charge.
3. A course in music in every charge.

V. Young People's Work

1. Strengthen all Young People's Departments.
2. Get our young people into unions, Camps, Institutes, and Assemblies.

IV. Christian Literature

1. Increases in Arkansas Methodist, Christian Advocate, World Outlook, Church School Magazine, and Upper Room.
2. An adequate supply of our literature in each Church School.

VII. Other Matters

1. Strengthen Woman's Missionary Societies.
2. All pastors to read some new books, and Conference undergraduates to finish the year's work.
3. All pastors to attend Pastor's School.

During the week, the ladies of Newport served dinner and supper at the church. On Thursday evening the conference was entertained at supper by the Woman's Missionary Society at Tuckerman.—Hubert E. Pearce, Secretary.

666

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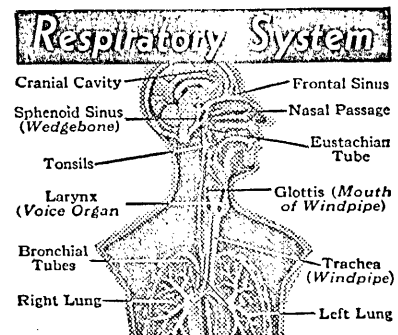
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Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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Small Church College Versus the State Institutions

There are certain fundamental differences between these two which can neither be ignored nor denied.

One of the first differences noted is the same as is noted in the case of government controlled business versus private business. Practically all of us are agreed that so far as possible business should be in private hands unless these hands develop undemocratic and unethical tendencies and practices.

It would be manifestly unethical for a state controlled school to give more than a very meagre religious training. It would be equally improper for a church supported school not to give an abundance of such training.

History has shown it wise to separate church and state and we do not question the wisdom of this.

The church school should provide training by teachers trained, if possible, in both types of schools. A careful balance being maintained between religious dogma and the ethical and unadorned teachings of Jesus of Nazareth, without the addition of all of the vagaries since added to his teachings. It would be improper for a state to go into the merits of the various applications of the Christian faith. It would be improper for the church supported school not to do so. The church college should and usually does have a high percentage of her teachers from religious institutions of our land. They should and usually do reflect to a greater extent the ideal of service which is the keynote of Christian teaching. The state school reflects training for whatever purpose. The church school represents a philosophy of life and a training in that philosophy.

The church may not unaided by friends from without and within be able to successfully cope with materialism which imperialistic individuals and governments seek to impose upon their subjects.

Those who laugh at democracy should be the last to support a church college, for the first move of a tyranny is to stifle in the young their religious impulses.

Christianity is responsible for democracy and also is responsible for the state controlled institution. To meet the needs of modern life both are necessary and both need aid that both may make their contribution to our lives. Our country will cease to function as a democracy the moment all higher education rests in state controlled hands. A student in a state school should emerge as a skillful and carefully trained individual.

A student should emerge from a Christian college with a well-balanced mind capable of receiving from his surroundings data upon which to found his actions and not the least of all he should be thoroughly steeped in the idea of service to his country and his world. From the solitary musings upon the miseries of the world arose Christianity, Buddhism, Confucianism, and many other religions aiming to ameliorate the struggles of the common man in a rather vicious world governed by greed and selfishness, unless influenced by the philosophy of the great Master Teacher.

Civilization owes to the growth of Christianity its very existence. This existence is now threatened in a

way more definite and more powerful than that preceding the age of the Christian martyrs.

The small church college as well as the churches themselves are doomed, unless their needs are more universally recognized and the corresponding sacrifices made by the average man for their perpetuity.—Methodist Protestant-Recorder.

Are Jews Red?

The development of antisemitism in America is based very largely upon the charge that Jews are very prominent in the Soviet regime in Russia and were mainly responsi-

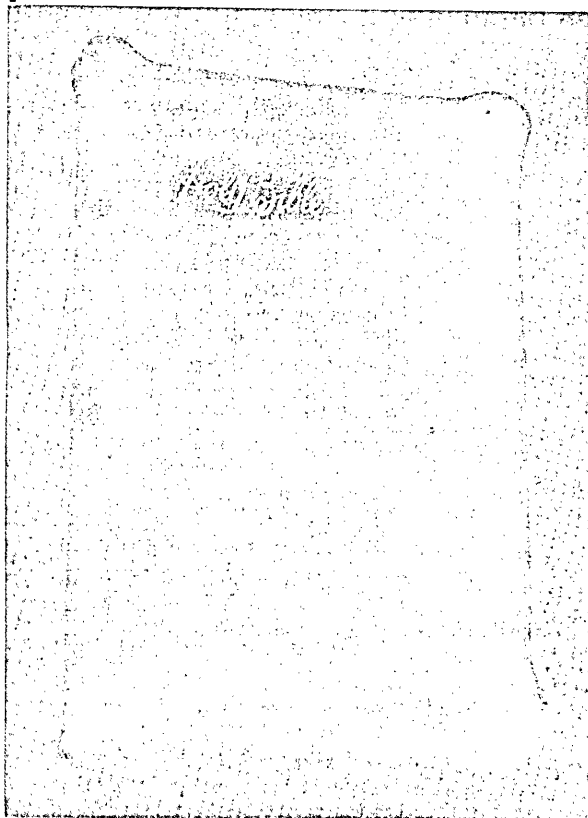
ble for the excesses and brutalities attending and following the Russian Revolution. It is also charged that in Germany Jews were behind the Communistic movement from which Hitler and the National Socialist party gave the nation deliverance. These charges have been widely disseminated and are supported by such persistent and unscrupulous propaganda that some Christians have been carried away by its sophistries. They must be informed as to the real situation. The American Jewish Committee has assembled the facts. They have been recently published. No Christian need longer give credence to unsupported Nazi assertions or be

guilty of sharing in their circulation.

The character of Hitler propaganda is revealed in statements on the subject made in his book, "Mein Kampf." He says: "Propaganda must not serve the objective truth, especially not in so far as it might bring out something favorable for the opponent—but propaganda must serve uninterruptedly its own purpose." "Through clever and constant application of propaganda, people can be made to see paradise as hell, and also the other way around." With these statements in mind every item of National Socialist propaganda stands suspect. Especially is this true of propa-



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ganda against the Jews in Germany who have been made the scapegoat for all the ills that have befallen the country and who in consequence have been robbed of their civil rights, of their status as citizens, of their means of livelihood, their good name, and their hope for the future. The charges made against Jews that they are Reds cannot be supported by facts. That there are some Jews who are Communists need not be questioned, but that all Jews or that any considerable number of them are Communists is pure Nazi propaganda.

The fact is that not one prominent or even well-known German Jew in the pre-Hitler period in Germany was ever identified with the Communist party. German Jews were chiefly engaged in callings and occupations unfavorable to Communism. Influential German dailies, such as the Frankfurter Zeitung and the Berlin Tageblatt, which were owned by Jews were bitterly opposed to Communism. According to authentic figures published by the present German government there was only one Jew among 70 communist deputies in the Reichstag of 1930, and not a single Jew among the 81 communist deputies in the Reichstag of 1933. Finally, while there were fully 6,000,000 Communist votes cast in the Republic elections there were less than 300,000 German Jewish voters, of whom but relatively few voted the Communist ticket.

And as for Russia, why does Hitler ignore the fact that it was monarchist Germany that supported Lenin in setting up a Bolshevik government in Russia? It was the German government rather than Jews that was mainly responsible for the Red Revolution in the land of the Czars. While Trotsky was a Jew, so were also many of the leaders of the Mensheviks, the sworn foes of Communism. The official statistics of the Petrograd Communist party in 1918, shortly after the Revolution, showed that there were 124,021 members of whom 74.5 per cent were Russians, 10.5 per cent Latvians, 6.3 per cent Poles, 3.7 per cent Estonians, 2.6 per cent Lithuanians, and 2.6 per cent Jews.

As for the identification of Jews with the Russian Soviet government today, it is interesting to find that of the 36 Commissars who constitute that government, only two are Jews. Ryckoff, the president of the Council of Commissars, is not a Jew; nor Kalinin, the president of the U. S. S. R.; nor Stalin, the general Secretary of the Communist party; nor Dimitroff, the president of the Third International. Nor was Lenin founder of the Communist party a Jew. Yet antisemitic agents in this country have circulated lists of names to show that nearly all the Bolshevik leaders are Jews. And their poor dupes believe them. An examination of these lists show that a large number of those classified are not Jews at all, and that a number of others instead of being Bolsheviks were leaders in the anti-Bolshevik Movement.

It is time that Christians became acquainted with the facts concerning Jews and Communism and repudiate the efforts of those who deal out misrepresentations to feed the fires of racial hatred or who ride upon a tide of bigotry for reward.—Bulletin of Home Missions Council.

Subscribe for the ARKANSAS METHODIST as a Christmas present for some relative or friend.

CHURCH NEWS

MEETING OF THE APPROPRIATIONS COMMITTEE OF THE BOARD OF CHURCH EXTENSION

The Appropriations Committee of the Board of Church Extension of the Methodist Episcopal Church, South, will meet in the office of the Board, 1115 Fourth Avenue, Louisville, Kentucky, Tuesday, January 19, 1937, at 9:00 a. m.

All applications must be approved by the Conference Board of Church Extension and in the office of the General Board on or before January 9, 1937. No application will be entered on the Calendar after this date.—T. D. Ellis, Secretary.

AUSTIN CHARGE

On Nov. 18, Bro. E. T. Miller, our new pastor, arrived at the parsonage. He filled the regular appointment at Mt. Tabor Sunday at 11 a. m. Theme for the morning service was "Faith in God", and was a very important subject. We just pray that Bro. Miller will have the greatest of success on his new charge, and that we as a church will back him with our help and prayers, and that this may be the greatest year of his ministry and of the Austin Circuit.—A Reader.

SMITHVILLE CIRCUIT

We moved into the parsonage at Smithville on Thursday after Conference. On Saturday night we were visited by quite a few of the members and friends of the church at Smithville, who gave us quite a "pounding." The following Saturday night the good people of Jesup, led by Mrs. Jane Holt, gave us another "pounding" for which we thank the churches of both places. Also Dr. Guthrie led the brethren of Smithville in presenting the parsonage with a fine new stove. Have preached at all points on the charge and found a warm reception for which we thank the good Lord and take courage.—J. C. Richey, P. C.

LITTLE ROCK DISTRICT MEETING

On November 30, the pastors, district stewards, district trustees, superintendents, and president of Missionary Societies of the Little Rock District met with Dr. J. D. Hammons, presiding elder, at First Church to make plans for the new year. All charges were well represented and plans were perfected covering every interest of the district.

The program was as follows: Hymns numbers 208, 542 and 408 were sung and the latter was made a theme song for the District. The 24th Psalm was read responsively. The Presiding Elder led in prayer and read 1 Cor. 14. He also brought a helpful message from that scripture lesson.

The new pastors of the district were introduced. They are Dr. H. B. Watts, Gaston Foote, D. T. Rowe, E. T. Miller, A. E. Jacobs, R. B. Moore, J. R. Martin, R. L. Tipton, and Leonard Bowden.

Dr. Millar spoke about the importance of our Conference Organ.

At 11 o'clock Dr. Hammons met with the District stewards. Bro. Baker took the chair and announced the dates of the special events as they occur in the calendar of the Little Rock Conference. A copy of this calendar will be sent to each pastor.

After finishing the work of the District Stewards Dr. Hammons took the chair, emphasizing the important days of the church calendar, beginning with Sunday, Dec. 20.

A motion was carried to invite Guy H. Black, a specialist in the field of visitation evangelism, to lead the District in a campaign Feb. 28-March 6. January 11 was set for the next Brotherhood meeting.

Upon adjournment for noon Miss Fay McRae met with the workers for children.

The meeting in the afternoon was in groups. Mrs. T. E. Benton met with the missionary women; Mrs. Nelson with the young people workers, and Dr. Hammons with the district trustees and later with the pastors.

J. S. M. Cannon, Conference Lay Leader, made an inspiring talk on the Benevolences, in both the forenoon and the afternoon.

Dr. Hammons challenged the pastors to go forward this year with a new faith and courage to greater accomplishments for the Kingdom of our Lord.

Under the enthusiastic leadership of our Presiding Elder this District is headed for the greatest year of its history.—W. L. Arnold, Sec'y.

DIERKS

We are delighted with Dierks as our new home. The people have been wonderful in their reception. Had supper ready for us when we arrived. Had placed more beds in the parsonage on account of our family being a little larger than of previous pastor. Sent in a fine "pounding." Have raised, since Conference, more than fifty dollars to apply on recovering the parsonage. The board met in a fine spirit and agreed on a 66% increase in the acceptance for Benevolences, and are working now on the pastor's salary to see how much of an increase they can make in that. They think it will be substantial. Good congregations have greeted the pastor at the Sunday services. We have one of the best parsonages in the towns of the state.—Wesley J. Clark, P. C.

CENTRAL AVENUE

We have been wonderfully received at Central Ave., Batesville. These are fine people and we are anticipating a great year. We are happy to be associated with our new Presiding Elder, Rev. C. W. Lester. Also happy to have the privilege of being a co-laborer in Batesville with Dr. Goddard, who stands high with the people of First Church as well as with the entire city. We are also happy to be a fellow-laborer with the preachers of Batesville District.—J. A. Gatlin, P. C.

THE STATE SANATORIUM AT BOONEVILLE

As pastor of the Methodist church in Booneville, and as I work with the patients at the State Sanatorium, I am asking the pastors to notify me of any one coming to the institution, and I will be glad to be of any service that I can. I can be of much more service if pastors will do this. The work and needs at the Sanatorium are so great that I cannot find everyone without your help. When there are between eleven and twelve hundred patients each year, one cannot give personal attention to everyone.

I am, therefore, asking the pastors of both Conferences to be free and punctual to give me this information. The best time to see a new patient is on the first or second day

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after arrival. The Board of Missions makes a small appropriation for my work at the Sanatorium, but I am ready to serve both Conferences in this way.—W. J. Spicer, Booneville.

DR. HUTCHINSON AT HOT SPRINGS

Dr. Forney Hutchinson delivered a soul-stirring message at the prayer meeting service Dec. 2 at First Church, Hot Springs. Here are some of the high lights of his message:

"Every human heart is trying to discover a philosophy of life that will satisfy.

"Devotion, habits, and attitudes make differences among men. The two men who were crucified with Jesus were both thieves, but one looked to Jesus and said, 'Lord, remember me in Paradise.' This man was saved because of his attitude toward Jesus. The other thief went out into darkness because of his attitude.

"Good habits make good men. Bad habits make bad men.

"People need to be fixed in right principles. Then it will be easy for them to do right.

"We build camps and recreation centers for the disadvantaged boys. That is fine; but what are we doing for the boy who is drying up in luxury? He needs the recreation camp and a purpose in life even more than the so-called disadvantaged boy."—Henry W. Jinske, Reporter.

RECEPTION AT EL DORADO

First Church, El Dorado, entertained on Tuesday evening, with a reception to welcome this new pastor, Rev. Albea Godbold and family. The receiving line was composed of church officials and other Methodist ministers and wives of El Dorado.

The basement of the church was attractive with pine boughs and many tall standing baskets of white chrysanthemums.

A silver set tea table, centered by a bowl of orchids, sweet peas and yellow roses, was presided over by

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The committee in charge of the reception was Mrs. J. I. McClurkin, president of the Missionary Society, Mrs. Ethel Greenhaw, Executive Church Secretary, E. G. Powledge, Chairman of the Board of Stewards, and C. B. Harris, Superintendent of the Church School.—Reporter.

WINTHROP

We arrived at Winthrop, Thursday, Nov. 19, and received a very cordial welcome. The following Tuesday night we were invited to a social which was enjoyed by everyone present. After delicious refreshments were served, a tub filled to overflowing with groceries was presented to the pastor and his family.

We are hoping and praying that, by the help of God, we may have a successful year with these good people who seem willing and anxious to carry on the work of the church.—J. T. Prince, P. C.

CAMDEN DISTRICT PREACHERS' MEETING

The pastors of Camden District met on Monday, Nov. 30, at First Church, Camden, for a meeting. There were nine guests. Reports were given by the preachers and the new preachers were welcomed. At noon Rev. and Mrs. E. C. Rule entertained the preachers and their wives at a three-course luncheon, served at the church from the tables centered by yellow and white chrysanthemums. A meeting of the pastors and Church School superintendents was announced for Dec. 30, to be held at Vantrease Church, El Dorado.—Reporter.

EUDORA

We have had a wonderful reception at Eudora, with a well balanced "pounding." We have a good brick church, good parsonage, well furnished, comfortable and convenient, with no debt at any point. The people are kind and thoughtful and also helpful. We want to be of the best possible service to them.—W. W. Christie, P. C.

MONTICELLO DISTRICT BROTHERHOOD MEETING

On Wednesday, December 2, Bro. Hoover, our Presiding Elder, called the preachers together for the first Brotherhood meeting of the new Conference year at Monticello.

Rev. W. W. Christie led in a fervent prayer, thanking God for His many good gifts and asking for guidance as we start the year's work.

Preachers present were: M. K. Rogers, L. E. N. Hundley, E. L. McKay, W. W. Christie, B. F. Fitzhugh, T. T. McNeal, C. B. Davis, J. R. Sewell, W. R. Burks, C. N. Smith, M. K. Irvin, A. C. Rogers, J. M. Hamilton, J. L. Simpson, E. D. Galloway, J. F. Simmons, and C. R. Roy.

W. W. Christie, A. C. Rogers, J. F. Simmons, and B. F. Fitzhugh, having just come into the District, were introduced.

Word was had that Bro. Cummins was in the hospital at Hot Springs, but was in an improved condition, and expected to return home soon.

Bro. R. E. Simpson was helping his people in the purchase of a fine pipe organ, and, as it was to be installed, he had to be with them and was not able to attend the meeting.

Bro. Hoover spoke very sanely and practically about the qualifications of a minister and urged each one to strive toward the ideal.

The dates of special meetings were

announced and the Elder urged each one to attend all, unless unavoidably detained.

Special emphasis was laid upon the Christmas Offering for the Arkansas Methodist Orphanage.

The need for more and better reading matter for all the preachers was discussed at length, and Bros. Hoover, Simmons, and Roy were appointed to work out a plan for a District Library and report at the next meeting.

Much helpful literature was distributed, and an especially interesting piece was a large poster depicting the several causes to which our General Benevolences go. This poster should be the inspiration for many instructive and inspiring discourses, as it very vividly visualizes these causes and will make them more real to our people.

Although it was unpleasant under foot and over head, yet we enjoyed a fine fellowship climaxing in splendid dinner at Mrs. Bradley's boarding house, and all dispersed feeling helped by the day and looking forward to a great work.—C. R. Roy.

BAUXITE

We have been very kindly received by these fine people of Bauxite.

On November 25 we were taken by surprise, a fine group of people came in on us and after spending a very pleasant social hour with us, we found our pantry filled with good substantial things for us to eat.

I was especially pleased to find the Church full of people on the fourth Sunday afternoon at old Sardis, where I joined the Church when I was nine years old, from which Church I was unanimously recommended for license to preach and where I made my second attempt at preaching.

We are delighted with Bauxite, one of the cleanest towns in Arkansas, and these good people, as fine as you will find anywhere.—S. K. Burnett, P. C.

DE VALLS BLUFF

We are happily situated in our new home at Des Arc, finding the parsonage in order, nicely arranged with groceries in the cabinet. The people received us very graciously with a reception Friday evening (all churches cooperating) at the home of Mrs. Funston. The pastor preached Sunday morning and evening to a large congregation at Des Arc. The Baptist and Presbyterian Churches dismissed their services to attend the Methodist services Sunday evening. We are expecting a very happy year at Des Arc and DeValls Bluff. Earnestly desire the prayers of the brethren.—I. A. Love, P. C.

THORNTON CIRCUIT

We are getting off to a good start in our second year with the good people of this Charge. All five churches are happy in the knowledge of a full report for last Conference year. Also there were additions to each of the churches. Last year there was a good deal of repair and remodeling begun, which we hope to carry on to a finish this year. All five church buildings and parsonage will be either remodeled or repainted or repaired, or both. The people are church-minded and cooperative in their desire to improve both the physical and spiritual condition of their churches. It is a genuine joy to be the pastor of church folks like these. The Thornton church led off with a

The Success of John Wesley the Failure

John Wesley was thirty-five years old when he stepped into that little meeting-house in Aldersgate Street, London, on Wednesday, May 24, 1738.

He had behind him a distressing sense of failure which if he died that night would have condemned him to oblivion. With all his learning he had failed to find the truth of the Christian life. With all his absolute devotion to God he had failed to find spiritual rest. He had offered his all in the service of the church in which he was an ordained priest, but had not found the highest fruit of that sacrifice. Here he was at the age of thirty-five without a church or parish or even a following, hounded by enemies who carried their complaints across the ocean, he himself adrift in his mind without a firm anchorage anywhere, like a derelict ship swinging haphazardly in every breeze.

He had failed in his church administration. Digging up worn-out ritual practices of the early fathers, he found them unacceptable and unhelpful in their effects upon the primitive colonists of Georgia. Those pioneers were uncaring of their traditional values and only provoked by their performance. An Anglo-Catholic before his time, he found no fitting place for the rites and symbols of a medieval past. His antique church ideas parted him from his hearers as much as their palmetto huts parted them from the historic beauty of Westminster Abbey.

He had failed in his human relations. His love stories are the most pathetic events in his experience. While a "fellow" at Oxford, already an ordained clergyman of the Established Church, he had let the beautiful, accomplished, and devout Betty Kirkham, the daughter of the vicar of Stanton, fail to win a response from his heart. Sophia Hopkey, the coy maiden of Savannah, Georgia, took hold upon his suscept-

bounteous "pounding" and is urging the rest to go and do likewise. I feel that each church on this Charge deserves special mention, but that would require too much space.

We are praying that this may be the best year in the history of the Thornton Circuit.—Geo. L. Cagle, P. C.

PERRY CIRCUIT

We have started out well in the new year. Our Board of Christian Education has been organized, also our Board of Stewards, salary fixed and Benevolences accepted with a 5 percent raise above what was paid last year. Plans are made to pay half Benevolences by Christmas, the other half at Easter.

Brother Sherman, the Presiding Elder, was with us Wednesday evening, December 2. After a good fellowship hour of mixing and mingling our voices and enjoying the delicious lunch prepared by the Perry W. M. S. Brother Sherman delivered an excellent sermon on the theme, "Go Forward." At the close he held our first Quarterly Conference. We had good representation from Perryville and Adona. Perry, of course, was 100 percent. Casa only place not represented. Acceptance of the work of the Boards was voted. Good reports from all departments of the church.—A. L. Riggs, P. C.

ible nature and almost brought him to his knees in token of affectionate surrender, but again he sheered off from saying the riveting word. This not only resulted in her estrangement from him in withering disgust, but at last was the main reason for his final escape from the colony.

He was a misfit in his missionary enterprise. Ostensibly he had gone to Georgia to convert the Indians to Christianity. While thousands were all around him and some casual attempts were made, nothing definite had been done. He gives as the reasons for this failure to live up to the purpose expressed at the beginning of the journey, first, his own lack of conversion, and, secondly, the lack of any desire on the part of the Indians to be converted. According to his understanding of the Christian ministry he had faithfully performed his duty to the raw inhabitants of the colony but could do nothing for the Indians.

There was also a failure to see that the Christian way of living was by an inward trust in Christ rather than in doing things that had a religious flavor. This living faith involves works as the sap involves and makes possible the fruit of the tree. The Holy Club of Oxford and the Georgian episode were the same kind of failure as that which preceded Paul's entrance into the Christian life. He sought it by the works of the law which can only come to expression by the outreach of the soul in its acceptance and fellowship with the living Christ. One day Wesley sang a hymn found in Hike's "Devotions." It truly reflects his spiritual attitude at that time.

"Lord Jesus, when, when, shall it be
That I no more shall break with
Thee?"

When will this war of passions cease,
And my free soul enjoy the peace?"

This freedom and peace were only dimly seen by the eye of his mind. When the experience would come into his possession he could not tell. All he could do was to hope and pray, and this he did, trustfully awaiting God's good time.

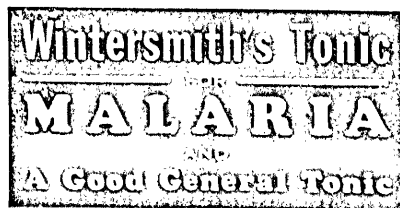
He had failed also in his motivations. He had been doing all these things to save his own soul. It was a good motive, but it was not good enough. It lacked the element of self-denial which is the highest self-denial. It was the motive of the monk and not the man. Wesley had given his body to be drowned or starved or shot as the case might be, and he rejoiced in his sufferings, but it was for his own religious good he had done this and not from pure love to Christ and for

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the people among whom he labored.

A sense of frustration was upon him that almost drove him to despair. He had the learning of the schools and the habits of a scholar. He had a vast industry that eventually led him to noblest achievements. He had a deep sense of religious values such as few men of his day and age possessed. He had the best of early training from one of the wisest mothers in history. He had a distinctly honorable place in the church and state, and friends in both. He had a personality replete with everything that humanly promised success, yet at the age of thirty-five he was a failure and deep down in his heart he knew it was true.

In the background of his life, however, were also elements that offset these failures in experience and conduct, which were to lead him into the highest places of usefulness and honor.

He was earnestly seeking to be the best Christian he could be. This was the dominant passion of his life even before he was ordained to the ministry of the church. He still prayed often and with sincerity. He still read the Bible in the ancient tongues. He still went to church and was a devout worshipper. He still carried on a ministry of extraordinary activity, believing that "he who knoweth to do good and doeth it not, to him it is a sin." There was no failure in his estimate of the spiritual values of life. He had clung to God even in his darkest moments. He never despaired of final release from fear and doubt and sin. How it was to be realized he did not know. He felt that his fears and prayers and hopes would some day come to fruition in soul liberty and a knowledge of the truth. Oliver Cromwell in one of his letters says, "The seeker is the next thing to the finder," and Wesley was a constant seeker of the best things in religion and life.

Again, he had the quality of mind that would rightly appraise any new experience that might come to him in response to his searching. Logical discernment was one of the constitutive elements of his mind and was used as an instrument of power to divide the true from the false. The new experience might carry him away for a moment, but he would soon reduce it to its final elements and reach the bedrock of its truth. He was enthusiastic without being fanatical. He was sincere without being silly. Like Paul, he had a wonderful experience of heavenly things, but Wesley's feet kept very close to the ground. He tested and tried every new thing from every angle and usually came to definite and helpful conclusions. He assayed these new experiences

in the alembic of his well-furnished mind, and what came out was pure gold. Some men and women cannot be trusted with strange openings of old truths or new experiences not felt before. They go off into religious vagaries, like Edward Irving or Dowie, and sacrifice all fact and truth to an insane exegesis or emotional hysterics, to the distress of their friends and the cynical laughter of their foes. It was a good thing for the Methodist societies that at their head was a great and good man who tested every part of the system of belief or practice by two things—the Word of God, and human experience, and who was usually right in his final estimate.

There were always two primary principles operating in Wesley's mind. The first was that of selection. He had a keen eye for the salient points in any doctrine propounded or any new method of activity in religious work. Wesley created little but adapted much. He could take a hint and make it a fact. He could work a casual incident into a confirmed habit if he saw any good in it. A suggestion to his receptive mind became an enlarged possibility of useful proportions. Slowly, with endless questionings both of himself and of those around him, he evolved the doctrines that came to be believed by the inchoate societies sprinkled all over the land which he was unconsciously building into the future Methodist Church.

The second principle seen in his mental make-up was that of progressiveness. He had to fight against the back-pull of a crass conservatism that had come to him from the influence of home and church. The time he spent in Georgia was a continual fight between those strangely diversified colonists and the archaic traditions that failed to touch and win them to the truth. But once released from this cramping traditionalism of thought and practice, he became a leader who was hard for others to follow. He broke with everything that stood in his way, once convinced he was right. He fell foul of his own followers again and again, rather than give up the truth as he saw it. He broke with the church that had taught him and ordained him because she stood in his way to the unchurched masses who had been neglected and forgotten. He broke with the Moravians, the best friends religiously he ever had, when he saw them standing for a question that would have imperiled the spiritual life of those groups who looked to him for leadership in spiritual things. He broke with the Calvinists in one of the most painful episodes of his life because he would not cloud the truth that a man "must work out his own salvation" and that "who-soever will may come" and find Christ. He led these multitudes who looked to him as their father in the faith

"To rise and not rest,
To press from earth's low levels
Where things creep more or less,
To heaven's height, far and steep."

In the last place it can be said of John Wesley that, whatever came to him by way of experience, he was willing to share it with others. No gift that God gave to him, whether of material or spiritual value, was ever retained as a personal gratification. His tongue uttered every truth that had come to him from study or experience, that all who came in contact with him might know them also. What he had

felt and seen, with confidence and gladness he preached to others that they might see and know. He was a channel of communication between God's gifts to himself and the vast world of the underprivileged that swirled around him. Money and truth were flung to hungry mouths and minds wherever he found them. This is one of the most amazing things that characterized his whole ministry from the time of his connection with the Holy Club until at eighty-eight years of age he lay down for his last sleep. He could have adopted the ideal of the present Oxford Group Movement of "absolute unselfishness" and no man would have exemplified it more than he. He was God's almoner set to dispense the living word to all who would listen. No man ever sought his help in vain. He followed his Master so closely that he reminded those who saw his life of Him "who went about doing good." This strange heart-warming set half the world on fire for God's gospel of personal redemption and social helpfulness, and its light will increase more and more unto the perfect day.—Joseph Cooper in Zion's Herald.

EDITORS VIEW SOCIALISTIC ISSUE

The Industrial News Review recently asked country newspaper editors for their opinion on various phases of the "power question." With around 1,200 replies now tabulated, some extremely interesting facts are being produced.

Only 42 of the editors said that the utility industry is not giving good service—while 1,111 feel that service is good. Only 295 editors favor municipal ownership of power plants, while 863 are against it. While 250 editors believe that Federal electric developments are justified as a national necessity, over 900 believe they are unjustified. Contrasted with 891 editors opposed to the wholesale death sentence for holding companies, only 210 approve it.

Most important of all, perhaps, only 157 editors believe that government or municipal ownership of the electric industry would give more progressive, efficient and cheaper service, taxes and public subsidies considered, as against 947 who feel otherwise.

It is very probable that these percentages showing overwhelming opposition to any socialist trend that would put the government into business to the injury or destruction of private enterprise, represent the general feeling of informed citizens. It was not accidental that in the last election voters turned thumbs down on proposed local measures to put various states into business. The American people, for example, realize that the private electric industry, under public regulation, has been one of the most beneficial and progressive influence in our social and industrial life—and they likewise sense the manifold dangers that inevitably follow when bureaucrats are given control or management of an essential business.

The answers of editors provide an illuminating and valuable commentary on one of the most discussed questions of the time. They are encouraging to those who feel that private enterprise is better than socialism, and that the role of government in business is properly that of umpire, not a favored participant.—Industrial News Review.

You Can't Win

The sun slanted in through the windows of Room 321 as the last period drew to a close, and the students of Ardmore Junior High gathered their home work, carried their loose possessions to their lockers, and donned their street wraps. Usually Tim went on home; for since his pockets were empty of nickels or dimes, why loiter with the crowd in Mickey's? One had to have a little bit of money in Mickey's—to sit on the high stool and sip at a glass of ginger ale, or order a banana special—those with lots of nickels ordered two banana specials, and invited their girls to share them—most fascinating of all—there were the machines. Several kinds, there were. In one about a quart of nickels lay in plain sight, spilling down a chute just inside the glass. In another, the tiny ball zig-zagged down among the pegs and fell into a hole marked with a number.

But today Tim had nickels. Ten of them. A whole half-dollar.

"Bring two loaves of bread," said Mother, "and you can have the change, because you will be needing a note book and things like that before long."

Tim put his books in the locker—he seldom had to bring home work, for he was quick in learning, and could get all his lessons in the study period. He pulled on his leather coat, and thrust his hand into the pocket. The ten nickels—Mickey had changed them to nickels for him at noon—felt cool and smooth and good. And from the window he could see the gang assembling in the big Irishman's confectionery across the street. Ten cool nickels—sliding through his fingers. He wished it were twenty. He wished it were a quart jar full. He knew where there was about a quart jar full—and if you hit right, they would all come tumbling through into your fingers. Boy—maybe he could hit it. He saw Bill Groves do it once.

Tim pulled his hockey cap down over his black, curly head, and ran out of the building. In Mickey's door he paused.

"Oh, boy—here's Tim." "Hi, Tim—" "Come on in, Tim—"

Tim was glad the crowd liked him.

"Something for you?" asked Mickey, with his broad Irish grin.

"Two banana specials," he answered, and with a grand gesture, invited red-haired Geneva Armhill to the stool beside him. But all the time he was eating his banana special, and chatting and exchanging wisecracks with the crowd, he could see that machine full of nickels—smooth, cool nickels, that would open when another smooth, cool nickel touched the right spot. Slowly and carelessly he slipped from his stool and wandered over to it.

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Beside him stood Jerry Holden. He and Jerry went to the same church—were in the same class in Sunday School. He liked Jerry—and Jerry had good religion.

"Not goin' to play it, are you? Don't you know you can't win?"

But Tim could already feel the smooth sides of the coins flowing into his eager hands—he placed his nickel and pulled the lever. Nothing happened. Another—still nothing. Another—nothing.

"I told you you can't win," said Jerry.

"The next one will," replied Tim, blithely, and fed the machine with another nickel. He had tried all four spots—marked by the unfamiliar symbols of the playing cards. Three nickels for the banana specials, four already gone into the machine, three more in his pocket. Two loaves of bread—it would take all three for two small loaves. But then—suppose he should win the whole lapful of nickels, then he could get the bread and have a lot left. So, one after another, he fed the money into the machine, and pulled the lever hopefully.

"See—you can't win. You know why?" asked Jerry. Tim shook his head.

"Because if you won, you would be playing for ever and ever, and the Lord isn't going to let you do that—it's Him that won't let you win."

Tim's face was grim as he gathered up his gloves and left the confectionery. No bread—his mother would have to give him another fifteen cents for bread; and he would have to tell her something—some kind of a tale—about what became of the money he had.

The house was lighted up when he reached home in the early winter twilight. In the hall he saw Grandma Jacobs' coat and hat—and he grinned. Grandma was a good sport—her visits were always welcome.

"Where's the bread, son? Grandma's here, and we are going to have a special supper. And listen—Daddy will have to borrow back the rest of the half-dollar I handed you this morning. His tire went flat, and he has got to get a new tube—and if he gets it right away, he will go to-night and see a man that will give him a job doing the inside work on a whole row of apartments. It will mean a lot to us—that will. What—what's the matter? Why don't you say something?"

Tim stood as though struck dumb. "I—I haven't got it," he said. His blue eyes, full of misery, looked into his mother's brown ones. "I—it's all down at Mickey's. There's a machine there, with a quart of nickels in it—and I—I thought—"

"And you put all your money into that? Oh, how I wish the law would—but no use wishing about that. Tim, there isn't another cent in the house; and what will Grandma say? And Daddy? And—"

But Mother was talking to thin air, for Tim had fled up the stairs. She heard the door of his room close behind him. And she left him there alone.

Now, to make a really good story, something should have happened to make it all come out right. But as a matter of fact, nothing happened. There was no bread for supper; Grandma had to know all about the miserable business; and Daddy, though a neighbor took him to see about the job, and he was hired all right, never seemed to quite forget about the half-dollar that went into the slot machine. And as for Tim, it

seemed as though the rest of his life, he could hear Jerry's warning in his ear—"You can't win."—Herald of Holiness.

A NECESSARY INDUSTRY

We in the railroad field hold the unanimous, steadfast belief that our industry is a solid, virile, and an absolutely necessary one. We believe that ways will be found in the future, as in the past, to meet all changing conditions, economic or otherwise. We shall constantly continue our efforts to reduce expenses and increase our earnings. It may be that the railroads will never again hold the dominating position in the field of transportation that they once had. Nevertheless, under reasonable and average general economic and business conditions, well-managed and well-located railroad systems will continue to render safe, sure, satisfactory service to the public. They will make some return on the money invested in the railroads by those who have reposed their trust in them. They will continue to be the essential backbone of the country's commerce through the coming years.—F. E. Williamson, President New York Central System.

HOLINESS

Holiness is the state of life in which the entirely sanctified person lives. Or, to state the same truth from another angle, entire sanctification is the experience or door which admits a believer into the state or life of holiness. What is this holiness, that state in which we live?

Holiness is a condition of spiritual health or wholeness. The word "holy" comes from the Anglo-Saxon word halig and hal meaning whole, or well. To be holy, then, is to be spiritually whole or well. Holiness is to the spiritual life what health is to the physical. Holiness means freedom from sin—heart purity. But it is more than mere purity. Purity is a negative excellence and may exist without activity. But holiness denotes spiritual activity, the employment of our powers of soul and mind in active participation with God in doing His will and in living a righteous life. "Holiness implies," says Agar Beet, "the most intense mental and bodily activity of which we are capable for it is the employment of all our powers and opportunities, to advance God's purposes; and this implies the use of our intelligence to learn how best to do His work, and the bodily effort which His work requires."

Holiness is a wholeness or oneness of relationship with God. Through the work of heart cleansing all forces antagonistic to the full participation of the will of the Christian with the will of God have been removed, all carnal affections and dispositions have been destroyed, and the entire man is brought into full harmony with God and with His purposes. This oneness with God, this inner harmony, enables the sanctified Christian to live in fellowship with God. So holiness means a state of fellowship with God and with His people.

Holiness means the possession of definite moral qualities such as righteousness, goodness, truth, love, etc. Jesus lived in a state of holiness and manifested this holiness by His attitudes toward and His service for men. He was righteous, He squared His life with the moral standards of God. He was good, He went about doing good, rendering helpful service to those in need.

He was truth—His life was the embodiment of the truth of God. He was loving—nothing caused Him to act in a manner not consistent with true love. Where these positive moral qualities exist we see the manifestation of holiness in practical living.

Holiness is purity of heart, soul health. It is the employment of our powers in co-operation with God to do His will. It is a oneness or harmony of soul with Him, manifesting itself in fellowship. It is the possession of positive moral qualities that are Christlike. To be "holy in all manner of living" is God's standard for His people.—Herald of Holiness.

WESTMOORLAND COLLEGE BECOMES A UNIVERSITY

The corporate name of Westmoorland College officially became the University of San Antonio on Nov. 16 as a result of the consolidation of the charter of Westmoorland with a charter issued to the Methodist Church in 1888 for the formation of a University of San Antonio.

The consolidation of these charters and the new name for Westmoorland was decided upon at the meeting of the West Texas Conference in Houston on November 7. It was felt that changing the college's status to that of a university would increase its opportunity for educational service to the Conference by permitting it eventually to develop into a larger field. A committee consisting of Dr. T. F. Sessions, Dr. J. Grady Timmons and T. H. Flannery was appointed to represent the conference and the college board in effecting the change of name.

This is the second forward step the institution has taken this fall and is another in a series of developments in recent years. With the instituting of its four-year senior college program this fall, the college entered upon a new method of education which it called the Westmoorland Plan. This program was directed towards the development of Christian character by stressing

the education of the whole student, intellectual, physical, emotional, and spiritual. The methods and content of the program were based upon an integration of the latest findings in progressive education; and the Westmoorland Plan, since its inception, has been receiving nation-wide commendation from leading educators. Among those commenting on the program was Dr. W. M. Alexander, Secretary of the Church's Department of Schools and Colleges at Nashville, who said in a letter to the college: "It seems to me that you have outlined a most challenging program . . . It seems that Hendrix College and your institution have taken the most forward steps in this matter that have been taken by any of the institutions of our Church." Others indorsing the Westmoorland Plan were Dr. H. E. Hawkes, Dean of Columbia University; Miss Ruth E. Anderson, Research Secretary, Association of American Colleges; Dean D. S. Lancaster of the University of Alabama; and Dean E. Gordon Bill of Dartmouth College.

Under the University plan of organization the name Westmoorland will be retained for the College of Liberal Arts and Sciences, and the program of development of the University will be concentrated on that division until its permanency of standing and service to the Conference is assured.—The Southwestern Advocate.

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Circles to Have Christmas Meetings

Because of the busy Christmas week, dates for the Circle meetings have been set up to next week. The Christmas spirit and atmosphere will predominate at most of the meetings.

No. 1—With Mrs. R. W. McWhirter, chairman, 437 Denison, for covered dish luncheon and Christmas program, 12:30. Co-hostesses, Mesdames J. E. Lord, W. A. Welch, and D. T. Owens.

No. 2—Mrs. Springer, chairman, with Mrs. A. S. Ross, 2117 W. 17th, 1 o'clock luncheon.

No. 3—Mrs. Ray Scott, chairman, with Mrs. C. H. Soott, 1711 Center, 1 o'clock luncheon. Co-hostesses, Mrs. Ray Scott and Mrs. F. S. Scott.

No. 4—Mrs. Henderson, chairman, with Mrs. Dewey Price, 2614 Ringo, 12:30 luncheon. Mrs. Henderson, co-hostess.

No. 5—With Mrs. C. E. Hayes, chairman, 2724 Ringo, 12:30 luncheon.

No. 6—With Mrs. J. P. Bowen, chairman, 2411 Wolfe, 2 o'clock. Mrs. Wayne Freemyer co-hostess.

No. 7—With Mrs. Crawford Greene, chairman, 1209 Denison, Christmas tea at 2 o'clock.

No. 8—Mrs. B. E. Smith, chairman, with Mrs. J. L. Verhoeff, 1724 North Jackson, 2 o'clock. Mrs. R. M. McKinney co-hostess.

No. 9—Mrs. Rankin, chairman, with Mrs. Annie McGarry, 2123 Main, 1 o'clock, dessert luncheon and Christmas party. Mrs. J. P. Moore, co-hostess.

No. 10—Mrs. Naylor, chairman, with Mrs. G. E. Banzhof, 2704 Ches-
ter, covered dish luncheon, 12:30.

PASTOR'S WIFE TO BE HONORED

The Women of Winfield will give a tea in honor of Mrs. Gaston Foote on Friday afternoon of next week, December 18, at the home of Mrs. J. S. M. Cannon, 445 Midland. All women of the congregation are invited.

CLIFFORD CLASS TO GIVE TEA

The Margaret Clifford Class will give a tea Wednesday of next week, December 16, at 2 o'clock at the home of Mrs. E. R. Hanna, 204 Vernon. A miscellaneous shower for the Methodist Orphanage will be received.

AMONG OUR MEMBERS

Walter Shofner of the U. S. Navy has arrived to spend the Christmas holidays with his parents, Mr. and Mrs. Price Shofner. Although Mr. Shofner spends his time in various parts of the globe (he is most recently from Chinese waters), he keeps his membership in Winfield Church.

Mr. and Mrs. J. M. Shackelford and children of El Dorado spent last week-end with Mrs. Shackelford's mother, Mrs. C. G. Rogers.

Mrs. C. J. Craig, 1010 W. 11th, recently suffered very severe burns from the explosion of a gas tank in her kitchen.

Mrs. E. L. Franklin, 1803 N. Harrison, is ill at the Baptist Hospital. Miss Audrey Marks, 1010 Rock, is ill with the flu.

Mrs. Ray Scott, 2708 State, underwent an operation at the Baptist Hospital on Wednesday, Dec. 2.

Mr. A. W. Craig, 2020 State, is ill at the Baptist Hospital.

Mr. A. Dudek, has been ill at his home, 2423 Scott, for some time.

Mrs. J. W. Rucker, 2412 State, has been confined to her bed for about two weeks.

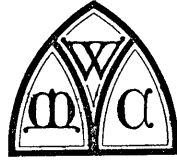
Pulpit and Pew Winfield Methodist Church

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 10, 1936

NO. 50

SUNDAY SERVICES

10:00 A. M.—Church School for all ages.

11:00 A. M.—"Sole Owner of My Name"—Sermon by the Pastor.

6:00 P. M.—Senior and Young People's Leagues.

8:00 P. M.—Presentation of the Messiah at the High School Auditorium.

THE PASTOR'S MESSAGE

By GASTON FOOTE

The every-member Pledge Campaign got off to a good start last Sunday morning. Though the rain kept a host of people away from church nearly \$8,000 was pledged at this service. Promptly at 1:30 Sunday afternoon 36 men assembled at the church and under the direction of Finance Chairman Verhoeff, went out to canvass the entire membership. If you have not turned in your pledge card won't you please co-operate with these men by either sending it to the Church office through the mail, or handing it to one of these church visitors when he calls?

We covet for Winfield church the spirit of democracy. It ought to be democratic in its program, serving the needs of the entire Winfield family. It ought to be democratic in its friendships, a friend to all who stand in need of friendship. It ought to be democratic in sharing its responsibilities, encouraging as many as will to take definite responsibility in promoting its program. It ought to be democratic in its giving, encouraging and expecting every man, woman, and child who can, to have some part in raising the church budget.

There are some in the church today who insist that they do not believe in making a church pledge. And they are conscientious, even if inconsistent, in their insistence. They make a pledge when they marry—marriage vows are among the most sacred on earth. They make a pledge when they join a club or a lodge—they pledge to be governed by its by-laws and pay their dues regularly. They pledge to pay a certain amount every month when they rent a house or apartment. They pledge to pay for their lights, gas, water, and telephone every month and sign a contract to that effect when the meters are installed. They open charge accounts and pledge to pay for merchandise bought. But they insist that they should not be asked to pledge to the church. Even God pledges to us untold blessings if we serve Him.

Sometimes we forget the fact that we actually pledged to pay for the support of the church when we took the vows of church membership. Making a definite pledge is merely making real the vows we have already taken. The church will mean more to you when you think enough of it to make a regular weekly contribution for its support. You alone can determine the amount. Our pledges run from 5 cents a week among the children to \$12.50 a week among the adults. Winfield's program is a challenging one. May we count on each of you just now to sign a pledge card, for all you feel you can pay each week, and send it to the church office? "Let every man, according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver." I Cor. 9:7.

Quarterly Conference Next Wednesday

Our Presiding Elder, Dr. J. D. Hammons, will hold the first Quarterly Conference for 1936-37 on Wednesday evening, Dec. 16, following the Fellowship Supper. Reports from all Departments of the church will be given. The entire membership is invited.

Officers Installed By the Pastor

At the Joint Circle Meeting last Monday officers of Women of Winfield for the coming year were installed in a brief service by the pastor. Mrs. J. S. M. Cannon was re-elected president. Other officers are: Vice President, Mrs. Dewey Price; Recording Secretary, Mrs. E. V. Markham; Corresponding Secretary, Mrs. R. G. Paschal; Connectional Treasurer, Mrs. J. L. Verhoeff; Local Treasurer, Mrs. Allan Mulkey; Superintendent of Christian Social Relations, Mrs. C. H. Scott; Superintendent of Mission and Bible Study, Mrs. A. S. Ross; Superintendent of Literature and Publicity, Mrs. Rufus Hunt; Superintendent of Supplies, Mrs. D. W. Gordon; Superintendent of Children's Work, Miss Fay McRae; Superintendent of Local Work, Mrs. A. R. Larsen; Agent of World Outlook, Mrs. R. H. McKinney.

COLLEGE STUDENTS VISIT HOME

The football game last Saturday brought these college boys and girls home for the week-end: Misses Ellen Hayes, Lois Hanna, Martha Sue Morton, and Larry Kelley, Charles Hogan, M. P. Morton, Clark McNeely, Ernest Banzhoff, Rhea Denison.

CHILDREN HEAR ABOUT HEALTH WORK

The children of the Junior Department, Miss Margaret Paynter Superintendent, have been studying the American Negro. Last Sunday morning Dr. Hugh Brown, who is in charge of the McRae Sanatorium (Negro Tuberculosis Sanatorium) near Alexander, told the children something of what the hospital has meant to Negroes, and of the progress being made in health education among members of the race.

PAST EVENTS

Children from the Junior High Department gave a beautiful Christmas party last Saturday for the 42 children in the Methodist Orphanage. They took with them ice cream and cake for party refreshments and for the children's dinner. Dr. Paul Day, Department Superintendent, Mrs. H. C. Graham, Mrs. C. F. Shukers, and Miss Evelyn Florian, teachers, were present. Mrs. Foote was a guest and led the children in their games.

Junior Department teachers met at the church last Thursday evening, December 3. Discussion of Christmas activities for the Department and plans for raising their share of the Christmas Orphanage donation were the principal matters considered.

Forty-two members of the Mother's Class attended the monthly meeting on Thursday, December 3, at the church. After the pot-luck luncheon a devotional and business meeting was held in the class room. The guests were Miss Fay McRae, who led the devotional, and Mrs. J. W. Hipp, who gave a Christmas reading. The class reported large Thanksgiving baskets sent to two families. They also turned over to the church an additional \$25.00, making a total of \$200 donated to the Building Debt this year.

A boy's raincoat was left at the church last Sunday. Owner may get it by calling at the church office.